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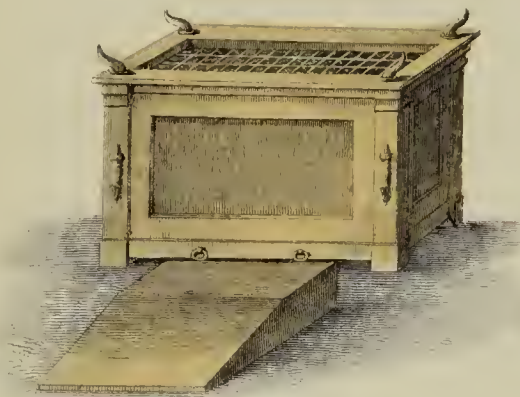
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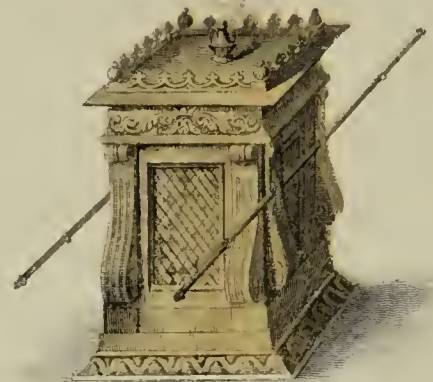
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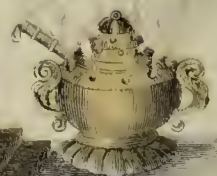
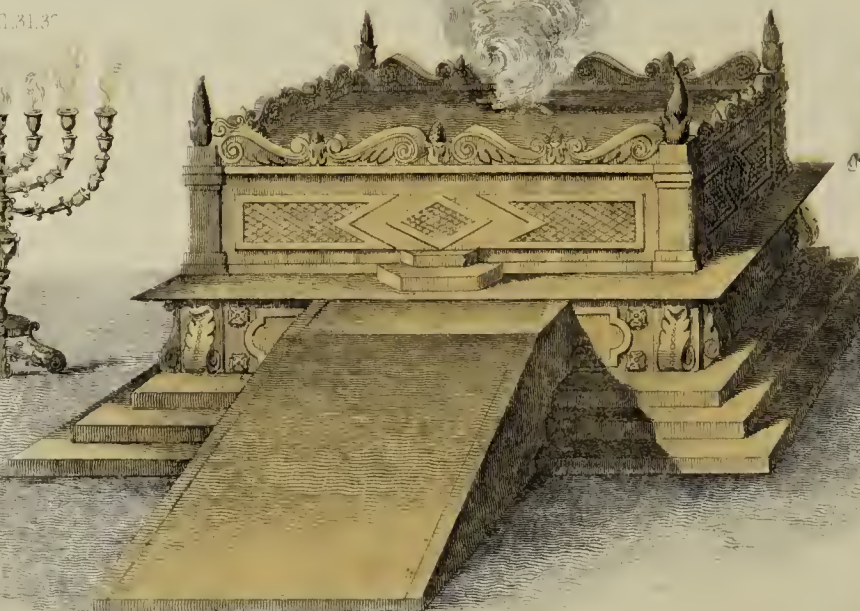
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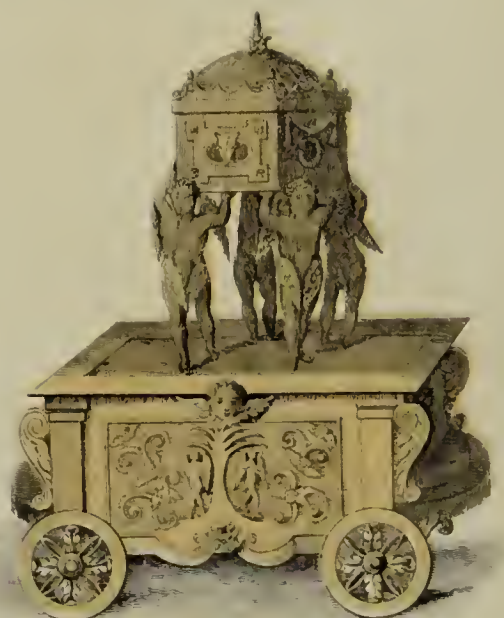
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The
 Christian Encyclopædia
 OR REPERTORY OF
 Biblical & Theological Literature



ENTRANCE TO PETRA. — EDOM.

JERFM XLIX 17



THE
CHRISTIAN CYCLOPÆDIA;

OR

REPERTORY OF BIBLICAL AND THEOLOGICAL
LITERATURE.

BY THE

✓
REV. JAMES GARDNER, M.D. & A.M.,

AUTHOR OF MEMOIRS OF EMINENT MISSIONARIES, &C., &C.



A. FULLARTON AND CO.,
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PUBLISHERS' PREFACE.

THE plan of this CYCLOPÆDIA is somewhat different from the other Bible Dictionaries and Cyclopædias which have of late years issued from the press, combining as it does the general features of a Biblical and a Theological Cyclopædia, with a comprehensive digest of the Literature and Biography connected with Christianity. The Compiler has freely availed himself of all accessible sources of information, with the view of supplying, both to the Theological Student and the non-professional reader, a popular compendium of what has been written, both in ancient and modern times, on the most important subjects which are either involved in or allied to Bible Christianity.

Instead of making a parade of erudition, which is calculated to dazzle, and sometimes to mislead, rather than to instruct the general public, the present volume is designed to present the results rather than the processes of a somewhat prolonged studious investigation, in a form so simple as to be within the comprehension of the most unlettered reader. All discussions of a purely grammatical and exegetical character have been sedulously avoided.

The doctrines and precepts of Christianity have been fully considered, not in the light of mere human systems, but with a constant reference to the Word of God—the only unerring standard of divine truth.

Much attention has been bestowed on Oriental Manners and Customs, as illustrating many passages in the Bible, as well as enabling the reader to enter into the whole spirit and genius of the sacred books.

The opinions of the various sects which have sprung up in the course of the History of the Christian Church, have been fully explained.

The corrupt doctrines and practices of the Church of Rome have been freely exposed, and their absurd and unscriptural character clearly shown.

To render the work more complete, the Compiler has introduced a Biographical History of the most eminent divines, who have either originated sects, or, at all events, powerfully influenced the times in which they lived.

No point, in short, has been willingly omitted which seemed to throw light upon Bible Christianity, or to enlarge the religious information of the Bible Christian. The present work, it is hoped, may serve to promote the interests of vital godliness, as well as to advance the cause of true scriptural knowledge.

The rapid progress of Christian literature, which characterises the age in which we live, seems to call for the appearance of such a volume as that which is here presented to the public. Many valuable accessions have no doubt been made of late years to this department of Literature, but the greater number of them have been more erudite than popular, besides being almost, if not entirely, limited in their range to subjects of a strictly Biblical character. But the sphere of the present volume extends to all that can be fairly considered as included in religion, and may therefore prove a useful closet companion to the Bible, as well as the source of much varied and interesting information to the general reader.

PREFACE.

THE present volume is intended to supply a felt desideratum in the Christian Literature of the day. During the last half century, various Biblical and Theological Dictionaries and Cyclopædias have issued from the press, affording to the professional student ample means of advancing his knowledge of Divine Truth. It is desirable, however, that a taste for Sacred Literature should no longer be confined to our Theological Halls, but should be diffused as widely as possible among the Christian Families of our land. To contribute, in some degree, towards the accomplishment of this all-important object, the "CHRISTIAN CYCLOPÆDIA" is now offered to the public, being designed as a popular compendium of what has hitherto been written on all those subjects which are either involved in, or allied to Christianity. Among the numerous topics discussed in the work may be mentioned :—The Doctrines and Duties of Theology,—the various Opinions of the different Sects which have arisen in the course of time in the Christian Church, along with a Biographical History of the most eminent Divines,—the corrupt Doctrines and Practices of the Church of Rome,—the Natural History of the Bible,—and a view of Oriental Geography, Manners, and Customs, in so far as these bear upon the illustration of the Word of God. In its plan, in short, this Cyclopædia embraces the general features of both a Biblical and Theological Dictionary, along with a comprehensive digest of the Literature and Biography connected with Christianity; the idea having been suggested by, as the volume is founded on a work which was published in America nearly twenty years ago, under the title of "The Encyclopædia of Religious Knowledge,"—a book which, however useful at the time of its appearance, falls far short of the present advanced state of Theological Literature. To the preparation of the "Christian Cyclopædia," the Compiler has devoted the careful study and laborious research of many years; and, while a large portion of the book is the original product of his own pen, it is only becoming to mention that he has availed himself largely of the writings of his predecessors in the same walk of literature. In drawing up the articles on Natural History, he gratefully acknowledges his obligations to the valuable work of Harris; and for the strictly Theological articles he has been much indebted to the Dictionaries of Buck and Brown. The erudite work of Calmet, with the no less erudite Fragments of Taylor, the sensible and judicious Dictionaries of Watson and Jones, and the admirable and profoundly learned Cyclopædia of the lamented Kitto, have opened up rich mines of precious material, from which has been derived much of the information with which the present work is enriched. The knowledge here communicated, indeed, has been obtained from every accessible source; and, therefore, far from making any pretensions to originality, the "Christian Cyclopædia" professes to be nothing more than a "Repertory of Biblical and Theological Literature," suited to the age in which we live.



INTRODUCTORY DISSERTATION

ON

THE EVIDENCES OF CHRISTIANITY.

PART I.

It is a well-attested truth, that immorality ever grows with infidelity; and to the prevalence of vice must certainly be imputed that scorn and derision in which too many in the present day hold the sacred oracles of God,—the revealed will of the great Creator of heaven and earth.

From hence, therefore, it is reasonable to ask, what cause can produce so strange a deviation from the ways of God? Doubtless, from that unhappy disregard, either to the gospel in general, or to his peculiar and essential truths so visible in the world, and which appear to be continually increasing. It is too evident that multitudes among us, like those of old, who thought and professed themselves the wisest of mankind, or in other words, the *free-thinkers* of the age, have been desirous of banishing God and his truths from their knowledge; and it is therefore the less to be wondered at, if “God has given them up to a reprobate mind;” to the most infamous lusts and enormities; and to a depth of degeneracy, which, while it is in part the natural consequence, is in part also the just, but dreadful punishment of their apostasy from the faith. And we are persuaded that those who wish well to the cause of Christ, as every true Christian most certainly does, cannot serve it more effectually, than by endeavouring to establish men in their belief of the gospel

in general, and to build them up in its most holy faith. The latter, we flatter ourselves, we have sufficiently done in the course of the various topics embraced in this Christian Cyclopædia; and propose in this Dissertation to prove, that the Christian religion is true, and owes its origin to God himself.

It will be needless to observe, that this is a matter of the highest importance, as every one will apprehend that this is the foundation of all our hopes. It is absolutely necessary, in this age of libertinism, that every Christian should be able “to give a reason for the hope that is in him,” and to put to silence the tongues of those men who have *evil will at Zion*. And may the Almighty enable us to plead his cause with success! May the divine Spirit accompany these arguments, that the faith of our readers being more and more established, it may appear that the tree is watered at the roots, by all the other graces growing and flourishing in an equal proportion.

God has made ample provision for the honour and support of his gospel, by furnishing it with a variety of proofs, which may, with undiminished, and indeed with growing conviction, be displayed in the eyes of the whole world: and we should be greatly wanting in gratitude to him, in zeal for a Redeemer’s kingdom, and in

charitable concern for the conversion of those who reject the gospel, as well as for the edification of those who embrace it, should we wholly overlook those arguments, or neglect to acquaint ourselves with them. This is the evidence we propose, and beg our readers would peruse it with becoming attention.

In prosecution of this great design, we shall endeavour more particularly to show, that if we take the matter on a general survey, it will appear highly probable, that such a system of doctrines and precepts, as we find Christianity to be, should, indeed, have been a *divine revelation*; and then, that if we examine into the external evidence of it, we shall find it, *certain in fact*, that it was so, and that it had its origin from on high.

First, then, we are to show, that taking the matter merely in theory, it will appear highly probable, that such a system as the gospel should be indeed a divine revelation.

To prove this, we shall endeavour to show, That the state of mankind was such, as greatly to need a revelation; that there seems, from the light of nature, encouragement to hope that God would grant one; that it is reasonable to believe, that if any were made, it should be introduced and transmitted as Christianity was; and that its general nature and substance should be such as we find that of the gospel is. If we satisfactorily prove these particulars, there will be a strong *presumptive evidence* that the *gospel is from God*, and a fair way will be opened for that more *direct proof*, which is principally intended.

1. The case of mankind is naturally such as to need a divine revelation.

We would not be understood to speak here of a man in his original state, though, even then, some instruction from above seemed necessary to inform him of many particulars which it was highly proper for him then to know; but we speak of him in the degenerate condition in which he now so evidently lies, by whatever means

he fell into it. It is very easy to make florid encomiums on the perfection of *natural light*, and to deceive unwary readers by an ambiguous term, as a late author has done in his deistical writings: a fallacy beneath an ingenuous reasoner, and which alone ought to have exposed his book to the contempt of every serious reader. Truth needs no disguise; a candid advocate scorns such subterfuges; let facts speak for themselves, and controversy will soon be decided. We appeal to every intelligent reader who is acquainted with the records of antiquity, or that has any knowledge of the present state of those countries where Christianity is unknown, whether it is not too obvious a truth, that the whole Heathen world has lain, and still lies, in a state of wickedness. Have not the greater part of them been perpetually bewildered in their religious notions and practices, very different from each other, and almost equally differing on all sides from the appearances of truth and reason? Is any thing so wild as not to have been believed; any thing so infamous as not to have been practised by them, while they not only pretended to justify it by reason, but to have consecrated it as a part of their religion? To this very day, what are the discoveries of new nations in the American or African world; but, generally speaking, the opening new scenes of enormity? Rapine, lust, cruelty, human sacrifices, and the most stupid idolatries, are, and always have been, the morality and religion of almost all the Pagan nations under heaven; and if they have discovered a dawn of reason, it has only sufficed to convince them of the want of an abler guide, to direct them in pursuit of real happiness.

But perhaps some of our readers have only heard those things by uncertain reports. If this be the case, look around you within the sphere of your own observation, and remark the temper and character of the generality of those who have been educated in a Christian and even

in a Protestant country. Observe their ignorance and forgetfulness of the divine Being, their impieties, their debaucheries, their fraud, their oppression, their pride, their avarice, their ambition, their unnatural insensibility of the wants, sorrows, and interest of each other; and when you see how bad they are in the midst of so many advantages, judge by that of the probable state of those that want them. When the candid reader has well weighed these particulars, let him judge whether a *revelation* be an *unnecessary thing*.

2. There is, from the light of nature, considerable encouragement to hope, that God would favour his creatures with so desirable a thing as a revelation appears to be.

That a revelation is in itself a possible thing, is evident beyond all shadow of doubt. Shall not He that *made man's mouth*, who has given us this wonderful faculty of discovering our sentiments, and communicating our ideas to each other; shall not he be able to converse with his rational creatures, and by sensible manifestations, or inward impressions, to convey the knowledge of things which lie beyond the discernment of their natural faculties, and yet may be highly conducive to their advantage? To own a God and to deny him such a power, would be a notorious contradiction. But it may appear much more dubious, whether he will please to confer such a favour on sinful creatures.

Now it must be acknowledged, that he would not certainly conclude he would never do it; considering, on the one hand, how justly they stood exposed to his final displeasure: and, on the other, what provision he had made by the frame of the human mind, and of nature around us, for giving us such notices of himself as would leave us inexcusable, if we either failed to know him, or to glorify him as God, as the apostle argues at large, (Rom. i. 20, &c.) Nevertheless, we should have something of this kind to hope from con-

sidering God as the indulgent father of his creatures; from observing the tender care he takes of us, and the liberal supply which he grants for the support of the animal life; especially from the provision he has made for man, considered as a guilty and calamitous creature, by the medicinal and healing virtues he has given to the productions of nature, which man, in a perfect state of rectitude and happiness, never would have needed.

This is a circumstance which seems strongly to intimate, that he would some time or other graciously provide an adequate remedy to heal the minds of the children of men; and that he would interpose to instruct them, in his own nature, in the manner in which he is to be served, and in the final treatment which they may expect from him. And certainly such an apprehension seems very congruous to the sentiments of the generality of mankind; a sufficient proof that men naturally expect some such kind of interposition of the Almighty.

3. It is natural to conclude, that if a revelation were given, it would be introduced and transmitted in such a manner as the Evangelists show us Christianity was.

It is, for instance, highly probable, that it should be taught either by some illustrious person, sent down from a superior world, or at least by a man of eminent wisdom and piety, who should himself have been not only a teacher, but an example of righteousness. In order to this, it seems probable, that he should be led through a series of calamities and distress; since otherwise he could not have been a pattern of that resignation which adorns adversity, and is peculiar to it. And it might also have been expected, that in the extremity of his distress, the Almighty, whose messenger he was, should, in some extraordinary manner, have interposed either to preserve, or to recover him from death.

It is, moreover, exceeding probable,

that such a person, and perhaps also they who were at first employed as his messengers to the world, should be endowed with a power of working miracles, both to awaken men's attentions, and to prove his divine mission, and the consequent truth of his doctrines, some of which might, perhaps, be capable of no other proof; or if they were, it is certain that no method of arguing is so short, so plain, and so forcible, and on the whole so well suited to conviction, and probably the reformation of mankind, as a course of evident, repeated, and uncontrolled miracles. And such a method of proof is especially adapted to the populace, who are incomparably the greater part of mankind, and for whose benefit we may assure ourselves a revelation would be chiefly designed. It might be added, that it was no way improbable, though not in itself certain, that a dispensation should open gradually to the world; and that the most illustrious messenger of God to men, should be ushered in by some predictions which should raise a great expectation of his appearance, and have an evident accomplishment in him.

As for the propagation of a religion so introduced, it seems no way improbable, that having been thus established in its first age, it should be transmitted to future generations, by credible testimony, as other important facts are. It is certain, that affairs of the utmost moment, transacted among men, depend on testimony: on this, voyages are undertaken, settlements made, and controversies decided; controversies on which not only the estates, but the lives of men depend. Though it must be owned, that such an historical evidence is not equally convincing with miracles which are wrought before our own eyes; yet it is certain it may rise to such a degree as to exclude all reasonable doubt. We know not why we should expect, that the evidence of a revelation should be such, as universally to compel the immediate acquiescence of all to whom

it is offered. It appears much more probable, that it should be so adjusted, as to be a kind of touchstone to the tempers and characters of men, capable, indeed, of giving ample satisfaction to the diligent and candid inquirer, yet attended with some circumstances, from whence the captious and perverse might take occasion to cavil and object. Such we might reasonably suppose a revelation would be, and such we maintain Christianity is. The teachers of it undertake to prove, that it was thus introduced, thus established, and thus transmitted; and we trust that this is a strong presumption in its favour, especially as we add,

4. That the principal doctrines in the gospel are of such a nature, that we might in general suppose a divine revelation would be, rational, practical, and sublime.

It is natural to imagine, that in a revelation of a religion from God, the great principles of natural religion should be clearly asserted and strongly maintained; such as the existence, the unity, the perfection, and the providence of God; the essential and immutable difference between moral good and evil; the obligations we are under to the various branches of virtue, whether human, social, or divine; the value and immortality of the soul; and the rewards and punishments of a future state. All these particulars every rational person would conclude were contained in it; and that upon the whole it should appear calculated to form men's minds to a proper temper, rather than to amuse them with curious speculations.

It might, indeed, be farther supposed, that such a revelation would contain some things which could not have been learnt from the highest improvements of natural light; such as, that God would pardon the sins of the most flagrant offender, on account of the satisfaction made by his dear Son, the Redeemer of the world; that he would work holy desires in the hearts of his people, by the power of his divine

grace ; and form them for happiness hereafter, by implanting in them a principle of holiness.

In short, the Christian system is undoubtedly worthy of God, nor is it possible to imagine from whom else it could have proceeded.*

Thus have we considered the first branch of the argument, and shown, we hope satisfactorily, that taking the Christian system only in theory, it appears highly probable. The truth is, to embrace the gospel is so safe, and upon the whole so comfortable a thing, that a wise man would deliberately venture his all upon it, though nothing more could be offered for its confirmation. But, blessed be God, we have a great deal more to offer in this important cause ; and can add, with still greater confidence, that it is not only probable in theory, but,

Secondly, That it is in fact certain ; that Christianity is indeed a divine revelation.

On this it must be confessed the chief stress is to be laid ; and therefore we shall insist more largely on this branch of the argument, and endeavour, by the Divine assistance, to prove the certainty of this great, this important fact. And in order to this, it will be necessary to show,

I. That the books of the New Testament now extant, may be depended upon as written by the first preachers and publishers of Christianity. And,

II. That from hence it will certainly follow, that what they assert is true ; and that the religion they teach, brings with it such evidences of a Divine authority, as may justly recommend it to our acceptance.

Each of these heads would furnish matter for several volumes ; but as we are

writing only a Dissertation, it is our business to strike at the most obvious and important particulars, by which they may briefly be illustrated and confirmed.

I. We are to prove, that the books of the New Testament, now extant, were written by the first preachers and publishers of Christianity.

We shall now confine ourselves to the books of the New Testament, as that particular part of the sacred Oracles has engrossed our present attention ; though we propose, in another place to lay down some solid arguments in defence of the authenticity of the Old, which is an invaluable treasure, being the very foundation of the New, and demands our daily, pleasing, and grateful perusal, and is capable of being defended in a manner we are persuaded its most subtle enemies will never be able to answer.

After premising these particulars, we shall go on to the argument, and advance it by the following degrees. We shall prove that Christianity is an ancient religion—That there was such a person as Jesus of Nazareth crucified above seventeen hundred years ago, at Jerusalem—That the first preachers of his religion wrote books, which went by the name of those that now make up the volume of the New Testament—And that the English translation of them now publicly used, is in the main faithful, and may be depended upon.

1. It is certain that Christianity is not a new religion, but one that was maintained by great multitudes soon after the time in which the gospels tell us Jesus appeared.

That there was, considerably more than seventeen hundred years ago, a body of men that went by the name of Christians, is full as evident as that a race of men was then subsisting in the world ; nor do we know that any enemy to the religion of Jesus has ever been vile and confident enough to dispute it. Indeed there are such numbers both of Christian and hea-

* From what has been said, it sufficiently appears, that revelation was absolutely necessary to instruct mankind in the most important principles of religion, and consequently all the fallacious arguments of deistical writers against the necessity of an extraordinary revelation, fall to the ground, like a mighty structure when the foundation is destroyed.

then writers, who attest this fact, that it would be madness to deny it, and therefore superfluous for us to prove it. But we cannot help observing that Tacitus, Suetonius, Pliny, Marcus Antonius, and others, not only attest the existence of such a body of men, but also inform us of the extreme persecutions they underwent in the very infancy of their religion; a strong evidence that they were firmly persuaded that their religion was from on high.

2. That there was such a person as Jesus of Nazareth, who was crucified at Jerusalem, when Pontius Pilate was the Roman governor there.

It can never be imagined, that multitudes of people should take their names from Christ, and sacrifice their lives for their adherence to him, even in the same age in which he lived, if they had not been well assured that there was such a person. Nay, Tacitus himself tells us that he was put to death under Pontius Pilate, who was procurator of Judea in the reign of Tiberius. And it is well known that the primitive Christian apologists often appeal to the acts of Pilate, or the memoirs of his government, which he, according to the custom of all other procurators, transmitted to Rome as containing an account of these transactions; and as the appeal was made to those who had the command of the public records, we may assure ourselves such testimonies were then extant. But it is a fact which our enemies never denied. They owned it; they even gloried in it, and upbraided the Christians with the infamous death of him whom they called their Saviour. Thus it sufficiently appears that there was, at the time commonly supposed, such a person as our blessed Saviour Christ, who was a divine teacher, and who gathered many disciples, by whom his religion was afterwards published in the world.

3. It is also certain that the first publishers of this religion wrote books, which contained an account of the life and doctrines of Jesus their Master, and which

went by the names of those that now make up our New Testament.

It was in the nature of things highly probable that they would declare and publish to the world in writing, the things they had seen and heard; considering how common books were in the age and countries in which they taught; and of how great importance an acquaintance with the history and doctrine of Christ was to the purposes which they so strenuously pursued; but we have much more than such a presumptive evidence.

The most inveterate adversaries to Christianity must grant that we have books of great antiquity, written some fourteen, some fifteen, and some more than sixteen hundred years ago; in which mention is made of the life of Christ, as written by many, and especially by four of his disciples, who by way of eminence are styled Evangelists. Great pains have indeed been taken to endeavour to prove, that some spurious pieces were published under the names of the apostles, containing the history of these things. But all these have been confuted, and the vile asserters stigmatized with that contempt their false asseverations justly deserved. And we are sure he must be very little acquainted with the ancient ecclesiastical writers, who does not know that the primitive Christians made a great difference between those writings, which we call the canonical books of the New Testament, and others: which plainly shows that they did not judge of writings merely by the names of their pretended authors, but inquired with an accuracy becoming the importance of these pretences. The result of this inquiry was, that the four Gospels, the Acts, the Epistles of St Paul, one of St Peter, and one of St John, were received upon such evidence, that Eusebius, a most accurate and early critic in these things, could not learn that they had ever been disputed. And afterwards the remaining books of the New Testament, namely, Hebrews—James—the second of Peter—the second and third

of John—Jude—and the Revelation, were admitted as genuine, and added to the rest. On the whole, it is sufficiently plain, that the primitive Christians were so thoroughly satisfied of the authority of the sacred books, that they speak of them not only as credible and authentic, but as equal to the oracles of the Old Testament, as divinely inspired, as the words of the Spirit, as the law and organ of God, and as the rule of faith, which cannot be contradicted without the greatest guilt; with many other expressions of the same kind, which often occur in their discourses. To which we may add, that in some of their councils, the New Testament was placed on a throne, to signify their desire, that all their controversies might be determined, and their actions regulated by it.

From the whole, therefore, it is plain, that the primitive church did receive certain pieces which bore the same titles with the books of our New Testament. Now we think it is evident, that they were as capable of judging whether a book was written by Matthew, John, or Paul, as the ancient Romans could be of determining whether Horace, Tully, or Livy, wrote those which go under these names. And certainly the interest of the former was much more concerned in the writings of the apostles, than that of the latter in the composition of their poets, orators, or even their historians; and there is reason to believe, they would take much greater care to inform themselves fully in the merits of the cause, and to avoid being imposed upon by artifice and fiction. Let us now proceed to show,

4. That the books of the New Testament have been preserved in the main uncorrupted, to the present time, in the original language in which they were written.

This is a matter of the last importance; and blessed be God, we have a proportional evidence: an evidence, in which the hand of Providence has, indeed, been remarkably seen; for it is certain there is

no other ancient book in the world which may so certainly and so easily be proved to be authentic.

And here we will not argue merely from the piety of the primitive Christians, and the heroic actions and resolutions with which they chose to endure the greatest extremities, rather than deliver up their Bibles, though that consideration is evidently of the greatest weight; but shall entreat our readers to consider the utter improbability of altering them. From the first ages they were received and read in churches, as a part of their public worship, just as Moses and the prophets were in the Jewish synagogues; they were presently spread far and near as the boundaries of the church were increased; they were early translated into other languages, of which translations some remain to this very day. Now when this was the case, how could they be adulterated? Is it a thing to be supposed and imagined, that thousands and millions of people should have come together from distant countries; and that, with all their diversities of language and customs, and, it may be added, of sentiments too, they should have agreed on corrupting a book, which they all acknowledged to be the rule of their faith, and their manners, and the great charter by which they held their eternal hopes? It would be madness to believe it, especially when we consider what number of heretics appeared in the very infancy of the church, who all pretended to build their notions on scripture, and most of them appealed to it as the final judge of controversies. Now it is certain, that these different sects of Christians were a perpetual guard upon each other, and rendered it impossible for one party to practise thus grossly on the sacred books, without the discovery and clamour of the rest.

Nor must we omit to observe, that in every age, from the apostles' time to our own, there have been numberless quotations made from the books of the New Testament; and a multitude of commen-

taries in various languages, and some of very ancient date, have been written upon them; so that if the books themselves were lost, they might, in a great measure, if not entirely, be recovered from the writings of others. And we may venture to say, that if all the quotations ever made from all the ancient writings now in Europe were gathered together, the bulk of them would by no means be comparable to that of the quotations taken from the New Testament alone. So that any man might with much better reason dispute whether the writings ascribed to Homer, Demosthenes, Virgil, or Cæsar, be in the main such as they left them, than he could question it concerning those of Matthew, Mark, Luke, John, Peter, James, and Paul.

It may be said, in the main, because we readily allow, that the hand of a printer, or of a transcriber, might chance, in some places, to insert one letter or word for another; and the various readings of this, as well as all other ancient books, prove, that this has sometimes been the case. But those various readings are generally of such little importance, that he who can urge them as an objection against the assertion we are now maintaining, must have little judgment, or little integrity; and, indeed, after those excellent things which have been said on the subject by many defenders of Christianity, he must, if he has read their writings, have little modesty too.

Since then it appears that the books of the New Testament, as they now stand in the original, are, without any material alteration, such as they were when they came from the hands of the sacred authors, nothing remains to complete this part of the argument, but to show,

5. That the translation of them now in common use may be depended upon, as, in all particulars, agreeable to the original.

This is a fact of which the generality of readers are not able to judge immediately, though it is of the last importance: it is

therefore with great pleasure we reflect, how ample evidence they may have another way, to make their minds easy on this head. We mean, by the concurrent testimony of others, in circumstances in which it cannot be imagined they would unite to deceive them.

There are few who preach the gospel of the Son of God, but have examined this matter with the greatest care, and are able to judge in so easy a case; and who will all unanimously declare, that the common English translation is in the main faithful and judicious. We do not, indeed, scruple, on some occasions, to animadvert upon it; but these remarks never affect the fundamentals of religion, and seldom reach any farther than the beauty of a figure, or the connexion of an argument.

But the argument does not wholly rest on the unanimous suffrages of the teachers of the gospel. The different sects of protestants in this kingdom bear witness to this truth. For it is certain, that where a body of men dissent from the public establishment, and yet agree with the church from which they dissent, in using the same translation, though they are capable of examining and judging of it, is as great evidence as can be desired, that such a translation is right in the main. But the dissenters unanimously unite with us in bearing testimony to the oracle of God, as delivered in our own language; and consequently our translation may be depended upon.

Thus have I finished the first part of my argument, and shown that the Christian religion is certainly true, and that the New Testament is genuine. I shall next proceed to show,

II. That from allowing the New Testament to be genuine, it will undeniably follow, that Christianity is a divine revelation.

And here a person is at first ready to be lost in the multiplicity of arguments which surround him. It is very easy to find proofs; but difficult to range and dis-

pose them in such an order as best to illustrate and confirm each other. We shall therefore offer them in the following natural series.

The authors of the books contained in the New Testament were certainly capable of judging concerning the truth of the facts they asserted: their characters, so far as we can judge of them by their writings, render them worthy of regard; and they were under no temptation to attempt imposing on the world by such relations as they have given us, if they had been false. Nevertheless, it is certain in fact, that they did gain credit, and succeeded in a most amazing manner, against all opposition. It is therefore certain, that the facts which they asserted were true; and if they were true, then it was reasonable for their cotemporaries, and it is reasonable for us, to receive the gospel as a divine revelation: especially if we consider what has happened in the world for the confirmation of it, since first propagated by them. This is the conclusion to which we must attend; and therefore let us seriously consider each of the steps by which we arrive at it.

It is exceedingly evident, that the writers of the New Testament certainly knew the facts they asserted were true.

And this they must have known, for this plain reason; because they inform us, they did not trust merely to the report even of persons whom they thought most credible, but were present themselves when several of the most important facts happened; and so received them on the testimony of their own senses. On this St John, in his first epistle, ch. i. ver. 1—3. lays a very great and reasonable stress: "That which we have seen with our eyes;" and that not only by a sudden glance, but "which we have *attentively* looked upon, and *which even* our hands have handled of the word of life;" *i. e.* of Christ and his gospel, "declare we unto you."

Let the common sense of mankind judge here. Did not Matthew and John

certainly know whether they had personally, and familiarly, conversed with Jesus of Nazareth or not? Whether he had chosen them for his constant attendants and apostles? Whether they had seen him heal the sick, dispossess devils, and raise the dead? And whether they themselves had received from him such miraculous endowments as they declare he bestowed upon them? Did not they know whether he fell into the hands of his enemies, and was publicly put to death or not? Did not John know whether he saw him expiring on the cross or not? and whether he received from him a dying charge, which he records, chap. xix. ver. 27. Did he not know whether he saw him wounded in the side with a spear or not? and whether he did or did not see that effusion of blood and water, which was an infallible argument of his being really dead? Concerning which, it being so material a circumstance, he adds, "He that saw it bare record; and he knoweth that he saith true;" *i. e.* that it was a case in which he could not possibly be deceived. And with regard to Christ's resurrection, did he not certainly know whether he saw our Lord again and again; and whether he handled his body, that he might be sure it was not a mere phantom? What one circumstance of his life could he certainly know, if he were mistaken in this?

Did not Luke know whether he was in the ship with Paul when that extraordinary wreck happened, by which they were thrown ashore on the island of Malta? Did he not know whether, while they were lodged together in the governor's house, Paul miraculously healed one of the family, and many other diseased persons in the island, as he positively asserts that he did in Acts xxviii?

Did not Paul certainly know whether Christ appeared to him on the way to Damascus or not? whether he was blind; and afterwards, on the prayer of a fellow-disciple, received his sight? or, was that a circumstance in which there could be

room for mistake? Did he not know whether he received such extraordinary revelations and extraordinary powers, as to be able, by the laying on of his hands, or by the words of his mouth, to work miracles?

To add no more: Did not Peter know, whether he saw the glory of Christ's transfiguration, and heard that voice to which he so expressly refers, when he says, "We have not followed cunningly devised fables, but were eye-witnesses of his majesty, when there came such a voice to him; and this voice we heard," 2 Pet. chap. i. ver. 16—18.

Now Matthew, Mark, Luke, John, Paul, and Peter, are by far the most considerable writers of the New Testament; and surely when we reflect on these particulars, we must own, that there are few historians, ancient or modern, that could so certainly judge of the truth of the facts which they have related. The reason why we have enlarged in stating so clear a case is, that it is the foundation of the whole argument; and that this branch of it alone cuts off infidels from that refuge which they could generally choose, that of pleading the apostles were enthusiasts; and leaves them silent, unless they will say that they were impostors. For you evidently see, that could we suppose these facts to be false, they could by no means pretend an involuntary mistake; but must, in the most criminal and aggravated sense, as Paul himself expresses it, 1 Cor. xv. 15. "be found false witnesses of God." But how unreasonable it would be to charge him with so notorious a crime, will in part appear, if we consider,

That the character of these writers, so far as we can judge by their works, seems to render them worthy of regard; and leaves no room to imagine that they intended to deceive us.

It would be unnecessary to show at large, that they appear to have been persons of natural sense, and, at the time of their writing, of a composed mind; for certainly,

no man that ever read the New Testament with attention, could imagine they were idiots or madmen. Let the discourses of Christ in the Evangelists, of Peter and Paul in the Acts, as well as many passages in the Epistles, be perused, and we will venture to say, he who is not even charmed with them, must be a stranger to all the justest rules of polite criticism. But he who suspects that the writers wanted common sense, must himself be most evidently destitute of it: and he who can suspect they might possibly be distracted, must himself, in this instance at least, be just as mad as he imagines them to have been.—It was necessary, however, just to touch upon this; because, unless we are satisfied that a person be himself in what he writes, we cannot pretend to determine his character from his writings.

Having premised this, let us, on perusing the New Testament, observe what evident marks it bears of simplicity and integrity, of piety and benevolence; upon which we shall find them pleading the cause of its authors, with a nervous, though gentle eloquence; and powerfully persuading the mind, that men, who are capable of writing so excellently well, must evidently appear to have strictly adhered to the rectitude of truth.

The manner in which they relate this narration is most happily adapted to gain our belief. For as they tell it with a great deal of circumstances, which by no means could be prudent in legendary writers, because it leaves so much the more room for confutation; so they also do it in the most easy and natural manner. There is no air of declamation and harangue; nothing that looks like artifice and design; no apologies, no encomiums, no character, no reflections, no digressions; but the facts are recounted with great simplicity, just as they appear to have happened; and those facts are left to speak for themselves in their great Author. It is plain that the rest of these writers, as well as the apostle Paul, did not affect excellency of speech,

or flights of eloquence, as the phrase signifies; but determined to know nothing, though among the most learned and polite, but Jesus Christ, and him crucified. A conduct which is the more to be admired, when we consider how extraordinary a theme theirs was, and with what abundant variety of most pathetic declamation it would easily have furnished any common writer; so that one would really wonder how they could forbear it. But they rightly judged, that a vain affectation of ornament, when recording such facts of their own knowledge, might perhaps have brought their sincerity into question; and so have rendered the cross of Christ of no effect.

Their integrity likewise evidently appears in the freedom with which they mention those circumstances, which might have exposed their Master and themselves to the greatest contempt, among prejudiced and inconsiderate men; such as they knew they must generally expect to meet with. As to their Master, they scruple not to own, that his country was despised, his birth and education mean, and his life indigent; that he was most disdainfully rejected by the rulers, and accused of sabbath-breaking, blasphemy, and sedition; that he was reviled by the populace as a debauchee, a lunatic, and a demoniac; and at last, by the united rage of both rulers and people, was publicly executed as the vilest of malefactors, with all imaginable circumstances of ignominy, scorn, and abhorrence.

Nor did they scruple to own that terror and distress of spirit into which he was thrown by his sufferings, though this was a circumstance at which some of the heathens took the greatest offence, as utterly unworthy so excellent and divine a person. As to themselves, the apostles readily confess not only the meanness of their original employment, and the scandals of their former life, but their prejudices, their follies, and their faults, after Christ had honoured them with so holy a calling. They acknowledged their slow-

ness of apprehension under so excellent a teacher, their unbelief, their cowardice, their ambition, their rash zeal, and their foolish contentions. So that, on the whole, they seemed every where to forget that they were writing of themselves, and appear not at all solicitous about their own reputation; but only that they might represent the matter just as it was, whether they went through honour or dishonour, through evil report or good report. Nor is this all; for,

It is certain that in their writings there are the most genuine traces, not only of a plain and honest, but a most pious and devout, a most benevolent and generous disposition. These appear especially in the epistolary parts of the New Testament, where, indeed, we should most reasonably expect to find them; and of these it may be confidently affirmed, that the greater progress any one has made in love to God, in zeal for his glory, in a compassionate and generous concern for the present and future happiness of mankind, the more humble and candid, and temperate and pure he is, the more ardently he loves truth, and the more steadily he is determined to suffer the greatest extremity in its defence. In a word, the more his heart is weaned from the present world, and the more it is fired with the prospects of a glorious immortality, the more pleasure will he take in reading those writings; the more will he relish the spirit which discovers itself in them; and find, that as face answers face in water, so do the traces of divine grace which appear there, answer to those which a good man feels in his own soul. Nay, it may be added, that the warm and genuine workings of that excellent and holy temper, which every where discovers itself in the New Testament, have for many ages been the most effectual method of animating true believers with a zeal for the honour of the gospel, and a desire of framing their conversation as becomes the gospel of Christ.

Where, then, there are such genuine marks of an excellent character, not only in their discourses, but in their epistolary writings, and those sometimes addressed to particular and intimate friends, to whom the mind naturally opens itself with the greatest freedom, surely no candid and equitable judge would lightly believe them to be all counterfeit; or would imagine, without very substantial proof, that persons who breathe such exalted sentiments of God and religion, should be guilty of any kind of wickedness; and in proportion to the degree of enormity and aggravation attending such a supposed crime, it may justly be expected that the evidence of their having really committed it should be unanswerably strong and convincing.

Now it is very certain, on the principles laid down above, that if the testimony of the apostles were false, they must have acted as detestable and villanous a part as one can easily conceive. To be found, as the apostle with his usual energy expresses it, false witnesses of God, in any single instance, and solemnly declare to have done miraculously, what we, in our own consciences, know was never done at all, would be an audacious degree of impiety, to which none but the most abandoned of mankind could arrive. Yet if the testimony of the apostles was false, as we have proved they could not be themselves mistaken in it, this must have been their case; and that not in one single instance only, but in a thousand. Their lives must, in effect, be one continued and perpetual scene of perjury: and all the most solemn actions of it, (in which they were speaking to God, or speaking of him as God the Father of Christ, from whom they received their commission and powers,) must be a most profane and daring insult on all the acknowledged perfections of his nature.

And the inhumanity of such a conduct would, on the whole, have been equal to its impiety. For it would have been deceiving men in their most important interests, and persuading them to venture their

own future happiness on the power and fidelity of one whom, on this supposition, they knew to have been an impostor, and justly to have suffered a capital punishment for his crimes. It cannot be supposed that God, who regards the interest of his children, would long suffer an imposition to prevail, without preventing it by the interposition of his wisdom and power.

It would have been great guilt to have given the hearts and devotions of men so wrong a turn, even though they had found magistrates ready to espouse and establish, yea, and to enforce the religion they taught. But, on the contrary, to labour to propagate it in the midst of the most vigorous and severe opposition from them, must equally enhance the guilt and folly of the undertaking. For by this means they would have made themselves accessory to the ruin of thousands: and all the calamities which fell on such proselytes, or even on their remotest descendants, for the sake of Christianity, would be in a great measure chargeable on these first preachers of it. The blood of honest, yea, of pious, worthy, and heroic persons, who might otherwise have been the greatest blessings to the public, would, in effect, be crying for vengeance against them. And the distresses of the widows and orphans, which those martyrs might leave behind them, would join to swell the account.

So that, on the whole, the guilt of those malefactors, who are from time to time the victims of public justice, even for robbery, murder, or treason, is small, when compared with that which we have now been stating. And corrupt as human nature is, it appears to be utterly improbable, that twelve men should be found, we will not say in one little nation, but even on the whole face of the earth, who could be capable of entering into so black a confederacy on any terms whatsoever.

And now, in this view of the case, let us make a serious pause, and compare with it what we have just been saying of

the apostles of Jesus, so far as an indifferent person could conjecture it from their writings; and then say whether we can in our hearts believe them to have been these abandoned wretches, at once the reproach and astonishment of mankind? Would they have sealed a known falsity with their blood, or bartered their lives for the confirmation of vague notions, or uncertain conjectures? We cannot surely believe such things of any, and much less of them, unless it shall appear, they were in some peculiar circumstances of strong temptation; and what those circumstances could be, it is difficult even for imagination to conceive.

But history is so far from suggesting any unthought-of fact, to help our imagination on this head, that it bears strongly the contrary way. I shall now proceed to show,

That they were under no temptation to forge a story of this kind, or to publish it to the world, knowing it to be false.

They could reasonably expect no gain, no reputation by it, but on the contrary, supposing it an imposture, they must with the most ordinary share of prudence, have foreseen infamy and ruin, as the certain consequence of attempting it. For the grand foundation of their doctrines was, that Jesus of Nazareth, who was crucified at Jerusalem by the Jewish rulers, was the Son of God, and the Lord of all things. We appeal to men's consciences, whether this looks at all like the contrivances of artful and designing men.

It was evidently charging upon the princes of their country, the most criminal and aggravated murder; indeed, all things considered, the most enormous act of wickedness which the sun had ever seen. They might therefore depend upon it, that these rulers would immediately employ all their art and power to confute the testimony, and to destroy their persons. Accordingly one of them was presently stoned, another quickly beheaded; and most of the rest were scattered abroad into

strange cities, (as we learn from the Acts of the Apostles) where they were sure to be received with great prejudices, raised against them amongst the Jews, by reports from Jerusalem, and highly strengthened by their expectations of a temporal Messiah: expectations which, as the apostles knew by their own experience, it was exceedingly difficult to root out of men's minds: expectations which would render the doctrine of Christ crucified an insuperable stumbling-block to the Jews.

Nor could they expect a much better reception among the Gentiles, with whom their business was to persuade them to renounce the gods of their ancestors, and to depend upon a person who had died the death of a malefactor, to persuade them to forego the pompous idolatries in which they had been educated, and all the sensual indulgence with which their religion (if it may be called a religion) was attended, to worship one visible God through one Mediator, in the most plain and simple manner: and to receive a set of precepts, most directly calculated to control and restrain, not only the enormities of men's actions, but the irregularities of their hearts.

A most difficult undertaking! And to engage them to this, they had no other arguments to bring but such as were taken from the views of an eternal state of happiness or misery, of which they asserted their crucified Jesus to be supreme disposer, who should another day dispense his blessings or his vengeance, as the gospel had been embraced or rejected. Now, could it be imagined that men would be easily persuaded, merely on the credit of their affirmation, or in compliance with their importunity, to believe things which to their prejudiced minds would appear so improbable, and to submit to impositions to their corrupt inclinations so insupportable? And if they could not persuade them to it, what could the apostles then expect? What but to be insulted as fools or madmen by one sort of people; and by

another to be persecuted with the most savage and outrageous cruelty, as blasphemers of their gods, as seducers of the people, and disturbers of the public peace? All which we know happened accordingly. Nay, they assure us, that their Lord had often warned them of it; and that they themselves expected it; and thought it necessary to admonish their followers to expect it too. And it appears, that far from drawing back upon that account, as they would surely have done if they had been governed by secular motives, they became so much the more zealous and arduous, and animated each other to resist even at the price of their blood.

Now, as this is a great evidence of the integrity and piety of their characters, and thus illustrates the former head, so it serves to the purpose now immediately in view, that is, it proves how improbable it is, that any person of common sense should engage in an imposture, from which, as many have justly observed, they could, on their own principles, have nothing to expect but ruin in this world, and damnation in the next. When we therefore consider and compare their character and circumstances, it appears utterly improbable, on various accounts, that they would have attempted in this article to impose upon the world. But suppose, that in consequence of some unaccountable, as well as undiscoverable frenzy, they had ventured on the attempt, it is easy to show,

That, humanly speaking, they must quickly have perished in it; and their cause must have died with them, without ever gaining any credit in the world. Common sense must have suggested to them, that a report of a circumstance most extraordinary in its nature, if not attested by the most convincing evidence, must have exposed their cause as base, absurd, and contemptible.

One may venture to say this in general, on the principle which we have before laid down. But it appears still more evident, when we consider the nature of the fact

they asserted, in conjunction with the methods they took to engage men to believe it; methods which, had the apostles been impostors, must have had the most direct tendency to ruin both their doctrine and themselves.

Let us a little more particularly reflect on the nature of that grand fact, namely, the death, resurrection, and exaltation of Christ; which, as already observed, was the great foundation of the Christian system, as first represented by the apostles. The resurrection of a dead man, and his ascension into, and abode in the upper world, was so strange a thing, that a thousand objections might immediately be raised against it; and some extraordinary proofs might justly be required as a balance to them. Now the rejecters of the gospel, it might be supposed, would set themselves to invent some hypothesis, which should have some appearance of probability, to show how such amazing circumstances should ever gain credit in the world, if they had not some very convincing proofs. But this, with all their endeavours, is totally impracticable; and consequently, the most convincing proof that can be given of the great truth of the whole.

When the Christian seriously considers the horrid but vain attempts these enemies to the gospel make, to pervert that religion on which the redemption of the human race is founded, how natural is it for him to ask, Is it possible, that even the most impious and obstinate atheist can read with attention the various and astonishing circumstances that attended the Divine Redeemer, from his birth to his crucifixion, and yet disbelieve? Does not even the minutest circumstance and transaction fully evince the great truths of his mission? and shall the atheist continue even to doubt, merely because himself was not an eye-witness of the facts recorded by those who were?

The celebrated Dr Watts has very justly pictured the character of the atheist in the following stanzas:

Fools in their hearts believe and say,
That all religion's vain,
There is no God that reigns on high,
Or minds the affairs of men.

From thoughts so dreadful and profane,
Corrupt discourse proceeds ;
And in their impious hands are found
Abominable deeds.

Their tongues are used to speak deceit,
Their slanders never cease ;
How swift to mischief are their feet ?
Nor know the path of peace.

Such seeds of sin (that bitter root)
In all their hearts are found ;
Nor can they bear diviner fruit,
Till grace refine the ground.

But let us pursue the argument a little farther, and we shall easily discover what must destroy every observation made by the infidel, and confirm his opponent in the incontrovertible and glorious cause of the Christian religion.

The manner in which the apostles undertook to prove the truth of their testimony to these facts : and it will evidently appear, that instead of confirming their system, it must have been sufficient utterly to have overthrown it, had it been itself the most probable imposture that the wit of man could ever have contrived. It is evident that they did not merely assert that they had seen miracles wrought by this Jesus, but that he had endowed themselves with a variety of miraculous powers. And these they undertook to display, not in such idle and useless tricks as slight of hand might perform ; but in such solid and important works, as appeared worthy of a divine interposition, and entirely superior to human power : restoring sight to the blind, soundness to lepers, activity to the lame, and, in some instances, life to the dead. Nor were these things undertaken in a corner, in a circle of friends or dependants : nor were they said to be wrought on such as might be suspected of being confederate in the fraud : but they were done often in the public streets, in the sight of enemies, or the persons of such as were utter strangers to the apostles ; but sometimes well known to neigh-

bours and spectators, as having long laboured under those calamities, which, to human skill, were utterly incurable. Would impostors have made such pretensions as these ? Or, if they had, must they not immediately have been exposed and ruined ?

Nor is there any room at all to object ; that perhaps the apostles might not undertake to do these things on the spot, but only assert that they had done them elsewhere ; for even then, it would have been impossible that they should have gained credit ; and they would have seemed the less credible, on account of such a pretence. Whatever appearance there might have been of gravity, integrity, and piety, in the conversation of Peter ; for instance, very few, especially such as had known but little of him, would have taken it upon his word, that he saw Jesus raise Lazarus from the dead at Bethany, but fewer yet would have believed upon his affirmation, had it been ever so solemn, that he himself raised Dorcas at Joppa, unless he had done some extraordinary work before them, correspondent at least, if not equal to that. One may easily think of invincible objections which otherwise might have been made ; and undoubtedly the more such assertions had been multiplied, every new person, scene, and fact, had been an additional advantage given to the enemy, to have detected and confuted the whole system, which Peter and his brethren had thus endeavoured to establish.

But to come still closer to the point : If the New Testament be genuine, as we have already proved it, then it is certain, that the apostles wrought miracles in the very presence of those to whom their writings were addressed ; nay more, they likewise conferred those miraculous gifts in some considerable degree on others, even the very persons to whom they wrote ; and they appeal to their consciences with regard to the truth of it. And could there possibly be room for delusion here ? It is exceedingly remarkable to this purpose

that Paul makes this appeal to the Corinthians, and to the Galatians, when amongst them there were some persons disaffected to him, who were taking all opportunities to sink his character and destroy his influence. And could they have wished for a better opportunity than such an appeal? An appeal, which, had not the fact it supposed been certain, far from recovering those that were wavering in their esteem, must have been sufficient utterly to disgust his most cordial and steady friends. The same remark may be applied to the advices and reproofs, which the apostle there gives, relating to the use and abuse of their spiritual gifts; which had been most notoriously absurd, and even ridiculous, had not the Christians, to whom he wrote, been really possessed of them. And these gifts were so plainly supernatural, that as it had been often observed, if it be allowed, that miracles can prove a divine revelation, and that the first Epistle to the Corinthians be genuine (of which, by the way, there is at least as pregnant evidences, as that any part of the New Testament is so) then it follows, by a sure and easy consequence, that Christianity is true. Nevertheless, other arguments are not to be forgot in these observations. And therefore, as we have proved, that had the testimony of the apostles been false, it is not to be imagined, that they could have gained credit at all; especially when they had put the proof of their case on such a footing as we are sure they did. We shall now proceed to show,

That it is a certain fact, the apostles did gain early credit, and succeeded in a most wonderful manner; from whence it will follow, that their testimonies were true.

That the apostles did, indeed, gain credit in the world, is evident from what we before offered, in order to prove the early prevalence of Christianity in it, and this may be further confirmed from many passages in the New Testament. And here we insist not so much on express his-

torical testimonies, though some of them are very remarkable; especially that of the brethren at Jerusalem, who speak of vast numbers of believing Jews assembled at the feast of Pentecost, mentioned in chap. ii. of the Acts. But I argue from the epistles written to several churches, which plainly prove that there were congregations of Christians in Rome, Corinth, Ephesus, Colosse, Thessalonica, Philippi, Laodicea, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Crete, Pontus, Galatia, Cappadocia, Asia, Bithynia, and many other places; insomuch, that one of the apostles could say, "That Christ had so wrought by him to make the Gentiles obedient *not only* in word or *profession*, but in deed too; that from Jerusalem, even round about unto Illyricum, he had fully preached the gospel of Christ:" or, as the word imports, "had accomplished" the purposes of it. And there is a great deal of reason, both from the nature of the thing, and from the testimony of ancient history, to believe, that others of the apostles had considerable success elsewhere. So that St Paul might with reason apply to them and their doctrine, what is originally spoken of the luminaries of heaven and the instruction they communicate, "their sound is gone out through all the earth, and their words to the end of the world."

So great was the number of those who were made proselytes to Christianity by the preaching of the apostles. And we have all imaginable reason to believe, that there was none of all those proselytes, but what were fully persuaded of the truth of the testimony they bore; for otherwise no imaginable reason can be given for their entering themselves into such a profession. The apostles had no secular terror to affright their proselytes; no secular rewards to bribe them; no dazzling eloquence to enchant them; on the contrary, all these were in a powerful manner pleading against the apostles; yet their testimony was received: and their new

converts were so thoroughly satisfied with the evidence which they gave them of their mission, that they encountered great persecutions, and cheerfully ventured estate, liberty, and life itself, on the truth of the facts they asserted: as plainly appears from the many passages in the Epistles, which none can think the apostles would ever have written, if those first Christians had not been in a persecuted condition.

Nor will it signify any thing to object, that most of these converts were persons of a low rank and ordinary education, who therefore might be more easily imposed upon than others. For, not to mention Sergius Paulus, Dionysius the Areopagite, or domestics of Cæsar's household, (with others of superior station in life) it is sufficient to call to mind, that the apostles did not put their cause on the issue of laboured arguments, in which the populace might quickly have been entangled and lost; but on such plain facts as they might judge of as easily and surely as any others; indeed, on what they themselves saw, and in part too, on what they felt.

Now this might be sufficient to bring the matter to a satisfactory conclusion. It has been shown, that there is no reason to believe, that the apostles, who certainly knew the truth, would have attempted a fraud of this kind—so, if they had attempted it, they could not possibly have succeeded; nevertheless, they did succeed in a very remarkable manner. Whence it plainly follows, that what they testified was true.

Admitting the facts which they testified concerning Christ to be true, then it was reasonable for their cotemporaries, and is reasonable for us, to receive the gospel, which they have transmitted to us, as a divine revelation.

The great things they asserted were, that Jesus was the Christ; and that he was proved to be so, by prophecies accomplished in him, and by miracles wrought by him, and by others in his name. Let us attend to each of these, and we shall

find them no contemptible arguments; but must be forced to acknowledge, that these premises being established, the conclusion most easily and necessarily follows. And this conclusion, “that Jesus is the Christ,” taken in all its extent, is an abstract of the gospel revelation; and therefore is sometimes put for the whole of it.

The apostles, especially when disputing with the Jews, frequently argued from the prophecies of the Old Testament, in which they say many things were expressly foretold, which were most literally and exactly fulfilled in Jesus of Nazareth. Now greatly to the evidence, confirmation, and advantage of Christianity, so it is that these prophecies are to this day extant in the original language; and this in the hands of a people most implacably averse to the gospel. So that an attentive reader may still in a great measure satisfy himself as to the validity of the arguments drawn from them.

On searching these ancient and important records, we find not only in general, that it appeared the wisdom of God to raise up for his people an illustrious deliverer, who, among other glorions titles, is sometimes called the Messiah, or the Anointed One; but we are more particularly told, that this great event should happen before the government ceased in the tribe of Judah, while the second temple was standing; and a little before its destruction, about four hundred and ninety years after a command given to rebuild Jerusalem; which was probably issued out in the seventh year of Artaxerxes Longimanus, or at least within a few years before or after it. It is predicted that he should be of the seed of Abraham, born of a virgin, of the house of David, in the town of Bethlehem; that he should be anointed with an extraordinary effusion of the divine Spirit; in virtue of which he should not only be a perfect and illustrious example of universal holiness and goodness, but should also perform many extraordinary and beneficial miracles. Nevertheless, that for want of external pomp and splen-

dour, he should be rejected and insulted by the Jews, and afterwards be cut off and slain by them. It is added, that he should rise from the dead, before his body should be corrupted in the grave, and should be received up to heaven, and there seated at the right hand of God, from whence he should, in a wonderful manner, pour out his Spirit on his followers; in consequence of which, though the body of the Jewish people perished in their obstinate opposition to him, yet the Gentiles should be brought to the knowledge of the true God, and a kingdom established amongst them, which from small beginnings should spread itself to the end of the earth, and continue to the remotest ages.

Besides these most material circumstances, there were several others relating to him, which were either expressly foretold or at least hinted at; all which, with those already mentioned, had so evident an accomplishment in Jesus, that we have no reason to wonder that they should receive the word with all readiness who searched the scriptures daily, whether these things were so predicted there, as the apostles affirmed. For we are persuaded that no wise and religious person could imagine, that God would permit an impostor to arise, in whom so great a variety of predictions, delivered by so many different persons, and in so many distant ages, should have an exact accomplishment.

When the apostles were preaching to heathens, it is indeed true, that they might wave the argument from prophecy, because they were not capable judges of it. But when they insist on another, which might as soon captivate their belief, and as justly vindicate; we mean "the miracles performed by Christ, and those commissioned and influenced by him;" many of these were of such a nature, as not to admit of any artifice or deceit; especially that most signal one of his resurrection from the dead, which may be called a miracle performed by, as well as

upon, Christ; because he so expressly declares, that he had himself a power to resume his life at pleasure. The apostles well knew, that this was a fact of such a nature, that those who believed this, would never doubt of the rest. They often therefore single this out, and lay the whole stress of their cause upon it. This they proved to be true by their own testimony miraculously confirmed: and in proving this, they established Christianity on an impregnable rock. For we may safely refer it to any judge, whether it is an imaginable thing that God should raise the dead body of an impostor, especially when he had solemnly appealed to such a resurrection, as a grand proof of his mission, and had expressly fixed the very day on which it was to happen.

From these undeniable observations it is evident, that those who on the apostles' testimony believed that the prophecies of the Old Testament were accomplished in Jesus, and that God bore witness to him by miracles, and raised him from the dead, had abundant reason to believe that the doctrine which Christ taught was divine, and his gospel a revelation from heaven. And if they had reason to admit this conclusion, then it is plain that we who have such satisfactory evidences on the one hand, that the testimony of the apostles was credible, and on the other, that this was the substance of it, have reason also to admit this grand inference from it, and embrace the gospel as a faithful saying, and well worthy of acceptance. This is the thing we have attempted to prove; and here we should finish the argument, were it not for the confirmation it may receive from some additional considerations, which could not properly be introduced, under any of the preceding heads.

We therefore add, in the last place, That the truth of the gospel has received farther and very considerable confirmation, from what has happened in the world since it was first published.

And here we must desire the reader to consider, on the one hand, what has been done to establish it, and on the other, the methods which its enemies have been taking to destroy it.

1. Consider what God has been doing to confirm the gospel, since its first publication; and we will venture to assert, that it will prove a farther evidence of its divine original.

We might here argue at large from its surprising propagation in the world; from the miraculous powers with which not only the apostles, but succeeding preachers of the gospel, and other converts, were endowed; from the accomplishment of the prophecies recorded in the Old Testament; and from the preservation of the Jews, as a distinct people, notwithstanding the various difficulties and persecutions through which they have passed.

It might be particularly urged in confirmation of the truth of Christianity, the wonderful success with which it has been attended, and the surprising propagation of the gospel in the world.

We have endeavoured, under a former head, to show, that the gospel met with so favourable a reception in the world, as evidently proved, that its first publishers were capable of producing sufficient evidence of its truth; evidence absolutely incompatible with imposture. But we shall now carry this remark farther, and assert that, considering the circumstances of the case, it is amazing, that even truth itself, under so many disadvantages, should have so illustrious a triumph; and that its wonderful success so evidently proves such an extraordinary interposition of the Almighty in its favour, as may justly be called a miraculous attestation of it.

There was not only "one of a family, or two of a city, taken and brought to Zion: but the Lord so hastened it in its appointed time, that a little one became a thousand, and a small one a strong nation." And as the apostles themselves were honoured with very remarkable success, so

this divine seed was propagated so fast in the next age, that Pliny testifies, "He found the heathen temples in Achaia almost deserted;" and Tertullian afterwards boasts, "That all places, except those temples, were filled with Christians; so that were they only to withdraw, cities and provinces would be depopulated." Nor did the gospel only triumph thus within the boundaries of the Roman empire; for long before Tertullian was born, Justin Martyr, in his dialogue with Trypho the Jew, which seems to have been written not much above a hundred years after Christ's death, declares, "That there was no nation of men, whether Greeks or Barbarians, not excepting those savages that wandered in clans from one region to another, and had no fixed habitation, who had not learned to offer prayers and thanksgivings to the Father and Maker of all in the name of Jesus, who was crucified."

Now how is it possible to account for such circumstances as these, but by saying the hand of the Lord was with the first preachers of the gospel, and therefore such multitudes believed, and turned to the Lord? How was it possible for so small a fountain to have swelled immediately into a mighty river, and even have so extensively spread itself on the face of the earth, if it had not sprung from the sanctuary of God, and been rendered triumphant by his Almighty arm.

Had this new religion, so directly contrary to all the prejudices of education, been formed to soothe men's vices, to countenance their errors, to defend their superstitions, or to promote their secular interest, we might easily have accounted for its prevalence in the world. Had its preachers been profound philosophers, or polite and fashionable orators, many might have been charmed, at least for a while, to follow them: or had the princes and potentates of the earth declared themselves its patrons, and armed their legions for its defence and propagation, multitudes might have been terrified into the profession

though not a soul could by such means have been rationally persuaded to the use of it. But without some such advantages as these we can hardly conceive, how any new religion should so strangely prevail; even though it had crept into the world in its darkest ages, and the most barbarous countries; and though it had been gradually proposed in the most artful manner, with the finest veil industriously drawn over every part which might at first have given disgust to the beholder.

But every one knows that the very reverse of all this was the cause of Christianity. It is abundantly evident, from the apparent constitution of the religion of Jesus, that the lusts and errors, the superstitions and interests of carnal men, would immediately rise up against it as a most irreconcilable enemy. It is known that the learning and wit of the Greeks and Romans were early employed to ridicule and obstruct its progress. It is known that as all the herd of heathen deities were to be discarded, the priests, who subsisted by the superstitious worship paid them, must in interest find themselves obliged to oppose it. It is known that the princes of the earth drew the sword against it, and armed torments and death for the destruction of its followers. And yet it triumphed over all, though published in ages and places celebrated for learning and elegance; and proposed not in an ornamental and artificial manner, but with the utmost plainness; the doctrines of the cross being always advanced as its grand foundation, though so notorious a stumbling-block both to Jews and Gentiles: and the absolute necessity, not only of embracing Christianity, but also of renouncing all idol worship, being insisted on immediately and in the strongest terms, and which must have made the religion of the gospel appear to them the most singular that had ever been taught in the world.

Had one of the wits or politicians of the present age seen the apostles, and a few other plain men, who had been edu-

cated among the lowest of the people, as most of the first teachers of Christianity were, going out armed with nothing but faith, truth, and goodness, to encounter the power of princes, the bigotry of priests, the learning of philosophers, the rage of the populace, and the prejudices of all; how would he have derided the attempt, and said with Sanballat, "What will these feeble Jews do?" But had he seen the event, surely he must have owned with the Egyptian Magi, in a far less illustrious miracle, that it was the finger of God; and might justly have fallen on his face, even among those whom he had insulted, with an humble acknowledgment "that God was with them of a truth."

We must not forget to mention the accomplishment of several prophecies, recorded in the New Testament, as a further confirmation given by God to the gospel.

The most eminent and signal instance under this head, is that of our Lord's prediction concerning the destruction of Jerusalem, as recorded by St Matthew, in his twenty-fourth chapter. The tragical history of it is most circumstantially described by Josephus, the historian, who was an eye-witness of it; and the description which he has given of this sad calamity, so exactly corresponds with the prophecy, that one would have thought, had we not known the contrary, that it had been written by a Christian, on purpose to illustrate it. And one can never enough admire that series of amazing providence, by which the author was preserved from most imminent danger, that he might leave us that invaluable treasure which his writings contain.

We have no need of further evidence than we find in Josephus, of the exact accomplishment of what was prophesied concerning the destruction of Jerusalem. But our Lord had also foretold the long continued desolation of the temple. And we cannot forbear mentioning the awful sanction which was given to that part of the

prediction. For it is well known, that a heathen historian has assured us, that when Julian the apostate, in deliberate contempt of that prediction, solemnly and resolutely undertook to rebuild it, his impious design was frustrated, miraculously, again and again; the workmen consumed by globes of fire, which broke out from the foundations.

The prediction of St Paul, concerning the man of sin, and the apostasy of the latter times, is also well worthy of our remark; and though a great part of the book of Revelation be still concealed under a dark veil, yet the division of the Roman empire into ten kingdoms; the usurpation, persecution, and idolatry of the Romish church, and the long duration of the papal power, with several other extraordinary events, which no human prudence could have foreseen, and which have happened long since the publication of that book, are so clearly foretold there, that we cannot but look on that part of the scripture as an invaluable treasure: and it is not at all improbable, that the more visible accomplishment of some of its other prophecies, may be a great means of reviving the Christian cause which is at present so much on the decline.

The preservation of the Jews, as a distinct people, is another particular, under this head, which well deserves our attentive regard.

It is plain that they are very numerous, notwithstanding all the slaughter and destruction of this people, in former and latter ages. They are dispersed among various and most distant nations, and particularly in those parts of the world where Christianity is professed; and though they are exposed to great hatred and contempt, on account of their different faith, and in most places subject to civil incapacities, if not to unchristian severities; they are still most obstinately tenacious of their religion: which is the more wonderful, as their fathers were so prone to apostatize from it; and as most of them seem to be

entire strangers to piety or humanity, and pour the greatest contempt on the moral precepts of their own law, while they are so attached to the ceremonial institutions of it, troublesome and inconvenient as they are. Now let us seriously reflect, what an evident hand of Providence is here, that by their dispersion, preservation, and adherence to their religion, it should come to pass, that Christians should daily see the accomplishment of many remarkable prophecies, concerning this people; and that we should always have amongst us such a crowd of unexceptionable witnesses to the truth of these ancient Hebrew records, on which so much of the evidence of the gospel depends: records, which are many of them so full to the purpose for which we allege them, that, as a celebrated writer very well observes, "Had it been represented that the whole body of the Jewish nation had been converted to Christianity, men would certainly have thought the assertion had been forged by Christians; and have looked upon them in the same light with the prophecies of the Sibyls, as made many years after the events which they pretended to foretell."

And to add no more here, the preservation of the Jews, as a distinct people, evidently leaves room for the accomplishment of those Old and New Testament prophecies, which relate to their national conversion and restoration: whereas that would be impossible in itself, or at least impossible to be known, if they were promiscuously blended with other people. On the whole, it is such a scene in the conduct of Providence, as we are well assured, cannot be paralleled in the history of any other nation upon earth: and affords a most obvious and important argument in favour of the gospel.

Thus has Christianity been further confirmed since its publication by what God has done to establish it. It only remains that we consider,

2. What confirmation it receives from

the methods which its enemies have taken to destroy it.

And these have generally been, either persecution, or falsehood, or cavilling at some particulars in the revelation, without entering into the grand argument on which it is built, and fairly debating what is offered in its defence. Now, who would not think the better of a cause for being thus attacked?

At first it is known, that the professors, and especially the preachers of the gospel, were severely persecuted. In every city bonds and imprisonment awaited them. As soon as ever the apostles began to preach Jesus and his resurrection, the Jewish rulers laid hold on them; and having confined and scourged them, strictly prohibited their speaking any more in his name. A little while after, Stephen was murdered; and afterwards James and some other of the apostles. Now certainly such a conduct evidently betrayed a consciousness that they were not able to answer the apostles, and to support their own cause by the fair methods of reason and argument, to which, so far as the history informs us, they made no pretence: but attempted to bear them down by dint of authority, and to silence them by brutal force.

It would be needless to attempt showing particularly how these unrighteous methods were pursued in succeeding ages and distant countries. The savage cruelties of Nero to these innocent and holy men were such as raised the pity even of their enemies. Yet this was one of the least extensive and destructive of the ten general persecutions, which arose in the Roman empire, besides several others in the neighbouring countries, of which ecclesiastical history informs us.

These early enemies of the gospel added falsehood and slander to their inhumanities. They endeavoured to murder the reputations of Christians, as well as their persons; and were not ashamed to represent them as haters of the whole human

species, for no imaginable reason, but that they would not associate themselves in their idolatrous worship. Nay, they charged them with human sacrifices, incest, idolatry, and all the crimes for which themselves and their false gods were indeed justly detestable; but from which the Christians knew how to vindicate themselves, highly to their own honour, and the everlasting reproach of these malignant and pestilent accusers. And they have not failed to do it in many noble apologies, which through the divine Providence are transmitted to us, and are incomparably the most valuable of any ancient uninspired writings.

Such were the infamous, the scandalous methods, by which the gospel was opposed in the earliest ages of the church; and it must be added, that the measures more lately taken to subvert it, especially among ourselves, seem rather to reflect a glory on it. The unhappy enemies of the gospel of the Son of God have been told again and again, that we put the proof of it on plain facts. They themselves do not, and cannot deny, that it prevailed early in the world, as we have shown at large. There must have been some man or body of men who first introduced it; and even themselves, notwithstanding all their obstinacy and perverseness, generally confess that Christ and his apostles were the persons, which is a manifest acknowledgment of the most forcible argument they can give against their own debased principles.

Now which of these schemes will the unbelievers take? It seems that the deists of the present age fix on neither, as being secretly conscious they cannot support either; but they content themselves with cavilling at some circumstances attending the revelation, without daring to encounter its grand evidence; that is, they have been laboriously attempting to prove it to be improbable, or absurd, to suppose that to have been, which nevertheless plainly appears to have been facts. One of them

most weakly and sophistically attempts to prove, in defiance of the common sense of mankind, that *the light of nature is a perfect rule*, and therefore, that all revelation is needless, and indeed impossible. Another disguises the miracles of Christ by false representations of them, and then treats them as idle tales. A third takes a great deal of fruitless pains to show, that some prophecies, referred to in the New Testament, are capable of another sense, different from that in which the apostles have taken them.

These things have been set in a very artful and fallacious light by persons, whose names will perhaps be transmitted to posterity, with the infamous stigma of having been leaders in the cause of infidelity; but not a man of them undertakes to ascertain the grand fact. Nay, they generally take no more notice of the positive evidences by which it is even demonstrated, than if they had never heard it proposed: though they cavil at incidental passages in those books in which it is most clearly stated. And as for what they have urged, though perhaps some who were before weary of Christianity may have taken occasion to reject it, and others, for want of consulting the answers to them, may have been unwarily ensnared; yet the examination of these points has been greatly for the honour and vindication of the truth, which seems on this occasion to have been set in a clearer and stronger light than ever, at least in these latter ages.

The cause of Christianity has greatly gained by debate, and the gospel comes like fine gold out of the furnace, which the more it is tried, the more it is approved. It must be owned, that the defenders of the gospel have appeared with very different degrees of ability for the work; nor could it be otherwise among such numbers of them, but, on the whole, though the patrons of infidelity have been masters of wit, humour, and address, as well as of a moderate share of learning,

and generally much more than a moderate share of assurance; yet so great is the force of truth, that (unless we may except those writers who have unhappily called for the aid of the civil magistrate in the controversy) we cannot recollect to have seen any defence of the gospel, which has not, on the whole, been sufficient to establish it, notwithstanding all the sophistical arguments of its subtle antagonists.

This is an observation that is continually gaining new strength as new assaults are made upon the gospel; and we cannot forbear saying, that, as if it were by a kind of judicial infatuation, some who have distinguished themselves in the wretched cause of infidelity, have been permitted to fall into such gross misrepresentations, such senseless inconsistencies, such palpable falsehoods, and, in a word, into such various and malignant “superfluity of naughtiness,” that to a wise and pious mind, they must appear like those venomous creatures, which are said to carry an antidote in their own objections, particularly a noble lord, who has given up several of the deistical objections, and even acknowledged the divine original of the gospel: for he asserts, “That no religion ever appeared in the world, whose natural tendency was so much directed to promote the peace and happiness of mankind.” He declares, that “No system can be more simple and plain than that of a natural religion as it stands in the gospel.” He avers, that, “he will not say, that the belief that Jesus was the Messiah is the only article of belief necessary to make men Christians. There are other things doubtless contained in the revelation he made of himself, dependent on, and relative to this article, without the belief of which, I suppose our charity would be very defective. But this I say, that the system of religion which Christ published, and his evangelists recorded, is a complete system to all the purposes of religion, natural and revealed. It contains all the duties of the former, it enforces

the whole law of faith, by promising rewards and threatening punishments, which he declares he will distribute when he comes to judge the world." The same writer alloweth, that the gospel is in all cases one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity. He professeth a great concern for true charity, in opposition to theology, and says, that "genuine Christianity was taught of God." And not to multiply passages to this purpose, he pronounces, that, "the Christian system of faith and practice was revealed of God himself, and it is absurd and impious to assert, that the divine Being revealed it incompletely and imperfectly. Its simplicity and plainness show, that it was designed to be the religion of mankind, and also manifest the divinity of its original." After reading those quotations, and a great variety of others, which might be produced from his lordship's writings, the reader may easily judge what religion has to fear from this noble writer's arguments, and we will venture to assert, that he has himself entirely confuted his own objections.

Thus have we given the reader a brief view of the chief arguments in proof of Christianity; and the sum of the whole is this—

The gospel is probable in theory; as considering the nature of God, and the circumstances of mankind, there was reason to hope a revelation might be given; and if any were given, we should naturally apprehend its internal evidence would be such as that of the gospel is, and its external such as it is said to be. But it is also true in fact; for Christianity was early professed as it was first introduced by Jesus of Nazareth, whose life and doctrines were published by his immediate attendants; whose books are still preserved in the original language, and in the main are faithfully translated into our own; so that the books of the New Testament now in use may be depended upon as

written by the persons whose names they bear; and admitting this, the truth of the gospel follows by a train of very easy consequences; for the authors certainly knew the truth of the facts they related; and considering what appears in the characters and circumstances, we can never believe they would have attempted to deceive us; or if they had, they could not have gained credit in the world; but they did gain it in a very remarkable manner! Therefore the facts they attested were true, and the truth of the gospel evidently follows from the certainty of those facts, and is completely confirmed by what has happened in the world since the publication of it.

This is the sum of what we flatter ourselves we have sufficiently proved; and shall now conclude what we have to say on this subject, with a few words by way of reflection.

1. Let us gratefully acknowledge the Divine goodness, in favouring us with so excellent a revelation, and confirming it to us by such ample evidence.

We should daily adore the God of nature, for lighting up the sun, that glorious, though imperfect image of his own unapproachable lustre; and appointing it to gild the earth with its various rays, to cheer us with its benign influences, and to guide and direct us in our journeys and our labours. But how incomparably more valuable is that "day-spring from on high, which hath visited us, to give light to them that sit in darkness, and in the shadow of death, and to guide our feet in the way of peace?" Oh ye Christians, whose eyes are so happy to see, and your ears to hear, what reason have ye for daily and hourly praise! When your minds are delighted with contemplating the riches of gospel grace; when you view with wonder and joy the harmonious system of your redemption; when you feel the burden of your guilt removed, the freedom of your address to the throne of grace encouraged, and see the prospect of a fair inheritance to eternal glory opening

upon you; then, in the pleasing transports of your souls, borrow the joyful anthem of the Psalmist, and say, with the humblest gratitude and self-resignation, "God is the Lord, who showeth us light; bind the sacrifice with cords even to the horns of the altar. Adore God, who first commanded the light to shine out of darkness," that by the discoveries of his word and the operations of his Spirit, he hath "shined in your hearts to give you the knowledge of his glory, as reflected from the face of his Son." Let us all adore him, that this revelation hath reached us, who live in an age and country so distant from that in which it first appeared; while there are to this very day, not only dark corners, but regions of the earth, that "are full of the habitations of idolatry and cruelty."

Let us peculiarly address ourselves to those whose education and circumstances of life have given them opportunities of a fuller inquiry into the state of those ancient or modern nations, that have been left merely to the light of unassisted reason, even to those who are acquainted with the history of their gods; the rites of their priests, the tales and even the hymns of their poets; nay, we will add, the reasoning of the sagest philosophers; all the precious, and all the erroneous things they have said where religion and immortality are concerned. It may be imagined, that God gave to some of the most celebrated pagan writers that uncommon share of genius and eloquence, that they might, as it were, by their art, embalm the monsters of antiquity; that so succeeding ages might see, in a more affecting view than we could otherwise have done, how weak the human mind is in its best estate, and the need which the greatest as well as the meanest of mankind have of being taught by a revelation from above. While we are daily conversing with such monuments as these, and are also surveying the evidences of Christianity, in a large and more distinct view than it was possible for us here

to suppose them, we are under peculiar obligations to be very thankful for the gospel ourselves, as well as to compassionate the cause of those to whom it has never been offered, or by whom it is slighted. And this leads us to another reflection.

2. What reason have we to pity those who reject this glorious gospel, even when they have opportunities of inquiring into its clearest evidences!

Such undoubtedly we have in our age and nation: and surely we should sometimes bestow a compassionate thought upon them, and lift up humble prayers for them, that God, peradventure, may give them repentance to the acknowledgment of the truth, that they may recover themselves out of the snares of the devil, who are now led captive by him at his pleasure; we should pity heathens and Mahometans under their darkness and errors; but how much more deplorable is the cause of these, who though they dwell in Emmanuel's land, and in the valley of Zion, turn it into the valley of the shadow of death, by closing their eyes against so bright a lustre, and stopping their ears against the voice of the charmer? They are, indeed, in their own conceit, the only wise people, but their wisdom will die with them: so that to be sure, they will scorn our pity. But who can forbear it? Is there a more melancholy thought than this, that the Son of God should have done so much to introduce and establish the gospel, and his Spirit so much to perpetuate and increase its evidence; and that, after all, it should be contemptuously despised, even by creatures who are perishing without it? This is not only done, though we believe most frequently, by men of profligate and abandoned lives; but sometimes by persons who have the appearance of external morality, decency, and humanity, (for such are to be found among them) as well as men of wit and genius, of politeness and learning, of human prudence and experience in worldly affairs. It may also be added, that it is the case of some who

were the children of pious parents, who were trained up in religious exercises, who once discovered serious impressions, and gave very encouraging hopes. Alas, whither are they fallen! How shall we shelter those that were once our brethren, that are perhaps still our friends, from the awful sentence which the gospel pronounces against all that reject it, without any exception? As to the wretches that add insult and derision to their infidelity, we tremble to think of that load of guilt which they are bringing upon themselves; and how near their approach to the unpardonable sin, if they have not already committed it. For the rest, who behave in a modest and sober manner, it will, no doubt, be a very difficult task to convince them; and so much the rather, as some of them, by too easy a transition, have renounced many of the most important principles of natural religion: nay, it might be added, even the whole of it, together with the Christian revelation. But the influences of Divine grace are almighty. Let us recommend them to it, and omit no other proper method, either of recovering such as are already seduced, or at least of securing those who are not yet infected; but may be, as most of the youth are, especially in the most populous places, in imminent danger of the contagion. To this end let us add,

3. How reasonable it is that Christians should form a familiar acquaintance with the great evidences of our common faith.

It is what we so apparently owe to the honour of God, to the interest of Christ, to the peace of our own souls, and the edification of others, that we hope we need not urge it at large, especially considering what has been said before. In consequence of all, let it be your care to make evidences of Christianity the subject of your serious reflection and frequent converse. Especially study your Bibles, where such marks of truth and divinity are to be found, that we hope few who have familiarly known them, and have had a

relish for them, were ever brought to make shipwreck of their faith as it is in Jesus. Above all, let it be your care to act on the rules which are here laid down: and then you will find your faith growing in a happy proportion, and experience the truth of our Saviour's declaration, that if any man will resolutely and faithfully do his will, he shall know of the Christian doctrine, whether it be of God. We verily believe, that it is the purity of its precepts which lies at the bottom of most men's opposition to it; or a natural pride of heart, which gives them an aversion to it: or a fond affectation of seeming wiser than others, in rejecting what most of their neighbours do, and profess to believe. When these unhappy prejudices and conceptions are, by Divine grace, conquered and rooted out, the evidence of truth will daily appear with increasing lustre: as the light of the sun does to an eye recovering from a film with which it hath been overgrown; and which before had veiled it with midnight in the midst of noon.

4. How solicitous should we be to embrace and obey that gospel, which comes attended with such abundant evidences!

We may undoubtedly address ourselves to most of our readers, and say, as Paul did to king Agrippa: "Believest thou the prophets? I know thou believest:" yet let me entreat and charge you not to rest here; but attentively to examine how far your hearts are affected, and your lives regulated by such a belief. The Christian revelation is a practical thing; and is heard, believed, and professed in vain, if it be not obeyed.

In this gospel "the wrath of God is revealed from heaven against all the ungodliness of men:" but it is revealed with redoubled fury against that audacious sinner, "who holds the truth in unrighteousness." In this gospel the blessed Jesus is exalted as a *Prince and Saviour*; and it is not with impunity, that the impenitent rebel can reject his yoke, and trample on his blood. What must they expect, who

have poured contempt on such a Sovereign, and on such a Redeemer?

Let it be earnestly and frequently recollected, that this gospel is the touchstone by which we are one day to be tried; the balance in which an impartial Judge will weigh us: and must, on the whole, prove our everlasting triumph, or our everlasting torment. The Almighty did not introduce it with such solemn notice, such high expectation, such pompous miracles, such awful sanctions, that men might reject, or dishonour it at pleasure; but it will certainly be found, to the greatest and meanest of those that hear it, "a savour of life unto life, or a savour of death unto death."

Let it therefore be your immediate care to inquire, which of these it is likely to prove to your souls; remember it is so far from being a vain thing, that it is really your very life. If it has been hitherto despised, and that blessed Redeemer, in whom it so evidently centres,

has been neglected, assure yourselves, that all we have said in confirmation of its truth proves only that the *hand-writing of God* is set to your condemnation. Allow yourselves therefore not a moment's rest, till you have with humble submission applied to his throne, while there is yet hope that it may be reversed.

And for you who have hitherto believed and obeyed the gospel, let it be your care to defend and adorn it; "be blameless and harmless, the children of God without rebuke, in the midst of a crooked and perverse generation, shining among them as lights in the world:" perhaps your example may not only serve to entertain their eyes, but "to guide their feet into the way of peace," and engage them also to join with you in "glorifying your Father which is in heaven:" above all, be careful to hold fast the form of sound words, and to adorn the doctrine of your blessed Saviour in all things.

INTRODUCTORY DISSERTATION.

PART II.

HAVING taken a rapid survey of the Evidences of Christianity in the previous Part of this Dissertation, we pass now to a consideration of a special department of the argument which has not yet been considered in this Dissertation. We refer to the practical effects of Christianity both upon nations and individuals. To this part of our inquiry it is perhaps all the more important that we should direct the attention of our readers, as being that portion of the Evidences which stands palpably out before the eyes of all mankind. An abstract argument, stated however clearly, reaches conviction to the minds of those only who are capable of comprehending its meaning; but an argument drawn from the outward and obvious effects of a system all can feel the force of, because all can understand its true nature and bearings. Hence our blessed Lord himself, when he was pointing out the utter hollowness of false pretensions to revelation, laid down the following criterion by which true prophets might be readily and most effectually distinguished from the false: "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." This test is one which all men admit to be at once easy and effectual. In judging of a tree we may be deceived by the appearance of its bark and its leaves and its branches and its blossoms, but it is by the fruit that we may really discover the

quality of the tree. In proof of the accuracy of the test which Jesus proposes, He appeals to the common experience of men. We expect the fruit invariably to correspond with the nature of the tree. "Do men gather grapes of thorns, or figs of thistles?" And our Lord assures us that, in this instance, the experience of men is founded on a sound principle. "For every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The fruit of the tree is its natural produce; and Christianity, if it exist in the soul, will influence the life. Religion is a living operative principle. Wherever it is found the heart has been changed, a new creation has sprung up in the soul; "instead of the thorn has come up the fir-tree, and instead of the briar has come up the myrtle-tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." In such a case the fruit shall assuredly be unto holiness, and the end shall be everlasting life.

Nor is the test which the Redeemer proposes, applicable only to individuals; it is equally applicable to communities. The beneficial influence of Christianity upon a country will make itself manifest in the advanced civilization, good morals, and social prosperity of the people. If such be the condition of a population who have embraced the Christian faith, we cannot fail to perceive in this moral and

social transformation a strong argument in favour of our holy religion as having its origin from above. It has been well remarked—"Whenever you have ascertained the true results of any system of doctrine, you have found a plain and certain expression of its intrinsic character. It is good in proportion as the fruit is good. If its fruit be godly, it must itself be of God."

The proposition then which we lay down is that Christianity may be known by its fruits to be a divine revelation, a religion which has come from God.

Let us, in the first instance, test the Christian system by the character of that influence which it exerts upon communities. The religion of the ancient Greeks and Romans was a splendid system of fable and romance. It has been recommended to the study of the learned with all the attractions of eloquence and the charm of verse; but if we would know the actual state of the people upon whom this much-vaunted religion was inculcated, we have only to turn to the melancholy description which Paul gives of the actual state of the heathen world in his own time—"filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Could that religion be the work of God which resulted in a morality so polluted and impure? Even at their very altars the Greeks and Romans might learn the lessons of the foulest vice. If the gods who were adored taught and authorized immorality by their own example, the errors of inferior beings would naturally be excused and even vindicated by an appeal to the corrupt wanderings of superior natures; and heaven itself was thus made to lend a ready and infallible sanction to the weaknesses and even the guilt of men. But the gods of ancient

heathenism not merely taught crime by example; they produced and promoted it by their influence. We find them perpetually interfering to kindle the evil passions and prompt the evil designs of men. No wonder that with such noxious influences brought to bear upon a people in many respects the most refined and civilized upon the earth, one of their own authors should describe the character of the youth of Rome in the time of Cicero, in such language as the following: "Luxury, avarice, and pride, enslaved them; they wantoned in rapine and prodigality; undervalued their own and coveted what belonged to others; trampled on modesty, friendship and continence; confounded things divine and human, and threw off all manner of consideration and restraint." If such was the character of the most cultivated people of the ancient world under the practical operation of heathenism, how much darker and more revolting would have been the picture had we described the actual condition in point of morality of other pagan nations! No doubt, even amid the darkness of Paganism, we may find rare exceptions of men, such as Socrates, who taught, and of others, such as Cato, who practised precepts of pure morality. These, however, were not the fruits of the religious system which prevailed in the country and age in which they lived, but single, solitary instances of men here and there, who had framed for themselves a system of faith and morals widely different from that which reigned around them. Neither these men nor any other ever taught sound morality or lived a virtuous life under the influence of a false religion.

From ancient we turn to modern systems of religion. The Persians and Mahomedans, it must be admitted, have made some advances in moral teaching and conduct beyond those of purely Pagan countries. Zoroaster abolished idolatry among the ancient Persians, and so also did Mohammed in more modern days. But while the Persian religion for centu-

ries held an undisturbed sway over multitudes of people, it failed to make men virtuous, pure, and holy. The prophet of Arabia taught the knowledge of the one God, and inculcated lessons of justice and charity. Alms-giving was set forth as one of the highest of duties, and from a tenth to a fifth of a Mussulman's income was demanded by the Koran to be paid in charity. Prayer five times a-day, ablutions numberless, and fastings the most rigid, were enjoined upon all believers. But the same religion which contained these precepts laid it down as a truth of undoubted certainty to be proclaimed to the people, that the blood of their enemies was a sure passport to the Mohammedan paradise; and that every Mussulman, however wicked, would be admitted into heaven after expiating his sins in purgatory for a period not exceeding five thousand years. "The sword," such is the language of the prophet of Mecca, "is the key of heaven and hell; a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months spent in fasting and prayer. Whoso falleth in battle, his sins are forgiven at the day of judgment, his wounds shall be resplendent as vermillion and odoriferous as musk, and the loss of his limb shall be supplied by wings of angels and cherubims. They who have suffered for my sake and been slain in battle I will surely bring them into a garden watered by rivers." Under the pretence of compelling the heathen to embrace his faith, the follower of Mohammed was enjoined to proceed in his onward course from the plunder of caravans and the extermination of tribes and villages to the overthrow and devastation of states and empires. Thus were the most unholy passions nourished, and a people taught by the preaching of an ambitious schemer to find in the very piety and devotion of their faith the justification and the encouragement of all the crimes of intolerant barbarity.

Equally powerless in the production of

a sound public morality has been the Brahminical religion. Wise and salutary doubtless are many of the precepts inculcated by Hindu moralists. But however good in themselves, these precepts are scattered through the pages of a vast variety of volumes difficult of access and of doubtful authority. Sometimes they are said to have issued directly from the lips of the gods, sometimes to have been promulgated by the inspired favourites of heaven or compiled from the records of ancient tradition. And yet while such is alleged to be their origin, these excellent moral truths are perpetually blended and mixed up with the wildest and most absurd doctrines. Thus while charity is declared in the moral code of the Brahmins to be the most essential of all duties, it is pronounced in the same breath to be a far higher and holier virtue to retire from the world and embrace the life of an ascetic in the deserts. The man is said to be wise who goes forth among his fellows to protect and to bless them, but he is declared to be wiser still who abandons finally and for ever the companionship of men and takes up his abode with the beasts of the field. The former is worthy to be praised, but the latter has acquired perfection in this world and secured perfection in the next. According to the moral system of Hinduism the distinctions of right and wrong are utterly confounded. That which is deeply criminal in a man of a lower caste is a light and venial trespass in a man of a higher. The worst and most unpardonable crime in a despised Sudra becomes expiable in a Brahmin by the payment of a trifling fine. The Pariah who simply breathes upon his superior is declared worthy of death by the same code which enforces compassion and tenderness to the crawling worm; and while the protection of the irrational animal is enforced under the heaviest penalties, the aged parent is permitted to be abandoned on the river's bank by an unnatural son, and to be left to perish unpitied and alone amid the re-

tiring waters. The influence and effects of such a religious system cannot fail to be pernicious in the highest degree. "Acts," says Dr. Duff, "which in a Christian land would be treated as wilful murder,—far from being regarded as dishonourable or criminal or deserving of public execration—are reputed holy and meritorious, and demonstrative of the greatest possible affection and kindness." Such is the stupifying power of a baleful superstition. Cruelty and obscenity are transformed into devotional virtues. The gravest votary is not ashamed to witness the wantonness which dances round his altars; and the Gentoo, while he treads cautiously on the earth lest he should crush a reptile, and diffuses his charities as his priest requires, and performs his task of oblation and prayer with pious scrupulosity, is found to delight in the sacrifice of the funeral pile and to mingle in the mercenary impurities which are encouraged for priestly gain in the pagodas of his idols.

How complete the contrast, in point of pure morality and beneficial influence upon the minds, the character, and conduct of men, between the religion of Christ and all the other systems of religion which have existed upon the earth! Let us descend to particulars, and the contrast will become more strikingly apparent."

One of the most important and thoroughly practical principles of all religion is that which refers to the Being and Attributes of God. On this point the false religions we have alluded to are at utter variance with one another. According to one system God is a Being wrapped up in eternal contemplation and repose; according to another, an ethereal flame pervading and animating the universe; according to a third, a Being composed of parts perpetually emanating from his person, and destined finally to return to it. Such views of Deity are little more than metaphysical speculations, having not the remotest bearing upon the conduct of mankind. But the God of Christianity

and the Bible, while He is a spirit far removed from the weaknesses and imperfections of His creatures, is the Father of Spirits who keeps mercy for thousands of them that love Him, who compassionates and embraces the returning sinner, who makes the sun to rise upon the just and the unjust, and who wills not the death of a sinner, but rather that he should turn from his wicked ways and live. By such views of God our affections are awakened; our trust and fortitude confirmed; a light is kindled which warms and animates the soul; and a confiding faith is implanted in the heart which fills us with a peace that passeth all understanding, and a joy that is unspeakable and full of glory. The Christian's God is great and glorious, but He is also merciful and kind; holy, and yet loving; a just God, and yet a Saviour; just, and yet the justifier of the ungodly who believe in Jesus. In the contemplation of such a Deity as this, hope and joy are blended in the soul of the worshipper with sacred reverence and salutary fear. We tremble even while we trust, and the confidence that reposes in the divine mercy and love is tempered by a dread of the divine majesty and holiness which leads us to "stand in awe and sin not." The god of other systems of religion is degraded into a being of contemptible weakness and inconsistency. Often was the Zeus of the Greek mythology seen to descend from the heights of Olympus and to exhibit all the imperfections and foibles and even sins of "one like unto ourselves;" habitually does the god of the Mussulman blend maxims of high, practical wisdom with the deliberate and solemn sanction of lust and impurity; and ever and anon may the god of the Hindu be found assuming the most grotesque and ludicrous shapes, fitted, instead of awing, to amuse the worshipper. But in the God of Christianity all is sublime consistency and harmony in the perfections of his nature. No feebleness limits his power, no prejudice controls his will, no error

impairs his designs, and in his dealings with his sinful creatures who have thrown themselves upon his compassion as manifested through Christ, "mercy and truth meet together, righteousness and peace embrace each other." In regard then to this first and fundamental point of all religion, the being and attributes of God, Christianity stands out in bold relief from the numberless religious systems which are, or ever have been, known among men, as the only one that reveals the Divine Being in His own perfections and in His relationship to man, so as to correspond with our highest conceptions, and to exert the holiest influence upon our minds and hearts in all circumstances and in all situations.

Another fundamental truth of all religion respects the Providence of God, and in this point also Christianity sets forth such views as clearly show it to be divine. Here, the false religions of men completely differ among themselves. One system represents God as exercising no superintendence over the creatures of His hand, sitting separate and apart in sullen majesty, and leaving all events to the capricious and fitful movements of blind, uncertain chance; another tells us of a principle of evil dividing the government of the world with a principle of good, both conflicting for a superiority denied to either; another still informs us of demons and genii interposing with fantastic levity or resistless power in the affairs of men. But Christianity makes the sublime annunciation of a Providence which carefully superintends and actively regulates all and every event which happens throughout the wide domains of universal nature, embracing alike in His all-comprehending care the loftiest archangel that stands before the throne in heaven, and the meanest insect that crawls upon the surface of the earth. There is nothing so great as to resist His power, nothing so minute as to escape His notice. He numbers the very hairs of our heads; He appoints the bounds of our habitation.

Not a sparrow falls to the ground without His knowledge and express permission.

And in addition to this common providence which God exercises over all His creatures, Christianity tells us further of a special providence which is the covenant privilege of true believers. God is in heaven infinitely exalted above all the works of his hands, enwrapped in the contemplation of his own ineffable glory; but to the true Christian he is more than all this—He is a Father in heaven. He looks down with approbation from the throne of his glory upon each one of that blessed people whom He hath chosen for himself. He knows their condition with the utmost minuteness. He pities their weakness, their helplessness, their poverty. He supplies all their wants both temporal and spiritual. He hath given them a sufficient pledge that He will withhold no good thing from them that love him. "If God spared not his own Son, but freely gave Him up unto the death for us all, will He not with Him also, freely give us all things?" Thus Christianity unfolds to us a scheme of Providence the most consolatory and improving, for it assures us that "all things work together for good to them that love God, to them that are the called according to his purpose."

The consideration of the providence of God suggests an additional topic which may well form a test by which to try the divinity of a religion—whether it is fitted to comfort the heart amid the numberless trials of this valley of tears. In this respect also Christianity may be plainly discerned to be of God, for it alone, of all the religions that ever existed, imparts true comfort to the afflicted soul. We have already seen that in the system of Providence which it unfolds, the particular is not lost in the universal; and the government which watches over and preserves all, equally watches over and preserves each. But in the arrangements of the Almighty Governor a wise discrimination is maintained; for while to the

wicked He increaseth sorrow, "He giveth to the man that is good in his sight wisdom and knowledge and joy." One system of religion speaks to the afflicted, only of the ever-varying empire of time and chance which happen alike to all; another tells him that he is under the stern dominion of unbending fate; and another reminds him that there are conflicting deities who send down prosperity or adversity, affliction or joy, happiness or misery, with a blind partiality and fitful caprice which baffles all calculation. The Christian, however, knows well that, according to the consolatory teachings of his religion, no event happens by chance, affliction springs not from the ground, all things are working together for his good, all the apparent discordances or real calamities which mingle in his life will be found ultimately to have been sent for the wisest and the best of purposes, to promote his spiritual progress on earth, and prepare him for that brighter and better world where all is happiness and peace and joy. These considerations, so well fitted to comfort the troubled spirit, are recommended to us not only by precept but by actual example. Jesus himself, though He was a Son, yet learned obedience through suffering, and accordingly all the followers of Jesus are subjected to the same fatherly discipline. "What son is he whom the Father chasteneth not?" This is the law of the family. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The religion which opens up such inexhaustible sources of comfort as these must necessarily have come from the God of grace and of all consolation.

A system of religion which asserts a valid claim to be Divine must inculcate the observance of a pure spiritual devotion. This naturally and obviously arises out of the nature of the Being whom we adore. If God be a spirit, He cannot but require those that worship him to worship him in spirit and in truth. This condition of a divine religion Christianity

fully meets. Under other religions the Deity is to be propitiated by forms which have little to do with the frame and temper of the mind. But the religion of Christ requires not a mere outward but an inward devotion. Thus its author himself enjoins in reference to true acceptable prayer: "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." The hypocrite and the formalist love to perform their religious duties in the most public places and in the most open manner, because they have no higher aim than to be seen of men. When the true Christian prays he stands afar off, as it were, from men—his eyes are towards heaven. And how is his heart engaged in that interesting moment? He feels his entire, his absolute dependence upon God; his desires are towards Him; his highest delight is in his presence, he is pouring out his heart before Him. The hypocrite desires the presence of man, that he may exhibit before him the apparent fervency of his devotions, but the Christian loves to be alone with his God. Prayer is felt by the true believer to be at once a duty, a privilege, a pleasure, and a benefit; not because it is a form but a blessed reality, a true communing of the heart with God. Five times a-day does the Koran enjoin the Mussulman to say his prayers; the Bible however enjoins the Christian to "pray always with all prayer and supplication," but then it must be "in the Spirit." It is this which is the substance of prayer. "My son, give me thine heart," is the command of God to each one of his people; and the religion which holds forth this truth with such prominence and persevering earnestness

must have had its origin from Him who is emphatically "the Searcher of hearts."

In treating of the influence of a religion upon a people, it is impossible to overlook its external rites and ceremonies. If these be idle and vain, burdensome and unedifying, the religions creed, however valuable and accurate, will fail in producing a beneficial moral effect upon the people. By this test also Christianity may be safely tried. Not merely may its moral precepts and religious doctrines be submitted to such a scrutiny, but the rites and institutions of the gospel in their reference to the nature and happiness of man. Being essentially spiritual in its character, it seems to attach comparatively little importance to outward rites of any kind. In this respect a remarkable difference may be observed between the style of the Old and that of the New Testament; and not only is this difference apparent in the style of the Jewish writings, but also in the whole spirit of the Jewish economy as compared with the Christian. The whole Jewish ritual being designed as strictly symbolical, was addressed to the senses in the first instance, and conveyed instruction to the Jews, only through a *sensible* medium. And this adaptation of the truth to our physical nature, which is apparent in the Old, is no less apparent in the New Testament, in the institution of the standing ordinances of the church. In the sacramental symbols an impressive exhibition is made to our bodily senses of some of the most important and interesting truths of the Christian system, and not only are these truths significantly represented, they are also impressively sealed upon the believing children of God. In other words, by the sensible display given in the solemn ordinances of baptism and the Lord's supper, ample provision is made for the emblematic exhibition of the *truths* as well as of the actings of God in reference to his people. The sacramental ordinances therefore of the Christian church may be conceived as holding a

place somewhat analagous to that of the typical institutions in the Jewish church, with this important exception, however, that while the symbolical rites of the ancient economy related to events which could only be beheld by the eye of faith penetrating the dark vista of futurity, the emblematic ordinances of the church, under the gospel dispensation, refer to events which are already stamped with the impress of historical certainty, and the bearing of which upon individual believers can on that account be more readily comprehended and felt. In reference to the wisdom and utility of the ordinance of baptism, it is interesting to notice the ultroneous admission of the infidel Bolingbroke. "No institution," he says, "can be imagined more simple or more void of all those pompous rites and theatrical representations which abound in the religious worship of the heathen, than that of baptism in its origin. It is not only an innocent but a profitable ceremony, because it is extremely proper to keep up the spirit of true natural religion by keeping up that of Christianity, and to promote the observance of moral duties by marking a respect for the revelation that confirmed them." Such remarks are peculiarly important as having come from the pen of an avowed unbeliever of revealed religion; and if they are justly applicable to the simple and impressive ordinance of baptism, they are equally, if not still more, applicable to the Lord's supper. That beautiful and instructive ordinance is admirably calculated, in its very nature, to elevate and purify the mind. Under the simple emblems of bread and wine, bread broken and wine poured out, truths the most sublime and affecting are set before the mind and brought home to the heart. Not to speak of engaging in the ordinance, it is scarcely possible even to witness its celebration without feeling that it stamps divinity upon the religion which claims it as one of its leading institutions.

Two other standing ordinances of

Christianity might be noticed under a similar aspect—the ordinance of the Sabbath and that of the ministry of the church. Both these institutions exert a most improving effect upon the community among whom they are recognised. Look at the holy, humanizing influence of the Sabbath and the sanctuary upon the unlettered peasantry of a country village. All labour and worldly care has given way to the peaceful and solemn repose of the day of holy rest. Nature herself seems to sympathize with the stillness which pervades the homes of the simple villagers. The morning is ushered in with the delightful exercise of family worship, in which, having offered up their hymn of praise, and read together a portion from the sacred page, the whole assembled household kneel in earnest prayer to the Lord of the Sabbath. With hearts thus solemnized and elevated, the humble pious group go up to the house of God. The public exercises of the day are in beautiful harmony with the private devotions of the morning. The pastor, however, has not merely read but expounded the word, and urged its precious lessons upon the consciences and hearts of the people. The living, the life-giving influence of the truth is felt, and the audience retire to their homes not only to ponder and pray over the instructions they have heard, but to exhibit the hallowed effects of the Sabbath and its sacred employments, in their ordinary walk and conversation among men. No religion of man's invention has ever set forth external institutions so simple, yet so efficacious in their operation upon the character and conduct of those who observe them. Here then we possess another evidence of the peculiar excellence of the Christian system.

Hitherto we have been comparing or rather contrasting Christianity with other religions, so as to prove by its obvious superiority to them, in points which are common to both, that it, and it alone, is divine in its origin. But an additional

and perhaps more powerful argument in favour of Christianity may be drawn from what may be considered as its *peculiarities*.

That there are peculiarities in the Christian religion sufficient to mark it out as separate and distinct from all the other modes of religion that either are or have been prevalent in the world, no candid inquirer can fail to perceive. And the first point of this kind to which we refer, is the clear revelation of a future state beyond death and the grave. That the reason of man hath never arrived at any, even the remotest, conception of a life to come, we are far from affirming. Frequent allusions to such a state of existence are found in the most approved authors of antiquity, but withal so obscure and indistinct as scarcely to convey to the mind of the reader the impression, that by any individual in these remote ages the doctrine was steadily and undoubtingly believed. Even Socrates, though a martyr to the comparative purity of his doctrines, and held forth by Bishop Warburton, in his 'Divine Legation of Moses Demonstrated,' as of all the ancient philosophers the only believer in a future state, must needs in his last moments, when his view of immortality might have been expected to have been stronger than ever, remind his friend that he owed a cock to Æsculapius; and Cicero himself, with all his high notions of moral truth, could reach no farther in his belief of a future state than "the ardent longing after immortality."—*Si erro, libenter erro!* It would be as improper as it is unnecessary to deny the existence of vague conceptions among the ancients in reference to this important doctrine; it is sufficient to establish the doctrine, however, as a *peculiar* tenet of the Christian system, if it can be shown that never before was it proposed to man as a matter of general and well-grounded practical belief. And yet it has been alleged, in opposition to any argument of this kind, that the Jews under the law were entirely unacquainted with this all-important doctrine. That obscure inti-

mations of a future state may be afforded even by unassisted reason is sufficiently obvious, we think, from the fact, that it has been in all ages a matter of speculation and anxious discussion; and if so, can we believe that a system of policy so complete as that of the Mosaic economy, would have contained not the remotest allusion to a matter of paramount interest to the whole human family? This, it may be said, is the language which has been currently adopted by the sceptic and the infidel when objecting to the Divine authority of the Jewish laws; and yet it is language to which we cannot refuse our entire concurrence. With all deference to Bishop Warburton, we would be far from thinking it necessary to change our position, and endeavour to show his omission of the doctrine of a future state to have been any proof that Moses was divinely inspired. It is giving no undue advantage to the adversaries of our holy faith should we admit the doctrine to be set forth in the law, not prominently and directly, but by implication. This is precisely the mode in which *a priori* we should have expected the revelation of a future state to have been made to the Jews. It must never be forgotten, that, never since the fall of man could the motives of human actions, founded on eternal rewards and punishments, have been fairly urged without a clear and explicit proclamation of all the *peculiar* doctrines of the Gospel which are necessarily connected with it; and as it did not seem consistent with the purposes of God in the ancient economy to give such a clear and simple and spiritual revelation of his will as was afterwards given, was it not more in accordance with the partial obscurity which pervaded the other parts of the Jewish system that "life and immortality" should be covered with a veil of mystery and darkness? Should the infidel press his objection from the difficulty of finding in the law any allusion to a future state, we would remind him that it is equally difficult to discover in the law

any of those peculiar doctrines which are unfolded to us with such simplicity and clearness in the Christian Scriptures. It is not enough to affect surprise that a truth, in some degree discoverable by human reason, should have so rarely, if at all, been mentioned by the Jewish legislator. We admit the doctrine, absolutely speaking, to form a part of the religion of nature, but we unhesitatingly deny that in the *form and connexion* in which it is set forth in revelation, it either has been, or ever could be, discovered by the most persevering efforts of human reason. It is this then which we allege to constitute it a *peculiarity* of the Christian system, and one which distinguishes that system from all other religions whatever. In this view of the matter we would be warranted in expecting *a priori* that it should share in the obscurity which covers all the other peculiar doctrines of Christianity, in so far as they are referred to in the law of Moses. The time of full and unclouded revelation was not yet come. To imagine therefore that any other than the darkest reference would be made to the doctrine of eternal rewards and punishments, is to indulge the idea that Moses, as a divinely inspired writer, would have imparted to the Jews a distorted view of the divine arrangements. He must either have simply stated the fact that such rewards and punishments would be hereafter awarded without stating the principles of the divine government on which they would be bestowed, and in this case he would have conveyed a false impression to the minds of the Jews in reference to a subject of infinite moment; or he must have stated the fact in connexion with the full details of the Christian scheme—a proceeding which would have been entirely subversive of the end and design of the ancient dispensation. Either the one mode of acting or the other would, if adopted, have been alike unworthy of a divinely commissioned legislator. Moses, however, on this as well as on other points, has been completely consistent. He has

referred to a future state of retribution just as frequently and with as much clearness as to the other *peculiarities* of the later and more spiritual dispensation.

The great importance of the doctrine of immortality arises from its practical bearing upon the heart and the conduct of men. Now, it must be borne in mind that no statement can produce a legitimate moral effect upon man unless presented under an aspect of truth. But supposing the doctrine to which we allude simply revealed as a fact, without unfolding the principles connected with it, the impression of the fact conveyed to the minds of the Jews would have been decidedly erroneous. It is not true, abstractly speaking, that men are rewarded for their virtuous in the same sense as they are punished for their vicious actions. Yet such would have been the belief on our present hypothesis prevalent among the Jews; and in order to disabuse them of such an idea, it would have been absolutely necessary to have stated even the minutest details of the Christian doctrine in reference to justification and acceptance with God. To avoid an alternative of this kind the Jewish legislator wisely placed the doctrine of immortality on a footing with all the other doctrines of Christianity; and while the Jews were thus left in undisturbed possession of all that nature revealed upon the subject, they had an opportunity of gathering additional information upon this and all the other parts of the Christian dispensation, from their own obscure and emblematic economy.

It is rather surprising that some eminent divines should have rested the exclusive claim of Christianity to the revelation of a future state on a single clause of sacred Scripture, which, when viewed in connexion with the preceding context, appears to afford not the slightest ground for the inference which they have sought to deduce from it. The passage in question occurs in 2 Tim. i. 9, 10. "Who hath saved us, and called us with an holy

calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and *hath brought life and immortality to light through the gospel.*" Now the whole scope of the passage warrants us in considering the last clause, not absolutely as referring to the revelation of a future state, but as modified in its meaning by what has gone before. The apostle, it may be perceived, is speaking, in the 9th verse, of salvation as being founded not on the good works of the believer, but on the absolute and sovereign election of God in "Christ Jesus before the world began;" which election, he goes on to say, "is now made manifest by the appearing of our Saviour Jesus Christ, who abolished death," which evidently awaited the sinner, "and brought life and immortality to light through the gospel," or, in other words, promulgated not life and immortality, absolutely speaking, as belonging to every man, but as the peculiar inheritance of believers through Christ their living head. From these two verses then we would hardly think of inferring the doctrine of a future state, simply and by itself as a *peculiarity* of the Christian religion. There are several circumstances however, connected with the doctrine as propounded in this passage, which are, in the strictest sense of the word, *peculiar* to Christianity; and we would prefer, therefore, in consonance with this and other texts, grounding the peculiarity on the mode *in* which, and the design *for* which, life and immortality are set forth in the gospel, rather than on the simple fact that the doctrine itself is therein exclusively revealed. There is enough in the *mode* of its revelation in the Scriptures to distinguish it from all other announcements of the fact which either have been or may be supposed to have been made.

In intimate connection then with this doctrine of a future state, we would next

refer to the doctrines of atonement and justification as most striking and prominent *peculiarities* of Christianity. Whether we look to the feeble and inadequate views entertained in all ages in reference to expiation for sin, or contrast with these abortive attempts of unaided reason, the clear revelation made to us in the Christian Scriptures, we would be inclined to regard the doctrines of atonement and justification as *par excellence* the grand *peculiarities* of Christianity; and to rest our argument on these two points alone were perhaps the most effective and unsailable position we could possibly occupy. In most of the other articles of religion, especially those connected with Christian ethics, it is so difficult to draw the line of separation between that which originates in the exercise of human reason and that which is simply discovered to us by revelation, that the force of our conclusions is often completely destroyed by selecting our arguments from matters of doubtful disputation. By far the safest mode of defence, if we choose to resort to that plan of warfare, is to occupy some impregnable fortress from which our foes, neither by art nor by arms, can possibly drive us. Nature hath made known to man many valuable and essentially important truths; but in reference to the doctrine of atonement and the true mode of acceptance with God, that is, through the merits and mediation of a Redeemer, nature hath been utterly silent. These are the grand *arcana* of the Christian scheme, and it is only as connected with these that any doctrine can be considered as *peculiar* to Christianity, whether as opposed to the religion of nature or to the numberless systems of false religion which have existed in the world. When we view, therefore, the doctrine of a future state in intimate and close connexion with salvation through a Redeemer's merits and atonement, we discover a peculiarity of a most remarkable kind which distinguishes Christianity from all other systems of religion—that while “the wages

of sin is death, the *gift* of God is eternal life through Jesus Christ our Lord.” This is the grand principle which pervades the revelation of God's will to sinful man. “God is now in Christ reconciling a guilty world unto Himself, not imputing unto men their trespasses.” No other system of religion has ever given anything approaching to a satisfactory solution of the awful problem how a sinner may become just before God. Christianity hath removed the difficulty, by teaching us the consolatory truth that “Christ once suffered for sins, the just for the unjust, that he might bring us unto God.”

There is a peculiarity also in the mode in which Christianity proposes to operate upon men, and which clearly shows it to be the work of Him who “knows what is in man.” On this subject Archbishop Whately makes the following valuable remarks: “Human ethics and natural religion may be sufficient to satisfy the understanding as to the nature and the claims of virtue; but to engage the feelings on the same side belongs, in an especial manner, to the gospel. It is necessary, indeed, to convince men's reason and to point out to them their true interest; but Christ and his followers were not satisfied with this; they knew that it is in vain the reason is convinced if the heart be not warmed; and that man will not follow his own interests if all his affections lie the other way. That this should be the case with rational beings is the great paradox which we in vain endeavour to explain, though daily experience compels us to acknowledge it. And to find a remedy for this weakness—to induce men to pursue the line of conduct which their own sober judgment admits to be the best—has been admitted by all moralists; though not very successfully and not always judiciously. Our Lord and his followers, ‘who knew what is in man,’ were well aware that such a being could not be practically influenced by an appeal to his understanding alone.

They did not therefore make religion a matter of mere prudent calculation, but of affectionate zeal. When Christ was committing to Simon Peter the care of the beloved flock which He had Himself redeemed, He meant him indeed to understand no doubt that he would be punished if he neglected this charge, and that great would be the reward of diligent obedience; but these were not the topics he chose to insist upon. 'Simon, son of Jonas, lovest thou me?' Peter replied, 'Lord, thou knowest that I love thee.' Jesus said unto him, 'Feed my sheep.' Thrice was this injunction given, and thrice was the appeal made, not to the hopes and fears, but to the affections of the apostle. In like manner, the apostle Paul, in exhorting the churches, alludes *occasionally* only to the rewards and punishments of a future state, and the folly of not preparing for it; but he insists *continually* on the mercies which God has already shown us, and the gratitude we ought to feel for them; and strives to fill us with an earnest desire of pleasing Him and an abhorrence of sin as odious in his sight. For example, when he tells the Colossians to 'forgive one another if any man have a quarrel against any,' it is on this ground—'even as Christ forgave you;' and again, 'Children, obey your parents in all things, for this is well-pleasing unto the Lord.' And again, 'Be ye followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us.'

The prevailing motive then in the heart of the Christian is the love of the Redeemer, which is more powerfully effective than any that could possibly be addressed to man; and in no other system of religion has any motive of action been set forth which, in the slightest degree, could admit of a comparison with it. Whether in prosperity or adversity, in health or sickness, in life or death; the love of Christ is all-powerful in its influence over the believer. It strengthens him for the performance of duty, it sus-

tains him in the season of trial, it enables him to meet with composure all the vicissitudes of this changeful scene, and it smooths his pillow in the hour of dissolution. Various and diversified are the motives by which worldly men are actuated, but in the Christian this one principle reigns supreme over all the desires and affections of his heart, and regulates his conduct in the minutest details of ordinary life. It is certainly a *peculiarity* of no slight importance thus to propose a principle of action admirably fitted to operate upon our moral constitution with all the impelling and constraining influence of a ruling passion. "O thou bleeding Lamb, the true morality is love of Thee."

It forms a truly interesting characteristic of our holy faith that, amid all the rich and varied illustrations of its doctrines which the Bible contains, the main design is uniformly kept in view—to operate with effect upon the heart and conscience of the human being, and thus most powerfully to influence the character and conduct. To this all the truths of Revelation, however important in themselves, are rendered subservient. By too many writers on the subject, as well as private Christians, the religion of the Scriptures is viewed entirely apart from that practical bearing which it uniformly has in the record itself. There we find no doctrines presented as matters of merely curious speculation—no abstract metaphysical disquisitions; but a plain statement of truths in their relative connection with the nature and actual condition of the human being. Whatever is a matter of curiosity, not of practical utility, is carefully suppressed. Some are extravagant enough to expect from the Scriptures full information on points of natural as well as of moral science; but the latter alone fall properly within the scope of the Bible. There are many allusions no doubt to subjects connected with strictly natural phenomena, couched however in such language as plainly shows that there

is no intention to explain at length objects of that kind, but to pass with as much rapidity as possible to the purely spiritual and divine. The truths of natural science are far from being fixed and determined with certainty in any one of its great departments; facts have been accumulated, theories have been devised and multiplied, but to every one of the varied departments of human inquiry within the sphere of the natural sciences may the oracular dictum of Bacon be applied at this day with equal justice as in his own time—"I note it deficient." In these circumstances, while men are struggling to attain more enlarged and correct views on such subjects, it is well that revelation has not interposed its resistless authority in favour of any particular theories or modes of explaining the phenomena of nature. The Ptolemaic system of astronomy held sway for ages over the minds of men, and to have mooted, much less maintained, an opposite theory, might have been fatal to the unhappy speculator; at length the Copernican system hath effectually and for ever destroyed its rival and gained the assent and concurrence of all. But amid all this clashing and conflict of human opinions the Word of God hath stood untouched, giving forth its lessons not in consonance with the theoretical sentiments of particular men, but in consonance with the obvious views of the great mass of men. It is no doubt a mighty offence to some ignorant sciolists that the Bible should speak of such an astronomical absurdity as the sun standing still in the heavens; when the merest tyro in such subjects knows full well that it is the earth itself and not the sun which is in motion. We have often smiled at the frivolity and utter thoughtlessness which have generally characterized the proposers of such an objection. Let us suppose the inspired writer to have adopted different language, and the objection would have come, not from a few pretenders to astronomical information, but from the

great multitude of men who are regulated in their notions simply by what is sensible and apparent. They see that the sun rises in the east and sets in the west, and hence they naturally imagine that he has completed his daily course; and should we endeavour to undeceive them in this particular point, the attempt were utterly hopeless in so far as their practical actings, nay, even their ordinary language, is concerned. The inspired writers accordingly, never losing sight of the grand object for which revelation has been imparted, express themselves on every other subject in such a way as shall be perspicuous and plain to the most illiterate among men. It ought never to be forgotten that the Bible is intended to instruct us not in natural philosophy, astronomy, geology, or any other science which is conversant simply with mere natural phenomena, but its grand design is to make men wise unto salvation, to instruct them in these things which belong to their everlasting peace.

Christianity we have found adapting itself above all other religions to the true nature and constitution of man. There is, however, a *peculiarity* to which we cannot refrain from adverting, and which is found in the fact that it regards not more the constitution than the actual condition of the human family. It views man in a twofold aspect as to his spiritual condition—as subject to the divine law, and as a transgressor of that law. It takes for granted his possession of such powers and principles of action as constitute him a moral and responsible agent, and it also takes for granted that he has availed himself of these very powers and principles to violate the laws and to trample on the authority of his great and gracious Creator. The Bible sometimes addresses us as subjects of the law, and at other times as breakers of the law. It commands our obedience to its precepts in the one case, and urges our acceptance of its offered blessings on the other. By the proclamation of the former, sinners

are humbled to the dust; by the proclamation of the latter their faith is elevated, their hearts are purified, their souls are comforted and refreshed. The whole human family then, considered in their relation to God, are at once subjects and rebels, and the Divine revelation regards them in both these capacities. We are responsible agents, and yet we are ruined transgressors; and to treat the human being in either aspect to the exclusion of the other, were to act unfaithfully by the word of God and the soul of man. As moral agents the law must be proclaimed to us in all its spirituality of extent and of application, and the more completely it is felt to be "weak through the flesh," so much the more certainly will the conscious transgressor be led to trust implicitly in Him who by a sin-offering condemned sin in the flesh. It is the consciousness of our inability to comport ourselves aright as those who are subject to the law, which leads us to feel our wretched and ruined condition as breakers of the law. It is by a proper and judicious combination, therefore, of these two separate and distinct parts of Divine truth, or in other words, by a proper judicious combination of law with gospel, that the truth will be most successfully commended to every man's conscience as in the sight of God. That system of religion which addresses itself with such complete adaptation to the nature and to the condition of man, cannot be from man, but must be from man's Almighty Maker.

The morality itself of the Christian system is obviously the highest and the purest; it must be of God. Not so the morality of the Koran; not so the morality of the Hindu Shasters; not so the morality of Confucius. No doubt there are many excellent moral precepts in the writings of almost every false prophet that has ever lived. Even a Balaam could say, "Let me die the death of the righteous, let my last end be like his." But Christianity teaches a morality which in *all* its principles commends itself to us as pure, exalted,

sublime, having its origin evidently from the highest and the holiest of Beings. What is the first and fundamental point of all religion and of all true morality? The supreme love of God. This in Christianity is the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind." This, however, is not a natural principle inherent in the corrupt heart of man. We may, it is true, by the exertions of our own reason discern evident proofs of the existence and the natural attributes of a Supreme Being. From the things which are seen we may learn His eternal power and Godhead. But Christianity alone hath unfolded to us the true character of God, and the intimate relation which binds us to Him as our Creator, our Preserver, our Benefactor, and above all, our Redeemer. And before we can rightly recognize the solemn obligations which arise out of these relations, and before the whole current of our affections, in consequence of this recognition, can flow forth toward Him, this principle of love to God must be implanted in our hearts. The natural heart of man, instead of breathing love to the loving Jehovah, is enmity to God, and is not subject to the law of God, neither indeed can be. Unless an entire change then be wrought by God himself in the heart and soul and mind of man, the love of God cannot possibly dwell in him. Hence the Apostle Paul teaches that "The love of God is shed abroad in our hearts by the Holy Ghost given unto us." And the manner in which the Spirit produces this love in the soul, is by enabling us to recognize and believe the love of God in Christ Jesus. Thus we learn to love Him, because He first loved us. The holiest Being in the universe takes the highest place in the Christian's affections and assimilates him to His own likeness. We are so framed that it is a necessity of our nature to love. We must have some object on which to place our affections, and

a celebrated writer, Madame de Stael, throws out the suggestion that probably the element of saddest anguish in the place of final torment will be the awful feeling that the lost soul has none to love, and none to be loved by. Our nature being thus formed to love, the Christian's God comes forth with the demand, "Thou shalt love the Lord thy God with all thy heart." None other can wholly engage the affections, none other can satisfy the desires of an immortal soul. God is infinitely worthy to be loved. In Himself He is altogether lovely, nay, He is love itself, the essence, the source, the centre of love. This great duty would have been required of us though we had been sinless beings, and our duty in this respect remains the same even after we have sinned, for our sin changes neither the character of God nor His claim upon our affections and obedience.

This heaven-born principle, supreme love to God, is the mainspring of the Christian's moral conduct in the world. For if it be the first and great commandment, "Thou shalt love the Lord thy God," the second is like unto it, "Thou shalt love thy neighbour as thyself." Every man is in one view distinct and separate from every other, and therefore each man has a distinct accountability. The natural advantages of men are widely different even from their very birth. To one man God hath given wealth, to another a powerful intellect, to another bodily strength, and all in different degrees. It is not true, therefore, as has sometimes been alleged, that in point of natural advantages all men are born alike, and that the inequalities of man's condition are to be traced to the perverse influences of our social state. Men are born on an equality, it is true, not, however, in respect of natural advantages, but in respect of natural right to use the advantages which an all-gracious Creator hath bestowed upon them. And there is an inherent principle in every man's nature, self-love, which leads him to use these advantages

as far as possible for the promotion of his own happiness. In this manner he loves himself. And Christianity makes this self-love a standard by which we are to regulate our conduct to our fellow-men, not restricting the word neighbour to any particular class of men, but as our Lord teaches us in the parable of the good Samaritan, giving it a range of meaning so wide as to comprehend even the alien and the enemy. Every man is our neighbour, and toward every man we must so act as to leave to him unviolated the right to use his own natural advantages for the promotion of his own happiness. This principle, then, when minutely examined, resolves itself into the golden rule, "Whatsoever ye would that men should do unto you, do ye even so to them;" and this rule points out the manner in which the law of loving our neighbour as ourselves is to be applied in every individual case. The standard is within us, easy of application, at all times and in all circumstances, and we have simply to suppose the condition of our neighbour as our own, and to apply the standard to that condition, and we shall have no difficulty in knowing how to act. Such a principle, if carried into operation both by individuals and communities, would avert injury at the outset, and lead us invariably to return good for evil, and blessing for cursing.

In the case of the second, as well as in that of the first and great commandment, we may plainly perceive, that to fit us for obedience to this pure and benevolent precept, we must be renewed in the spirit of our mind. In the unrenewed heart self-love has degenerated into selfishness, and therefore the very standard by which we would measure our neighbour's rights has become perverted and erroneous. An entire change, therefore, must be effected by the Spirit of God in our own souls, before we can be prepared rightly to act toward our neighbour. The standard within must be regulated by the word of God without us, before it can be safely applied to the case of another. And hence every

true child of God, though under the indwelling operation of the Holy Spirit, rejoices in being able to say, "Thy word is a light unto my feet, and a lamp unto my path."

It is well worthy of being noticed, that there appears a singular propriety in self-love being selected as the principle by which Christianity would have us to regulate our conduct to our fellow-men. This is a strong impelling principle, and thus there is no danger in a well regulated mind, of benevolence or love to our neighbour excelling in degree our love to ourselves. The command is not to love our neighbour as much as ourselves, but as ourselves, pointing to the manner in which the love is exercised rather than the degree. We are enjoined to cherish and cultivate a love similar in kind rather than equally intense with that which we exercise toward ourselves. The very same God who hath issued the command, hath secured us by the very framework of our moral constitution against all possibility of excess. I cannot, neither am I commanded, to love my neighbour better than myself, but if the balance in point of natural advantages should be even in the slightest degree in my favour, I am bound to see to it that, as far as lies in my power, my neighbour's comfort be promoted. On this principle an apostle puts the question, "Whoso hath this world's goods, and seeth his brother have need, how dwelleth the love of God in him?"

These two great principles of true morality, love to God and love to our neighbour, are the grand principles which lie at the foundation of the morality of the Christian system, and what better evidence could be adduced in favour of Christianity as a divine religion than the place which these principles occupy in its moral code! "On these two commandments," declares Christ himself, "hang all the law and the prophets." In other words, the Old Testament, and by consequence the New, rest on these as the basis of their whole system. These are

the foundation-truths, the essential elements alike of Judaism and Christianity. No other religion enunciates them in the same connection, or professes to build its whole framework upon them as one harmonious system of consistent moral truths. Even the spiritual theology of the Christian dispensation is simply an expansion of these two commandments. For what is either faith in Jesus Christ or repentance unto life but a most expressive mode of manifesting our cordial obedience to the command to love the Lord our God. For this is specially the commandment of Him whom we are commanded to love, "That we should believe on the name of his Son, Jesus Christ." And no stronger proof could we give that we are strangers to the love of God than if we set at nought the great salvation.

Not only in its fundamental elements, but in the whole of its moral precepts, Christianity is pure and holy like its Divine Author. The morality and the religion of the Bible are not only coherent and consistent; they are one and the same. "This is the love of God that we keep his commandments." There is no love to God without keeping His commandments, and there is no keeping His commandments without love to God. It is in regard to the principle of morality that moral philosophers have so egregiously erred. "It is striking to observe," says John Foster, "how small a portion of the ideas which distinguish the New Testament from other books many moral philosophers have thought indispensable to a theory in which they professed to include the entire duty and interests of men. A serious reader is constrained to feel that there is either too much in that book or too little in theirs." We agree to the latter alternative. Moral philosophers try to construct their systems of morality independently of Christianity and the Word of God; the consequence is that their theories want strength, coherence, and a solid substratum on which to rest. There are no sound ethical prin-

ciples but those which are recognized in the Christian system. There all is pure, lofty and immutable. The question occupied for ages many a profound enquirer, What is the *summum bonum*, the greatest good of man? Varro tells us that previous to his time nearly three hundred different opinions had been held upon the point. Christianity has settled the question in one single sentence, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Many and keen were the disputes, more especially among the Jewish writers, on the question—What is the greatest duty of man? This also has been answered definitively by Christianity in the announcement of the first and great commandment. Love to God, carrying with it in its train love to man, is the all in all of Christian morality, the fulfilling of the whole law.

The objection, however, has often been started to the Christian system that the place which morality occupies is such as deprives it of all its efficacy, inasmuch as it is made to follow, not to precede, our justification and acceptance with God. We do not, according to the teaching of the Bible, earn the favour of God by our good works, but justification is wholly of grace, being made to rest not upon our righteousness but upon the righteousness of Christ our surety. On this point we quote the following admirable remarks of Dr. Gardiner Spring: "If this is so, of what avail, it is asked, are all the moral virtues, and what encouragement have men to do the will of God? We need only reply to this, that the foundation of man's acceptance and justification before God is one thing, and the character or moral condition in which he is justified is another. The foundation of his justification is the finished atonement, the obedience unto death of God's eternal Son. The character, or moral condition in which he is justified, is that of a repentant sinner, an humble believer in Jesus Christ. But what is the faith which is

thus the condition of his acceptance? Is it a cold assent to the truths of the Gospel? Or is it a warm, vivifying sentiment of the heart, working by love and putting all the powers of the soul into vigorous action in deeds of righteousness? 'What doth it profit, though a man say he have faith and have not works?' Do the Scriptures recognise any such faith as this, even though a man may say he have it, and that it is the true faith? 'Can such a faith save him?' Never. If it have not works, 'it is dead, being alone.' It is no faith. Works of righteousness are not merely the fruits of faith, but they enter into the nature of all the faith that lives, and breathes, and throws its animating pulsations throughout his moral frame. So that the method of gratuitous justification by faith in the Son of God, instead of annihilating, confirms; instead of diminishing, augments; and instead of countervailing, gives a new impulse to the primeval obligations and motives to moral virtue. 'How shall we who are dead to sin live any longer therein?' Is this undermining the obligations to moral virtue? 'Ye have been bought with a price, and that not of silver and gold, but with the precious blood of the Son of God, as of a lamb without blemish and without spot; wherefore glorify God in your bodies and spirits, which are his.' Is this diminishing the motives to moral virtue? 'The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but to him that died for them, and rose again.' Is this weakening the force of moral obligation? 'Do we make void the law through faith? Yea, we establish the law.' 'This do, and thou shalt live,' is to the transgressor an impracticable condition. It is too late for a sinner to dream of being justified by deeds of law. But there is another law. 'Believe, and thou shalt be saved.' Under the first covenant, obedience secures salvation;

under the second, salvation secures obedience. He 'loves much who has much forgiven;' and he only obeys who loves."

The argument we have thus far conducted in favour of the divine origin of the Christian system has been drawn from the subject viewed in two different lights, first, Christianity as compared with other religions in those points which belong to all religions; and, secondly, Christianity viewed in what may be considered its distinctive peculiarities. We feel, however, that an argument of this nature must necessarily be incomplete unless we can establish that in the actual results which it *has* accomplished it has shown itself to be a religion designed, and fitted to promote, the best interests of the human family. It is not enough to show that the system is theoretically good, unless we can demonstrate also that it has proved itself to be practically beneficial. Like the works of nature, it proclaims with a loud voice that the hand which made it is divine. The doctrines which it teaches are full, pure and perfect, forming a system to which nothing can be added without debasing the spirit of the whole, and from which nothing can be taken away without impairing its just and fair proportions. The more Christianity is examined, the more does its excellence become manifest, and the more completely adapted is it seen to be to the state and condition of mankind. What more suitable to a fallen race than the plan of salvation which it discloses? What more fitted to give relief to the sin-burdened soul than the glad tidings of great joy which it so freely proclaims? Other religions partake of a local and temporary character, but the religion of Christ is obviously designed for men of all ages and of all nations. "Philosophers," says Dr. Olinthus Gregory, in his 'Letters on the Evidences of the Christian Religion,' "recommend the cultivation and diffusion of the sciences because of their tendency to sharpen the intellectual faculties of man and meliorate his condition in society. With how much greater

reason and earnestness then should Christians recommend the dissemination and adoption of 'pure and undefiled religion,' considering its direct tendency to enlarge the understanding and yet fill it with the contemplation of Deity; to purify and harmonize the passions, to refine the moral sense, to qualify and strengthen for every function in life; to sustain under the pressure of affliction, to afford consolation in sickness, and enable us to triumph in death! What other science can ever make a pretension to dethrone oppression, to abolish slavery, to exclude war, to extirpate fraud, to banish violence, to revive the withered blossoms of paradise? Such are the pretensions and blessings of genuine Christianity, and wherever genuine Christianity prevails, they are experienced. Thus it accomplishes its promises on earth where alone it has enemies; it will therefore accomplish them in heaven where its friends reign."

Of which of all the religions that have existed upon the earth can it be said with truth that it can stand the test of the inquiry,—has the world been the better for it? The reply is at hand, Christianity, and Christianity alone. Other religions have marched in triumph from nation to nation, propagated by fire and sword. But Christianity has made its silent, onward course, bearing the olive-branch of peace, spreading comfort and happiness all around. Destitute of every adventitious advantage, indebted for support to no secular arm, with no other recommendation but its own intrinsic excellence, the religion of Christ has shed its benign and heavenly influences on almost every part of the globe. Wherever it has found its way, blessings innumerable have followed in its train.—Multitudes once plunged in heathen darkness and superstition, are now rejoicing in the light and life of the gospel. The moral transformation thus wrought upon the face of society in those countries which have embraced Christianity is palpable even to the

most prejudiced unbeliever. Civilization has taken the place of savage barbarism. Freedom reigns where cruel despotism held her iron sway. The yoke of the oppressor has been broken. The degraded idolater has been converted into the humble and devoted worshipper of the true God. Sanguinary laws have been abrogated; mild, peaceful, humane institutions have been established. Literature and the arts are now eagerly and successfully cultivated. Rivers have been opened in high places and fountains in the midst of the valleys. The wilderness has become a pool of water, and the dry land springs of water. "Instead of the thorn has come up the fir-tree, and instead of the briar has come up the myrtle-tree, and it shall be to the Lord for a name, an everlasting sign that shall not be cut off."

In answer to all this, however, the infidel is wont to adduce the explicit declaration of the Great Author of Christianity: "Think not that I am come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Does not the author of this much-boasted religion, says the unbeliever, assert plainly in these words that its effects will be disastrous, not beneficial to the human family; that it will be the source of wars and contentions, not of peace upon the earth? Undoubtedly he does. But to understand this statement of Christ, we must bear in mind a distinction of the utmost importance—that which exists between the tendency of a system, and the occasional effects of a system.—When the creation at first sprang from the hand of the Almighty, He pronounced it good, very good. Its original tendency and design was only good. But no sooner did man fall into sin than the aspect of matters, even in reference to the eternal world, became entirely changed. From

that moment the whole creation has been groaning and travailing together in pain until now. The fallen creature, to whom was committed the dominion of the earth, has been uniformly converting that which is good in itself into the instrument and occasion of ten thousand evils. The gifts of God have been turned into weapons of rebellion against the Giver; the Providence of God has been made the occasion of denying the high and holy attributes of Him who ruleth over all; and what wonder is it if the Gospel of peace has been perverted by the evil passions of men into a source of strife and contention in families, in neighbourhoods, and large districts of the world? No animosity is deeper than that which has its origin in hatred to the truth, and no wars have been more fierce and bloody than those which have been miscalled religious wars.

Christ, then, in the passage to which we have referred as frequently quoted by infidels, must be viewed as warning his apostles of the abuse which men will make of the very best gifts of God. Even His own coming, He declares, fraught though it was with blessings to a lost world, would be perverted into an occasion of evil by the very men whom he had come to save. No sooner would the truth be faithfully and fearlessly proclaimed, than the evil passions of man would rise in rebellion against it; no sooner would the truth be received and cordially embraced by any individual, than he must straightway gird himself for a contest the keenest and the most persevering. The hatred which the ungodly world bears to the truth will be poured forth upon every man who steadfastly believes it. Nor will even the strongest earthly ties, those which are designed to bind together in harmony and love the members of the same family and household, prevent the outbreaks of this deadly enmity to the truth of God. Nay, such is the malignity which dwells in the unrenewed soul against God and godliness, that the closer the tie in such a case, the stronger the hatred. Let the child

of ungodly parents have been converted by the resistless power of the Spirit of God, and instantly the yearnings of a father's love, and the warm gushings of a mother's fondness have been seen to give place to a hatred so virulent that the youthful follower of Jesus has been rudely thrust from his father's house and cast upon the cold charity of an unfeeling world. So true is it that while Jesus hath made peace by the blood of his cross, while peace hath been proclaimed upon earth and good will towards the children of men, Jesus has indeed "come to set a man against his father, and a daughter against her mother."

But while such have been the occasional and accidental influences of the introduction of Christianity into a fallen world; it is no slight proof that the system comes from above, when, instead of seeking, like all false religions, to please the world, it follows out, with unfaltering steps, in the midst of all opposition of men and of devils, its one grand design of saving and restoring a ruined world. It might have been expected that a religion which waged unflinching war against the passions and the prejudices, and even the ordinary maxims and manners of men, would not only have been persecuted and retarded in its progress, but speedily extirpated from the earth. It was not so. This religion is of God, and therefore no created power can ever overthrow it. Christianity hath taken effectual root in the earth, and when we consider the hostility that has in all ages arrayed itself against it, we may well trace a striking proof of the divine origin of the system, in the remarkable and undeniable fact that it hath not only maintained its ground in the face of all opposition, but is silently yet surely advancing throughout the world. And wherever it is diffused its blessed effects are manifest, both upon individuals and communities. To what but to the leavening influence of Christianity are we indebted for the marked civilization and refinement which

characterize nations professing to believe it? What has any mere human system of religion ever done to promote the comfort of men and the happiness of nations? Human wisdom has tasked itself to produce schemes of extensive improvement with the view of enlightening and regenerating the world. But after all that has been devised and done, statesmen have yet to learn that the fundamental principle of all good government lies in the maxim that "righteousness exalteth a nation, and sin is a reproach to any people." To promote the progress of Christianity in the earth is to employ the grand, the appointed means of advancing the happiness of the human family both in time and through eternity. Shut up the Bible, abolish Christianity, and we know not whence can be obtained effectual comfort for man amid the sorrows and the trials of this brief span of time. Christianity sustains the soul in the hour of deepest affliction, and even when the very flesh and the heart begin to faint and to fail, Christianity enables its disciple to lift up the eye of faith to his Father in the heavens and to say—"Thou art the strength of my heart, and my portion for ever."

The humanizing effects of the Christian religion were early apparent and obvious to all. Paul tells us of its hallowed influence upon the primitive Christians, when after enumerating "idolaters, effeminate, thieves, covetous, drunkards, revilers, extortioners," he adds, "and such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." Similar have been its effects in all ages wherever it has been known and received. The change thus produced in any individual soul affords, where the soul is conscious of it, a strong, an irrefragable testimony, that the religion which produced it is from God. "Come see a man," exclaimed the woman of Samaria in reference to Jesus, after she had conversed with him at the well, "Come see a man which told me all things that

ever I did, is not this the Christ?" This self-evidencing power of the truth is the privilege of every believer, and ever and anon, as he makes progress in the divine life, this powerful convincing evidence becomes stronger and stronger. He perceives that Christianity depicts his natural character in the very light in which he himself has been led to see it, and describes the Spirit's work in the soul precisely as he himself has felt it. Every step he advances in his heavenward journey he is refreshed by the clear perception of a most beautiful and consistent harmony between the statements of Christian truth and the facts and phenomena of his own experience. Thus he is able to say of Christianity in language analogous to that which the woman used concerning Christ, "Behold a system of religion that tells me all that I have ever done, all that I have ever felt, all that I have ever known; is not this system the very truth of God? Let any other man deny it, I never can. I have the witness in myself that Christianity is of God."

To this view of the religion of Christ as exerting a transforming influence upon individuals and societies of men, the objection has sometimes been started by the infidel that the progress of the gospel is slow, and that a remedy of more rapid and powerful effect, one which would have eradicated the disease, suddenly and in a moment, would have afforded a readier a more striking proof of the skill and capacity of the Great Physician. In reply to such an objection, we would hint to the infidel that we have no right to found an argument on what God *might have* done, but must from the very nature of the case be limited to what he *has* done. But passing from this preliminary demurring to an argument of this kind as against Christianity, we have no hesitation in admitting that it was quite in the power of the Almighty to have accomplished the restoration of the human family to His own favour and image by the express and immediate *fiat* of His

will without the co-operation of any means whatever; but the very fact that he has not done so is a strong presumption that the adoption of the means suggested by the objector was not consistent with the great purposes of Infinite Wisdom. And not only so, but we are happily in a condition to turn the very objection itself into an argument in favour of the divine origin of Christianity. For is not this very slowness of operation one of the elements which the great author of Christianity Himself predicted would characterize His gospel? What are His own words: "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." In this parable Jesus plainly likens Christianity to leaven hid in meal operating slowly yet surely, silently yet powerfully. The process of leavening with the grace of God, whether in the case of individuals or communities, we are here taught, on the best of all authority, will be tardy but certain in its effects. The whole lump will in due time be leavened. "We are renewed," not suddenly, and all at once, but gradually and without fail, "renewed in the whole man after the image of God." And this is true not only of the work of grace in the individual soul, but of the diffusion of the gospel in the world. The work of evangelization is progressing slowly, but we may rest assured that God's promise will be fulfilled in his own time. "As I live, saith the Lord, the whole earth shall be filled with my glory."

If the religion of Christ be thus accomplishing its great design in the very manner predicted by Christ himself, is there not in this very fact, instead of, as the infidel would have it, an argument against, a powerful and effective argument rather in favour of, its divine origin?

It were no difficult matter to show, reasoning from the ordinary mode of the Divine procedure, that by a slow and gradual operation the gospel will best

accomplish its grand object, the preparation of man for a state of perpetual and unchangeable bliss. On this subject Dr. Inglis, in his able 'Vindication of Christian Faith,' makes the following judicious and conclusive remarks: "A sudden restoration to the perfection and bliss, which we had lost, might have an effect similar to what is produced by the indulgence of a fond but injudicious earthly parent towards a child who is ever offending and ever forgiven, without being rendered duly humble for his past folly and presumption. But the discipline, through which Christians have to pass in this world,—the various troubles which here accrue to us from the present disordered state of our moral frame, and the imperfect success of our best endeavours to recover the perfection and happiness of our nature,—are well calculated to correct every tendency to that proud and froward spirit, with which we are so unhappily infected, and even to clothe us with humility—with that permanent character of humility, which appears so essential to a future state of permanent perfection and bliss." And again, viewing the same objection in still another aspect, the same author adds: "Though the Divine Being still looked upon us with the pity and the distinguishing love of a father,—such an immediate restoration as it was, no doubt, in his power to accomplish, might have been inconsistent with the natural means of impressing us with such a sense of its value as to qualify us for a permanent and unchangeable state. If we must now be taught more highly to value, and more duly to maintain, that conformity to the Divine Image to which we shall yet be restored, any recovery of our disordered frame, produced without labour and difficulty on our part, could but little operate as a natural mean of advancing this design of Heaven. But, left for a time to feel and lament the prevalence of indwelling sin,—stimulated by the strongest motives to contend against its power,—deriving

from Heaven such measures of Divine aid, as serve to cherish our hopes and invigorate our endeavours, but never in this world completely to fulfil our wishes,—struggling, therefore, with the weakness of our nature, and slowly advancing in our arduous work,—yet at length attaining, by the grace of God, the whole object of our unwearied desire in the blessed mansions above,—we shall never account ourselves able to value, sufficiently, that perfection and bliss to which we are restored,—we shall never forfeit or lose our renewed possession."

But no sooner do we set aside one objection, than straightway the infidel puts forth another. The fact is, that the rejection of Christianity by unbelievers arises not so much from the state of the understanding as from the state of the heart. Infidelity in its true character is moral rather than intellectual. True, arguments are addressed to him in favour of the Divine origin of Christianity, but, however strong, and even apparently irresistible, these arguments may be, he shuts his eyes upon the light, and deliberately surrenders himself to the full influence and melancholy effects of a state of spiritual darkness. In this he is chargeable with a perversion of intellect which is culpable in the extreme; and yet his criminality lies deeper than in any mere abuse of his reasoning powers; it is to be traced to the moral habits and actions of the man. That our perception of truth, whether in its real meaning or its true excellence and value, is affected to a great extent by our moral character, no one acquainted with the ordinary workings of the human intellect can possibly deny. But this is more especially the case in regard to what is called Moral Truth. Hence the remarkable declaration of our Saviour, "Whosoever shall do the will of my Father, he shall know of the doctrine whether it be of God." The responsibility of man for his belief or disbelief of Divine truth is founded on the fact that his moral is strictly and indissolubly connected with his intellectual nature, and it is at his

peril, therefore, if, through self-induced obliquity of mind, he shall reject the evidence in favour of Christianity and become ensnared in the mazes of a reckless infidelity. Unbelief is not, as some would try to persuade themselves, a mere error in judgment; it is a moral crime, and that too accompanied with greater aggravations than any other. The evidence in favour of Christianity is strong. "There is light enough," says Pascal, "for those who sincerely wish to see," but he adds in words of great significance, "There is darkness enough for those of an opposite description." Moral evidence, however powerful, is in no case entirely irresistible. Though we could succeed in convincing a man, by dint of argument alone, that Christianity was of God, still if the native enmity of the heart to the truth were unsubdued he would no doubt fall back upon one plausible objection after another in excuse for his unbelief. His infidelity lies deeper than in the mere processes of mind; it lies hid, yea, hid even it may be from his own consciousness, amid the emotions and feelings and desires of the heart. It is not a mere speculative denial of truth, the evidence of which has been carefully and candidly examined, but a moral aversion to the truth which refuses to examine, and therefore will not be convinced. Hence arises the necessity of the Spirit's operation in opening the eyes to a clear perception of the truth and the excellence of Christianity. Were the reception of Christianity a purely intellectual act, we would put the man upon his own resources, but being fundamentally a moral act dependent on the state of the heart as well as of the understanding, we must look upward for the direction of a supernatural agency which can reform and renovate the heart, for, in strict accordance with this view of the subject, it is declared by an Apostle: "The natural man understandeth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned."

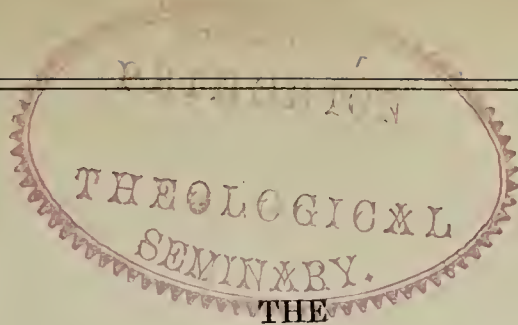
These remarks on the nature and origin

of infidelity are peculiarly appropriate in closing our argument in proof of the Divine origin of the Christian system drawn from the internal character of the system itself, more especially as being designed to operate with salutary effect upon individuals and communities. Such an argument supposes obviously, in order to its right appreciation, a sound moral condition on the part of the man to whom it is addressed. Without this, neither its meaning nor force would be understood or felt. The reasoning throughout the whole of this second part of our Introductory Dissertation is decidedly moral in its nature. It treats of Christianity as a moral system, and on its decided superiority to all other systems of morality we have founded a confident appeal in favour of its divinity. Its palpable adaptation to the moral nature of man, we have put forward as an irrefragable proof that it could only have sprung from man's Creator. We have carefully tested other religions in reference to the points which we might naturally be authorized in expecting every religion to possess; and in these points we have found all of them wanting. Christianity alone has stood every one of the tests applied, and has thus vindicated its claim to a complete superiority to all other religious systems. As a religion simply, and in points common to it with all religions, it bears away the palm of honour as being the religion which contains, in the highest degree of purity and excellence, all that we conceive a religion ought to contain. Not only, however, have we compared Christianity with the other leading religious systems which have prevailed upon the earth; we have made a rigid examination of Christianity itself, in its characteristic doctrines and precepts, scrutinizing narrowly those points which may be termed its *peculiarities*. The result of this minute investigation has been that we have found each of these special and *peculiar* points stamped with the impress of Divinity. Here the argument might have come to a close;

but in such a case it might have been regarded as imperfect. To render it complete, therefore, we have followed up the theoretical with the practical aspect of the matter. Having pointed out what Christianity *is*, both as compared with other religions, and in its own *peculiar* doctrines and precepts, we have also endeavoured to point out what Christianity *has done*, tracing its practical effects upon the hearts and consciences, the character and con-

duct of men, both as individuals and social masses. These effects we have found to be such as we might expect to arise from the promulgation of a heaven-born system of religion.

What then is the conclusion to which we are irresistibly brought by the whole argument? It is simply this, that CHRISTIANITY, AND CHRISTIANITY ALONE, IS A RELIGION WHICH HAS COME FROM GOD.



CHRISTIAN CYCLOPÆDIA.

A, THE simplest of all sounds, and therefore used as the first letter in almost all alphabets. In the Hebrew language it is called *Aleph*; in the Greek, *Alpha*. It is probable that the power of this letter, in ancient times, was that of an unaspirated H; or, in other words, used for the purpose of enouncing the vowel following it, without any audible aspiration. This, indeed, is the opinion of the Jews generally, and of all who read Hebrew with the vowel points. In Arabic, Aleph is used to designate any vowel constituting or beginning a syllable. But whatever may have been the original use of the letter *Aleph*, it came in process of time to designate one of the most frequent sounds in all languages. Both the Hebrews and Greeks used their letters as numerals. Hence A (*Aleph*) came to signify *the first*; as did also *Alpha*, a distinguishing title assumed by our Lord. Thus, in Rev. i. 8, "I am Alpha and Omega, the beginning and the ending, saith the Lord;"—ver. 11, "I am Alpha and Omega, the first and the last." Nearly the same expressions occur in Rev. xxi. 6, and xxii. 13. This was a mode of expression not unfrequent among the Jews, and it is evidently employed by our Lord to indicate the perfection of his nature, as being not only eternal and underived in so far as his own existence is concerned, but the source of existence to all other beings. It was probably to denote the high reverence entertained for the Lord Jesus, and their entire dependence upon him, as the beginning and the end, the source and the consummation of all their hopes, that the primitive Christians were wont to inscribe upon their tombs the letters Alpha and Omega; thus adopting a most significant symbol to distinguish their tombs from those of idolaters.

AARON, the son of Amram and Jochebed, the grandson of Levi, and the brother of Moses. It was from this remarkable man that the Jewish high priesthood had its origin; and accordingly, we find its characteristic, as described by the Apostle Paul, to have been, that it was after the order of Aaron. The etymological derivation of the name is by no means apparent. Being three years older than his brother Moses, he was born some time before the cruel edict was issued by Pharaoh for the destruction of the Hebrew male infants. Not a single incident is recorded in Scripture of the early history of Aaron, nor, indeed, until his marriage to Elisheba, the daughter of Amminadab, by whom he had four sons,—Nadab, Abihu, Eleazar, and Ithamar. He was selected by the Almighty to assist his brother Moses in the deliverance of the Israelites from Egyptian bondage; and, from his eloquence, he was appointed to plead with the Egyptian ruler the cause of his poor op-

pressed countrymen, and to denounce those fearful judgments which Jehovah was pleased to execute by the hand of Moses. For a time the heart of Pharaoh was hardened against the arguments of Aaron, as well as the miracles of Moses. But at length the efforts of God's faithful servants were successful, and the Israelites were led forth from the land of bondage under the immediate protection of Jehovah, who had rescued them with a strong hand and a stretched-out arm. Moses and Aaron were the leaders of the Israelitish host in their journeying through the wilderness; and we find it declared, that on one solemn occasion, when Moses was absent on the mount, receiving the law from the hand of God, Aaron was guilty, in accordance with the wishes of the people, of making and setting up a molten calf, as an object of idolatrous worship. Accustomed as the Israelites had been, when in Egypt, to witness, and perhaps on some occasions to participate in, the grossest forms of idolatry, some excuse might perhaps be found for the clamorous demand on the part of the ignorant among them; but, instead of yielding to their importunate desires, it certainly might have been expected that Aaron would have resisted, and firmly repressed their idolatrous propensities. It was not so, however. He aided and encouraged the people in their heinous transgression; and had not Moses stood in the breach, Aaron and the whole army of the Israelites would have perished by the hand of the Lord. As it was, three thousand fell by the sword; the tribe of Levi, which seems to have stood aloof from the horrid sin, being employed as the instruments for the destruction of their brethren. Aaron repented of his sin, and was restored to the favour and friendship of God. He was ordained to the office of high priest, and that sacred office was limited to his family; although two of his sons, Nadab and Abihu, proved themselves very unworthy of the high distinction.

In tracing the history of Aaron, we find him, along with his sister, Miriam, guilty of rebelling against Moses, and claiming an authority equal to his. The Almighty, in vindication of his servant, smote Miriam with leprosy; and although, for reasons which seemed good to the All-wise, Aaron was exempted from this disease, he was far from escaping punishment, a similar rebellion having been raised against himself, by Korah, Dathan, and Abiram, along with their followers, amounting to two hundred and fifty persons. On this last occasion the judgment of God was remarkably displayed,—the leading conspirators having been swallowed up by an earthquake, and their followers consumed by fire from heaven. In con-

sequence of this same conspiracy a pestilence was sent among the people, destroying multitudes, and threatening to destroy multitudes more, had not Aaron, by his intercession, prevailed with God, and the plague was forthwith stayed. In memorial of this event, the censers offered by Korah and his company were made broad plates for a covering of the altar, that no stranger, who is not of the seed of Aaron, come near to offer incense unto the Lord. And besides, the princes of the different tribes were commanded to bring their rods, or sceptres, to Moses, with their names inscribed upon them. Aaron's name was written upon the rod of Levi; and all the rods were laid up in the ark of the congregation, before the testimony. Next morning, Aaron's rod "was budded, and brought forth buds, and blossomed blossoms, and yielded almonds." At the command of Moses this rod was laid up before the testimony, in token of God's obvious interposition in vindication of his anointed high priest.

Aaron was also implicated in the sin of Moses at the waters of Meribah. The people murmured for want of water at the wilderness of Sin. Moses and Aaron were commanded to speak to the rock, and water would gush forth. Instead of speaking to the rock, however, they spoke to the people, saying, "Must we fetch you water out of this rock?" and struck the rock, as if triumphantly glorying in their power, and forgetting that the glory of this, and every other wonderful work, is due only to the Lord. It was on account of this sin that Aaron, as well as his brother, was prevented from entering the promised land. He survived this prohibition only one year, when the Almighty having commanded him to come up to mount Horeb, he was there divested of his priestly robes, which were put upon his son Eleazar. Aaron then expired upon the mountain, at the age of one hundred and twenty-three, and was buried there.

It might perhaps be useful to mention some particulars in reference to the history and character of Aaron, which point him out as an eminent type of Christ; but his official distinction, as the first HIGH PRIEST of Israel, being the chief, if not the only, ground on which the typical resemblance rests, this point falls to be considered under that article.

AARONITES, Levites of the family of Aaron, of whom Eleazar was the chief. To them was committed the charge of the sanctuary. These appear at one time to have been a very numerous body; for we find them mentioned in 1 Chron. xiii. 27, among the bands that came to David to Hebron, to turn the kingdom of Saul to him, as amounting to no fewer than three thousand and seven hundred.

AB, the *eleventh* month of the civil year among the Jews, and the *fifth* month of their ecclesiastical year. It has thirty days, and corresponds with part of our July and August. On the 1st day of this month a fast is held by the Jews, on account of the death of Aaron, the high priest; and on the 9th another fast is observed, in commemoration of the destruction of the first temple by Nebuchadnezzar, and of the second by the Romans; which, according to Josephus, occurred on the same day.

ABADDON (Hebrew, corresponding to *Apollyon*, Greek, and signifying *Destroyer*), the angel of the bottomless pit, and king over the symbolical locusts. Rev. ix. 11. (See *Locust*.) There is considerable difference among commentators in expounding this passage. Some explain it as denoting Satan. Le Clerc, Grotius, and Hammond, interpret these locusts of the zealots and robbers who, under John of Gis-

chala, desolated Judea, before the destruction of Jerusalem. But Mr Mede remarks, that the title Abaddon alludes to Obodas, the common name of the ancient monarchs of that part of Arabia from which Mahomet came; and considers the passage as descriptive of the inundation of the Arabians or Saracens, under Mahomet and his successors. Mr Lowman, and after him Bishop Newton, adopts and confirms this interpretation. He shows that the rise and progress of the Mahometan religion and empire exhibit a signal accomplishment of this prophecy. All the circumstances correspond to the character of the Arabians, and the history of the period that extended from A.D. 612 to A.D. 762, being five prophetic months, or one hundred and fifty years. The title of *Destroyer*, given to their king, was peculiarly suitable to a succession of caliphs, who, in propagating the Mahometan imposture by fire and sword, destroyed at once both the bodies and the souls of men; and seemed to be the visible representatives of Satan himself, who was "a murderer from the beginning, and abode not in the truth." John viii. 44.

An opinion is advanced by many expositors of this passage, that by the locusts are to be understood the various orders of the Romish clergy; and by their king Abaddon, the Romish pontiff, as the head of that corrupt hierarchy. But, on a careful consideration of the whole passage, we are inclined to coincide in sentiment with those who consider Mahomet as here called the angel or messenger of the bottomless pit. He was emphatically the *Destroyer*, for innumerable are the multitudes who have perished under the fatal influence of his delusions. There are supposed to be one hundred and forty millions of Mahometans upon the earth; and when we consider that more than twelve hundred years have elapsed since this system of error was first promulgated, we may well recognise in the Arabian deceiver the great Abaddon or Apollyon, the destroyer of the souls and bodies of men.

ABAGTHA, one of the seven chamberlains of king Ahasuerus, mentioned in Esther i. 10. Nothing further is known concerning this individual.

ABANA and PHARPAR, rivers of Damascus, in Syria. The name *Abana* is formed from *Aben*, a *stone*. This name may appear significant when it is known that the Abana is probably that branch of the Barrady, or (as the Greeks called it) Chrysorroas, which runs through the city. The *Pharpar*, there is reason to believe, is not the Orontes, as some have supposed, but another branch of the Barrady, which watered the gardens without the walls of Damascus. The Barrady itself, according to Maundrell, springs from the foot of Mount Lebanon, or Libanus, eastward. Its name seems derived from the refreshing coolness and purity of its waters.

The river Barrady at present divides itself into three branches, of which the middle one, Abana, runs through the middle of Damascus; and the other two run on either side of the city. It is probable that when Naaman the Syrian used the indignant language, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?" (2 Kings v. 12) he had in view the numerous and important advantages which Damascus derived from the streams of the Barrady. The proud soldier was enraged that the prophet should issue so simple a command as to go and wash in Jordan seven times—just as if there were not streams in his own native land which might have

proved far more efficacious in healing the leprosy. He simply viewed the act of washing in Jordan as a means of cure, without adverting to the all-important circumstance, that it was God's appointed means, and deriving all its efficacy from him alone.

ABARIM, a range of mountains in the land of Moab, between the rivers Arnon and Jordan. One part of these mountains was called Nebo and Pisgah. That these were not two separate ridges, but names for two different portions of the same ridge, is indicated by these words, "And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho." Deut. xxxiv. 1. It is very probable, from this description, that Pisgah was the highest peak of mount Nebo, belonging to a range of mountains termed Abarim. Wells, in his 'Historical Geography,' states that Eusebius and Jerome mention the names of Abarim and mount Nebo as both of them in use in their time. Nebo is chiefly remarkable as the spot where Moses died. Dr Milman, in his 'History of the Jews,' describes, in the following graphic language, the splendid prospect which Moses enjoyed from mount Pisgah:—"From the top of mount Abarim, or Nebo (the former of which names may, perhaps, be traced in Djebel Attarous, the highest point in the district), the lawgiver, whose eyes were not yet dimmed, and who had suffered none of the infirmities of age, might survey a large tract of country. To the right lay the mountain pastures of Gilead, the romantic district of Bashan; the windings of Jordan might be traced along its broad and level valley, till, almost beneath his feet, it flowed into the Dead Sea. To the north spread the luxuriant plains of Esdraelon; the more hilly, yet fruitful country of Lower Galilee. Right opposite stood the city of Jericho, embowered in its groves of palms; beyond it, the mountains of Judea, rising above each other till they reached the sea. Gazing on this magnificent prospect,—beholding, in prophetic anticipation, his great and happy commonwealth occupying its numerous towns and blooming fields,—Moses breathed his last. The place of his burial was unknown; lest, perhaps, the impious gratitude of his followers might ascribe divine honours to his name, and assemble to worship at his sepulchre."

ABBA, an Aramæan or Syriac word of endearment, signifying *My Father*. It is often applied to God. David Levi, in his 'Lingua Sacra,' derives it from a root denoting *desire, delight, complacency, satisfaction*. The learned Selden has proved, from the 'Babylonian Gemara,' that a slave or menial servant was not permitted to employ this appellation in addressing the *ab*,—that is, the lord and head of the family; because it was indicative of the closest relationship and the tenderest reciprocal affection. Its use was restricted to such as sustained this intimate relationship, and was regarded as the appropriate language of children, whether by birth or adoption. Its use in the New Testament seems to correspond exactly with the facts here stated. It is employed by our Lord himself during his agony in the garden of Gethsemane, "when he offered up prayers and supplications, with strong crying and tears," and "said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." Mark xiv. 36. What filial adoration, submission, tenderness, confidence, breathe in these words! So, when recounting to the Roman and Galatian Churches the peculiar privileges of those

in whom the Spirit of Christ dwells, the apostle describes this as their peculiar distinction, above such as still continue slaves to sin, or in the bondage of a legal state, that through that Spirit they cry, "Abba, Father!" In other words, true believers address God in a language of filial love and confidence, corresponding to that new and endearing relation which they sustain as "children of God by faith in Christ Jesus." Hence it appears that all Christians, by virtue of their relation to God in Christ, are authorised to employ this language of filial hope and tenderness in their approaches to their heavenly Father. "Because they are sons, God hath sent forth the Spirit of his Son into their hearts, crying, Abba, Father." This is the cry, the tender, affectionate, loving cry, of a true child of God. "This feeble crying," to use the language of Luther, "is a mighty noise in the ears of God, and so filleth heaven and earth that God heareth nothing else; for it drowneth the cries of all other things whatsoever." It has been observed, that the title "Abba" was not allowed to be used by slaves when addressing the head of the family, this privilege being reserved for the children; and thus we may perceive a peculiar force and beauty in the apostle adverting to this, as a characteristic of the redeemed family of God. They feel a peculiar, childlike confidence in approaching their reconciled Father. The feeling of bondage and restraint is removed, and "they have received the Spirit of adoption, whereby they can cry, Abba, Father."

The word Abba, in after ages, came to be used in the Syriac, Coptic, and Ethiopic Churches, as a title given to their bishops. The bishops themselves bestow the title "Abba" more eminently upon the bishop of Alexandria; which gave occasion for the people to call him Baba, or Papa,—that is, grandfather; a title which he bore before the bishop of Rome. From this word is obviously derived the English title of Abbot, given to the superior of an abbey.

ABBE', a term, when used in a monastic sense, equivalent to the title Abbot (which see). When used in a modern sense, the word is used to indicate a class of men in France, who, before the French Revolution, were possessed of considerable weight. They had devoted themselves to the study of theology, in the hope of obtaining from the king a share in the revenues of a monastery. They were men, in general, possessed of considerable literary attainments, and contrived to acquire no small influence in society. Since the Revolution, towards the end of the eighteenth century, the order to which we now refer, though still employed as public and private instructors of youth, are no longer viewed with the same respect as formerly.

ABBESS, the superior or ruler of a convent of nuns. She possesses the same authority as that which is exercised by an abbot over the monks belonging to his monastery.

ABBEY, a monastery to which the deluded votaries of popish superstition sometimes retire, with the professed view of shutting themselves out from the vanities and follies of the world, and devoting themselves exclusively to exercises of devotion. These religious houses, as they are termed, are under the authority of an abbot or abbess, who has full power to enforce all the regulations of the institution, however stringent. Previous to the Reformation, abbeys abounded both in England and Scotland, and they generally succeeded in procuring grants of the richest lands in the whole country. Thus both the State

and the nobility were impoverished, to enrich these receptacles for idle and profligate monks or nuns. In describing the state of religion in Scotland before the Reformation, Dr McCrie remarks, in his 'Life of Knox,'—"Through the blind devotion and munificence of princes and nobles, monasteries, those nurseries of superstition and idleness, had greatly multiplied in the nation; and though they had universally degenerated, and were notoriously become the haunts of lewdness and debauchery, it was deemed impious and sacrilegious to reduce their number, abridge their privileges, or alienate their funds. The kingdom swarmed with ignorant, idle, luxurious monks, who, like locusts, devoured the fruits of the earth, and filled the air with pestilential infection,—with Friars, white, black, and grey; Canons regular and of St Anthony, Carmelites, Carthusians, Cordeliers, Dominicans, Franciscan conventuals and observantines, Jacobins, Premonstratensians, Monks of Tyrone and of Vallis Caulium, and Hospitallers, or Holy Knights of St John of Jerusalem; Nuns of St Austin, St Clair, St Scholastica, and St Catherine of Sienna; with Canonesses of various clans." If such was the state of Scotland before these nests of corruption were removed by the Reformation, England was in an equally deplorable condition. At length light began to shine upon the benighted land. Henry VIII. instituted an inquiry into the state of matters in the monasteries; and the exposure was such, that the whole system was brought to an end. The Crown became possessed of the abbey lands, and grants were made of many of them to various noble families. The suppression of the monasteries in both ends of the island was the natural effect of the introduction of the pure doctrines of the Reformation. It was no longer accounted either a privilege or a duty for a man to bury his talents in the earth, and, instead of seeking to benefit his fellow-men, to flee like a coward from the duties of his station, and render himself utterly useless, and a cumberer of the ground. At the same time, these institutions, though in a religious point of view utterly indefensible, were, in the dark ages, the store-houses of literature, and the seminaries where alone knowledge could be procured. Valuable books and national records in these turbulent days were generally lodged in monasteries, as in safe places. The monks, many of them though professedly devoted to religious exercises alone, spent their whole time in literary pursuits,—transcribing manuscripts, keeping careful records of passing events, and comparing and storing up the histories of former days. Thus it is that much valuable knowledge has been preserved which would otherwise have been lost; and these very institutions, which had their origin in a distorted view of religion, were overruled by a gracious and all-wise Providence as means, to some extent, of good. They were hospitals for the sick and poor, and served as places of entertainment, when there were no inns. They were also asylums for aged and indigent persons of good family. (SEE MONACHISM.)

ABBOT, the chief ruler of a monastery or abbey. Originally a name applied to every aged monk, but after the eighth century it was applied to the chief ruler. At first they were laymen, and subject to the bishop and ordinary pastors. Their monasteries being remote from cities, and built in the furthest solitudes, they had no share in ecclesiastical affairs; but there being among them several persons of learning, they were called out of the deserts by the bishops, and fixed in the suburbs of the cities, and at length in the

cities themselves. From that time they degenerated, and learning to be ambitious, aspired to be independent of the bishops, which occasioned some severe laws to be made against them. At length, however, the abbots carried their point, and obtained the title or lord, with other badges of the episcopate, particularly the mitre. Hence arose new distinctions among them. Those were termed *mitred* abbots who were privileged to wear the mitre, and exercise episcopal authority within their respective precincts, being exempted from the jurisdiction of the bishop. Others were called *crosiered* abbots, from their bearing the *crosier*, or pastoral staff. Others were styled *œcumenical* or universal abbots, in imitation of the patriarch of Constantinople; while others were termed *cardinal* abbots, from their superiority over all other abbots. At present, in the Roman Catholic countries, the chief distinctions are those of *regular* and *commendatory*. The former take the vow and wear the habit of their order; whereas the latter are seculars, though they are obliged by their bulls to take orders when of proper age. Since the Revolution, when the abbeys became national property, abbots have diminished in France; but they still abound in Italy, where young scholars are called *abbots*, merely from having undergone the tonsure, though not in orders.

ABDA. A person of this name is mentioned in 1 Kings iv. 6, as being the father of Adoniram, whom Solomon appointed over the tribute. Another of the same name appears, from Neh. xi. 17, to have been one of the Levites employed in the service of the second temple, after the return of the Jews from the Babylonish captivity.

ABDON, one of twenty-two large cities belonging to the tribe of Asher, which occupied the north-west province of Palestine. It was one of the four cities assigned as a residence to the Levites of the family of Gershom, as mentioned in Josh. xxi. 30.

ABDON was also the name of the tenth judge of Israel, who lived about 1160 B. C. He judged Israel eight years. Nothing is recorded of him, except that he had forty sons and thirty grandsons, who rode upon seventy asses' colts. Another person of the name of Abdon is recorded as being one of those whom Josiah sent to Huldah the prophetess, to inquire of the Lord how he and his people were to avoid the punishments written in the book of the law.

ABEDNEGO, the Chaldean name given to Azariah, one of the three noble Hebrew youths, who, animated by an unshaken attachment to the true religion, refused to render homage to the idol of Nebuchadnezzar, in the plain of Dura. They were therefore cast into the fiery furnace, heated, through the wrath of the tyrant, seven times hotter than usual. The splendid miracle by which it pleased God to honour this consistent and fearless piety, together with its powerful effect upon the mind of the Chaldean monarch, is recorded in the third chapter of Daniel. Azariah is supposed by some to have been the same with Ezra; but this opinion is by no means probable, Ezra not having sprung from the royal line of Judah, but having been a priest of the tribe of Levi. There is a circumstance connected with the change of name, which is worthy of attention. It has been thought that the motive of the Chaldeans in giving the new name, was, in fact, more religious than political. The Hebrew and the Chaldean languages were very similar. The Chaldeans perfectly understood the Hebrew names; and they knew also how tenacious Hebrew parents were to give names

to their children which bear some relation to Jehovah, the god of their fathers. (See DANIEL—SHAD-RACH—NEBUCHADNEZZAR.)

ABEL. The second son of Adam and Eve, born probably very shortly after the fall of man and his banishment from Eden. His name, which signifies *vanity* or *mourning*, was singularly appropriate to the period of his birth, as well as to the melancholy events of his history. The occupation which he followed was that of a shepherd, while his brother Cain, like their father, was a tiller of the ground. Trained by their parents to the worship of God after the newly appointed mode of sacrifice, we are informed that “in process of time,” or, as it is often rendered, “at the end of days,” both the brothers presented an offering to the Lord, Cain bringing “of the fruit of the ground,” and Abel “the firstlings of his flock, and of the fat thereof.” The result of their respective acts of worship is mentioned, Gen. iv. 4–7. Whence these different results? The Apostle Paul expressly informs us where the difference of the two sacrifices lay—“By *faith* Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.” We are not informed in what manner the Lord manifested his acceptance of the sacrifice, but not improbably it might be as in after times by fire from heaven. The result, however, was that Cain, instead of being humbled by the non-acceptance of his offering, was “very wroth, and his countenance fell.” He envies his brother—is enraged against him—and slays him. Thus, about the year of the world 130, was Abel murdered, the first in the long line of martyrs who have fallen as victims to the persecuting intolerance and bigotry, and ruthless unrelenting cruelty and rage of the seed of the serpent.”

ABEL (*mourning*), sometimes called The Field of Joshua, a place near Beth-shemesh, a city in the tribe of Judah, which belonged to the priests. The name of Abel was given to the place by the Israelites, on account of the mourning which took place when multitudes were struck dead for looking into the ark. On that occasion a great stone was raised, in commemoration of that melancholy event, which was called “Abel the Great.”

ABEL (*the plain*), a prefix to several Hebrew names. Thus,—

1. **ABEL-BETH-MAACHAH**, or *plain of the temple of Maachah*; the same as Abel, or Abila, a city in the tribe of Manasseh, north-west of Damascus, between Libanus and Antilibanus. According to other geographers, and probably with greater correctness, it is regarded as a city belonging to the tribe of Naphtali, on the north of Palestine. It was to this city that Sheba fled (2 Sam. xx. 13–22), to escape from the soldiers of David; and the inhabitants, afraid that the place would be besieged on his account, cut off his head, and threw it over the wall. About eighty years afterwards it was taken and ravaged by Benhadad, and, long after, by Tiglath-pileser, by whom its inhabitants were carried captive into Syria. It was subsequently rebuilt, and became the capital of the tetrarchy of Abilene, under the government of Lysania. Luke iii. 1. Josephus calls it Abel-Machea. (See ABILA.)

2. **ABEL-KERAMIM**, or *the plain of the vineyards*, originally a village of the Ammonites, situated, according to Eusebius, six Roman miles north-west of Philadelphia, or Rabbath-Ammon; the ruins of which village were discovered by the traveller Burck-

hardt. The same writer mentions another place as bearing the same name, situated beyond the Jordan, twelve miles east of Gadara. The ruins of the latter are still extant.

3. **ABEL-MAIM**, the same as Abel-beth-Maachah. 1 Kings xv. 20; 2 Chron. xvi. 4.

4. **ABEL-MEHOLAH** (*the place of dancing*), the birth-place of Elisha. It is said by Eusebius to have been about sixteen miles south of Scythopolis (1 Kings iv. 12), and celebrated for Gideon's victory over the Midianites. Judges vii. 22.

5. **ABEL-MIZRAIM** (*the mourning of the Egyptians*), a name given to the threshing-floor of Atad, in consequence of the lamentations which attended the burial of the patriarch Jacob, in which all the nobles of Egypt united with Joseph. Gen. l. 11. Jerome places it between Jericho and the Jordan, three miles from the former and two from the latter, where Bethagla afterwards stood. Josephus says it was in Hebron, about twenty miles south of Jerusalem, and that Joseph's brethren were buried there.

6. **ABEL-SHITTIM** was in Moab, about eight miles east of the Jordan, and opposite Jericho. Eusebius says it was in the neighbourhood of mount Peor. Josephus says it was sixty furlongs from Jordan. It is sometimes called Shittim only; Shittim, probably, being the name of the town,—and Abel of the plain on which it stood. Here Moses encamped. Numb. xxv. 1, xxxiii. 49. Here, seduced by Balak, the people fell into idolatry, and worshipped Baal-Peor; for which they were severely punished. Numb. xxv.

ABELA, a city in Peræa, on the Batanæa, in the half tribe of Manasseh, about twelve miles east of Gadara. 2 Sam. xx. 14.

ABELIANS, or **ABELONIANS**, a sect in the diocese of Hippo in Africa, who professed to regulate marriage after the example of Abel, who, they pretended, was married, but lived in a state of continence. They therefore allowed each man to marry one woman, but enjoined them to live in the same state. To keep up the sect, when a man and woman entered into this society, they adopted a boy and girl, who were to inherit their goods, on condition that they followed the principles of the sect. As might be supposed, a sect originating on principles so false, and opposed to the divine institution of marriage, was not of long continuance. It arose in the reign of Arcadius, and ended in that of Theodosius; but its memory remains among the proofs of human weakness, when affecting to be wiser and purer than the revealed wisdom and purity of the Word of God. The same foolish notions prevail among the Shakers, in North America.

ABEN-BOHAN, the name of a boundary-stone between the tribes of Judah and Benjamin, to the east, in a valley leading to the town of Adummim. It derives its name from Bohan, a descendant of Reuben.

ABESTA or **AVESTA**, the name of one of the sacred books of the Persian Magi, which they ascribe to their great founder Zoroaster, or Zardusht. Though the Zend-Avesta, as it is more frequently called, was undoubtedly the most ancient sacred record of the Persians, it is more properly, in its fundamental principles, a system of philosophy. The system proceeds on the notion of a kind of dualism, or the existence of two original principles equally powerful, the principle of light and of good, which he termed Ormuzd, or Oromasdes, and the principle of darkness and of evil, which he termed Ahriman, or Arimanius. These

two he regarded as the principles of all things. For three thousand years was the contest between the two to be carried on, and the lordship of the world divided between them. In the next three thousand years, Ahri-man, the principle of evil, would prevail; but after that his power would be broken, the wicked would disappear from the earth, the dead would rise, and the principle of good would finally be predominant for six thousand years longer, at the end of which period the world would come to an end. The author of this strange philosophical system of religion is generally supposed to have been a Mede by birth, and to have lived about the time of the Babylonian captivity. His system, absurd though it was, maintained its ground for a long period, and had numerous and learned supporters. Though they worshipped fire, they regarded it as simply a representation of the intellectual fire, a supreme deity whom they termed *Mithra*, and from whom all other beings come forth by a kind of emanation.

ABETTORS, ACCESSARIES, ACCOMPLICES, in criminal cases, such as support another in his designs by connivance, encouragement, or help. In these cases the abettors are universally regarded as involved in the guilt of the principal. Ps. l. 18; Prov. xiii. 20; 2 John 11.

ABEZ, a city mentioned in Joshua xix. 20, and belonging to the tribe of Issachar.

ABGAR, or Abgarus, a name given to several of the kings of Edessa in Syria. None of them are mentioned in the Bible; but one of them, the seventeenth of that name, is alleged by Eusebius to have written a letter to our Saviour, and received an answer from him, both of which may be found in 'Lardner's Works,' and in 'Jones on the Canon,' and in the 'Encyclopædia Britannica.' They are curious documents, as being very ancient forgeries, and although their genuineness has been denied by most writers, it is admitted by Cave and Grabe, and a few others. Eusebius, who translated them from the Syriac, says that they were taken from the archives of the city of Edessa.

ABHOR, to hate, Lev. xxvi. 11, 30; Deut. vii. 26; Rom. xii. 9.

ABHORRED, *loathed*, Exod. v. 21; Zech. xi. 8; *rejected*, Lev. xx. 23.

ABI or **ABIJAH**, the wife of Ahaz, king of Judah, and mother of king Hezekiah. 2 Kings xviii. 2.

ABIA, in the New Testament, is the Greek form of Abijah in the Old.

ABIAH or **ABIJAH**, the name of one of the twenty-four courses of the priests among the Jews. 2 Chron. xxiv. 10. This was the name also of the second son of Samuel, and by whom he was appointed one of the judges over Israel. Both he and his brother Joel, being partial in their judgments, the indignation of the people was roused, and after a time the elders desired a king.

ABIATHAR, the son of Ahimelech, and the tenth high priest among the Jews, being the fourth in descent from Eli. 2 Sam. viii. 17; 1 Chron. xviii. 16. When Saul sent to Nob to murder all the priests, Abiathar escaped the massacre, and fled to David in the wilderness. There he continued in the quality of high priest; but Saul, out of aversion to Ahimelech, whom he imagined to have betrayed his interests, transferred the dignity of the high priesthood from Ithamar's family into that of Eleazer, by conferring this office upon Zadok. Thus there were at the same time two high priests in Israel, Abiathar with David, and Zadok with Saul. In this state

things continued until the reign of Solomon, when Abiathar being attached to the party of Adonijah, was by Solomon divested of his priesthood, A.M. 2989; and the race of Zadok alone performed the functions of that office during the reign of Solomon, to the exclusion of the family of Ithamar, according to the word of the Lord to Eli. 1 Sam. ii. 30, &c.

A difficulty occurs in the history of this individual, which is thus satisfactorily explained in 'Horne's Critical Introduction to the Study of the Scriptures':—"A difficulty arises from the circumstance that in 1 Kings ii. 27, Abiathar is said to be deprived of the priest's office by Solomon; while in 2 Sam. viii. 17; 1 Chron. xviii. 16, xxiv. 3, 6, 31, Ahimelech, the son of Abiathar, is said to be high priest along with Zadok. The most probable solution is, that both father and son each bore the two names, Ahimelech and Abiathar; as was not at all unusual among the Jews. In this way also we may remove the difficulty arising from Mark ii. 26, where Abiathar is said to have given David the shew-bread, in allusion to 1 Sam. xxi. 1, &c., where it is Ahimelech." This is the opinion of some eminent commentators,—among others, of Kninoel and Heumann.

ABIB, the name of the first month in the Jewish sacred year, and of the seventh in their civil year. Exod. xiii. 4. This month was afterwards called *Nisan*; it contained thirty days, and answered to part of our March and April. It signifies *green ears*, and was so named because grain, particularly barley, was in ear at that time. It was an early custom to give names to months from the appearances of nature; and the custom is still in force among many nations. The year among the Jews commenced in September, and consequently their jubilees and other civil matters were regulated in that way, Lev. xxv. 8-10; but their sacred year began in Abib, according to the Divine command, "This shall be to you the beginning of months." Exod. xii. 2. The Feast of the Pass-over was celebrated on the fourteenth day of this month, between the two evenings, or between three and six o'clock.

ABIDAN, the son of Gideoni, prince of the children of Benjamin. He is described, Num. vii. 60, as having presented offerings of different kinds, when Moses set up the tabernacle in the wilderness.

ABIDE. This word in the Scriptures means more than mere passive or temporary residence. It is used for voluntary vital attachment, dependence and adherence, the result of the most intimate and permanent union. Thus John xv. 4, our Saviour says, "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; so neither can ye, except ye abide in me." See also 2 Tim. ii. 13; 1 John ii. 17, 28; John xv. 4, 10, xiv. 16; but particularly Col. ii. 6, 7. Christians often speak of living *near* to Christ; the Bible speaks of living *IN HIM*.—What force is there in this idea!

If this term, then, be used to signify a settled residence, how awful is that passage, John iii. 36: "He that believeth not the Son shall not see life, but the wrath of God *ABIDETH* on him." Withering idea! that a human soul should be a home for the residence of the wrath of God!

ABIEL, the father of Kish and grandfather of Saul.

ABIEZER, one of the thirty chiefs in David's army. He is mentioned in 2 Sam. xiii. 27 as an Anethothite, or a native of Anethoth.

ABIGAIL, the wife of Nabal the Carmelite. She is described in Scripture as "a woman of good under-

standing, and of a beautiful countenance." Her husband, who was a man of wealth, "was churlish and evil in his doings." This unhappy disposition was remarkably manifested on one occasion, and would have been followed by the most serious consequences, had not the superior prudence and sagacity of Abigail averted the threatening calamity. David, when he fled from his relentless enemy, Saul, had taken refuge in the neighbourhood of Nabal's residence. Unwilling to resort to plunder for the support of himself and his followers, he sent a respectful message to Nabal, to entreat his kindness. The message arrived at a time of festivity and rejoicing, and the wealthy churl, probably heated with wine, not only denied the request, but returned a most insulting reply. David, enraged at the conduct of Nabal, both threatened and prepared to destroy him and every male in his family, before the morning. Abigail, hearing of the imprudent and harsh conduct of her husband, and dreading the vengeance of David, took upon herself the task of appeasing his wrath. She succeeded in her attempt, and thus warded off from her house apparently impending ruin. Her husband, meanwhile, engaged in revelling and drunkenness, was utterly insensible to the danger which threatened himself and his family; but when he recovered from his fit of intoxication, and became aware of what had happened, "his heart," we are informed, "died within him, and he became as a stone." Ten days afterwards Nabal was cut off suddenly by the hand of God; and David, probably struck by the remarkable discretion, good sense, and piety which Abigail had shown so recently before, asked and obtained her in marriage, immediately after the days of mourning for her husband were ended. From the date of her marriage to David we learn nothing more of the history of Abigail from the Sacred Scriptures, except that her son is called, in 2 Sam. iii. 3, by the name of Chileab, and in 1 Chron. iii. 1, by that of Daniel. This is probably one example, among many, of the same person bearing two names; a fact which solves several seeming contradictions in the Old and New Testaments.

ABIGAIL, the sister of David, the wife of Jether the Ishmaelite, and mother of Amasa.

ABIHAIL. Several persons bearing this name occur in Scripture. 1. The father of Zuriel, who was the father of the families of Merari, belonging to the tribe of Levi. Numb. iii. 35. 2. The son of Hnri, of the tribe of Gad. 1 Chron. v. 14. 3. The wife of Rehoboam, king of Judah, and the daughter, or rather the descendant of Eliab, the son of Jesse. 2 Chron. xi. 18. 4. The father of Queen Esther, and the uncle of Mordecai. Esther ii. 15.

ABIHU, one of the sons of Aaron, who, with his brother Nadab, was destroyed by fire from God for presuming to offer incense to Him with *strange fire*, instead of that from the altar of burnt-offering. Lev. x. 1, 2. This awful event occurred only eight days after their consecration; and their sin seems to have been occasioned by wine, which was afterwards forbidden to priests, when about to minister in the sanctuary. A punishment so sudden and severe, was designed to impress all God's ministers with the immense importance of fidelity in discharging the duties of their office; observing his will in every particular, that He may be glorified.—But had it not also a deeper meaning? May it not be regarded as a standing example of that divine wrath which shall consume all who pretend to serve God, except

with incense kindled from the one altar and offering by which He for ever perfects them that are sanctified?

ABIJAH. Four persons of this name are found in the Sacred Writings. 1. A son of Jeroboam, the first king of Israel. He was attacked with a dangerous disease, and his mother repaired to Shiloh, for the purpose of consulting Ahijah, as to the issue of the disease. Ahijah assured her that her son would die. "And all Israel," the prophet added, "shall mourn for him, and bury him; for he only, of Jeroboam, shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam." 2. The son of Rehoboam, king of Judah. He succeeded his father, but his reign was only of three years' duration. He is called also Abijam in 1 Kings xv. 1. 3. The wife of Ahaz, and mother of Hezekiah, king of Judah. She is also called Abi in 2 Kings xviii. 2. 4. A descendant of Eleazar, one of the sons of Aaron, and of the twenty-four companies of priests. 1 Chron. xxiv. 10.

ABILA, or **ABELA**, called by the Greeks *Leucadia*, that is "white rock town," the capital of Abilene. Luke iii. 1. It was situated in a plain adjacent to the river *Chrysorhoas*, or *Abana*. Several medals, still extant, serve to identify its site, and to show that it was a place of considerable magnitude and importance. Two of these are given by Calmet. Some antiquities and inscriptions are mentioned by Pococke as still remaining in the neighbourhood, which confirm the fact of its former consequence. It is now called *Bellinas*.

ABILENE, a province of Cœlosyria, bounded on the east and west by Libanus and Antilibanus. It derived its name from its chief town, Abila, signifying verdant spot. Lysanias was tetrarch, or governor, of this province in the fifteenth year of the reign of the Emperor Tiberius.

ABILITY, worldly substance. Lev. xxvii. 8; Acts xi. 29. Talents. Dan. i. 4; Matt. xxv. 15.

ABIMELECH, *My father the king*: from Abi, my father, and Melech, king. It seems to have been the title of the kings of Philistia, as Cæsar was of the Roman emperors, and Pharaoh of the sovereigns of Egypt. Two kings under this name are mentioned in Genesis, one of whom appears to have been the son of the other. Gen. xx. and xxvi. The first of these two was king of Gerar, and contemporary with Abram. While that illustrious patriarch resided in Gerar, he was guilty of deceit and falsehood, in pretending that his wife, Sarah, was his sister. He was afraid that the people of that land would put him to death, that they might obtain possession of his wife, who appears to have been a woman of remarkable beauty. It is worthy of notice, that in attempting, by improper means, to avoid an imaginary evil, he plunged himself into the very calamities which he dreaded. His sin was followed by almost immediate punishment. Sarah was taken from him under the impression that she was not his wife; and had not the Almighty mercifully interposed, she would inevitably have fallen into the hands of the king. Abimelech was warned of God, in a dream, to restore Sarai to her husband, under pain of death. In obedience to the Divine command, he presented gifts to Abram, and restored to him his wife. It has been thought strange, as Calmet remarks, that a miraculous interference should have been necessary to convince him of his criminality in detaining the wife of

Abraham ; and equally strange that Abraham could not procure Sarah's release by proper application and request. But such thoughts arise only from ignorance of the customs of the east. Whenever a woman is taken into the harem of an eastern prince, with the design of making her his wife, she is secluded without a possibility of coming out, at least during the life of the prince on the throne. Nor is communication with women in the harem in ordinary cases to be obtained. The late editor of Calmet has given an affecting instance in the case of Colonel Pitt, an officer of the Russian army, whose wife and daughter, both beautiful women, fell into the hands of the Tartars, and were presented to the grand signior at Constantinople. The efforts of the distracted father and husband to procure their release, only resulted in his own imprisonment in a dungeon, with the dreadful assurance that *when any of the sex were once taken into the seraglio, they were never suffered to quit it more.*—Critical Review, vol. iii. p. 332. This anecdote places the propriety of some exertion of Providence in behalf of Abraham in the strongest light. It seems also to explain the fears of both Abraham and Isaac, arising from the remarkable beauty of Sarah and Rebecca, and tempting them both to use culpable dissimulation.

The name Abimelech seems to have belonged to another king of Gerar, probably a son of the former, and it is remarkable that a similar event to that which we have just noticed appears to have occurred in his reign also. Isaac, like his father Abraham, had left Canaan on account of a famine, and gone to reside in Gerar. While there, he was guilty of resorting to the same artifice as his father had adopted, calling his wife his sister. In this instance, however, Abimelech, who appears to have been a man of greater acuteness than his predecessor, detected the stratagem, and therefore, instead of taking Rebecca from Isaac, he sharply reproved the patriarch for his dissimulation, and issued a proclamation, discharging all his people from doing injury to Isaac or his wife. At length the Lord so prospered the patriarch, that he became so rich as to become an object of jealousy to Abimelech, who dismissed him from the place ; and even when Isaac removed to Beersheba, he pursued him thither, and there they entered into a covenant with each other.

A third person bearing the name of Abimelech was one of the seventy sons of Gideon, a usurper and a murderer. On the death of his father, he went to Shechem, where his mother's family lived, and having contrived to get possession of some money, he hired some profligate abandoned characters to aid him in his schemes ; and by this means he seized upon his brothers, and put them to death. One only escaped, viz., Jotham, the youngest. Imagining that the way to the throne was now open, he had influence sufficient to procure an assembly of the people in the plain of Shechem, at the foot of mount Gerizim, with the view of proclaiming him king. On that occasion, Jotham, having heard of the design, repaired to the spot, and addressed the people,—introducing in his speech the celebrated fable of the trees assembling to choose a king. Judges ix. 8-20. This is the oldest fable on record, and shows with what power the reason and conscience can be addressed through the medium of the imagination. But however appropriate the parable was to the circumstances in which it was spoken, it seems to have failed in its purpose. Jotham was compelled to flee from the face of Abimelech. Only

three years from this period had elapsed, when the Shechemites rose in rebellion against Abimelech ; but the cruel usurper was too powerful for them. He razed the city to the ground, and utterly destroyed the people. Flushed with success, he next attacked Thebez, a city about fourteen miles from Shechem. But the guilty career of this wicked man was now destined to close. While attempting to set fire to the door of the tower, a woman threw down a piece of a mill-stone, which fractured his skull. Feeling that death was near, and unwilling to have it said of him that he had died by the hand of a woman, he commanded his armour-bearer to thrust him through the body with his sword. This was accordingly done, and Abimelech died. Thus did the judgments of God follow this aggravated transgressor throughout the whole of his brief course ; and upon him, as well as upon the treacherous Shechemites, came the curse of Jotham, the son of Jerubbaal.

There is still another individual mentioned in the Sacred Writings of the name of Abimelech, who appears to have been a high priest in the reign of David. He is generally thought to be the same with Ahimelech, and he is said, in 1 Chron. xviii. 16, to have been the son of Abiathar. This seems to have been the person that gave the sword of Goliath to David, when he fled from Saul.

ABINADAB. This name frequently occurs in the Old Testament. It was borne by a Levite belonging to the city of Kirjath-jearim, to whose care the ark was committed, after it had been restored by the Philistines. 1 Sam. vii. 1. One of the sons of Saul, who fell with his father at the battle of Gilboa, was called Abinadab ; and also one of the brothers of David. The name occurs, besides, in 1 Kings iv. 11, as applied to one of the principal officers of King Solomon.

ABINOAM, the father of Barak, one of the judges of Israel, and the conqueror of Sisera. Judges iv. 6, v. 1.

ABIRAM, a prince of the tribe of Reuben, who was one of the leaders of the conspiracy against Moses and Aaron in the wilderness. He, along with Korah and Dathan, the other heads of this rebellious movement, was visited by the marked judgments of the Almighty. Numb. xvi.

There is another person of the name of Abiram, who was the eldest son of Hiel the Bethelite, and who was visited with sudden death, because his father had attempted to rebuild the walls of Jericho, contrary to the express prohibition of God, through his servant Joshua,—“Cursed be the man before the Lord, that riseth up and buildeth this city Jericho : he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it.” This prophecy was literally fulfilled five hundred and thirty-seven years after it was spoken. 1 Kings xvi. 34 ; Josh. vi. 26.

ABISHAG, the young and beautiful wife of David, selected to nurse him in his old age. After David's death, his son Adonijah demanded her in marriage ; but Solomon, justly supposing that this was only a step towards his assumption of the regal power, refused his solicitation, and punished his treasonable design with death. 1 Kings i. 3, ii. 13-25.

ABISHAI, son of Zeruiah, David's sister, was one of the most valiant men of his time, and a chief general in David's armies. Some of his exploits are mentioned in 2 Sam. xxi. 17, and xxiii. 18. He was brother to Joab and Asahel ; but in his character and

services to his uncle the king, he seems to have surpassed them both, and to have been through life David's favourite general and friend. 1 Sam. xxvi. 7-11; 2 Sam. ii. 18, 24, x. 10, xvi. 9, xviii. 2, xx. 6, xxi. 17, xxiii. 18; 1 Chron. xi. 20, 21, xviii. 12, xix. 11, 15.

ABISHALOM, the grandfather of Abijam, one of the kings of Judah. 1 Kings xv. 2.

ABISHUA, the son of Phinehas. He was the fourth in succession who filled the office of high priest among the Hebrews. The Chronicon of Alexandria places him in the days of Ehud, judge of Israel. Judges iii.; 1 Chron. vi. 50. Josephus calls him Abiezer.

ABITAL, the sixth wife of David, and the mother of Shephatiah. 1 Chron. iii. 3.

ABIUD, the son of Zorobabel, and the father of Eliakim mentioned in Matt. i. 13.

ABLUTION, or bathing of the body in water, has been a custom prevalent in all ages, and appears to have its origin in a natural feeling. In hot climates more especially the practice is resorted to for the sake of the refreshment afforded to the surface of the body, and to promote health and cleanliness. But ablution even from the earliest times was also a religious ceremony, intended for the purpose of purification, and to point out the necessity of inward purity in the service of God. There were two kinds of washing among the Jews, one of the whole body by immersion, which was used by the priests at their consecration, and by proselytes at their initiation; the other, which was in daily use, of the hands or feet, and also of the cups and other vessels used at their meals. In the conversation between our Lord and Simon Peter, recorded in John xiii., we find an obvious allusion to both these modes of purification. Nor were ablutions confined to the Jews. The Greeks, Romans, and Egyptians, all practised the same mode of purifying themselves. The early Christians had their ablutions before partaking of the Lord's Supper. On these occasions, before the sacramental elements were distributed, the deacons brought a basin of water, in which the presiding ministers washed their hands in the presence and in name of the whole congregation,—a practice probably derived from the language of the Psalmist, "I will wash mine hands in innocency, and so will I compass thine altar."

ABNER, the son of Ner, uncle to King Saul, and general of his armies. After the death of Saul, he supported Ishbosheth for seven years; but conceiving himself injured by him, he went over to David. He was treacherously slain by Joab under the pretence of his being a spy; but more probably either from jealousy of his influence, or to revenge the death of his brother Asahel. David highly disapproved the conduct of Joab (see JOAB), and composed an elegy on the death of Abner. 2 Sam. ii. iii. —A. M. 2956.

ABOMINATION, or ABOMINABLE. These terms always denote things which are hateful and detestable to the last degree. Gen. xliii. 32; Lev. vii. 18; Deut. vii. 25, 26. They are the strongest terms the language affords. Hence,

1. SIN IN GENERAL, being the reverse of the divine perfections and law, and the object of God's most awful and unchangeable displeasure, is frequently styled AN ABOMINATION. Prov. iii. 32, viii. 7, xvii. 15; Jer. vii. 10, xlv. 22. To be *holy as he is holy*, we must penitently view it in the same light; and hate, avoid, and oppose it, with the same inflexible

constancy. This is in fact the precise sense of the precept, "Let love be without dissimulation: ABHOR THAT WHICH IS EVIL; cleave to that which is good." Rom. xii. 9. That is, *the proof of the sincerity of your love, whether to God or man, lies in its being invariably attended with a lively abhorrence of sin, and an ardent attachment to holiness.*

2. PARTICULAR SINS are in various passages of scripture stigmatized as ABOMINATIONS. For example, Pride, Prov. xvi. 5; Lawlessness, or a contentious, unteachable, ungovernable spirit, Prov. iii. 32; False doctrine, Rev. xvii. 4; Hypocrisy, Prov. xv. 8, xxi. 27, xxviii. 9; Scorning, Prov. xxiv. 9; False swearing or perjury, Jer. vii. 9, 10; Murder, adultery, and theft, Jer. vii. 9, 10; Falsehood, Prov. xii. 22. Things that are highly esteemed among men, particularly Covetousness, Luke xvi. 14, 15; Idolatry, with all its instruments and appendages, Exod. viii. 26; Deut. xvii. 2-7, xii. 31, xviii. 9-14.

3. VARIOUS FORMS OF PARTICULAR SINS, especially when of a very gross description, are marked out as ABOMINATIONS—as, Offering blemished or deformed sacrifices, Deut. xvii. 1; eating forbidden kinds of food, Lev. xi.; every species of unchastity, Lev. xviii. 29, 30; wearing the dress of the opposite sex, Deut. xxii. 5; a false balance, false weights, and measures, Prov. xi. 1, xx. 10, 23; a proud look, a lying tongue, murderous hands, a heart of wicked imaginations, feet swift to mischief, a false witness, and he that soweth discord among brethren, Prov. vi. 16-19.

4. EMPHASES, or distinctive uses of the term. To "make an abomination," is to make an idol, Deut. xxvii. 15; to "commit abomination," is to practise idolatry, or unnatural crimes, Ezek. xvi. 50; Rev. xxi. 27. "Abominable works," are actions tainted and corrupted by impiety, Ps. xiv. 1. "The abominable," mentioned as a distinct class, Rev. xxi. 8, are probably such as are guilty of unnatural crime; a character mournfully prevalent throughout the heathen world, Rom. i. 26-32; 1 Cor. v. 9-11.

The most usual application of the word in Scripture is to idols, and idolatry. Thus, in Exod. viii. 26, we find Moses declaring, "We shall sacrifice the *abomination* of the Egyptians to the Lord our God."

ABOMINATION OF DESOLATION. This phrase seems to be used Dan. xi. 31 as a general designation for whatever denotes the triumph of idolatrous power over the sanctuary of God. Its more particular reference, in the New Testament, is to the Roman armies under Titus. Dan. ix. 27, xii. 11, compared with Matt. xxiv. 15. The images of their gods and emperors were delineated on the ensigns themselves, especially *the eagles* which were carried at the heads of the legions, *were objects of worship*; and therefore, according to the style of Scripture, *an abomination*. The horror with which the Jews regarded them, sufficiently appears from two acts mentioned by Josephus—Pilate's attempt to put his troops in winter quarters at Jerusalem, and Vitellius' proposing to march through Judea to attack Aretas, king of Petra. The people supplicated and remonstrated against both, on religious accounts, to such a degree, that Pilate was obliged to remove his army, and Vitellius to march his troops another way. Jerome informs us that the Jews themselves applied Dan. ix. 27 to the Romans. The appearance of their idolatrous banners, therefore, at Jerusalem, was the prophetic sign that "the desolation thereof was nigh." The evangelists Matthew and Mark add to our Lord's prediction in a parenthesis, "*Whoso readeth*, let him

understand ;” hereby intimating that this event was approaching, though yet future when their histories were published, and that the reader who consulted his own safety, would do well to retire seasonably from the devoted city. Matt. xxiv. 15 ; Mark xiii. 14. —In forty years from the time “the Messiah was cut off” by wicked hands, to use the sublime language of Bossuet, “the Roman eagle descended, and Judea was no more !”

ABOUND. The peculiar force of this emphatic word has never yet been sufficiently illustrated. It is generally taken to be equivalent with *to increase*, or *to be full* ; but if so, why does so accurate a writer as Paul, in 1 Thess. iii. 12, add the word *abound* to the word *increase*, and in Philip. iv. 18, after saying, “I have all,” immediately subjoin, “*and abound* ?” This use of the word evidently implies, that, in the apostle’s own mind, it conveyed some additional, or stronger idea. What that idea is, may be ascertained by turning to Prov. viii. 24, where the word first occurs, in a connection that clearly unfolds its exact meaning,—“fountains *abounding* with water.” This peculiarly rich and beautiful idea of the exuberant and overflowing fulness of a fountain, a fulness rising and spreading from deep and inexhaustible springs, is the appropriate meaning of this word, as any one may perceive who will carefully consult all the passages where it occurs in the Bible. In this light, what new force is added to our conceptions of such expressions as the following :—

Rom. v. 20: “Moreover the law entered, that the offence might *abound*.” This may be taken either positively, or in relation to our conceptions ; since the introduction of clearer light, by the written law, did not only manifest with more distinctness the extent, the power, the criminal nature, pollution, and punishment of sin ; but by encountering the opposition of the human heart, and operating as a test of its sinfulness, did occasion an incalculable increase in the number and aggravations of human transgression. In its light, sin seemed already to have overflowed the whole world, like the waters of the deluge when the fountains of the great deep were broken up,—pervading, filling, overflowing every human heart, lip, and life ; while new obedience to its commands, new violations of its restrictions, new excuses, evasions or blasphemous objections to its threatened penalties, continually rising into existence, swelled yet more and more the appalling and apparently endless flood of guilt and ruin.

“But where sin *abounded*, grace did *much more abound*.” Even where the introduction of the written law had charged human guilt with its heaviest aggravations, had so immensely extended men’s conceptions of the universality and evil of sin, and proved its power to be beyond the influence of any light, authority, or sanctions of mere law to repress and subdue ; *there* the introduction of the Gospel unfolded a depth of contrivance, power, and compassion in the Divine mind, fully and abundantly adequate to the exigencies of the case. He, therefore, though the very chief of sinners, who receives and relies upon the Gospel of Christ, shall find that the grace of God therein revealed, as flowing through the cross, infinitely exceeds his most enlarged conceptions, wants, and desires ; that springing from sources not only apparently, but even absolutely inexhaustible, “the unsearchable riches of Christ,” it overflows, prevails, and triumphs over all his aggravated guilt, corruption, and unworthiness ; not only pardoning,

but purifying, not only saving from endless ruin, but exalting to endless joy ! “That as sin had reigned,” under the administration of law, “*UNTO DEATH*,” even so, under the administration of the Gospel, “*might grace reign through righteousness UNTO ETERNAL LIFE*, by Jesus Christ our Lord.”

Eph. i. 8: “Wherein he hath *abounded* toward us in all wisdom and prudence.” The apostle here suggests to us that God, in the method of dispensing the riches of his grace, has pursued a course in which his prudence and wisdom appear equally conspicuous as his unfathomable love,—in bestowing his grace on sinners only through a redeeming mediation, lest the law should be dishonoured and made of no effect (Rom. iii. 31) ; in selecting the only fit person to be a Mediator between God and man (John iii. 16 ; 1 Tim. ii. 5) ; in appointing him his proper work, its several offices and periods (Gal. iv. 4, 5 ; Isa. liii. 10–12 ; Heb. iii. 1, 2, viii. 6–12) ; in arranging the circumstances of his incarnation, sufferings, and glory (Isa. xlii. 1–4, lii. 13–15 ; John x. 18, xii. 49, 50, xiv. 31 ; Acts iv. 27, 28) ; in the time, instruments, and manner of publishing the Gospel (Eph. iii. 1–11, iv. 7–16) ; in the measure and ministers of its success, and the glory of its ultimate issues (1 Cor. i. 26–31, iii. 5–9 ; 2 Cor. ii. 12–16 ; Gal. iii. 8 ; 1 John iii. 8 ; Rev. xi. 15, xx. 1–6, xxi. 1–27) ; and lastly, in ordering all the allotments, advantages, afflictions, and deliverances of individual believers, so as to work out their spiritual and everlasting good (Rom. viii. 28–39 ; 1 Cor. iii. 21–23 ; 2 Cor. iv. 15).

Rom. iii. 7: “If the truth of God hath *more abounded* through my lie unto his glory, why yet am I also judged as a sinner ?” In this objection to the doctrine of human responsibility, the truth of God is represented under the image of a perennial and majestic stream, whose depth and force become more visible by means of the obstructions raised against it ; which, however formidable in appearance, it surmounts with the utmost ease, in consequence of its own overflowing fulness. This objection—commonly urged on the admitted fact, that the declarations of God in his Word touching human depravity, are seen to be true, with more abundant evidence in every fresh instance of sin, and especially in the false assumptions of those who deny the Divine testimony—is repelled by the apostle, by appealing to its monstrous consequences. The principle of the objection is, that whatever conduct serves in any way, even by way of contrast, to illustrate the glory of the Divine attributes, cannot be criminal, and worthy of punishment. The apostle says, If such a principle be true (inasmuch as it is certain that the Divine perfections will appear more glorious by opposition to human depravity, and the very *lie* of him who denies it but confirms the *truth* of that God who affirms it), then that depravity might be justified and indulged to any extent, under the specious pretext of “doing evil that good might come,”—an abominable maxim, confounding the very distinction between good and evil, scorning every restraint of virtue, sanctioning every crime, and subverting the moral government of God from its foundation. The apostle therefore pronounces the final condemnation of such as adopt it to be just.

Prov. xxix. 22: “A furious man *aboundeth* in transgression ;” and Matt. xxiv. 12: “Because iniquity shall *abound*, the love of many shall wax cold.” In both these passages we may remark the allusion to an overflowing fountain or stream, which breaks over

its ordinary limits, and spreads and deepens on every side.

1 Cor. xv. 58: "*Always abounding in the works of the Lord.*" The addition of the word "always," adds to the beautiful idea of this passage the utmost force and magnificence. *This, then, is the only scriptural measure, that we be continually rising above measure*; not resting in present attainments and usefulness, not satisfied with the standard of our predecessors and contemporaries; but, as circumstances supply opportunity, and experience gives facility, pleasure, and skill, breaking away from the limits of the past, and seeking a wider sphere of action in the future, in the fulness of a heart exuberant with zeal and affection, and "always overflowing in the work of the Lord." Philip. i. 9-11; 1 Thess. iv. 1; 2 Cor. ix. 8.

ABRAHAM. Abram, for such was his original name, was born only two years after the death of Noah, though there were nine generations between them. His parents appear to have been idolaters, and probably he himself continued a stranger to the true God till he was called, when seventy-five years old, to leave his father's house and his native country. In obedience to the Divine command, he departed from Ur of the Chaldees, with his aged parent Terah, his wife Sarai, and Lot, his brother's son, together with all their substance. He was conducted in safety to the promised land; but instead of being put in possession of it, he "had none inheritance, no, not so much as to set his foot on." Palestine was at that time inhabited by the Canaanites, who were idolaters, but Abram maintained his religion, and steadfastly adhered to the worship of the true God. He first settled at Sichem, a valley situated between the mountains of Ebal and Gerizim; thence he removed to a hilly region on the north of Jericho, and at length, in consequence of a famine, he retired into Egypt. After a time he returned to Canaan, and pitched his tent between Bethel and Hai. Here Abram and his nephew Lot agreed to separate from each other, on account of the vast increase of their flocks and herds, and a contention which had arisen between the herdsmen of the two parties. Lot chose the plains of Sodom, and Abram retired to Mamre near Hebron. Some years afterwards, the cities of the plain became the seat of war, and Lot and his family were taken prisoners. No sooner did the intelligence of this calamity reach Abram, than, summoning his numerous attendants, he set out for the rescue of his relative. This, under the Divine protection, he soon accomplished. On his return from this war he was met by a mysterious personage, Melchizedek, king of Salem, supposed to be the city afterwards called Jerusalem. This man, who was not only a king, but a priest of the most high God, blessed the patriarch, and Abram gave him a tithe of the spoil, generously restoring the rest to the king of Sodom.

Abram was designed for very eminent services, and accordingly he was distinguished by a title of high honour, for "he was called the Friend of God." On various occasions, he experienced remarkable visions of the Almighty. It was during one of these seasons of communion that the promise was given him that, though now childless, and Sarai far advanced in years, they should nevertheless have a son, and that the seed of Abram should be as the stars of heaven for multitude; and, it is added, "he believed in the Lord, and it was counted to him for righteousness." Still the fulfilment of the promise was de-

layed, and Sarai in her impatience proposed to Abram that he should marry Hagar, one of her handmaids, as his secondary wife. To this unhallowed proposal Abram assented, and the fruit of this marriage was Ishmael. Thirteen years after the birth of Ishmael, when Abram was ninety-five years old, and Sarai ninety, the Lord appeared to him again, changed his name to Abraham, the "father of many nations," and renewing the promise of a son, declared its fulfilment to be near at hand. As the sign of the covenant with Abraham and his seed, God instituted the rite of circumcision, to which the patriarch submitted, as "a seal of the righteousness of the faith which he had, yet being uncircumcised."

At length Isaac was born, as had been foretold, (B. C. 1897.) The joy of the parents was great, but the happiness of their family was in a little while disturbed by the jealousies and contentions which arose about the children of the different mothers. The result was, that Abraham was reduced to the necessity of dismissing the bondwoman and her son. The patriarch now appeared to be in a settled state of tranquillity. But his trials were not yet ended. When Isaac had reached his twenty-fifth year, Abraham was commanded by God, for the final trial and illustration of his faith, to offer up his only son in sacrifice on Mount Moriah. The trial was painfully severe, but the patriarch proceeded to fulfil the command of God. "Abraham stretched forth his hand and took the knife to slay his son." This was enough. Abraham had been tried, and Isaac was rescued by the Divine interposition. The angel of God called from heaven and declared his approbation of Abraham's conduct. A ram, miraculously provided for the very purpose, was substituted, and presented to God in Isaac's stead.

The sequel of the patriarch's history is soon told. The time at length came when he was called to mourn the loss of Sarah, his beloved wife, who died in Hebron. As a burial-place for her, he purchased the field of Machpelah, with the cave and sepulchre in it. This was the only possession which, during his life, Abraham ever enjoyed in Canaan. It was the first-fruits and earnest of the fulfilment of the promise. In his old age, the patriarch, having made arrangement for the marriage of Isaac, entered himself again into the married state. He married Keturah, by whom he had six sons, who became heads of different people which dwelt in and around Arabia. To each of these he gave a separate portion, but to Isaac he assigned the chief of all his substance. His temporal concerns being settled, Abraham died, aged an hundred and seventy-five years. (B. C. 1822.)

It would no doubt have been very gratifying had it pleased the Spirit of God to record a detailed account of the death-bed experience of this eminent saint, that we might have listened to his closing testimony to the faithfulness of that God who had been his guardian and his guide throughout a long and chequered earthly pilgrimage. It would have been pleasing and profitable to have heard from the lips of the dying patriarch the solemn assurance that while he had lived in faith, he also died in faith, counting Him faithful who had promised. But the simple statement of inspiration concerning the closing scene of faithful Abraham's life is, that "he was gathered to his people." But if we have no particulars of his death, one thing we do know on the highest authority, that he lives in glory; for we find Jehovah declaring, more than three hundred years after

to Moses at the burning bush, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob;" and our Lord's own comment upon this saying is, "He is not the God of the dead, but of the living;" while in the only parable which has ever drawn aside the veil from the unseen world, Abraham is represented as an inhabitant of heaven. Luke xvi. 22.

It was a noble testimony which Jesus bore to the strength of the patriarch's faith, when He declared concerning him, "Abraham saw my day afar off and was glad." He could pierce through the darkness and the distance of two thousand years, and losing sight of the types, could hold converse by faith with the great Antitype as a living reality upon the earth, walking, preaching, bleeding, dying; and in his case faith was not only the substance of things hoped for, but the evidence or realization of things not seen. No wonder that "he was glad." The Christ, even amid the darkness of that early period, was as clearly present to the eye of his faith, as afterwards to Simeon when he said, "Now let thy servant depart in peace, for mine eyes have seen thy salvation."

ABRAHAM'S BOSOM; a figurative mode of describing the happiness of heaven. Luke xvi. 22. The allusion is to a magnificent feast, at which the redeemed, out of every nation, are represented as sitting down in the kingdom of God. Matt. viii. 11; Luke xiii. 29. To be, or lie on one's bosom, refers to the oriental mode of reclining at table, by which the head of one person was necessarily brought almost into the bosom of the one that sat above him, or at the top of the triclinium. In this manner, John, as the disciple whom Jesus loved, is said to have leaned on his bosom. John xiii. 23.

ABRAHAMITES, a sect of heretics, so called from their founder, who, in the eighth century, revived the errors of the Paulicians (which see). Another heretical sect in the ninth century, or more properly, an order of monks, were called Abrahamites. They were exterminated for indulging in idolatrous practices. There was also a modern sect of the same name, which appeared in Bohemia about the middle of the last century. They denied the divine legation of Moses, and only received the Ten Commandments and the Lord's Prayer. They denied the doctrine of Original Sin, the Trinity, and other peculiarities of Gospel truth. For a time this sect was tolerated, but at length they were banished to Transylvania and the Bannat of Temeswar. There are still remains of this sect in Bohemia, but they no longer bear the original name.

ABSALOM, the son of David by Maacah, daughter of Talmai, king of Geshur. He was remarkable for his beautiful countenance, his fine head of hair, and handsome figure. One of his brothers, Amnon, having violated his sister Tamar, Absalom sought an opportunity of avenging his sister's wrongs. Two full years elapsed, during which he harboured in his mind the horrid design of murder. At length, inviting the whole of the royal family to a feast at Baal-hazor, he caused Amnon to be assassinated. After the perpetration of this awful crime he fled to Geshur, taking refuge under the roof of his grandfather. Here Absalom remained three years, when, by the intercession of Joab with David, he was permitted to return to Jerusalem; and, in process of time, he was again received into the royal favour. The perfidious youth took advantage of his position at court, to alienate the people from his father, and to ingra-

tiate himself into their affections. As soon as he imagined that his plans had been successful, he unfolded his rebellious design, and caused himself to be proclaimed king at Hebron. The great mass of the people joined the unnatural usurper; and David was, in consequence, obliged to flee from Jerusalem. Absalom marched against David, and crossed the Jordan, with the view of attacking the king. David's forces were headed by Joab. A battle ensued, in which the rebels were signally defeated, and the rebellious Absalom driven from the field. While seeking safety in flight, his hair became entangled in the branches of a tree, and the mule on which he rode left him suspended. Joab, on hearing of what had happened, hastened to the spot, and thrust the rebel through with three darts. Joab's armour-bearers completed the tragedy, smiting him to death, casting his body into a pit, and throwing over it a heap of stones.

Absalom, like many other vain mortals, was ambitious of posthumous fame. At an early period of life, he caused a pillar to be erected in the king's valley for the purpose of perpetuating his name; "for," said he, "I have no son to keep my name in remembrance." 2 Sam. xviii. 18. It seems he either lived to have three sons and a daughter (2 Sam. xiv. 27) after that time, or they were all dead when he erected the pillar, which is not very probable. True glory has been said to consist "in doing what deserves to be written, or in writing what deserves to be read." Absalom's reputation has indeed survived him; and it will continue while time shall last; but if estimated by that standard, it would be difficult to fix upon any recorded action of his life that would stand the test.

ABSOLUTION, a term generally applied to the act of forgiveness of sins, arrogated by the priests of the Church of Rome. They blasphemously assume the power of absolving the penitent from his sins,—not in a merely declaratory way, but absolutely; grounding their right so to remit sin on their possession of the power of the keys, and quoting in their defence the well-known passage, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shalt be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." And again, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." The interpretation which Romanists would put upon these words goes to assign to the priest an authority equal to that of Him who "hath the key of David, who openeth and no man shutteth; and shutteth, and no man openeth." Now, who can forgive sins, but God only? The apostles preached through Jesus the forgiveness of sins; but we never find them adopting language in any sense similar to that of the Romish priest, in what he terms the form or essence of the sacrament of penance,—*"I absolve thee of thy sins."* Following up, therefore, the foolish idea of an absolute power on the part of the priest to forgive sins, remission is made to depend on the mere will of the priest,—so that if he be unwilling, God cannot forgive sin! That an act so obviously belonging to Omnipotence, should be made to rest upon the will of any created being, is so contrary to the plainest dictates of common sense, that we can scarcely conceive it possible that such an idea should ever have been seriously entertained: yet it is plainly taught by the Church of Rome; and if any man shall confess

his sins to a Romish priest, he solemnly acquits or absolves him from his guilt. How daring the presumption! Weak, fallible man dares to ascend the tribunal of the great Judge of all, and to dispense or to withhold forgiveness at his pleasure. Even the declaratory forms of absolution which occur in the Liturgy of the Anglican Church are highly objectionable, inasmuch as they are liable to convey to the mind of the hearer an impression, that to the Church has been committed a power which belongs to God alone. The Church may, no doubt, bind or loose, in so far as the external privileges of the Church are concerned; and if her actings in this respect be in accordance with the Word of God, she has reason to believe that they are ratified in heaven; but to forgive sins, she has in no sense the power,—except to adopt the language of the apostle, “Through this man” (Jesus) “is preached unto you the forgiveness of sins.”

ABSTEMII, a name given to such persons as could not partake of the cup of the eucharist, on account of their natural aversion to wine.

ABSTINENCE, in a general sense, is the act of refraining from something to which we are accustomed, or in which we find pleasure. It is more particularly used for fasting or forbearing of customary food. Among the Jews, various kinds of abstinence were ordained by their law. Among the primitive Christians, some denied themselves the use of such meats as were prohibited by that law; others looked upon this abstinence with contempt: as to which Paul gives his opinion, Rom. xiv. 1, 3. The council of Jerusalem, which was held by the apostles, enjoined the Christian converts to abstain from meats strangled, from blood, from fornication, and from idolatry, Acts xv. Upon this passage, Dr Doddridge observes, “that though neither things sacrificed to idols, nor the flesh of strangled animals, have, or can have, any moral evil in them, which should make the eating of them absolutely and universally unlawful; yet they were forbidden to the Gentile converts, because the Jews had such an aversion to them, that they could not converse freely with any who used them. This is plainly the reason which James assigns in the very next words, the twenty-first verse, and it is abundantly sufficient. This reason is now ceased, and the obligation to abstain from eating these things ceases with it. But were we in like circumstances again, Christian charity would surely require us to lay ourselves under the same restraint.”

The Roman Catholic Church has introduced another kind of abstinence,—forbidding the use of particular meats at certain times and seasons. In this respect that Church has realized the description given by Timothy of the apostasy of the latter times,—“Commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.” Unless, therefore, Christians shall at any time be placed in circumstances similar to those which are contemplated by Dr Doddridge in the above quoted remarks, it is plain that no such abstinence is warranted by the Word of God. Of late years, however, it has been alleged, that, in so far as all spirituous liquors are concerned, the Christian Church has reached a period when she is situated in the precise position contemplated by the apostle when he said, “I will not eat meat while the world standeth, if it make my

brother to offend.” And accordingly, proceeding upon this view, Abstinence Societies, binding their members to abstain from spirituous liquors of every kind, have been formed in great numbers throughout a vast part of the world. That these societies have done much good we are far from denying, and we would be far from discountenancing or discouraging any man from following out what he conscientiously believes to be his duty, in the present circumstances of the age in which we live; but it ought never to be forgotten, that in these matters of duty, not binding universally, but only binding in peculiar circumstances, “every man ought to be fully persuaded in his own mind.” No rule can be laid down on the matter applicable to all, because all do not feel the circumstances to be such as warrant the rule. The position, therefore, which any individual Christian occupies, in so far as respects Abstinence Societies, depends altogether on the view which he is led to take of the expediency or in expediency of such a line of acting as these societies require. If, on a careful consideration of the matter, he conceives it to be his duty to abstain, let him abstain; but if his conviction be otherwise, let him not bind himself where conscience tells him he is free. See **FASTING—ANIMALS—BLOOD**.

ABSTINENTS, a set of heretics that appeared in France and Spain about the end of the third century. They are supposed to have borrowed part of their opinions from the Gnostics and Manichæans, because they opposed marriage, condemned the use of flesh meat, and placed the Holy Ghost in the class of created beings.

ABUMA, a city of Judah, and, according to Josephus, the birth-place of Zebudah, the mother of king Jehoiakim. This place is also called Rumah in 2 Kings xxiii. 36.

ABUNDANCE, an overflowing fulness. In the passage, Rom. v. 17, “They which receive the *abundance of grace* and of the gift of righteousness,” the expression obviously refers to the fulness of grace which is treasured up in Christ Jesus, and out of which the believer is ever drawing, by faith, those supplies of grace which are needful for him. It may also refer to the overflowing riches of Divine grace, which originated the glorious work of man’s redemption, and which pervade every part of that marvellous scheme.

ABUSE, to use things or persons from wrong motives to wrong ends,—in a sinful or dishonourable manner. Judges xix. 25. Children *abuse their parents*, when, by disobedience of any kind, or by neglecting to support or comfort them, they shorten or embitter their existence. Such as do these things are called “murderers of fathers, and murderers of mothers.” 1 Tim. i. 9. Men *abuse the world*, when they use the good things of it to dishonour God, and gratify their own lusts, forgetful of eternity. 1 Cor. vii. 31.

ABYSS, or **DEEP**. This word sometimes in Scripture language denotes the deepest part of the sea, and in the New Testament the regions of the dead, or Hades. In Luke viii. 31, it seems to mean the place of torment. The Hebrew notion, and indeed the notion of many of the Orientals, was that the earth was founded upon the waters, or at least its foundations were on the abyss. Ps. xxiv. 2, cxxxvi. 6. Under the waters, and at the bottom of the abyss, they supposed the place of eternal suffering was situated. In the Book of Revelation, the abyss is used to indicate the place of wicked

spirits. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.—And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." Rev. ix. 1-3, 11. (See ABADDON.) "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." Rev. xi. 7. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. xx. 1-3. The word in these passages is abyss in the original Greek. Macknight thinks that by the abyss of the New Testament is usually meant Hades, the place of departed souls, so called because it was supposed by the Jews to be as far below the surface of the earth as heaven was thought to be above it. In this sense that learned commentator explains the word as it occurs in Rom. x. 7, "Who shall descend into the deep? (that is, to bring up Christ again from the dead.)" But it seems apparent, from the whole scope of the passage, that the apostle is simply availing himself of a proverbial mode of expressing difficulty, nay, impossibility.

ABYSSINIAN CHURCH. Very little is known of the present state of Christianity among the Oriental nations; and for this little we are chiefly indebted to various travellers, who were far from making it an immediate object of research: of course our information on this subject must be attended with some degree of uncertainty. The seven Churches of Asia, existing in the primitive times, appear to have vanished from the page of history, without leaving scarcely a vestige behind; and nothing remains in their place but the various mutilated forms of Christianity.

Abyssinia, or Ethiopia Superior, is an ancient kingdom of Africa, whose inhabitants are supposed to have received the Gospel from the Ethiopian eunuch, or prime minister of their queen, Candace, though their general conversion was not effected before the middle of the fourth century. Their emperor, who is nominally a Christian, exercises a kind of supremacy in ecclesiastical matters, and confers all benefices, except that of their chief prelate.

The Abyssinians boast themselves as being of Jewish extraction, and assume to imitate the service of the tabernacle and temple of Jerusalem; so that their doctrines and ritual form a strange compound of Judaism, Christianity, and superstition. They practise circumcision, and are said to extend the ceremony to females as well as males. They observe both the first and the seventh day as a Sabbath, and eat no meats prohibited by the law of Moses. They take off their shoes before they enter their churches,

and sit on the bare floor. Their worship is said wholly to consist in reading the Scriptures, administering the eucharist, and hearing some homilies of the fathers. They read the whole of the four Gospels every year in their churches, beginning with Matthew, and proceeding to the rest in their order; and when they speak of any event, they say, "It happened in the days of Matthew;" that is, while they were reading Matthew's Gospel in their churches. They observe four fasts in a year with much severity; and on their grand festivals they begin their music and dancing before day-light, in imitation of David, who danced before the ark. They pray for the dead, have a great veneration for the Virgin Mary, invoke saints and angels, and have at least as many miracles and legends of saints as the Church of Rome.

The supreme ruler of the Abyssinian Church is a bishop, styled Abnna, who receives his appointment from the patriarch of Alexandria; but the inferior clergy are appointed by the emperor. The primate has an order of men under him, whom they style Kymos, or Hegumenos. Every parochial church has one of these, who is a kind of arch-priest, and has all the inferior priests and deacons, as well as the secular affairs of the parish, under his care and government. The office of the inferior priests is to supply that of the kymos in their absence, and to assist them in the public service. They have another order of ecclesiastics, called Debtaris, who are a kind of Jewish Levites or chanters, and assist at the public offices of the church. All these orders are allowed to marry, even after they have been ordained priests; and, which is more singular, even some of their religious orders or monks, who are numerous, are allowed the same privilege; but those who observe celibacy are commonly held in greater esteem.

The distinguishing doctrine of the Abyssinian Church relates to the person of Christ. They maintain that the divine and human nature are united in him, without either confusion or mixture; yet though the nature of Christ is really one, it is at the same time twofold and compound. They disown the pope's supremacy, and transubstantiation, though they believe the real presence of Christ in the sacrament. They believe in a middle state, in which departed souls must be purged from their sins; use confession, and receive penance and absolution from the priests.

Various attempts have been made to bring this Church under the Papal yoke, but without success. The Portuguese having opened a passage into Abyssinia in the fifteenth century, an emissary was sent to extend the influence and authority of the Roman pontiff, clothed with the title of the Patriarch of the Abyssinians. The same important commission was afterwards given to several Jesuits, when some circumstances seemed to promise them a successful and happy ministry; but the Abyssinians stood so firm to the faith of their ancestors, that towards the end of the sixteenth century the Jesuits had lost nearly all hope in that quarter.

About the beginning of the seventeenth century, the Portuguese Jesuits renewed the mission to Abyssinia, when the emperor created one of them patriarch; and not only swore allegiance to the Roman pontiff, but also obliged his subjects to forsake the rites and tenets of their ancestors, and to embrace the doctrine and worship of the Romish Church. At length the emperor became so exasperated at the violent proceedings of the patriarch, in subverting the established customs of the empire, for the pur-

pose of confirming the pope's authority, especially in imposing celibacy on some, and requiring divorce of others who had married more than one wife, that he annulled the orders formerly given in favour of Popery, banished the missionaries from his dominions, and treated with the utmost severity all who had any connection with the undertaking. From this period the very name of Rome, its religion, and its pontiff, have all along been objects of peculiar aversion among the Abyssinians; and so lately as about the middle of the last century, the edict prohibiting all Europeans to enter into Ethiopia was still in force, and executed with the greatest rigour. The present state of the Church of Abyssinia, however, is such, that little besides the name of Christianity is to be found among them. Their religion is a motley collection of traditions, tenets, and ceremonies, derived partly from Judaism and partly from Christianity, in its most corrupted form. In their ritual of worship the former seems to predominate; but, like the Roman Catholics, they have festivals and saints innumerable. One day is dedicated to Balaam's ass; another to Pontius Pilate and his wife,—to Pilate, because he washed his hands before he pronounced sentence on Christ,—to his lady, because she warned him to have nothing to do with the blood of that just person. In legends and miracles, too, they are scarcely inferior to the Church of Rome; and, upon the whole, it may truly be affirmed, that the religion of the Abyssinians is a monstrous compound of superstitions, unworthily dignified with the name of Christianity.

ACACIANS, a sect of heretics in the fourth century; so named from Acacius, bishop of Cæsarea, who denied the Son to be of the same substance with the Father, though some of them allowed that he was of a similar substance. Also, the name of another sect, named after Acacius, patriarch of Constantinople in the fifth century, who favoured the opinions of Eutychus. See EUTYCHIANS.

ACADEMICS, a name given to those philosophers who sprung from the school of Plato. They received this name, apparently, from Academia, a grove near Athens, favourable, from its retirement, to philosophical contemplation. There were three schools to which the appellation "Academics" was applied,—the first, the middle, and the new. The first Academics taught the doctrines of Plato nearly in their original purity, as they had received them from the mouth of the philosopher himself. Their system, accordingly, was founded on his esoteric, or secret doctrine; while the systems of the middle and new Academics were more removed from the real opinions of Plato, being founded on his popular, or exoteric doctrine. We shall give a brief sketch of each of these three schools in succession.

The first, or ancient Academics, held the real opinions of their founder, Plato. The system of this eminent philosopher is, on many accounts, not so easily explained as many of the other philosophical systems of Ancient Greece. It was, however, one of the most beautifully connected and consistent systems that the mind of man has ever framed.

The final object and distinctive character of philosophy, in the opinion of Plato, is this: *For all that exists conditionally, to find a ground that is unconditional and absolute, and thereby to reduce the aggregate of human knowledge to a system.* The first enunciation of such a problem indicated, on the part of this philosopher, a marvellous reach and comprehensiveness of intellect; and the successive steps by which he attempted its

solution were worthy of the same gigantic mind. Psychology, or an investigation into the nature, the faculties, and the operations of the thinking principle, was, in his opinion, the natural introduction to philosophy. In opposition to the mere physical principle of life and motion, man is obviously endowed with a spiritual principle, or *Mind*,—the principle of sensibility and thought. The two great faculties which Mind exercises are *Perception* and *Thought*; the one being an exercise of the mind originating in, and dependent on, an impression from without,—the other being a spontaneous exercise of mind itself. The thinking principle may be considered as consisting of understanding and reason. What characterises particularly the thinking faculty, is the power of judging,—of concluding and of uniting ideas. The understanding is strictly connected with sensation; the senses present the materials,—the understanding operates upon them. The objects of thought are images, notions, and ideas; the first belonging to the senses,—the second, to the understanding,—the third, to the reason. The senses exhibit to us individual objects;—the understanding compares and combines them, enabling us to form general notions.

In all this, however, there is nothing peculiar to Plato. The distinctive characteristics of his philosophy were rather to be found in his Doctrine of Ideas. According to the system of Plato, ideas are the eternal copies or types of things as existing in the Divine Mind. They form the essence of things; but they are free from all conditions of space and time, as well as from sensible form. They compose the intelligible world, ever present to the Divine Mind; but they must not be confounded with the Divine Mind itself. They are general notions of the highest order,—they are the true universals of things. They are communicated to the mind of man immediately by God himself, and thus they are innate,—not derived from man's own experience. The philosophy which this eminent thinker taught was a system of lofty idealism. Plato's views were many of them sublime and pure; so much so, that surely he must have been acquainted with the Sacred Scriptures. Josephus, in his desire to exalt his countrymen, alleges that Plato and the other Greek philosophers derived their whole philosophy from the Jews. The idea savours more of national vanity than of a sound judgment. In the early ages of Christianity, Plato's doctrines were no doubt much admired; but that he had ever drawn any of his opinions from the Bible, is in the highest degree improbable. The Bible was, in his days, limited entirely to the Jews themselves, not having been translated even into the Greek language till a later period. It is impossible, however, to shut our eyes to the fact, that the high admiration entertained for this eminent man led to the adoption of expressions, in the first ages of Christianity, which are obviously borrowed from his philosophical system. This is remarkably the case with what is termed the *Logos*, or Word. (See WORD.) This term, which seems to have been used by Plato to denote an intelligent nature which existed before the creation of the world, is employed by the Apostle John in speaking of Jesus Christ: "In the beginning was the Word, and the Word was with God, and the Word was God." The idea, also, which the Jews held as to the pre-existence of men in another state, before they came into this world, and which is obviously conveyed in the question put to our Lord on one occasion: "Did this man sin, or

his parents, that he was born blind?" is identical with an opinion entertained by Plato. Several of the Jewish sects, indeed, particularly the Essenes, held various tenets akin to those of the same philosopher. His influence may be discerned in many of the views held by the Jews, and in some of the expressions employed even by the Christians.

ACCAD, one of the four cities built by Nimrod, the founder of the Assyrian empire. Gen. x. 10. By the Septuagint the word is written Archad. It was contemporary with Babylon, and was one of the first four great cities of the world. Jerome and others say it is the same as Nisibis; and the Targums read it Nisibin. It is not mentioned under its ancient name by any profane author; but modern travellers inform us, that about six miles from Bagdad is a gigantic pile of ruins, called by the Arabs and Turks the Hill of Nimrod, in which the materials and style of building are so perfectly similar to those of ancient Babylon, as to make it certain that here was the site of one of the four cities built by Nimrod. It was not Babylon,—it was not Erech,—it was not Calneh,—the unavoidable inference is, that it was Accad; an inference strengthened by the name of the place, *Akarkouff*; especially when it is recollected that the Syrian name for Accad was *Achar*. Dr Wells supposes that some faint traces of the name are to be found in that of a small river called Argades, which flows near Sittace, a town situated at some distance from the Tigris.

ACCEPT, ACCEPTABLE, ACCEPTED. To accept is not only to receive, but to *receive with pleasure and kindness*. Gen. xxxii. 20. It stands opposed to reject, which is a direct mode of refusal, and implies a positive sentiment of disapprobation. Jer. vi. 30, vii. 29. To *receiue*, says Crabbe, is an act of right,—we *receive* what is our own; to *accept*, is an act of courtesy,—we *accept* what is offered by another. Hence, "an acceptable time," or "accepted time" (Psal. lxxix. 13; 2 Cor. vi. 2), signifies a favourable opportunity, a time when acceptance is granted, and favours are bestowed.

ACCEPTANCE WITH GOD. A very important point of Christian doctrine.

It is to be observed, then, that the sole ground of a sinner's acceptance with God is not to be found in any good works, whether viewed as wrought *in* him or *by* him, but in the infinitely meritorious and accepted work of the Redeemer. That the original mode of acceptance was by man's personal obedience to the law cannot be denied; so that even now, "if there had been a law which could have given righteousness, verily righteousness should have been by the law." But no such law any longer exists. Insecure, however, and inevitably ruinous though the law must now prove, as a ground of hope towards God, it is remarkable with what tenacity man cleaves to the original and now obsolete mode of acceptance. This partiality in favour of salvation by the law was not more conspicuous among the Jews of old, than it is among professing Christians of every age. The very prevalence of such an error, however much to be lamented, shows that its foundation is deeply laid in the principles of the human constitution. And yet the declarations of Scripture are sufficiently explicit as to the mode of acceptance. The law hath exhausted its demands upon Christ, our Surety, and therefore it no longer possesses the power of communicating life or death to the believer. They who are in Christ are no longer under the law, as a covenant promising life or threatening death; but they are one with Him

who hath fulfilled the whole law, that they might be accepted as righteous in the sight of God. The righteousness of the law is fulfilled in them, and, consistently with the principles of the Divine government, no further claims can be urged against them. They are complete in Christ,—their persons are accepted, and their natures renewed. They are, therefore, no longer strangers and foreigners, but fellow-citizens of the saints and of the household of God.

ACCENSORII, or LIGHTERS, a name given to the ancient Acolouthi, because they lighted the candles in the churches.

ACCESS, the privilege of approaching a superior with freedom. It is thus distinguished by Crabbe from *admittance*:—"We have *admittance* where we enter; we have *access* to him whom we address. There can be no *access* where there is no *admittance*; but there may be *admittance* without *access*. Servants or officers may grant us *admittance* into the palaces of princes; the favourites of princes only have *access* to their persons."

In Scripture this important word occurs but three times, and always in connection with our reconciliation to God through Christ. In Rom. v. 2, where it first occurs, it signifies our introduction into a state of settled friendship with God; a state in which we are permitted to enjoy the freest intercourse and communion with him, and can rejoice in hope of his eternal glory, through his Son as our Mediator: "IN WHOM," says the apostle, in that exquisite passage, Eph. iii. 12, "WE HAVE BOLDNESS AND ACCESS WITH CONFIDENCE BY THE FAITH OF HIM."

Under the law, the high priest alone had access to the Divine presence within the mysterious veil of the holy of holies; but when, at the death of Christ, the veil of the temple was rent in twain, it was declared that a new and living way of access was laid open to every true worshipper. By his death, also, the middle wall of partition was broken down, and God became equally accessible to Gentile and to Jew; whereas before, the Gentiles had no nearer access in the temple worship than to the gate of the court of Israel. Thus the grace and privileges of the Gospel are alike bestowed on true believers of all nations.

The Apostle Paul, in one short but comprehensive verse, not only explains this most fully, but at the same time shows how, in the economy of redemption, each glorious person of the Godhead executes a harmonious part in this most sweet and gracious transaction: "FOR THROUGH HIM (the Son of God) WE (Jewish and Gentile believers) BOTH HAVE ACCESS BY ONE SPIRIT UNTO THE FATHER." Eph. ii. 18. Here we see, in the clearest manner, how fundamental to the Christian faith is the view which it reveals to us of the Sacred Trinity; since it is only by the guidance of the Holy Spirit, through the mediation of the Son, that we are enabled to approach the Father, seated on the throne of grace. And it behoves us further to remark the blessedness of this access to God; for we are not simply introduced by Christ, but beheld and accepted also in Christ. He is our peace,—the author both of our access and acceptance; for, to the praise of the glory of his grace, God hath made us "ACCEPTED IN THE BELOVED." Eph. i. 6; 1 Pet. iii. 18. And those words of our Lord cannot be too well remembered: "I am the way, the truth, and the life; NO MAN COMETH UNTO THE FATHER, BUT BY ME." John xiv. 6.

ACCHO, a seaport of Palestine (Judges i. 31), called afterwards Ptolemais (Acts xxi. 7), from the

first of the Ptolemies, who enlarged and beautified it. By the Arabs it is still called Akko. Its site enjoys, says Dr Wells, all possible advantage by sea and land. It is situated on the coast of the Mediterranean sea, about twenty-seven miles south of Tyre, on the north angle of a bay to which it gives its name, and which extends in a semicircle of three leagues, as far as the point of mount Carmel. The town was originally surrounded by triple walls, and a fosse, or ditch. On the north and east was a spacious and fertile plain; on the south and west sides it was washed by the sea; and Pococke thinks that the river Belus, which flows from Carmel into the Mediterranean, was brought through the fosse, which ran along the ramparts on the north,—thus making the city an island.

In the first partition of the Holy Land under Joshua, Accho belonged to the tribe of Asher; but it proved to be one of the places out of which the Israelites could not drive the primitive inhabitants. Accho, and all beyond it northwards, was considered as the heathen laud of the Jews. When Syria was subjected by the Romans, it was made a colony by the emperor Claudius.

Mr Taylor has collected several medals of Accho, or Ptolemais. Those bearing its Phenician name, Ok, or Akko, have dates of the era of Alexander; whence it may be inferred that it received favours from that prince,—probably at the time he was detained in Syria by the siege of Tyre. From others, it appears that the city assumed the privilege of asylum and of sanctity, and that it possessed a temple of Diana. Establishments for the purposes of commerce seem also to have been formed here by merchants from Antioch; not unlike the English factories in Smyrna, and other cities of the East, at the present. There was also a bath of Venus here, of great antiquity.

Such was Ptolemais in the days of the apostles. Christianity was planted here at an early period, and here Paul visited the saints in his way to Jerusalem. Acts xxi. 7.

This city, now called Acre, which, from the convenience of its port, is one of the most considerable on the Syrian coast, was during almost three centuries (A.D. 1000 to A.D. 1290) the principal theatre of the holy wars, and the frequent scene of the perfidies and treacheries of the crusaders. By them it was named Acre, or St John of Acre, from a magnificent church which was built within its walls, and dedicated to St John. It was the last fortified place wrested from them by the Turks; who, exasperated by the length of the siege, wreaked a dreadful vengeance in its desolation and ruin.

From this fatal overthrow it has never, under the government of the Turks, been able fully to recover; though, since the time of its memorable siege by Buonaparte, in 1799, it has been considerably improved and strengthened, and, until recently, was considered the strongest place in Palestine. Vast ruins of churches, palaces, monasteries, forts, &c., might be seen extending more than half a mile in length; in all which, says Dr Wells, you may discern such marks of strength, as if every building in the city had been contrived for war and defence. This fine city, however, containing about ten thousand inhabitants, has been nearly reduced to ruins by the British, under Commodore Napier, in the late war in Syria. The troops of Ibrahim having entrenched themselves in Acre, as, in their opinion, an

impregnable fortress, they were defeated, and the city almost entirely destroyed.

ACCLAMATIONS (Ecclesiastical) were shouts of joy by which the people in ancient times expressed their approbation of their preachers. Contrary to the quietness and order which decency demands in a Christian assembly, it would appear that in the fourth century it became an extensive custom for hearers, in imitation of the pagan theatre, to show their approval of the preacher by tumultuous applauses, such as stamping of feet, clapping of hands, waving of handkerchiefs, and loud acclamations. Thus the hearers of Cyril cried out in the midst of the sermon, "Orthodox Cyril!" And Chrysostom's in another case exclaimed, "Thou art the thirteenth apostle!" These applauses were in many cases mere matter of form, and were uttered without any intelligent apprehension of what the preacher had delivered. Thus, in one instance, Augustine reproved his hearers for interrupting him in the commencement of his sermon with their loud acclamations, when he had scarcely uttered a single sentiment. But many preachers encouraged these disorders from motives of vainglory. It is well that in modern times audible acclamations are no longer resorted to in our Churches. The best mode of appreciating the discourses of a faithful minister is, by receiving with meekness the engrafted word which is able to save our souls.

ACCOMMODATION; the application of one thing to another by analogy, in consequence of a resemblance real or supposed between them. In the interpretation of Scripture this principle has been often resorted to, when a more direct method of investigation is found to be impracticable. Thus it forms the groundwork of the indirect fulfilment of prophecy, as when passages that originally referred to one event, are quoted as if they referred to another, to which some resemblance may be traced. This mode of interpreting Scripture requires the greatest caution and judgment in its exercise. It is liable to much abuse; and in the hands of some of the German divines has been attended with the most dangerous consequences. There is a sense in which it may be admitted, that the New Testament writers have accommodated passages from the Jewish Scriptures to a meaning somewhat different from that which was primarily attached to them. In these cases, however, they are used simply as the words of the person who quotes them, not as arguments in support of doctrines, or in proof of the fulfilment of a prophecy. Thus, in Rom. x. 18, we find the Apostle Paul quoting from the 19th Psalm, an expression which, though obviously used by David as applied to the works of creation, is accommodated by the apostle to the truths of God's revealed Word,—“their sound went into all the earth, and their words unto the ends of the world.” Here the words are simply quoted by way of convenience, to express a truth which, while it applied to the works of creation, was equally applicable to the written Revelation. It must never for a moment be imagined, that when quotations from the Old Testament are brought forward by the New Testament writers in proof of a doctrine, they are simply accommodations. This were to shake our confidence in the inspiration of the evangelists and apostles. It would imply either that they were ignorant of the primary meaning of the passages which they quoted, or that they wilfully perverted them to serve a purpose. Neither supposition is in the slightest degree warranted by an examination of the quotations referred to. Occasionally

they are merely Old Testament expressions, adopted by the writer to express his own thoughts. But wherever they are introduced with such a formula as, "Thus was fulfilled," or, "This was done that it might be fulfilled," or even without any such formal introduction, if they are adduced as arguments in proof of some doctrine, the very circumstance of their being so quoted fixes the real meaning of the passage adduced.

In the writings of some theological authors, passages of Scripture are accommodated to suit the purposes of the writer, and thus the reader is in danger of being deceived by the delusive idea that opinions are countenanced by the Word of God, which are opposed to the whole spirit and genius of the Bible. This is remarkably the case with the writings of many heretics, and more especially of Dr Taylor of Norwich, who, by a display of quotations from Scripture, gives an appearance of truth to the most false and perverted opinions.

ACCORD, the consent of different parts to one result. The word is borrowed from music, and literally denotes the tuning together of the strings of an instrument, to produce a "concord of sweet sounds." Thus, when all the desires and emotions of the soul harmonize in one purpose, without foreign inducements, a man is said to act of his own accord. 2 Cor. viii. 17. Whatever moves without the application of external or visible force, is hence said to move of its own accord. Acts xii. 10. The Christian Church at Jerusalem is said to have been "of one accord;" that is, the different members, amidst all the variety of age, sex, endowments, &c., were actuated by the same spirit, and brought into a most perfect and delightful harmony of judgment, views, aims, and affections. Acts i. 14, ii. 46, v. 12.

ACCOUNTABILITY, the obligation under which every man lies of giving an account of himself to God, in order to future retribution. Rom. xiv. 12; 2 Cor. v. 10. See RESPONSIBILITY.

ACCUBATION, or reclining, which was the usual posture at table among the Orientals. This custom seems to have prevailed in Persia at a very remote period. As practised in the time of our Lord, it is thus explained by Professor Paxton, in his 'Illustrations of Scripture':—"Each guest inclined the superior part of his body upon his left arm, the lower part being stretched out at length, or a little bent; his head was raised up, and his back sometimes supported with pillows. If several persons lay upon the same bed, then the first lay on the uppermost part, with his legs stretched out behind the second person's back; the second person's head lay below the bosom of the former, his feet being placed behind the third person's back; and the rest in like manner: for though it was accounted mean or sordid at Rome to place more than three or four upon one bed, yet, as we are informed by Cicero, the Greeks used to crowd five, and often a greater number, into the same couch. Persons beloved commonly lay in the bosoms of those that loved them. And for the same reason, according to the well-known custom, the beloved disciple lay in the bosom of his Lord, at the celebration of the passover. The head of the second being opposite to the bosom of the first, if he wanted to speak to him, especially if the thing was to be secret, he was obliged to lean upon his bosom: thus the Apostle John, wishing to speak secretly to his Lord, leaned from necessity upon his bosom. In conversation, those who spoke raised themselves almost upright,

supported by cushions. When they ate, they raised themselves on their elbow, and made use of the right hand; which is the reason our Lord mentions the hand of Judas in the singular number:—"He that dippeth his hand with me in the dish, the same shall betray me."

ACCURSED; the word in Hebrew is *CHEREM*, in Greek *ANATHEMA*, and always denotes, in Scripture, something *devoted*: but generally, things devoted to destruction. "Among the ancients," says Jones, "whatever was idolatrous was a *CHEREM*, that is, it was 'devoted to destruction.' Not only were idols themselves an abomination to the Lord, but whatever had been employed in idolatrous worship became so detestable to the Divine Majesty, that he would not have it converted to any ordinary or common use; even the silver and the gold which had belonged to idols, the Jews were not permitted to bring into their houses, or convert to any private purpose. It was to be regarded as a cursed thing, Deut. vii. 26, which no person might meddle with, ch. xiii. 17; if he did, he himself became a cursed thing, that is, he became devoted to destruction. This was exemplified in the case of Achan, who took a wedge of gold, and a Babylonish garment, to his own private use, when it had been made accursed (*cherem*) by express Divine command; on which account he was stoned to death. Compare Josh. vi. 17, 18, with ch. vii. 21-26. The cities of king Arad, the seven nations of Canaan, and the sacrifices of idols, were accursed. Num. xxi. 2, 3; Deut. vii. 2, 26. This sufficiently explains the general acceptation of the term. There is, however, an exception to it, which must be noticed. The Hebrew word *cherem* is sometimes used to denote any sacred gift, which was devoted to God or to holy purposes, as in Lev. xxvii. 28: 'No devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing (*cherem*) is most holy unto the Lord.' Again, we find that although the city of Jericho was a *cherem* (devoted to destruction), Josh. vi. 17, yet the metals in it were a *cherem*, that is, sacred to the Lord, and set apart to holy purposes. Let it be remembered, however, that this use of the word is very rare, and forms an exception to its general signification."

The *cherem* formed in later times, according to the rabbinical writers, the second degree of excommunication among the Jews,—that by which the excommunicated party was delivered over to Satan, devoting him by a solemn curse. It is to this that the Apostle Paul is supposed to allude, when he wishes that he were accursed for his brethren's sake; that is, he would rather be excommunicated, laden with curses, and suffer all the miseries consequent on the infliction of this punishment, if it could have been of any service to his brethren, the Jews. The word *cherem* signifies to cut off, and therefore refers, in all probability, to that separation from the body of believers which excommunication implied, and which went so far as to prohibit from eating with the party against whom the curse was pronounced. See *ANATHEMA* *MARANATHA*—CURSE.

ACCUSE, to charge with a crime (Dan. iii. 8) in a formal or solemn manner. The word literally signifies to *bring to trial*. An accusation is made for the sake of ascertaining the fact, or bringing to punishment. Luke xix. 8; 1 Tim. v. 19. Men's *thoughts* *accuse* them when their conscience charges their sins

on them, and fills them with pain, shame, and fear, on account thereof. Rom. ii. 15. Moses *accused the Jews* in Christ's time; his law pointed out and condemned them for their transgressions, and for their unbelief in the promised Messiah. John v. 45.

ACCUSED. It was customary among the Jews for the accused person to stand when on his trial, more especially during the examination of the witnesses. The station assigned him was an elevated place in the court, that he might be seen by all, and at the same time might himself hear all the proceedings in his case. This explains the remark made by the Evangelist Matthew concerning the posture of our Lord on his trial: "And he *stood* before the governor." And it is also said of Naboth, ages before, that he was "set on high among the people."

ACCUSER. It was a common practice, during public trials among the Jews, for the accusers as well as the witnesses to stand when they stated the accusation, or gave their testimony. It is obviously to this custom of the accusers rising from their seats during the reading of the indictment, that allusion is made by our Lord, when he declares, "The queen of the south shall *rise* up in the judgment with this generation, and shall condemn it." Matt. xii. 42. Following the same invariable practice, the Jews who accused the Apostle Paul at the bar of Festus, the Roman governor, "*stood* round about." The appearance of the accused on his trial is thus stated by Paxton, in his 'Illustrations of Scripture':—"It was usual, especially among the Romans, when a man was charged with a capital crime, and during his arraignment, to let down his hair, suffer his beard to grow long, to wear filthy ragged garments, and appear in a very dirty and sordid habit; on account of which he was called *sordidatus*. When the person accused was brought into court to be tried, even his near relations, friends, and acquaintances, before the court voted, appeared with dishevelled hair, and clothed with garments foul and out of fashion, weeping, crying, and deprecating punishment. The accused sometimes appeared before the judges clothed in black, and his head covered with dust. In allusion to this ancient custom, the prophet Zechariah represents Joshua, the high priest, when he appeared before the Lord, and Satan *stood* at his right hand to accuse him, as clothed with filthy garments. Zech. iii. 3. After the cause was carefully examined, and all parties impartially heard, the public crier, by command of the presiding magistrate, ordered the judges to bring in their verdict. The most ancient way of giving sentence was by white and black sea shells, or pebbles. 'It was a custom among the ancients to give their votes by white or black stones; with these they condemned the guilty,—with those acquitted the innocent.' In allusion to this ancient custom, our Lord promises to give the spiritual conqueror a 'white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it' (Rev. ii. 17); the white stone of absolution or approbation, and, inseparably connected with it, a new name of dignity and honour, even that of a child of God and heir of glory, which is known only to himself, or the inhabitants of that world to which he shall be admitted, and who have already received it.—When sentence of condemnation was pronounced, if the case was capital, the witnesses put their hands on the head of the criminal, and said, 'Thy blood be upon thine own head.' To this custom the Jews alluded, when they cried out at the trial of Christ, 'His blood be

on us, and on our children.' Then was the malefactor led to execution, and none were allowed openly to lament his misfortune. His hands were secured with cords, and his feet with fetters; a custom which furnished David with an affecting allusion, in his lamentation over the dust of Abner,—'Thy hands were not bound, nor thy feet put in fetters.' "

ACCUSER OF THE BRETHREN, a title given to Satan in Rev. xii. 10, because he, without ceasing, in every age, accuses the saints of manifold crimes towards God, mankind, and their own consciences.

ACELDAMA, a piece of ground said to have lain on the south of Jerusalem, just north of the rivulet Shiloah. It is said to have been the same with the *fuller's field*, where they whitened their cloth. Isa. vii. 3. It is certain it was the *potter's field*, whence they digged their materials. Its soil being quite exhausted by them, it was of very small value. When Judas brought back the thirty pieces of silver which he had gotten for betraying his Master, the high priest and rulers pretended that it was not lawful to cast it into the sacred treasury, as it was the price of blood, and purchased with it this field, to bury strangers in; and so it came to be called *Aceldama*, or *Hokeldama*, *the field of blood*. Zech. xi. 12, 13; Matt. xxvii. 8; Acts i. 19. Travellers assure us that it is now covered with an arched roof, in form of a crypt, and will consume a corpse in two or three days. Maundrell, however, says that this grave does not make that quick dispatch with the corpses committed to it which is commonly reported. The Armenian Christians have the control of the burying-place, and also of a magnificent convent on mount Zion. "It is still," says Dr Clarke, "as it ever was, a place of burial, and its appearance maintains the truth of the tradition which points it out as the *Aceldama* of Scripture." The following account of this remarkable spot is given by the Deputation to Palestine from the Scottish Church in 1839:—"Descending gradually towards the eastern side of the ridge, we came to the spot pointed out as Aceldama, 'the field of blood,' the field bought with the thirty pieces of silver, and 'known to all the dwellers at Jerusalem.' Matt. xxvii. 7, 8; Acts i. 19. It lies opposite the south-east corner of mount Zion. A charnel-house, or square chamber sunk in the earth, is still shown here, and some of the cells have been lately opened; but we found no traces of that peculiar kind of earth said to have been found here, which had the property of causing dead bodies to decay within four-and-twenty hours. A recent traveller, W. R. Wilde, a medical gentleman, visited a sepulchre lately opened here, when he found the skulls to belong, not to Jews, but to individuals of different nations. He gives this fact on personal examination, as affording proof that this is 'the field to bury strangers in.' The only abatement of this interesting evidence, is the possibility or these having been buried in it at a period later than the Jewish kingdom existed. A particular tree is pointed out as the tree on which Judas hanged himself;—a mere tradition, or rather a barefaced invention, but interesting, as showing that to this day the awful doom of the Son of Perdition is not forgotten by the dwellers in Jerusalem."

ACEPHALI or **ACEPHALITAE**; such bishops as were exempt from the discipline and jurisdiction of their ordinary bishop or patriarch. It was also the denomination of certain sects: 1. Of those who, in the affair of the council of Ephesus, refused to follow either Cyril or John of Antioch; 2. Of certain

heretics in the fifth century, who at first followed Peter Mongus, but afterwards abandoned him, upon his subscribing to the council of Chalcedon, they themselves adhering to the Eutychian heresy; and 3. Of the followers of Severus of Antioch, and of all, in general, who held out against the council of Chalcedon.

ACHAIA, a province of ancient Greece. In the age of the apostles it was a Roman province, and Gallio happened to be the deputy or proconsul when Paul travelled through it. In modern geography it is now called *Romania Alta*. It received the name of Achaia from Achaëus, the son of Xuthus, king of Thessaly, who, when banished from that kingdom, settled at Athens. The chief towns of the province were Athens, Cenehrea, now Kenkri, and Corinth, the capital of the district. Paul not only preached the Gospel in Corinth, where he collected a numerous Christian Church; but, during the eighteen months that he was stationed there, he made excursions throughout the province, and converted many to the faith of Christ. Comp. Acts xviii. 1, 9-11. In writing his second epistle to the Corinthian Church, he includes "the saints in all Achaia," among those to whom he addressed it. 2 Cor. i. 1, xi. 10. "It is worthy of remark," says Calmet, "that Luke, Acts xviii. 12, calls Gallio the deputy, that is, the proconsul, of Achaia, which indeed was the proper title for the chief magistrate there at the time he wrote; but it had not long been so, nor did it long continue to be the case. The propriety of the application, however, confirms, in no small degree, the authenticity of his narrative." Achaia, taken in a larger sense, comprehended the whole region of Greece, or Hellas, now called *Livadia*; but Achaia Proper is a very small province in the south of Greece, and north of the Peloponnesus. See GREECE.

ACHAN, the son of Carmi, of the tribe of Judah, who purloined a costly Babylonish garment, an ingot of gold, and two hundred shekels of silver, from among the spoils of Jericho, against the express injunction of God, who had accursed, devoted to utter destruction, the city and all that it contained. Josh. vi. 17. The discovery was, according to the very ancient custom, made by lot; and the lot fell first on the tribe of Judah, then on the family of Zarhi, then on the house of Zabdi, and lastly, on Achan himself. On being taken by lot, he was condemned to be stoned to death. The whole history is recorded Josh. vii., and is a perpetual warning against the spirit of covetousness. Watson says "that Achan's family were also stoned; for they were led out with him and all his property,—'And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.' Some of the critics have made efforts to confine the stoning to Achan, and the burning to his goods; but not without violence to the text. It is probable, therefore, that his family were privy to the theft, seeing he hid the accursed things which he had stolen, in the earth, in his tent. By concealment, they therefore became partakers of his crime, and so the sentence was justified." In one passage we find Achan called Achar; thus, 1 Chron. ii. 7, "Achar, the troubler of Israel, who transgressed in the thing accursed." A.M. 2553; B.C. 1451.

ACHBOR, one of the early kings of Edom. Gen. xxxvi. 38. Another person bearing this name is mentioned in 2 Kings xxii. 12, as one of those whom good king Josiah sent to inquire of the Lord, concerning the words written in the book of the law, which had been found.

ACHIM. This name occurs in the course of the genealogy of our Lord, as traced in the first chapter of Matthew, from Abraham to Joseph.

ACHISH, a king of Gath, at whose court David took refuge from Saul; and his life being in danger, he feigned himself mad. When war broke out between Saul and the Philistines, David marched with his army; but the lords of the Philistines being afraid that he might turn against them in battle, desired Achish to dismiss him, which he accordingly did, commending him at the same time for his fidelity.

ACHMETHA. See ECBATANA.

ACHOR, valley of, between Jericho and Ai, in the vicinity of Gilgal, so called from the trouble brought upon the Israelites by the sin of Achan,—Achor, in the Hebrew, denoting trouble. The Israelites raised here a heap of stones over the ashes of Achan, his sons and his daughters, which the writer of the book of Joshua says remained in his time.

ACHSAH, the daughter of Caleb, who promised her in marriage to him who should take Kirjath-sepher from the Philistines. Othniel was the successful person, and married Achsah. Josh. xv. 16, 17.

ACHSHAPH, the same as *Achzib*. Josh. xii. 20, xix. 25.

ACHZIB, a city on the coast of the Mediterranean, in the tribe of Asher, and one of the cities out of which that tribe did not expel the inhabitants. Judg. i. 31. It was called Ecdippa by the Greeks, and is at present termed Zib by the Arabs. It is situated about ten miles north of Aceho, between that place and Tyre. Mr Buckingham, who passed by this place, says that it is small, and situated on a hill near the sea, having a few palm trees showing themselves above its dwellings.

There is another town of this name belonging to the tribe of Judah. Josh. xv. 44. The Prophet Micah (i. 14) says, that "the houses of Achzib shall be a lie to the kings of Israel;" or, in other words, that the kings of Israel were to be deceived or disappointed by the inhabitants of Achzib, during the Assyrian invasion.

ACKNOWLEDGE; to own, or confess, Gen. xxxviii. 26; to observe, take notice of, Isa. xxxiii. 13; to esteem and respect, Isa. lxi. 9; 1 Cor. xvi. 18; to approve of, 2 Cor. i. 13; Phil. 6; to reeognise, worship, profess, and own as a God, Dan. xi. 39. *We acknowledge the Lord in all our ways*, when in every matter we request and wait for his direction and assistance; when we observe what direction or encouragement his Word and providence afford us in our affairs, temporal or spiritual. Prov. iii. 6. "I call it Atheism by establishment," says Burke, "when any State, as such, shall not acknowledge the existence of God, as the moral governor of the world."

ACOMETÆ or ACOMETI, an order of monks at Constantinople, in the fifth century, whom the writers of that and the following ages called *Akoi-metai*,—that is, Watchers,—because they performed divine service day and night, without intermission. They divided themselves into three classes, who alternately succeeded one another, so that they kept up a perpetual course of worship. This practice they founded upon that passage, "Pray without ceasing." 1 Thess. v. 17. Wetstein adopts the opinion of Casimir Oudin, that the 'Codex Alexandrinus' was written by an Acoemet, because it contains a catalogue of the psalms that were to be sung at every hour both of the day and night.

ACOLYTHI or ACOLYTES, servants of the Church

who existed at an early period in the Latin Church, but did not appear in the Greek Church till the fifth century. Their office was to light the candles; to carry the tapers in the festal processions; to present the wine and water at the Supper; and, in general, to assist the bishops and priests in the performance of the ceremonies. They belonged to the clergy, and had a rank immediately below the subdeacons. This order is still preserved in the Roman Church, and when any person is ordained to the office, he receives a candlestick and chalice in token of his ancient employment. The duties, however, formerly belonging to the office, are now discharged in the Popish Church by menials and boys taken from the laity.

ACOLYTHI or ACOLUTHI, young people who, in the primitive times, aspired to the ministry, and for that purpose continually attended the bishop. In the Romish Church, Acolythi were of longer continuance; but their functions were different from those of their first institution. Their business was to light the tapers, carry the candlesticks and the incense pot, and prepare the wine and water. At Rome there were three kinds: 1. Those who waited on the pope; 2. Those who served in the churches; 3. And others, who, together with the deacons, officiated in other parts of the city.

ACQUAINT; to get a familiar knowledge and intimacy. Psal. cxxxix. 3. To *acquaint* one's self with God, is, by repeated endeavours, to get spiritual knowledge of, and intimacy with, him. Job xxii. 21

ACQUITTAL. In ancient times it was customary in courts of justice to present a prisoner, when acquitted, with a white stone, in token of his innocence of the crime laid to his charge. In allusion to this custom, some critics have supposed that our Saviour promises, in Rev. ii. 17, to give the spiritual conqueror "a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." The white stone of the ancients was inscribed with characters; and so is the white stone mentioned in the Apocalypse.

ACRA (*a citadel*). "King Antiochus built a citadel at Jerusalem, north of the temple, on an eminence which commanded the holy place; and for that reason it was called Acra. Josephus says that this eminence was semicircular, and that Simon Maccabeus, having expelled the Syrians, who had seized Acra, demolished it, and spent three years in levelling the mountain on which it stood, that no situation in future should command the temple. On mount Acra were afterwards built the palace of Helena, Agrippa's palace, the place where the public records were lodged, and that where the magistrates of Jerusalem assembled." It is still a high elevation in the modern Jerusalem, on which stands the Latin convent of the Terra Sancta; the castle of the Pisans, or citadel of David, as it is popularly called; and the gate of Jaffa, overlooking the whole of the town.

ACRABATENE. This word, which Eusebius derives from *akrabim*, scorpious, was the name of a district about twelve miles in length between Shechem and Jericho. It was also the name of another district on the frontiers of Idumea, or Edom, a country which, as is well-known, was situated towards the southern extremity of the Dead Sea, or Asphaltic Lake.

ACRE. The English acre is four thousand eight hundred and forty square yards; the Scotch, six thousand one hundred and fifty and two-fifths; the Roman, three thousand two hundred; and the Egypt-

tian aroua, three thousand six hundred and ninety-eight and seven-eighths; but the Hebrew *tzemed* appears to mean what can be ploughed by one pair of oxen in one day. Ten acres of vineyard *yielding one bath*, and *the seed of a homer, an ephah*, import excessive barrenness,—that the best ground should scarce produce the tenth part of the seed. Isa. v. 10.

ACTION. See ORATORY—ELOQUENCE.

ACTIONS AT LAW. At a very early period of the Jewish history, arrangements were made for the just and equitable administration of the laws of Moses among the people. As soon as the Israelites had effected a settlement in the promised land, we find Moses commanding them to appoint judges and officers in all their gates, throughout all their tribes. Deut. xvi. 18. Before these inferior judges all those actions, whether civil or criminal, were tried which were of a minor description; but the more important cases were submitted to the judgment of the supreme judge, or ruler of the commonwealth. According to Josephus, these inferior judges were seven in number. The priests and Levites, who were intimately acquainted with the law, and old men of high character and respectability, also judged the people. In the Old Testament we find the strictest charges given to all the administrators of justice to judge righteous judgment. "Thou shalt not wrest the judgment of thy poor in his cause." "And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous." "Thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour." From these, and many other passages of a similar kind, it is obvious that the utmost importance was attached, in the Jewish law, to the impartial exercise of public justice. Bribery was reckoned in the highest degree criminal, and yet we find that, in process of time, the fountain-heads of justice became so corrupt that the Prophet Amos charges the judges of his time with taking bribes (viii. 6) to condemn the innocent poor. To prevent as much as possible unrighteous judgment, actions, both civil and criminal, were tried at the gate of the city, as being the chief place of public resort. Here, in the presence of the people, causes were strictly examined and impartially decided.

In the days of Moses, the civil actions brought before him were so numerous, that no fewer than seventy-two counsellors were appointed to assist him in the administration of justice. These seem never to have fulfilled the office of judges, but rather simply of assessors, who aided in the examination of witnesses, and gave such suggestions as occurred to them in regard to the bearing of the law upon each individual case. Joshua, the successor of Moses, appears, like him, to have been at once the political ruler and the judge of the people; and even the thirteen judges who ruled successively before the appointment of a king, seem to have been military chiefs, more than civil magistrates. Samuel, we find, acted as a civil and criminal judge, passing from one part of the country to another, holding courts analogous to the circuit courts in Scotland and the assize courts in England.

Inferior courts, to which minor cases were referred, existed from an early period among the Israelites, while more important actions were decided by the governor, or chief ruler of the country. It was not, however, till the reign of Jehoshaphat that a supreme judicial tribunal was established at Jerusalem. It was composed of priests and heads of families, and

had two presidents ;—one in the person of the high priest, and the other who sat in the name of the king. This mode of administering the law continued until the Babylonish captivity. On the return of the Jews to their own land, at the end of seventy years, the judicial establishment was re-organised, and two classes of judges, inferior and superior, were appointed ; while actions of a higher kind were referred to the supreme ruler, or to the high priest.

In the time of the Maccabees, the sanhedrim, or great council of the Jews, to which reference is frequently made in the New Testament, was instituted. It was composed of seventy or seventy-two members, over whom the high priest presided. This was at once a supreme court of justice and a legislative assembly, taking cognizance of the general affairs of the nation. Before Judea became subject to the Roman government, the sanhedrim had the power of deciding in capital cases ; but not afterwards.

In addition to the sanhedrim, or supreme judicial tribunal, the Talmudical writers assure us that there were smaller councils, each consisting of twenty-three persons, for the purpose of hearing and deciding petty actions. Two of these were at Jerusalem, and one in every city containing one hundred and twenty inhabitants.

At the destruction of Jerusalem, the whole civil and judicial polity of the Jews came to an end. The early Christians were warned by the Apostle Paul not to prosecute actions against one another before heathen tribunals. "Now, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong ? why do ye not rather suffer yourselves to be defrauded ?" It is scarcely consistent with the spirit of a Christian, to be so tenacious of our individual rights and privileges, as to be ever indulging a litigious disposition. Were there more of that humble, meek, peaceable frame of mind, which would lead us in honour to prefer one another, and to seek, instead of avenging ourselves, to commit our cause into the hands of Him who judgeth righteously, that unseemly spectacle would be more rarely seen of brother going to law with brother. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and of good fruits, without partiality, and without hypocrisy."

ACTS OF THE APOSTLES. This is the fifth and last of the historical books of the New Testament, and plainly stated in the introduction to have been written by the Evangelist Luke. The testimonies of the early Christians also are unanimous in ascribing it to this author. The Marcionites, Valentinians, and Severians, and some of the Manicheans, rejected the book altogether, not from historical reasons, but because it militated against their opinions. Chrysostom informs us that it was annually read in the churches daily between the festivals of Easter and Pentecost. Michaelis regards the style as much purer than that of most other books of the New Testament, though undoubtedly it is not altogether free from Hebraisms. Various titles have been given to the book by ancient writers. Thus Eusebius calls it 'The Gospel of the Holy Spirit ;' and Chrysostom, 'The Book of the Demonstration of the Resurrection.' The place of its first publication is doubtful, though the probability is in favour of Greece. The date assigned to it by the generality of critics is A.D. 63.

ACTS OF PILATE. Eusebius mentions that

Pontius Pilate, after the crucifixion of our Lord, wrote such an account of his character and miracles to the Emperor Tiberius, as induced that prince to propose to the senate that a place should be assigned to Jesus among the deities worshipped by the Romans, but that the senate opposed the wishes of the Emperor. It was certainly the custom of the governors of provinces to write memoirs of the remarkable occurrences of the places where they presided ; and there is nothing improbable in the idea that Pilate, who was convinced of the innocence of Christ, should send an account of him to Tiberius. It is certain also that Justin Martyr, in his Apology for the Christians presented to the Emperor Antoninus Pius, refers to the Acts of Pilate as containing an account of the circumstances connected with the crucifixion ; and Tertullian, toward the end of the century, appeals to the same record. Still, however, the evidence for the existence of these acts appears defective ; and the proposal alluded to by Tiberius to the Roman senate is irreconcilable with the character of that prince and the state of the Roman empire during his reign. At a late period a spurious work, entitled the Acts of Pilate, was circulated by the Jews, containing many slanders against Jesus ; and it appears that acts of a contrary nature were fabricated by certain Christians to do away the impression.

ADAD RIMMON or **HADAD RIMMON**, a city in the valley of Jezreel, in the half tribe of Manasseh, where the fatal battle between Josiah, King of Judah, and Pharaoh-Necho, King of Egypt (2 Kings xxiii. 29 ; Zech. xii. 11), was fought. Adad Rimmon was afterwards called Maximianopolis, in honour of the Emperor Maximian. It is seventeen miles from Caesarea, in Palestine, and ten miles from Jezreel.

ADADAH, a city in the south of the possessions of the tribe of Judah. Josh. xv. 22. It was not far from the boundaries of Idumea.

ADAH, the name of one of the wives of Lamech. Gen. iv. 23. Also the name of one of the wives of Esau, the daughter of Elon the Hittite.

ADALIAH, the mother of Jedidah, and grandmother of king Josiah. 2 Kings xxii. 1.

ADAM, the name of the first man, the progenitor of the human race. It is derived from *Adamah*, which in Hebrew, and in all the Oriental languages, originally signifies vegetable earth, or mould ; and there seems to be an allusion to this derivation in 1 Cor. xv. 47-49, where, in relation to the two great heads of the human race, the natural and the supernatural, the apostle says, "The first man is of the earth, earthy ; the second man is the Lord from heaven."

The history of Adam, especially to us his descendants, is full of intense and melancholy interest. It is given with great simplicity in the first four chapters of Genesis. In reading them, it is of the utmost importance to remember that we are reading a history, not an allegory,—an outline of events, not an exposition. The veil of time is removed by the Spirit of revelation, and the past appears just as it once appeared ; but the vision is distant, and therefore dim. We see the surface of the scene, not the interior ;—the prominent points, not all the particulars. No explanations are offered, though our curiosity is often ready to ask them. Facts of the most interesting character, and deepest import, are stated without the slightest colouring of emotion ; and we are left to judge of causes from their effects, of principles from actions, just as we judge of the qualities of a soil from

the aspect of its productions. Many subsequent allusions of the inspired writers, however, serve to throw additional light upon the history, and give greater definiteness and certainty to our conclusions, while they operate as a check upon the tendency to be wise above what is written.

In reviewing the concise history of Adam, two things appear worthy of particular remark.

1. The time at which he was created is strongly expressive of the importance of his character. It has been pertinently remarked, concerning the Divine Providence in the creation of the world (which, indeed, is true of every human plan, concerted with wisdom and foresight), that what was first in intention was last in execution. Man, for whom all other things were made, was himself made last of all. In the Mosaic narrative, the only rational account that was ever given of the origin of things, we are taught to follow the great Creator, step by step, first in the production of the inanimate elements, next of vegetables, and then of animal life, till we come to the master-piece of the creation, man, endowed with reason and intellect. The house being built, its inhabitant appeared; the feast being set forth, the guest was introduced; the theatre being decorated, and lighted up, the spectator was admitted to behold the splendid and magnificent scenery in the heavens above and the earth beneath,—to view the bodies around him moving in perfect order and harmony, and every creature performing the part allotted it in the universal drama; that, seeing, he might understand, and understanding, adore the supreme Author and Director.

2. The manner in which the creation of Adam is narrated, indicates something peculiar, says Watson, "in the being to be formed. Not that it could be a matter of more difficulty to Omnipotence to create man than any thing besides; but principally, it is probable, because he was to be the lord of the whole, and therefore accountable to the original Proprietor; and was to be the subject of another species of government, a moral administration, and to be constituted an image of the intellectual and moral perfections, and of the immortality of the common Maker. Every thing, therefore, as to man's creation, is given in a solemn and deliberative form, and contains also an intimation of a trinity of persons in the Godhead, all equally possessed of *creative* power, and therefore *Divine*; to each of whom man was to stand in relations the most sacred and intimate:—"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." "And the Lord God formed man of the dust of the ground." Hence Josephus alleges, that the name of our first father was called *Adam* from the red clay of which he was formed. Sir William Jones, however, suggests the idea, that the name may be derived from *Adim*, which in Sanscrit means *the first*.

ADAM, the name of a town on the banks of the Jordan, to the south of the sea of Galilee, in the district of Perea, and over against Jericho. It belonged to the tribe of Naphtali. It is supposed to have received its name from the peculiar colour of its soil, which was composed of red clay. It was at this spot that the Israelites passed over the Jordan on dry land.

ADAMAH, one of the "fenced cities" which belonged to the tribe of Naphtali. Josh. xix. 36.

ADAMANT, a stone of impenetrable hardness. Sometimes this name is given to the diamond; and so it is rendered, Jer. xvii. 1. But the Hebrew word rather means a very hard kind of stone, probably the *smiris*, which was also used for cutting, engraving, and polishing other hard stones and crystals. The word occurs, also, Ezek. iii. 9; Zech. vii. 12. In the former place, the Lord says to the prophet, "As an adamant harder than flint have I made thy forehead;" that is, endued thee with undaunted courage. In the latter, the hearts of wicked men are declared to be as adamant; neither broken by the threatenings and judgment of God, nor penetrated by his promises, invitations, and mercies. See DIAMOND.

ADAMI, a city of the tribe of Naphtali, mentioned in Josh. xix. 33.

ADAMIC CONSTITUTION or COVENANT, the dispensation originally established with Adam, as the federal head and representative of all his descendants. The terms on which this constitution rested were,—perfect obedience to the law of God, and the possession of eternal bliss as the reward of that obedience: "Do this, and thou shalt live." The other alternative was couched in these words, referring to the forbidden fruit: "In the day thou eatest thereof thou shalt surely die." This, then, was what is usually termed by divines "the Covenant of Works." The contrast between the original or Adamic dispensation and the present economy is thus drawn by Dr Russell:—"In the original dispensation established with Adam, the threatening of death in case of transgression, implied a promise of life in case of obedience. This promise, therefore, respected him and his seed, as innocent and holy; and hence it did not need to be confirmed by a sacrifice. But the promises of the present economy respect *sinners*, and they regard Jesus as acting in behalf of such, and as having become answerable for their guilt. It was necessary, therefore, to confirm them by sacrifice; for, though God can confer favours on his innocent creatures by acts of mere will, yet, in blessing transgressors, it becomes him, as the moral governor of the world, to confer his favours in a way which shall preserve the honour of his throne, and maintain the interests of his faithful subjects. In the first constitution in relation to man, there was a simple promise of life in case of obedience, for no mediator was then required; but in the economy of redemption, Jesus acts as a mediator between God and his offending creatures; and hence, the promises of salvation and eternal life must be connected with his so bearing the sins of his people, as to render their free remission consistent with the attributes and government of the Judge of all. This accounts for the solemn and instructive fact, that from the time of the fall, the promises of good to men were connected with sacrifices. By this means, even those promises which had no immediate respect to the spiritual blessings of the covenant of peace, tended to direct the mind forward to the confirmation of that covenant by the blood of Emmanuel. Every opportunity was thus embraced of setting before men the way of their access to him, and the channel through which alone he can hold gracious communication with them. We are thus most explicitly taught, that we are unworthy of the least of his divine mercies; and that it is only through the medium of the propitiatory blood of the Saviour, that the promised blessings are bestowed."

ADAMITES, a sect that sprang up in the second century. Epiphanius tells us, that they were called

Adamites, from their pretending to be re-established in the state of innocence, such as Adam's was at the moment of his creation, whence they ought to imitate him in going naked. They detested marriage; maintaining that the conjugal union would never have taken place upon earth had sin been unknown. This obscure and ridiculous sect did not last long. It was, however, revived with additional absurdities in the twelfth century. About the beginning of the fifteenth century these errors spread in Germany and Bohemia: they found also some partisans in Poland, Holland, and England. They assembled in the night; and, it is said, one of the fundamental maxims of their society was contained in the following verse:—

Swear, forswear, and reveal not the secret.

But Lardner doubts their existence in ancient, and Beausobre in modern times.

ADAR or HAZAR-ADDAR, the name of a village mentioned in Numb. xxxiv. 4. Also a city belonging to the tribe of Judah. Josh. xv. 3.

ADAR, the twelfth month of the sacred, and the sixth of the civil year among the Hebrews. The word signifies a *magnificent mantle*,—probably from the profusion of flowers and plants with which the earth then begins to be clothed in warm climates. It is said to be a Syriac term. This month contains but twenty-nine days, and answers to our February, and sometimes enters into Mareh, according to the course of the moon, by which the Jews regulated their seasons. As the lunar year, which the Jews follow in their calculations, is shorter than the solar year by eleven days, which after three years make about a month, they then insert a thirteenth month, which they call Ve-Adar, or a second Adar, to which they assign twenty-nine days. On the seventh day of the month Adar the Jews hold a fast, on account of the death of Moses; and on the fourteenth and fifteenth days, the Purim or Feast of Lots was celebrated, in honour of the deliverance of the Jews in the time of Esther.

ADARCON, a Persian coin of pure gold, which was also in use among the Jews under the Persian government. By modern authors generally its value is reckoned at fifteen shillings, but Dr Bernard estimates it at twenty-five shillings.

ADBEEL was the third son of Ishmael, and the chief of a tribe of Ishmaelites. Gen. xxv. 13.

ADD. Gal. ii. 6: *They added nothing to me; they gave me no new information or authority which I had not before. To be added to the Lord and to the Church*, is to be converted and united to the Lord Jesus and his Church, as new members of his mystical body, both *vitally* and *visibly*. Acts v. 14, xi. 24, ii. 41, 47.

In 2 Pet. i. 5–11 this word occurs twice in a sense far more significant than is usually apprehended:—“And beside this, giving all diligence, **ADD** to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance

shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” The precise value of the principal terms employed in this remarkable passage it is important to understand. Our English version is here less happy and exact than usual. The original word, translated *add*, is a compound, which conveys the sense of bringing into *combination* and *correspondence* the several virtues enumerated, in order to make up the full and harmonious choir of Christian graces. It is an allusion to the chorus of the Grecian theatre. The spirit, beauty, and force of the original, no single word in our language can convey. It is not merely the adding of one virtue to another, as so many unconnected *items*, or as so many new strangers added to a crowd, where nothing depends upon the number or adjustment; but every part in the apostle's enumeration of virtues bears an inseparable relation to every other part, and also to the whole, and their entire effect depends upon their due combination.

It were surely a rude style of exposition, it has been well remarked, to regard the catalogue of virtues enumerated by Peter as merely a vague and fortuitous series of moral qualities, each of which, though singly important, is not specifically linked to its neighbour, and does not derive any definite significance from its location in the list. To convey the full sense of the apostolic language, it is necessary to resort to a paraphrase, beginning with the third verse.

“Divinely endowed,” says the apostle to all Christian believers, “with whatever is important to the life of piety; enriched also with those inestimable promises which ensure to us a participation of the Divine nature in its holiness and happiness,—a participation flowing from an intimate knowledge of Him who has called us to so high a glory; and having, by the same means, gained a freedom from the defilement and weakness of worldly passions, apply all your diligence, my brethren, to this point,—*the filling up of the defects yet remaining in your Christian character*. For this purpose, gather into one harmonious choir the whole train of holy graces of which faith naturally and properly takes the lead; and give to each its due place in your soul, as in the temple of the living God, consecrated to his glory and filled with his praise. Let your **FAITH** in His inestimable promises (that it be not pusillanimous) be always associated with **ENERGY** in HIS SERVICE; let your energy be duly informed by **KNOWLEDGE** of **EVANGELICAL PRINCIPLES**; and let your knowledge be (not abused to licentiousness, but) united with **THE CONTROL OF EVERY BODILY APPETITE**. This firm self-control will prepare you to suffer whatever God may please to appoint, with **THE PATIENCE** of humility, meekness, and submission. Hence to your patience (that it be not fanatical nor stoical) you must add **PIETY**, or the reverential and filial observance of all the means of grace and offices of devotion. Yet remember that your piety is to be (not unsocial, ascetic, or anchoretic, but) fraught with **BROTHERLY AFFECTION**. And lastly, that your affection towards your fellow-Christians is to be (not sectarian and exclusive, but) ever connected with **CHARITY**, the divine and expansive principle of universal love. 1 Cor. xiii. For if these virtues be thus united in you, filling and overflowing your souls, as streams from a fresh and copious fountain, they will render you neither inactive nor unfruitful in the knowledge of our Lord Jesus Christ. For he in whom these things are wanting is blind, closing his eyes, and has forgotten his having

received purification from his former sins. For this reason, therefore, brethren, I exhort you the rather to use diligence to make your calling and election sure,—that is, past all doubt and danger ; for if ye do these things I have recommended, if ye apply yourselves assiduously to the means of perfecting your Christian character, you will never err from the path to heaven ; for so shall be furnished you richly, by the glorious choir of saints and angels in full harmony, an entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.”

The absolute symmetry, the exact counterpoise of parts, in the apostolic ethics, sometimes conspicuous and sometimes occult, is eminently exhibited in the epistles of Peter ; and he, moreover, shows himself, especially in the passage now illustrated, to be master of that PRACTICAL HARMONY OF PRINCIPLES which, on difficult occasions, and under peculiar excitements, adheres to the nice line of moderation, humility, and firmness. Nothing so great had been seen in the world before Christ imparted to his disciples the elements of true magnanimity. We venture to affirm, that the passage is fraught at once with philosophical justness of classification and with prophetic truth.

ADDER. The adder was known to the ancient Hebrews under various names. The word occurs five times in the English Bible ; answering, however, to different words in the original Hebrew. It is the opinion of some interpreters, that the word *Shachal*, which in some parts of Scripture denotes a lion, in others, means an adder, or some kind of serpent. Thus, in Psal. xci. 13, they render it *the basilisk* : “Thou shalt tread upon the adder and the basilisk : the young lion and the dragon shalt thou trample under foot.” Indeed, all the ancient expositors agree that some species of serpent is meant ; and as the term *Shachal*, when applied to beasts, denotes a black lion, so, in the present application, it is thought to mean the black adder. This is more especially the opinion of Bochart.

The wonderful effect which music produces on the serpent tribes, is confirmed by the testimony of several respectable moderns. Adders swell at the sound of a flute, raising themselves up on the one-half of their body, turning themselves round, beating proper time, and following the instrument. Their head, naturally round and like an eel, becomes broad and flat like a fan. The tame serpents, many of which the Orientals keep in their houses, are known to leave their holes, in hot weather, at the sound of a musical instrument, and to run upon the performer. Dr Shaw had an opportunity of seeing a number of serpents keep exact time with the der-vishes in their circulatory dances, running over their heads and arms, turning when they turned, and stopping when they stopped. The rattlesnake acknowledges the power of music as much as any of his family ; of which the following instance is a decisive proof. When Chateaubriand was in Canada, a snake of this species entered their encampment. A young Canadian, one of the party, who could play on the flute, to divert his associates, advanced against the serpent with his new species of weapon. “On the approach of his enemy, the haughty reptile curled himself into a spiral line, flattened his head, inflated his cheeks, contracted his lips, displayed his envenomed fangs and his bloody throat ; his double tongue glowed like two flames of fire ; his eyes were burning coals ; his body, swollen with rage, rose and fell like the bellows of a forge ; his dilated skin assumed a dull and scaly appearance ; and his tail, which

sounded the denunciation of death, vibrated with so great rapidity as to resemble a light vapour. The Canadian now began to play upon his flute ; the serpent started with surprise, and drew back his head. In proportion as he was struck with the magic effect, his eyes lost their fierceness, the oscillations of his tail became slower, and the sound which it emitted became weaker, and gradually died away. Less perpendicular upon their spiral line, the rings of the fascinated serpent were by degrees expanded, and sunk one after another upon the ground, in concentric circles. The shades of azure, green, white, and gold, recovered their brilliancy on his quivering skin, and slightly turning his head, he remained motionless, in the attitude of attention and pleasure. At this moment the Canadian advanced a few steps, producing with his flute sweet and simple notes. The reptile, inclining his variegated neck, opened a passage with his head through the high grass, and began to creep after the musician, stopping when he stopped, and beginning to follow him again as soon as he moved forward.” In this manner he was led out of the camp, attended by a great number of spectators, both savages and Europeans, who could scarcely believe their eyes, when they beheld this wonderful effect of harmony. The assembly unanimously decreed, that the serpent which had so highly entertained them should be permitted to escape.

“But on some serpents,” says the late Professor Paxton, “these charms seem to have no power ; and it appears from Scripture that the adder sometimes takes precautions to prevent the fascination which he sees preparing for him ; for the deaf adder shutteth her ear, and will not hear the voice of the most skilful charmer. Psal. lviii. 4, 5. The method is said to be this : The reptile lays one ear close to the ground, and with his tail covers the other, that he cannot hear the music ; or he repels the incantation by hissing violently. The same allusion is involved in the words of Solomon : ‘Surely the serpent will bite without enchantment ; and a babbler is no better.’ Eccles. x. 11. The threatening of the Prophet Jeremiah proceeds upon the same fact : ‘I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you.’ Jer. viii. 17. In all these quotations, the sacred writers, while they take it for granted that many serpents are disarmed by charming, plainly admit that the powers of the charmer are in vain exerted upon others. To account for this exception, it has been alleged, that in some serpents the sense of hearing is very imperfect, while the power of vision is exceedingly acute ; but the most intelligent natural historians maintain that the reverse is true. The sense of hearing is much more acute than the sense of vision. Unable to resist the force of truth, others maintain that the adder is deaf, not by nature, but by design ; for the Psalmist says, she shutteth her ear, and will not hear the voice of the charmer. But the phrase, perhaps, means no more than this, that some adders are of a temper so stubborn, that the various arts of the charmer make no impression ; they are like creatures destitute of hearing, or whose ears are so completely obstructed that no sounds can enter. The same phrase is used in other parts of Scripture to signify a hard and obdurate heart : ‘Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.’ Prov. xxi. 13. It is used in the same sense of the righteous by the prophet : ‘That stoppeth his ears from the hearing of blood, and shutteth his eyes from

sceing evil.' Isa. xxxiii. 15. He remains as unmoved by the cruel and sanguinary counsels of the wicked, as if he had stopped his ears."

ADDI occurs in the genealogy of our blessed Lord, as given by Luke, ch. iii. 28

ADDON or ADDAN, a place from which certain people went up, who "could not show their father's house nor their seed, whether they were of Israel." Neh. vii. 61.

ADELPHIANI, a set of ancient heretics who fasted always on the Sabbath.

ADESSENARIANS, a branch of the Sacramentarians; so called from the Latin *Adesse*, to be present, because they believed the presence of Christ's body in the Eucharist, though in a manner different from the Romanists.

ADIAPHORISTS, a name given in the sixteenth century to the moderate Lutherans, who adhered to the sentiments of Melancthon; and afterwards to those who subscribed the interim of Charles V. (See INTERIM.) The word is of Greek origiu, and signifies indifference or lukewarmness.

ADITES, the tribe of Ad, a very powerful tribe of the ancient Arabians, said to be descended from Ad, the son of Aws or Uz (Gen. x. 22, 23), who was a grandson of Shem, and a great-grandson of Noah. After the confusion of tongues at Babel, the Adites settled in the province of Arabia Petraea, now called Al Akkaf, where they soon abandoned the worship of the true God, and fell into idolatry. They are often mentioned in the Koran.

ADITHAIM, a city belonging to the tribe of Judah. Josh. xv. 36.

ADJURE, to bind by oath, as under the penalty of a fearful curse. Josh. vi. 26; Mark v. 7. To charge solemnly as by the authority, and under pain of the displeasure of God. Matt. xxvi. 63; Acts xix. 13. Paul uses this word in 1 Thess. v. 27: "I adjure you by the Lord that this epistle be read unto all the holy brethren." What an idea does this solemn adjuration give us of the importance of the knowledge of the Scriptures! See OATH—SWEARING.

ADMAH, the most easterly of the five cities of the plain, destroyed by fire from heaven, and afterwards overwhelmed by the waters of the Dead Sea. Gen. xix. 24. There is some probability that Admah was not entirely sunk under the waters; or, more probably, the inhabitants of the country built a city of the same name on the eastern shore of the Dead Sea, for Isaiah (xv.), according to the Seventy, says, "God will destroy the Moabites, the city of Ar, and the remnant of Adama." Gen. xiv. 2; Deut. xxix. 23. To be made as Admah, and set as Zeboim (Hos. xi. 8), is to be made a distinguished monument of the fearful vengeance of God. The expression evidently refers to the destruction of the cities of the plain, when God manifested his anger by their awful overthrow.

ADMINISTER, to manage and give out as stewards. 2 Cor. viii. 19.

ADMINISTRATION, a public office, and the execution thereof. 1 Cor. xii. 5.

ADMIRATION is that passion of the mind which is excited by the discovery of any great excellence in an object. It has, by some writers, been used as synonymous with surprise and wonder; but it is evident they are not the same. Surprise refers to something unexpected; wonder, to something great or strange; but admiration includes the idea of a high esteem or respect. Thus we say, we admire a man's excellencies; but we do not say that we are surprised

at them. We wonder at an extraordinary object or event, but we do not always admire it.

ADMONITION, instruction, warning, reproof. 1 Thess. v. 14. The *admonition of the Lord*, is warning, instruction, and reproof, given in the Lord's name, from his Word, in a way becoming his perfections, and intended for his honour. Eph. vi. 4. Heretics are to be rejected, or cast out of the Church, after a first and second admonition; that is, solemn warning and reproof. Tit. iii. 10. Admonition was a part of the discipline much used in the ancient Church. It was the first act or step towards the recovery or the expulsion of delinquents. In case of private offences, it was performed, according to the evangelical rule, *privately*; in case of public offences, *openly* before the church. If either of these sufficed for the recovery of the fallen person, all further proceedings in the way of censure ceased; if they did not, recourse was then had to excommunication. Tit. iii. 10; 1 Thess. v. 14; Matt. xviii. 17.

ADONAI, one of the names of the Supreme Being in the Scriptures. The proper meaning of the word is "*My Lords*" in the plural number; as *Adoni* is *my Lord* in the singular. The Jews, who, either out of respect or superstition, do not pronounce the name of Jehovah, read *Adonai* in the room of it, as often as they meet with Jehovah in the Hebrew text. But the ancient Jews were not so scrupulous; nor is there any law which forbids them to pronounce the name of God. This practice commenced among the later Jews, after the Babylonish captivity, at least before the time of Josephus.

The title of ADONAI is frequently applied to Christ as the second person in the blessed Trinity. It signifies either a ruler and disposer, or a basis and support. Bishop Reynolds gives a beautiful definition of the word Adonai. "Christ," says he, "is Lord or Adonai in two respects. 1st, A Lord in *power*; power to forgive sins; power to quicken whom he will; power to cleanse, justify, and sanctify; power to succour in temptations; power to raise from the dead; power to save to the uttermost all that come unto God by him; power to hold fast his sheep; power to cast out the accuser of the brethren; power to put down all his enemies, and to subdue all things unto himself. 2dly, A Lord in *authority*; to judge, to anoint, to employ, to command, whom and what he will. He only is Lord over our persons,—over our faith,—over our conscience. To him only we must say, 'Lord, save us, lest we perish;' to him only we must say, 'Lord, what wilt thou have me to do?'" The heathens appear to have had a corrupt tradition of the name Adonai; but they applied it to the sun. Adonis was the name which they gave to the orb of day, while the apostatizing Jews worshipped the same glorious object under the appellation of Tam-muz. Ezek. viii. 14.

ADONIBEZEK, a powerful and cruel king of the city Bezek, seventeen miles east from Napolose. He had been guilty of the harshest and most cold-blooded cruelty; and according to his doings so God requited him; for the very treatment which he had inflicted upon his enemies was inflicted upon him. Judg. i. 5-7. He was the first Canaanitish king conquered by the Israelites after the death of Joshua.

ADONIJAH, the fourth son of David and Hagith. Though he had been treated with the utmost kindness and indulgence by his father, he rebelled against him in his old age, and basely usurped the throne of David. Bathsheba, the mother of Solomon,

by the advice of Nathan the prophet, reported the matter to the aged monarch, who no sooner became acquainted with the undutiful conduct of Adonijah, than he frustrated the schemes and disappointed the hopes of the usurper, by causing Solomon to be proclaimed king. The rightful successor to the throne, instead of punishing the traitorous Adonijah, magnanimously forgave him. After the death of his father David, and when Solomon, his brother, was confirmed in the peaceable possession of the throne, Adonijah made application, through Bathsheba, for permission to marry Abishag the Shunammite. The jealousy of the monarch appears to have been excited, and he not only denied the request, but gave orders that Adonijah should be put to death. The orders were immediately executed, and Adonijah suffered death as having been guilty of treason against the lawful sovereign of his country.

ADONIKAM. In Ezra ii. 13 the descendants of Adonikam, six hundred and sixty-six in number, are mentioned among those who returned from captivity in Babylon.

ADONIRAM. The receiver of the tribute of King Solomon. 1 Kings iv. 6.

ADONIS. The Adonis of the Greeks corresponds to the Tammuz of the Hebrews. Accordingly, the Vulgate, in Ezek. viii. 14, describes the prophet as seeing women sitting in the Temple weeping for Adonis. But our version thus translates it:—"Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz." Adonis, according to fabulous history, was a beautiful young shepherd, with whom the goddess Venus fell in love. Mars, envying the youth, met him in hunting and killed him. Venus lamented the death of her lover in an inconsolable manner, and obtained from Proserpine permission that he should leave the shades below for six months in the year. Hence, while the anniversary of the death of Adonis was spent in Syria in deep grief, the period of mourning was followed by a festival of joy. This fable of Adonis came at length to be confounded with the equally absurd fable of Osiris, the Egyptian God. The festival of Adonis was celebrated in Syria in the month of Tammuz or July, and on that occasion the women were expected to shave their heads in mourning for Adonis. Maimonides explains the passage in Ezekiel, according to a tradition of the Sabians, as referring to an idolatrous priest who was murdered by his king for having recommended the worship of the heavenly bodies. At his death it was said that all the idols of the whole earth came together in one night into a Babylonian temple to lament and bewail him. According to a fable current among the ancient Egyptians, Osiris, one of their deities, was shut up in a box by Typhon, and being cast into the river Nile, was found by Isis at Byblos in Syria. Typhon is said to have succeeded in obtaining possession of the body, and to have cut it in pieces, but Isis collected the pieces together and buried them. The stories of Osiris and Adonis, though obviously very different from one another, nevertheless came to be connected together. On the festival of Adonis or Osiris, the Egyptians were in the habit of writing an epistle, enclosing it in a box made of papyrus, and throwing it into the sea. The box was said to be carried by water to Byblos in Syria, and the account which it contained was understood of the restoration of Adonis to life.

ADONISTS, a party among divines and critics, who maintain that the Hebrew points ordinarily annexed to the consonants of the word Jehovah, are not the natural points belonging to that word, nor express the true pronunciation of it, but are the vowel points belonging to the words *Adonai* and *Elohim*, applied to the consonants of the ineffable name Jehovah, to warn the readers, that instead of the word Jehovah, which it was understood that the Jews were forbidden to pronounce, and the true pronunciation of which had long been unknown to them, they are always to read *Adonai*. They are opposed to *Jehovists*, of whom the principal are, Drnsius, Capellus, Buxtorf, Alting, and Reland.

ADONIZEDEK was king of Zedek or Jerusalem, and one of the five Canaanitish kings shut up in the cave of Makkedah, to which they fled after their defeat by Joshua; and at his command were taken out and put to death, and their bodies hung upon five trees. Josh. x. 26.

ADOPTION. The nature of adoption may be explained in the following manner:—A child is, in this act, taken by a man from a family not his own, introduced into his own family, regarded as his own child, and entitled to all the privileges and blessings belonging to the relation. To adopt children in this manner has, it is well known, been a custom generally prevailing in all nations. Thus children were adopted among the Egyptians, Jews, Romans, and other ancient nations; and the same custom exists in the Christian nations of Europe, in our own country, and indeed throughout the world. Adoption does not appear to have been used among the earlier Hebrews. Moses makes no mention of it in his laws; and though Jacob may seem to have adopted his two grandsons, Ephraim and Manasseh, the act seems to have implied no more than that the two sons of Joseph should have each his lot in Israel, as if they had been his own sons. Another kind of adoption among the Israelites consisted in the obligation of a surviving brother to marry the widow of his brother who had died without children. By this arrangement, the children of this second marriage were considered as belonging to the deceased brother, and went by his name. This mode of adoption was unknown among the Greeks and Romans.

Among the Mahometans the ceremony of adoption is performed by causing the adopted to pass through the shirt of the person who adopts him. Something like this was observed among the ancient Hebrews. Thus Elijah adopted the Prophet Elisha as his successor, by throwing his mantle over him; and on the death of Aaron, Moses clothed Eleazar in his father's sacred vestments, indicating his adoption to the priestly office.

According to the ancient civil law, the adopted child left the family of its parents or guardians, and became a member of the family of the person who adopted it. The Emperor Justinian abolished this principle in regard to adoption properly so called. The adopted child generally receives the name of its adopter. There is nothing corresponding with adoption in the law either of England or America. In Asia adoption is a very common practice. The ceremony is frequently performed merely by the person adopting exchanging girdles with the person adopted.

It is easy to conceive the propriety of the term Adoption as used by the apostle in reference to this act, though it must be confessed there is some difference between civil and spiritual adoption. Civil

adoption was allowed of, and provided for the relief and comfort of those who had no children; but in spiritual adoption this reason does not appear. The Almighty was under no obligation to do this; for he had innumerable spirits whom he had created, besides his own Son, who had all the perfections of the Divine nature, who was the object of his delight, and who is styled the "heir of all things." Heb. i. 2. When men adopt, it is on account of some excellency in the persons who are adopted. Thus Pharaoh's daughter adopted Moses, because he was exceeding fair (Acts vii. 20, 21); and Mordecai adopted Esther, because she was his uncle's daughter, and exceeding fair (Esther ii. 7); but man has nothing in him that merits this divine act. Ezek. xvi. 5. In civil adoption, though the name of a son be given, the nature of a son may not; this relation may not necessarily be attended with any change of disposition or temper. But in spiritual adoption we are made partakers of the Divine nature, and a temper or disposition given us becoming the relationship we bear. Jer. iii. 19.

Much has been said as to the time of adoption. Some place it before regeneration, because it is supposed that we must be in the family before we can be partakers of the blessings of it. But it is difficult to conceive of one before the other; for although adoption may seem to precede regeneration in order of nature, yet not of time; they may be distinguished, but cannot be separated. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John i. 12. There is no adoption, says the great Charnock, without regeneration. "Adoption," says the same author, "is not a mere relation; the privilege and the image of the sons of God go together. A state of adoption is never without a separation from defilement." 2 Cor. vi. 17, 18. The new name in adoption is never given till the new creature be formed. "As many as are led by the Spirit of God, they are the sons of God." Rom. viii. 14. Yet these are to be distinguished. Regeneration, as a *physical* act, gives us a likeness to God in our nature; adoption, as a *legal* act, gives us a right to an inheritance. Regeneration makes us *formally* his sons, by conveying a principle (1 Pet. i. 23); adoption makes us *relatively* his sons, by conveying a power. John i. 12. By the one we are instated in the Divine affection; by the other we are partakers of the Divine nature.

The privileges of adoption are every way great and extensive. 1. *It implies great honour.*—They have God's name put upon them, and are described as his people, called by his name. 2 Chron. vii. 14; Eph. iii. 15. They are no longer slaves to sin and the world; but, emancipated from its dreadful bondage, they are raised to dignity and honour. Gal. iv. 7; 1 John iii. 1, 2. 2. *Inexhaustible provision and riches.*—They inherit all things. Rev. xxi. 7. All the blessings of a temporal kind that are for their good shall be given them. Psal. lxxxiv. 11. All the blessings of grace are treasured up in Jesus Christ for them. Eph. i. 3. All the blessings of glory shall be enjoyed by them. Col. i. 27. "All things are yours," says the apostle, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." 1 Cor. iii. 21, 22. 3. *Divine protection.*—"In the fear of the Lord is strong confidence, and his children shall have a place of refuge." Prov. xiv. 26. As the master of a family is engaged to defend and secure all under his roof, and commit-

ted to his care, so Jesus Christ is engaged to protect and defend his people. They "shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." Isa. xxxii. 18; Heb. i. 14. 4. *Unspeakable felicity.*—They enjoy the most intimate communion with the Father, and with his Son Jesus Christ. They have access to his throne at all times, and under all circumstances. They see Divine wisdom regulating every affair, and rendering every thing subservient to their good. Heb. xii. 6–11. The laws, the liberties, the privileges, the relations, the provisions, and the security of this family, are all sources of happiness; but especially the presence, the approbation, and the goodness of God, as the Governor thereof, afford "joy unspeakable and full of glory." 1 Pet. i. 8; Prov. iii. 17; Heb. iv. 16. 5. *Eternal glory.*—In some cases, civil adoption might be made null and void, as among the Romans, when against the right of the pontifex, and without the decree of the college; but spiritual adoption, as it is divine as to its origin, so it is perpetual as to its duration. "The son abideth in the house for ever." John viii. 35. The inheritance of the saints is incorruptible, undefiled, and never fadeth away. 1 Pet. i. 4. "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is." 1 John iii. 2. In the present state we are as children at school; but in heaven we shall be as children at home, where we shall always behold the face of our heavenly Father, for ever celebrating his praises, admiring his perfections, and enjoying his presence. "So shall we ever be with the Lord." 1 Thess. iv. 17.

The evidences of adoption are, 1. *Renunciation of all former dependencies.*—When a child is adopted, he relinquishes the object of his past confidence, and submits himself to the will and pleasure of the adopter; so they who are brought into the family of God will evidence it by giving up every other object, so far as it interferes with the will and glory of their heavenly Father. "Ephraim shall say, What have I to do any more with idols?" Hos. xiv. 8. "Other lords have had dominion over us; but by thee only will we make mention of thy name." Isa. xxvi. 13; Matt. xiii. 45, 46; Phil. iii. 8. 2. *Affection.*—This may not always apply to civil adoption, but it always does to spiritual. The children of God feel a regard for him above every other object. His own excellency, his unspeakable goodness to them, his promises of future blessings, are all grounds of the strongest love. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Psal. lxxiii. 25. "The Lord is my portion, saith my soul, therefore will I hope in him." Lam. iii. 24; Psal. xviii. 1. 3. *Access to God with a holy boldness.*—They who are children by adoption are supposed to have the same liberty of access as those who are children by nature; so those who are partakers of the blessings of spiritual adoption will prove it by a reverential yet familiar address to the Father of spirits: they will confess their unworthiness, acknowledge their dependence, and implore the mercy and favour of God. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. iv. 6. "Through Jesus Christ we have access by one Spirit unto the Father." Eph. ii. 18. Having such a privilege, they come boldly to the throne of grace, that they may obtain mercy, and find grace to help in time of need. Heb. iv. 16.

4. *Obedience*.—Those who are adopted into a family must obey the laws of that family; so believers prove themselves adopted, by their obedience to the Word and ordinances of God. “Ye are my friends, if ye do whatsoever I command you.” John xv. 14. “Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.” 1 John ii. 5, 6.

5. *Patient yet joyful expectation of the inheritance*.—In civil adoption, indeed, an inheritance is not always certain; but in spiritual adoption it is. “To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life.” Rom. ii. 7. “We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.” 2 Cor. iv. 18; Rom. vi. 23; Heb. xi. 26, 27. From the consideration of the whole of this doctrine, we may learn that adoption is an act of free grace, through Jesus Christ (Eph. i. 5), applied to believers by the Holy Spirit (Gal. iv. 6; Rom. viii. 15, 16);—a blessing of the greatest importance (1 John iii. 1), and lays us under an inviolable obligation of *submission* (Heb. xii. 9), *imitation* (Eph. v. 1), and *dependence* (Matt. vi. 32).

ADOPTIONISTS or ADOPTIONI, the followers of Felix and Elipardas, two bishops in Spain, who, towards the close of the eighth century, are said to have maintained that Jesus Christ, in his human nature, was not the natural, but *adopted* Son of God. This notion was condemned as heresy at the council of Ratisbon.

ADORAİM, a city belonging to the tribe of Judah, which was fortified by Rehoboam. 2 Chron. xi. 9.

ADORAM, the officer who, under the government of David, was receiver-general of the tribute-money. 2 Sam. xx. 24. A person of the same name is also mentioned as sustaining the same office under the reign of Rehoboam. 1 Kings xii. 18. When Rehoboam, by his imprudent conduct, had exasperated the ten tribes against him, and provoked them to separate from the house of David, he sent Adoram to exert his efforts in trying to appease them. It does not seem very certain whether his object was to reduce the people by gentle or by harsh methods; or whether he designed to make some concessions by putting Adoram into their hands, who, by his vexatious exactions, had probably been the principal cause of their dissatisfaction; but however that may be, the people, who had been extremely irritated, fell upon Adoram and stoned him to death.

ADORATION. The act of rendering divine honour or worship, due to God alone, but performed to other objects also, whether idols or men. The word seems to be derived from the Latin, and signifies to apply the hand to the mouth, or to kiss the hand. To this there is an obvious allusion in Job xxxi. 26–28—“If I beheld the sun when it shined, or the moon walking in brightness; and my heart had been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge: for I should have denied the God that is above.” In the times of Job, the Persians worshipped the sun and moon, which seems to have been the form of idolatry. Herodotus considers the custom of kissing the hand in adoration to have been adopted by the Greeks from the Persians. The same ceremony was demanded by the kings of Persia from every one to whom they gave audience; and Gibbon

informs us that the Roman emperors borrowed from the Persian kings this extravagant and impious homage, and the popes adopted it from the emperors. The popes have an embroidered cross on the slipper of their right foot, which is kissed by the Romish devotee. The Jewish forms of adoration were various; standing, bowing, kneeling, prostration, and kissing the hand. Kissing is often referred to in Scripture as a mode of expressing homage or adoration. Thus—“Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every month which hath not kissed him.” 1 Kings xix. 18. “Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him.” Ps. ii. 12. “And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves.” Hosea xiii. 2. The Orientals, when they wish to show respect, are accustomed to kiss the hand, and place it on the head, or put it to the forehead. To this day, also, it is regarded as a mark of profound homage to take off the shoes and approach barefooted to perform adoration. Thus, “Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.” Exod. iii. 5. And again, “Loose thy shoe from off thy foot; for the place whereon thou standest is holy.” Josh. v. 15.

ADORN, to deck, to make beautiful. 1 Tim. ii. 9. By a holy conversation we *adorn the doctrine of God*; practically show to the world the purity, power, glory, and usefulness of his truths, laws, promises, threatenings. Tit. ii. 10. The Church is *adorned* when her ordinances are pure and efficacious,—her officers faithful and zealous,—her members clothed with the imputed righteousness of Christ and his sanctifying grace. Isa. lxi. 10; Rev. xxi. 2. See ORNAMENT.

ADRAMMELECH (*mighty king*) son of Sennacherib, king of Assyria. Both he and Sharezer were probably the children of slaves, and therefore had no right to the throne. Sennacherib, returning to Nineveh after the unhappy expedition which he had made into Judea against King Hezekiah, was put to death by his two sons, Adrammelech and Sharezer, while worshipping in the temple of his god, Nisroch. 2 Kings xix. 37; Isa. xxxvii. 38. It is not said what induced these princes to commit this parricide; but having accomplished it, they fled for safety to the mountains of Armenia, and their brother Esarhaddon succeeded to the throne.

ADRAMMELECH was also the name of an idol worshipped by the inhabitants of Sepharvaim, who settled in the country of Samaria, in the room of those Israelites who were carried beyond the Euphrates. 2 Kings xvii. 31. See ANAMMELECH.

ADRAMYTTIUM, a maritime town of Mysia, in Asia Minor, opposite the island of Lesbos. In a vessel belonging to this port Paul embarked at Cæsarea, on his first voyage to Rome, intending, says the historian, “to sail by the coast of Asia.” The town was situated at the foot of mount Ida, and was founded by a colony of Athenians. It had formerly a dock and harbour, and was noted for both its trade and shipping, but is now a wretched village, inhabited by only a few fishermen, called Ardramité, and is situated on a gulph of the same name. It gave name to the bay of Adramyttium, which is an arm of the Ægean sea. Acts xxvii. 2.

ADRIA, the name given by Luke to the Adriatic sea, or, as it is now called, "the gulph of Venice," in which Paul and his companions, in their voyage to Italy, were so severely driven up and down during fourteen days and nights. Acts xxvii. 27. It is an arm of the Mediterranean, about two hundred miles long, and fifty broad, stretching along the east of Italy on one side, and the west of Dalmatia, Sclavonia, and Turkey on the other. The dominion of it now belongs to the Venetians; and the sea extends from south-east to north-west, between twelve and nineteen degrees of east longitude, and between forty and forty-five of north latitude. It contains about ninety thousand square miles of surface. It may be noticed, that when Paul says that he and his companions were tossed in Adria, he does not say in the Adriatic gulph, but in the Adriatic sea; which, according to Hesychius, is the same with the Ionian sea. This explains how Paul's ship, which was near to Malta, might, notwithstanding, be said to be tossed in Adria, that name having been given not only to the Ionian, but also to the Sicilian sea. Strabo, indeed, tells us, that in his time the Ionian gulph was a part of what was called the Adriatic sea.

ADRIAN, the fifteenth emperor of Rome. Though not mentioned by name in the Sacred Writings, he is supposed by some commentators to be alluded to in Rev. viii. 10, 11, where Barchochebas, the famous Jewish impostor, is supposed to be foretold. This remarkable personage, who pretended to be the Messiah, headed an insurrection of the Jews, which had taken place in consequence of Adrian sending a Roman colony to occupy, and building a temple to Jupiter within the walls of, the city. An army was sent to quell the insurrection, and, after a vigorous resistance for two, or, some say, for three years, in the course of which much blood was shed, the Jews were defeated, many of them sold as slaves, and the rest banished into Egypt. Jerome applies to this calamity the words of Zecharias (ch. xi. 7), "I will feed the flock of slaughter;" and the Hebrew doctors apply to the same event the words of Jeremiah (ch. xxxi. 15), "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not." The Jews purchased with a sum of money the liberty, not of entering Jerusalem, but only of looking from a distance upon it, and going to lament its fall and desolation. After this revolt, Adrian finished the building of Jerusalem, and changed its name to *Ælia*.

ADRIEL, the son of Barzillai, married Merab, the daughter of Saul, who had previously been promised to David. 1 Sam. xviii. 19. Adriel had five sons by her, who were delivered up to the Gibeonites, to be put to death before the Lord, in revenge for the cruelty which their grandfather, Saul, had exercised against the Gibeonites. It would seem, from 2 Sam. xxi. 8, that Michal, "who had no child to the day of her death" (ch. vi. 23), had adopted the five sons of her sister Merab, whom she is said to have "brought up for Adriel, the son of Barzillai the Meholahite."

ADULLAM, a city belonging to the tribe of Judah, situated in the southern territories of this tribe. Josh. xv. 35. It is said to have been a beautiful city, and surnamed "The glory of Israel." Micah i. 15. Rehoboam strengthened it with fortifications. 2 Chron. xi. 7, 8. Eusebius says that it was a large town in his time, and describes it as being situated ten miles eastward of Eleutheropolis.

ADULTERY. The punishments awarded to the crime of adultery have been different in different countries. Among the ancient Egyptians, a thousand lashes were inflicted upon the man, and the woman was deprived of her nose. A frequent punishment in Greece was putting out the eyes. Under the Roman emperors the punishments were very various, all of them, however, showing an extreme abhorrence of the crime. In modern times the same intense severity has been exercised towards the perpetrators of a crime which is alike opposed to the law of God and subversive of the peace and good order of society.

One of the most singular institutions that is to be found in all the Mosaic economy, is the law which consisted in obliging the suspected wife either to make a public avowal of her guilt before the whole Sanhedrim and assembled congregation, in which case she was repudiated and might go where she pleased; or, if she persisted in affirming her innocence, compelling her to drink waters which were rendered metaphorically bitter by the infusion of the Divine curse on adultery; which waters, by *Divine interposition*, had the extraordinary effect of greatly improving her health, beauty, and fruitfulness in case of her innocence, while, on the contrary, if guilty, she immediately grew pale, her eyes started out of her head, her thighs putrified, and she immediately died under the most shocking circumstances that are conceivable! This was called—"The Law of Jealousies."

On this law of Moses, Michaelis has the following remarks:—"This oath was, perhaps, a relic of some more severe and barbarous consuetudinary laws, whose rigour Moses mitigated; as he did in many other cases, when an established usage could not be conveniently abolished altogether. Among ourselves, in barbarous times, the *ordeal*, or trial by fire, was, notwithstanding the purity of our married people, in common use; and this, in point of equity, was much the same in effect, as if the husband had had the right to insist on his wife submitting to the hazardous trial of her purity, by drinking a poisoned potion, which, according to an ancient superstition, could never hurt her if she was innocent. And, in fact, such right is not altogether unexampled; for, according to Oldendorp's 'History of the Mission of the Evangelical Brethren, in the Caribbee Islands,' it is actually in use among some of the savage nations in the interior parts of West Africa.

"Now, when in place of a poisoned potion like this, which very few husbands can be very willing to have administered to their wives, we see, as among the Hebrews, an imprecation-drink, whose avenger God himself promises to become, we cannot but be struck with the contrast of wisdom and clemency which such a contrivance manifests. In the one case (and herein consists their great distinction), innocence can only be preserved by a miracle; while on the other, guilt only is revealed and punished by the hand of God himself.

"By one of the clauses of the oath of purgation (and had not the legislator been perfectly assured of his divine mission, the insertion of any such clause would have been a very bold step indeed), a visible and corporal punishment was specified, which the person swearing imprecated on herself, and which God himself was understood as engaging to execute. To have given so accurate a definition of the punishment to inflict, and still more, one that consisted of such a sore disease, would have been a step of in-

comprehensible boldness in a legislator who pretended to have a divine mission, if he was not, with the most assured conviction, conscious of its reality.

"Seldom, however, very seldom, was it likely that Providence would have an opportunity of inflicting the punishment in question. For the oath was so regulated, that a woman of the utmost effrontery could scarcely have taken it without changing colour to such a degree as to betray herself.

"In the *first* place, it was not administered to the woman in her own house, but she was under the necessity of going to that place of the land where God in a special manner had his abode, and take it there. Now, the solemnity of the place, unfamiliarized to her by daily business or resort, would have a great effect upon her mind. In the *next* place, there was offered unto God what was termed an *execration-offering*, not in order to propitiate his mercy, but to invoke his vengeance on the guilty. Here the process was extremely slow, which gave her more time for reflection than to a guilty person could be acceptable, and that, too, amidst a multitude of unusual ceremonies. For the priest conducted her to a sanctuary, and took holy water, that is, water out of the priest's laver, which stood before it, together with some earth off its floor, which was likewise deemed holy; and having put the earth in the water, he then proceeded to uncover the woman's head, that her face might be seen, and every change in her countenance during the administration of the oath accurately observed; and this was a circumstance which, in the East, where the women are always veiled, must have had a great effect; because a woman accustomed to wear a veil, could on so extraordinary an occasion have had far less command of her eyes and her countenance than an European adulteress, who is generally a perfect mistress in all the arts of dissimulation, would display. To render the scene still more awful, the tresses of the hair were loosened, and then the execration-offering was put into *her* hand, while the priest held in *his* the imprecation-water. This is commonly termed the bitter water; but we must not understand this, as if the water had really been bitter; for how could it have been so? The earth of the floor of the tabernacle could not make it bitter. Among the Hebrews and other oriental nations, the word *bitter* was rather used for *curse*; and strictly speaking, the phrase does not mean *bitter water*, but the *water of bitterness*, that is of *curses*. The priest now pronounced the oath, which was in all points so framed that it could excite no terrors in the breast of an innocent woman; for it expressly consisted in this, that the imprecation-water could not harm her if she was innocent. It would seem as if the priest here made a stop, and again left the woman some time to consider whether she would proceed with the oath. This I infer from the detail proceeding anew in the words of the historian, *Then shall the priest pronounce the rest of the oath and the curses to the woman; and proceed thus.*—After this stop he pronounced the curses, and the woman was obliged to declare her acquiescence in them by a repeated *Amen*. Nor was the solemn scene yet altogether at an end; but rather, as it were, commenced anew. For the priest had yet to write the curses in a book, which I suppose he did with great deliberation; having done so, he washed them out again in the very imprecation-water, which the woman had now to drink; and this water being now presented to her, she was obliged to drink it, with this warning and assurance,

in the name of God, that if she was guilty, it would prove within her an absolute curse. Now, what must have been her feelings, while drinking, if not conscious of purity! In my opinion she must have conceived that she already felt an alteration in the state of her body, and the germ, as it were, of the disease springing up within her. Conscience and imagination would conspire together, and render it almost impossible for her to drink it out. Finally, the execration-offering was taken out of her hand, and burnt upon the altar. I cannot but think that, under the sanction of such a *purgatorium*, perjury must have been a very rare occurrence indeed. If it happened but once in an age, God had bound himself to punish it; and if this took place but once (if but one woman who had taken the oath was attacked with that sore disease which it threatened), it was quite enough to serve as a deterrent to all others for at least one generation."

This procedure had also the effect of keeping in mind, among the Jews, God's high displeasure against this violation of his law; and though some lax moralists have been found, in modern times, to palliate it, yet the Christian will always remember the solemn denunciations of the New Testament against a crime so aggravated, whether considered in its effects upon the domestic relations, upon the moral character of the guilty parties, or upon society at large.—"Whoremongers and adulterers God will judge." Heb. xiii. 4.

Several forms of Hindoo ordeal are mentioned in the first volume of the 'Asiatic Researches,' one of which has a considerable resemblance to that of the Hebrew water of jealousy. The accused is made to drink three draughts of water, in which the images of the Sun, of Devi, and of other deities, have been washed for the occasion; and if, within fourteen days, he has any sickness or indisposition, his crime is considered as proved. A similar mode of trial is to be found in various countries.

It is evident, observes Paley, that on the part of the *man* who solicits the chastity of a married woman, it certainly includes the crime of seduction, and is attended with mischief still more extensive and complicated; it creates a new sufferer, the injured husband, upon whose affection is inflicted a wound the most painful and incurable that human nature knows. The infidelity of the *woman* is aggravated by cruelty to her children, who are generally involved in their parents' shame, and always made unhappy by their quarrel. The marriage vow is witnessed before God, and accompanied with circumstances of solemnity and religion, which approach to the nature of an oath. The married offender, therefore, incurs a crime little short of perjury, and the seduction of a married woman is little less than the subornation of perjury. But the strongest apology for adultery is, the prior transgression of the other party; and so far, indeed, as the bad effects of adultery are anticipated by the conduct of the husband or wife who offends first, the guilt of the second offender is extenuated. But this can never amount to a justification, unless it could be shown that the obligation of the marriage vow depends upon the condition of reciprocal fidelity; a construction which appears founded neither in expediency, nor in the terms of the vow, nor in the design of the legislature, which prescribed the marriage rite. To consider the offence upon the footing of *provocation*, therefore, can by no means vindicate retaliation. "Thou shalt not commit adultery," it must be ever remembered, was an interdict delivered by God him-

self. This crime has been punished in almost all ages and nations. By the Jewish law it was punished with death in both parties, where either the woman was married, or both. Among the Romans, it was punished by banishment, cutting off the ears or noses, and by sewing the adulterers in sacks, and throwing them into the sea, scourging, burning, &c. In Spain and Poland they were almost as severe. The Saxons formerly burnt the adulteress, and over her ashes erected a gibbet, whereon the adulterer was hanged. King Edmund, in his kingdom, ordered adultery to be punished in the same manner as homicide. Canute ordered the man to be banished, and the woman to have her nose and ears cut off. Modern punishments, in different nations, do not seem to be so severe. In Britain it is reckoned a spiritual offence, and is cognizable by the spiritual courts, where it is punishable by fine and penance.

"In John viii. 3, we read that the Jews having surprised a woman in adultery, brought her to our Saviour, and asked him what they should do with her: Moses having ordered women guilty of this crime to be stoned. This they said, tempting him, to find accusation against him. From our Lord's manner of treating their application, and its results, Calmet and others have supposed that the woman's accusers were themselves guilty of the crime which they alleged against her; and as it was not just to receive the accusations of those who are guilty of the evil of which they accuse others, our Lord dismissed them with the most obvious propriety. But, as Mr Taylor suggests, it seems enough to suppose, that the consciences of these witnesses accused them of such crimes as restrained their hands from punishing the adulteress, who perhaps was guilty, in this instance, of a less enormous sin than they were conscious of, though of another kind. He also suggests that their malevolent design to entrap our Lord, was appealed to by him, and was no slight cause of their confusion, if they wished to found a charge which might affect his life. Their *intended murder* was worse than the woman's adultery; especially if, as there is room to believe, the woman had suffered some violence. But the whole transaction may be viewed in another light. The law was, that *both* the culprits should be brought before the council, where, if condemned, *the whole audience*, COUNCIL INCLUDED, were to stone them. By bringing this woman only to Jesus, the Jews were guilty, 1. Of partiality, as they ought to have brought the adulterer also; 2. They desired Jesus to take on himself the office of the council, which would have been assuming political power, and would have endangered his life. This plot he retorts on themselves, by saying, 'Do you, on your own proposals, assume that conduct which you well know the council would pursue in such a case; consider the prisoner as *ipso facto* condemned by the circumstances in which she was apprehended, therefore do you cast stones at her, as the council would cast stones at a person so condemned.' This they declined, being aware of its tendency, and shrunk from that action to which they had urged Jesus. To *this* his words seem more particularly to allude, 'Let him who is without *sin*, not moral guilt merely, but *political offence*—he who can be innocent in assuming that power of life and death which is legally lodged elsewhere, let him act the judge, and stone her.' And so, speaking to the woman, 'Has nobody *officially condemned* thee—executed the *condemnation* of the law on thee, by stoning thee?'

Neither do I *officially condemn* thee;—I do not execute condemnation on thee by stoning thee; remember the narrow escape thou hast now experienced; go and sin no more.'

"The genuineness of this narrative has been much disputed, in consequence of its having been omitted in many ancient MSS., and being much varied in its position in others. The arguments in its favour, however, are generally admitted to preponderate. It is found in the greater part of the MSS. extant, of all the recensions or families; and Tatian and Ammonius (A.D. 172, and 220) inserted it in their 'Harmonies.' The author of the 'Apostolical Constitutions' (lib. 2. cap. 24) and the 'Synopsis' ascribed to Athanasius, have it. Jerome, Justin, Ambrose, and the Latin fathers received it, though they were not unacquainted with the differences among the Greek copies. Justin conjectures, that some Christian of weak judgment expunged it, lest our Saviour should be thought to authorise the crime of adultery, by forgiving it so easily. Many Syriac manuscripts, of good antiquity, read it; and it is found in all printed copies, Greek and Latin. Griesbach prints the passage between brackets as dubious; yet on the whole admits it."

But admitting its truth, there is scarcely any of the Saviour's miracles that sets forth in a more striking manner his divine authority over the consciences of men, in flashing conviction upon their guilty minds, and compelling them to speak out to their own confusion. And, in this view, it may serve to show us what will be the real state of things in the great day of awful retribution, when the books shall be opened and every man's sins set in array against him.

Adultery is frequently charged upon the Israelites in their national capacity; and is then to be considered as used figuratively by the prophets. Isaiah terms them "the seed of the adulterer and the whore," ch. lvii. 3. Jeremiah complains of them, that they were all adulterers, ch. ix. 2. Hosea uses similar language, ch. vii. 4, and Christ repeatedly calls them, "an adulterous generation." Matt. xii. 39, xvi. 4; Mark viii. 38. To perceive the import of this, we must take into consideration that, as a nation, they had entered into covenant with God; that those covenant engagements are alluded to under the metaphor of a marriage contract; and hence their violation of the covenant is charged home upon them as the sin of adultery. Thus Isaiah speaks of the Jewish church, of which all the natural descendants of Abraham were members, as "the married wife." Isaiah liv. 1. And Jeremiah, exhorting them to repentance (ch. iii. 14), says, "Turn, O backsliding children, saith the Lord; for I am married unto you." Hence their backslidings from the worship of the true God, and reverting to idolatry, to which they were remarkably prone about the period of the Babylonish captivity, is reprobated by the prophets under the strong figurative expressions of adultery and whoredom. "Through the lightness of her whoredom she defiled the land, and committed adultery with stones and stocks." Jer. iii. 9. Thus, also, the prophet Ezekiel reproaches them (ch. xxiii. 35-37),—"Thou hast forgotten me, saith the Lord God, and cast me behind thy back; therefore bear thou also thy lewdness and thy whoredoms."—"They have committed adultery,—with their idols have they committed adultery." Hence God compares himself to a husband jealous of his honour; and their adoption of vile opinions and practices is in his eye the

worst kind of prostitution. It is, says Calmet, an argument *ad hominem*, not merely to the Jews, but to human nature at large, against the flagitious wickedness of forsaking God for the sake of any other object which would rival him in our affections. 2 Tim. iii. 4; 1 Cor. x. 21, 22. It is necessary to keep in view these principles, in order to enter properly into the meaning of the prophetic writings. See further on this subject under the article MARRIAGE.

ADUMMIM, a city and mountain near Jericho, and in the lot of the tribe of Benjamin. It was situated in the way from Jerusalem to Jericho, and is said to have been greatly infested with robbers. Hence Christ is supposed to have taken it for the scene of the parable of the good Samaritan, who so humanely relieved the man that fell among thieves.

ADVANTAGE: 1. Profit, gain. Job xxxv. 3. 2. A fair opportunity to excel, or prevail over another; a privilege, or pre-eminence of privileges, in a good sense. Rom. iii. 1. 3. Actual prevalence or superiority, in a bad sense. 2 Cor. ii. 11.

ADVENT, a term usually employed to denote the coming of the Lord Jesus Christ, our Saviour. In the fulness of time he appeared, to take away sin by the sacrifice of himself. The period of his coming had been so minutely foretold by the ancient prophets, from the fall of man down through the long line of Old Testament prophecy, that the Jews, for some time prior to the advent, were eagerly looking for the coming of Messiah. The Rev. Dr Hetherington, in his masterly work, entitled 'The Fulness of Time,' thus describes the feelings of the Jews in anticipation of the joyful event:—"As the nations of the earth were held in awe by the expectation of some mighty conqueror's appearance, the hopes of the Jews were about the same time awakened by similar anticipations. From their own Talmuds we learn, that the coming of the Messiah was very generally looked for by the Jews of that period; and very many incidental expressions throughout the evangelists prove the prevalence of that expectation among all classes, though they had formed an erroneous notion respecting the character of the Messiah, 'trusting that he would restore the kingdom to Israel.' Nor were such expectations confined to politicians or fanatics, in their ambition or their mysticism,—they were entertained equally by the devout Simeon and the Prophetess Anna, and others who, like them, were 'looking for redemption in Jerusalem.' Thus the Gentile world and the Hebrew nation were for once possessed by the same spirit, and had their minds filled by the same idea,—that One about to be born in Judea should become the Ruler of the world, and of his kingdom there should be no end. One universal feeling of expectation held the heart of the human race in a sort of hushed anxiety, waiting for the manifestation of the Prince and Redeemer; but biassed alike by ignorance and prejudice, their views were both misdirected, and neither Gentiles nor Jews could recognise the dreaded Sovereign, or the longed-for Saviour, in the CHILD OF BETHLEHEM."

The account thus given of the state of Judea at the time when our Lord appeared, is borne out not only by the narratives of the evangelists, but by the testimony of Josephus, the Jewish historian. The date of the advent, according to the computation of Archbishop Usher, was the four thousandth year from the creation, which exactly coincides with an old tradition of the Jews, that the world was to last six thousand years,—of which two thousand were before the

Law, two thousand under the Law, and the last two thousand years were to be under the Messiah. Chronologists are by no means agreed as to the precise year of Christ's birth, but in the usually recognised chronology of the authorised version, it is placed in the fourth year before the beginning of the vulgar era.

The name Advent is also applied to the four or six weeks which precede Christmas,—a season spent by the Roman Catholics in fasting, humiliation, and prayer, as if in preparation for the coming of the Lord.

ADVERSARY (in the Hebrew, *Satan*, in the Greek, *Antidikos*), one who carries on a controversy with another under the colour of justice; and usually with the forms and processes of law. Luke xviii. 3; Matt. v. 25. The use of the term both in the Old and New Testament shows that it differs from *enemy* in this, that it imports (whether truly or not) a *claim of right* to oppose. Hence the appellation is with equal propriety given to *men*, 1 Sam. xxix. 4—to God, Exod. xxiii. 22—to a good angel, Num. xxii. 22—and to the evil spirit, Job i. 6. It is more commonly used absolutely for the latter, "that old serpent, which is the Devil, and Satan." Rev. xx. 2; Ps. cix. 6; Zech. iii. 1; 1 Pet. v. 8. From an ADVERSARY so powerful, sagacious, experienced, artful, indefatigable, and withal so malicious; from an ADVERSARY equally skilled in the wiles which lead to presumption, and that afterwards plunge into despair; from an ADVERSARY who assaulted even the Son of God himself; what have we not to fear! Especially when we consider that, although not himself omnipresent, yet his servants, emissaries, and agents are at all times on every side of us; acting in his name, upon his schemes, and in the same spirit as himself. Matt. xxv. 41; 2 Cor. xi. 13–15, ii. 11; Eph. vi. 10–16. Faith in the crucified Saviour is the only impregnable shield against his assaults.

ADVERSITY, the opposite of prosperity. Eccles. vii. 14. It is that state in which the train of Providential circumstances is contrary to our wishes. Gen. xlii. 36. The duties of this trying state are—Fortitude, Prov. xxiv. 10; consideration, Eccles. vii. 14; devout acknowledgment, Prov. iii. 6; prayer, James v. 13; submission, 1 Sam. iii. 18; faith in the promises, perfections, and providential government of God, Rom. viii. 28. See AFFLICTION.

ADVOCATE (*parakletos*, a *patron*), one who pleads the cause of another. It is a title appropriated to our Lord Jesus Christ, as the exclusive Mediator between God and man. It designates one important branch of his high priestly office—a branch most essential to our daily comfort, as well as to our peace with God. As a deep impression of the Divine majesty and purity (1 John i. 5–10) is essential to guard us against sin; so, under the awful consciousness of having sinned against that purity and majesty, and all the affecting manifestations of infinite love in the Gospel, nothing short of a lively recollection and reliance upon the tender and efficacious intercession of our holy Redeemer, could save us from despair. Hence the exquisite propriety and beauty of the words of the apostle (1 John ii. 1): "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that *we know him*," (that is, that our reliance

upon him is sincere and successful), "if we keep his commandments."

The understanding of this point is so vital, both to our peace of conscience and purity of character, that we must be pardoned for dwelling more particularly upon it; especially as it reveals one of the sweetest features in the character of our Lord, and one that comes home with all the warmth of the most endearing tenderness to our hearts.

The doctrine that our poor nature universally stands in need of an advocate before the tribunal of Divine justice, it is unnecessary to insist upon, since "all have sinned, and come short of the glory of God." Rom. iii. 23. But where shall that advocate be found? He who undertakes to plead the cause of the sinner, must himself be sinless. He must not only possess sufficient ability for the office of an effectual pleader; but he must know every person and every case, with all the circumstances of all the causes for which he undertakes. He must thoroughly understand the law and the government under which he pleads; and be equally solicitous to uphold the claims of righteousness as to secure the safety of the client, who has resorted to him for protection. He must know the true ground on which to rest his plea with the certainty of success. Neither is it sufficient that he possess all these qualifications, and more than these, unless that he be lawfully constituted to the office. It is not enough, in our common court of justice, between man and man, that many an advocate of ability and feeling heart could stand up for poor guilty criminals, and plead their cause. He that advocates for them must have a legal call to the office, and be sworn into it according to the laws of the court. How delightful is it to see that all these qualifications meet and centre in the person of our Lord Jesus Christ, and invest him with all their soft and attractive splendours.

The Redeemer's claim to this office is founded on the express call of *Ἰενοῦα*. We are told by God the Holy Ghost (Heb. v. 5), that "Christ glorified not himself to be made an high priest;" but was called of God, as was Aaron. And he was not only called to the office, but sworn into it with the solemnity of an oath,—*"The Lord sware and will not repent; thou art a priest for ever, after the order of Melchisedek."* Christian! let this be kept in perpetual remembrance. Your Jesus, your Advocate with the Father, is your sworn Advocate. And as in consequence of sin, God our Father is of necessity the *legal adversary* of every sinner (Luke xii. 58, 59), so for every believer Christ is the *legal advocate*, fully and lawfully appointed to this office by the Father himself. Well might he say, when about to ascend to heaven, "Let not your heart be troubled: ye believe in God, believe also in me." John xiv. 1.

Nor is this all. Christ is our Advocate by virtue of his being the propitiation for our sins. Not only the infinite dignity of his person, and the infinite merit of his propitiation, give him this claim, but also he is the very "propitiation" which God himself "hath set forth, through faith in his blood." Consult Job xxxiii. 24; Isaiah xlii. 21; Matt. xvii. 5; Rom. iii. 25. Here, then, is laid the foundation of his great argument on our behalf. It is not that we, according to the law of God, are not found guilty; the reverse of this is the admitted fact. Rom. iii. 19; Isa. liii. 12. But may he not plead for his own rights, and those of his people in him? May he not plead the absolute promise of the covenant of redemption, that

if he should make his soul an offering for sin, he should see of the travail of his soul, and be satisfied? Isa. liii. 10, 11. And can he rest satisfied till he hath brought all his redeemed people around him in glory? We know from his own words (John xvii. 24) that he cannot. Nor will he rest till all the ends of his incarnation, as far as they relate to this world, are accomplished; although the universal establishment of his kingdom (Psal. ii. 8-12) involves the overthrow of the empire of Satan, and the destruction of his own and his people's enemies. Isa. lxiii. 4; 1 John iii. 8; Isa. xlii. 4.

Time would fail to describe here, what the Scriptures largely set forth, the various qualifications of our Lord, his ability, his readiness, his grace, and a thousand endearing things beside, which render him so peculiarly suited to the office. Indeed, it is most blessed to behold him in this endeared character! All he undertakes is free, altogether free, "without money and without price." No case, however desperate, he refuseth; and none that he undertakes can fail. Other advocates may, and indeed must, often disappoint the expectations placed in them; Jesus never.—And then the gracious manner in which he carries on the cause intrusted to his hands, is most blessed to think upon; for he makes every ease which he takes up his own. He enters into all their concerns; gives them to see how much he sympathizes with them in all their exercises; and supports their souls with the abiding assurance of his everlasting attention. Not all the hallelujahs of heaven can make him for a moment intermit his regard to the persons or the causes of his redeemed on earth. Their wants, their sorrows, their desires, are all numbered before him. For it is not their deservings, but his love; not what they have done, or can do for themselves; but what they need, and what he can do for them, which regulates the bestowment of his grace. If they "*have not*," then, it is "*because they ask not*," or ask not in a way which will promote their highest good. What they are, and what they merit, comes not into the account. That they are his; that he has purchased their redemption, and received them as the gift of the Father (John vi. 37-40, x. 27-30, xvii. 2-26), these are the motives that operate in the heart of Christ. Not vain, then, is the apostle's triumphant challenge (Rom. viii. 33-39): Seeing we have such an advocate, "Who shall lay anything to the charge of God's elect?" Oh, were his powerful recommendations known to sinners through faith, not a soul earnest for its everlasting welfare could hesitate a moment to commit all its concerns into the hands of an advocate so wise, so tender, and successful.

The term Advocate or Paraclete is not only applied in Scripture to Jesus Christ the Saviour, but also to the Holy Spirit, the Sanctifier of his people. If Jesus be our Advocate to plead *for* us, the Spirit is our Advocate to plead *in* us, with an efficacy and a power which can no more be resisted by God the Father, than the advocacy of the Redeemer itself. This title, as applied to the Spirit, occurs particularly in the Saviour's last discourses to his disciples. He was about to remove from them, and he openly declares, "If I go not away, the Comforter (*Advocate*) will not come; but if I depart, I will send him unto you." The apostles might have learned much from the direct teaching of our Lord while he tabernacled on the earth, but it was reserved for the Spirit to "guide them into all truth." The change wrought in them by the effectual operation of the Holy Spirit, not only exhibited

itself by outward manifestations in the world, but it affected their position in regard to God himself. They had learned by the teaching of the Spirit to pray, and not only so, but the Spirit prayed in them with groanings which could not be uttered. They had therefore an Advocate in heaven and an Advocate upon the earth, one pleading their cause at the right hand of the Father, and the other pleading along with them in all their approaches to a throne of grace.

ÆLIA CAPITOLINA. This was the name which Adrian, the Roman Emperor, gave to Jerusalem, when he planted a Roman colony in it, about the year A.D. 134, expelling the Jews from the city, and issuing a decree prohibiting their return, under the severest penalties. In honour of this remarkable event medals were struck, some of which are still preserved, representing Judea as a female kneeling before the emperor. The banishment of the Jews from their city, which they were wont to hold in great veneration, was to them a source of the deepest sorrow; and Jerome tells us that in his time they were wont to pay sums of money for permission to approach the city and give vent to their feelings by tears. Often, accordingly, might be seen bands of these disconsolate Jews ascending the Mount of Olives, that they might gaze upon the ruins of the city and temple, and shedding tears over the melancholy desolation. This earnest, devoted attachment to Jerusalem has ever been a ruling passion in the minds of the Jews, and has led multitudes of them to resort thither every year for no other purpose than to weep amid its ruins.

The name Capitolina, which was added to Ælia, had its origin in the consecration of the city by Adrian to Jupiter Capitolinus, in honour of whom he erected a temple on the very spot where the Redeemer was supposed to have risen from the dead. With the view, if possible, of effacing all recollection of the sacred events which had occurred in the city, statues in honour of heathen deities were erected on what were considered the most sacred spots. These means, however, were altogether ineffectual in rooting out the hallowed associations of the Jews. On the contrary, they became stronger than ever, and they cleaved with increased tenacity to the scenes of the birth, death, and resurrection of Jesus.

Adrian's decree for banishing the Jews was limited to that people alone. Many Christians still continued to reside in the city, and the Church in Jerusalem being now composed of Gentile converts exclusively, adopted a purer worship, more free than before from Jewish rites and ceremonies. Thus does God often overrule even the most untoward events for carrying forward his own causes. For a long time Jerusalem retained the name of Ælia, and it was not until the days of Constantine that it resumed its ancient name, which it preserves to this day.

ÆON, a Greek word signifying age, or duration. This was a term used by the followers of Plato, to denote any virtue or perfection, and accordingly the Deity was represented as a combination of all possible æons. Valentinus, who belonged to the sect of the Gnostics, taught that there were thirty gods, whom he termed Æons, and that from them proceeded the Saviour of the world. Cerinthus and the early heretics taught, that before the appearance of Christ, God the Father was quite unknown, dwelling in a remote heaven, along with the æons, or blessed spirits: that the æons varied in degree.

Christ being a lower æon, who, however, descended from heaven upon the man Jesus, at his baptism, revealing the Father to him, and enabling him to work miracles, and when he was delivered into the hands of the Jews, the Christ returned to the Pleroma, and Jesus was left to suffer and die. Thus early did heresies of the most pernicious kind arise in the Christian Church, perverting the truth as to the person of Christ,—a truth which forms the fundamental doctrine of the Christian Church. It is a tradition derived from the earliest Christian writers, that the Apostle John lived to witness the rise of the Gnostic heresy, and that he wrote his Gospel and his Epistles on purpose to correct its errors.

ÆRA, a series of years commencing from a particular epoch or period of time. Thus the Christian æra, that is, the years which have passed since the birth of Christ. This mode of computation was first proposed about the sixth century. The æra of the creation differs according as we follow the Hebrew text, the Samaritan version, or the Septuagint. The Mohammedan æra or the Hegira dates from the 6th of July 622, when Mohammed fled from Mecca to Medina. Among the ancient Romans the Olympiads formed a usual æra from which they calculated. The Olympiads commenced from 776 B.O., and 24 before the foundation of Rome. The first of the Incarnation corresponds to the fourth year of the 194th Olympiad. Another important æra among the Romans was the foundation of their city, which was laid 753 B.C. The most important æras are the creation, the deluge, the birth of Abraham, the departure of the Israelites out of Egypt, the building of Solomon's temple, its destruction, or the commencement of the Babylonish captivity, the deliverance of the Jews seventy years after, and their restoration to their own land; finally, the birth of the Redeemer. The æra in general use among the Christians is that from the birth of Jesus Christ, concerning the true time of which chronologers differ, and about which there has been considerable discussion among the learned. Some place it two years, others four, and again others five, before the vulgar æra, which is fixed for the year of the world 4004; but Archbishop Usher, and after him the generality of modern chronologers, place it in the year of the world 4000.

Ever since the compilation of the Talmud, the Jews have reckoned their years from the creation of the world.

ÆRIANS, a sect which arose about the middle of the fourth century, being the followers of Aërius (who must be distinguished from Arius and Aëtius), a monk and a presbyter of Sebastia, in Pontus. He is charged with being an Arian, or Semi-Arian; but another accusation against him is an attempt to reform the Church; and, by rejecting prayers for the dead, with certain fasts and festivals then superstitiously observed, to reduce Christianity as nearly as possible "to its primitive simplicity; a purpose, indeed, laudable and noble," says Dr Mosheim, "when considered in itself; though the principles from whence it springs, and the means by which it is executed, are sometimes, in many respects, worthy of censure, and may have been so in the case of this reformer." This gentle rebuke probably refers to a report that the zeal of Aërius originated in his being disappointed of the bishopric of Sebastia (conferred on Eustathius), which led him to affirm that the Scriptures made no distinction between a presbyter and a bishop, which he founded chiefly on 1 Tim. iv. 14. Hence he is

considered by many as the father of the modern Presbyterians.—“For this opinion, *chiefly*,” says Dr Turner, “he is ranked among the heretics, by Epiphanius, his contemporary, who calls it a notion *full of folly and madness*. His followers were driven from the churches, and out of all the towns and villages, and were obliged to assemble in the woods, caverns, and open defiles.”

AETIANS, another branch of Arians, so called from Aëtius, bishop of Antioch, who is also charged with maintaining “faith without works,” as “sufficient to salvation,” or rather justification; and with maintaining “that sin is not imputed to believers.” It is added, that he taught that God had revealed to him things which he had “concealed from the apostles;” which perhaps, is only a misrepresentation of what he taught on the doctrine of divine influences.

AFAR, joined with *off*, signifies,—1. The distance between two places. Gen. xxxvii. 18. 2. To be estranged from God. Psal. xxxviii. 11. 3. Absent from God. Psal. x. 1. 4. Ungodly, not only out of the visible Church, but alienated from God. Eph. ii. 17.

AFFECTIONS. With many there is, perhaps, too much of a disposition to reduce Christianity to a barren system of rational truths. They are apt to make it a mere collection of specific statutes, like a civil or criminal code, in which the precise amount of obligation and limit of transgression may be clearly ascertained. Men of inquisitive and speculative minds are in peculiar danger of preferring the exercise of the understanding to that of the heart, and thus of rendering the light of religion little more than a cold cornucopia, which imparts no warmth to the region of the affections. But when we consider how important a part of our constitution the affections are, and how much they do in ultimately determining the character of the man, it cannot be supposed that religion is the only subject from which the exercise of them is to be excluded. When we consider, too, the infinite sublimity of religious truths, the influence they have on human happiness here, and on man's expectations for eternity, surely it cannot be that he, who is impassioned on every other subject, may be always lukewarm on this; that the affections, which glow in every other sphere, must lose all their warmth as soon as they touch the region of theology. If it were enough to know the sanctions, and admit the obligations of a law, the character of the lawgiver would be of no consideration. If it were enough to keep the commandments according to the barren letter of the moral code, surely the first commandment would have been more than superfluous,—“Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength.” But it is not sufficient that the affections be merely admitted into religion. If they are allowed to enter it at all, they must enter it largely. If God is to be loved, he is to be loved supremely. If Jesus, though absent and invisible, is yet our Saviour and friend, he demands an attachment on our part stronger than death, which many waters cannot quench, nor floods drown. If the soul is worth any thing, it is inestimable; you cannot love it too dearly. If the interest of any reaches beyond this earthly scene, it spreads throughout eternal duration. It should move our feelings, as well as our thoughts. There cannot be awakened too deep a sensibility for the immortal welfare of a being who is susceptible of innumerable gradations of bliss and wretchedness.

Let it be admitted that the Scriptures are written

in the language of Orientals, and abound in phrases and expressions of such passionate hyperbole as seem, to the colder and more chastised imaginations of the western world, like the language of exaggerated feeling; but, with all this allowance, and it is great, they cannot be made to describe a religion which exists only in the head. There is not a worthy passion which silently pervades or tumultuously agitates the breast of man, that has not been enlisted in the cause of God, and encouraged in the Scriptures. Hope, the most animated of the affections, is, in our religion, the ruling spring of ineffable happiness: “Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, has begotten us again unto a lively hope, by the resurrection of Jesus from the dead.” The most impatient desires of religious improvement are represented as a part of the Christian character: “Blessed are they which do hunger and thirst after righteousness.” “Let him that is athirst come, and I will give unto him the waters of life freely.” Joy enters largely into the Christian temper: “For the fruit of the Spirit is love and joy.” Sorrow, deep, piercing, and humiliating, is not excluded: “Blessed are they that mourn, for they shall be comforted;” and, “The sacrifices of God are a broken spirit.” Gratitude is a vital principle of religious obedience; and compassion is a sentiment so essential to religion, that it has even given a name to the righteous; and a merciful is equivalent to a good man: “I will have mercy, and not sacrifice,” was the passage so dear to our compassionate Saviour. Zeal, too, is not to be rejected for its abuses, if Christ, when he gave himself for us, intended not only to “redeem us from iniquity,” but “to purify unto himself a peculiar people, zealous of good works.” To these Christian affections need not be added the comprehensive one of love; for it is not only represented as the source, attendant, and result of true religion, but it is, in numerous passages, commended as the substance and epitome of duty,—the fulfilling of the law,—the end of the commandment. From this enumeration we may understand, that religion is not a bare comprehension of truths,—not the knowledge and remembrance of facts,—not the confession of a faith, or the observation of duties formally defined; but it is a celestial spirit, which mingles with and informs all our duties, in secret and in public,—which agitates the mass of our intellectual and moral faculties,—which discovers itself in fears and hopes, joys and sorrows, gratitude and humiliation, earnestness and all-hallowed love.

And why is it that in religion alone, things spiritual and invisible are to have no command over the affections? Is not this theory perpetually disproved by every observation of man's ruling passions? The metaphysician becomes extravagantly fond of his obscure and lofty speculations; the mathematician is in raptures with the beauty of a theorem, of which the world sees nothing but the lines and angles; the artist glows with imaginations of ideal beauty; the man of taste has his fancies and his fondnesses, and discerns and loves a thousand inexpressible delicacies, impalpable to ordinary minds. And has religion nothing to elevate the soul, nothing to absorb the thoughts,—to summon the passions,—to make men feel? Because God cannot be seen, shall he be, therefore, excluded from our affections? The single circumstance, that God is not the object of any one of our senses, is abundantly compensated by the consideration that he is never absent from us; that he

compasseth continually our path and our lying down, and that we cannot remove a step from the sphere of his presence; that every sigh which escapes us reaches his ear, and not an affectionate movement springs up in our hearts to which he is not intuitively attentive. The faintest glow of gratitude which lights up the countenance, shines before his eyes; and the least cloud of godly sorrow which passes over the brow, sends its shade to the throne of God, encompassed as it is with "undiminished brightness."

That man may well be suspected who takes an active interest in every event that transpires, is busy in every project that is ever undertaken, but in religion only is idle, inattentive, and incredulous. Such a man cannot plead that his feelings are not easily excited, or that his constitutional temperament is lukewarm; and one would think that, if he were dead to every other sentiment, the immense interest which he himself has at stake in eternity, and the still greater interest of a whole world of living souls, to whom religion is all-important, would rouse every latent spark of passion in his breast, and suffer him not to rest in the cause of God, till the affections themselves were quenched in the flood of death.

The causes that modify the exercise of the affections in different minds are extremely numerous, and some of them we proceed to consider:—1. The external exhibition of a man's religious feelings depends much on his original temperament. 2. The religious affections are also considerably modified by the difference of the doctrines embraced. 3. The affections are also modified by the metaphysical direction of religious inquiries.

But there are pursuits of life and habits of mind which repress, and others which utterly destroy, the religious affections,—which freeze the current of the soul's best feelings, and leave us but a name to live, while we are dead. Among these last must be reckoned worldly and avaricious pursuits. "If any man love the world, the love of the Father is not in him."

Another destroyer of the religious affections, is the love of pleasure. There are two classes of men that are governed by the love of pleasure;—the gay and fickle, who are ever lost in the rapid succession of amusements; and the sensual, who are ever plunged in gross and criminal enjoyments. But the love of pleasure and the love of God are irreconcilable. They are at continual war; and they never can divide the empire of the same breast. "She that liveth in pleasure is dead while she liveth." 1 Tim. v. 6.

In Rom. viii. 5 the apostle divides all mankind into two great classes,—*carnal* and *spiritual*: "They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." Franck, in his 'Guide to the Reading and Study of the Scriptures,' lays down the following characteristics:—

CHARACTERISTICS OF SPIRITUAL AFFECTIONS.

1. A spiritual affection has for its source the Holy Spirit, and is the fruit of his influence.
2. A spiritual affection tends to a holy end.
3. A spiritual affection is engaged on objects that are divine, eternal, spiritual, and invisible.
4. A spiritual affection, when engaged on sensible objects, is not employed on them as such, but only so far as they have relation to those which are unseen.
5. A spiritual affection is grounded on faith and

love. When these do not operate, affections cease to be spiritual.

6. A spiritual affection influences the subject of it to seek, not himself nor his personal convenience, as such, but God and his glory.

7. A spiritual affection overcomes a carnal affection, though the latter be otherwise very violent.

8. A spiritual affection is always connected with humility. The instant the mind is elated, affections become carnal.

9. A spiritual affection excites no perturbation in the mind, nor does it leave behind it any bitterness. It rather assists in the regulation of the soul, receiving every dispensation with complacency, and acquiescing in God with joy.

10. A spiritual affection tends to the amelioration of nature, the increase of grace, and the edification of mankind; having no object but the glory of God.

CHARACTERISTICS OF CARNAL AFFECTIONS.

1. A carnal affection, as it is opposed to those which are spiritual, so it has nature for its source, and is destitute of grace.

2. A carnal affection has for its end the temporal preservation and amendment of nature, or it refers all things to pleasure; and, *particularly*, seeks such pleasure not in mental peace, but personal convenience,—and this often under a pretext of duty.

3. A carnal affection is engaged on objects that are corporal, local, temporal, and sensitive.

4. A carnal affection, if engaged upon spiritual objects, does not dwell on them as such,—neither with righteous views nor in a consistent manner; but only so far as they have relation to private gratification or convenience.

5. A carnal affection receives its existence and support from perverse self-love.

6. A carnal affection gives the preference to things naturally pleasing, though others may approximate more nearly to real excellence.

7. A carnal affection gradually disturbs the mind when it is at all indulged, rendering it incapable of investigating truth, or of performing righteous actions; and it leaves a degree of bitterness in the mind, proportioned to the strength of the affection. Cicero justly used to term them "The perturbations of the mind."

8. A carnal affection has always a degree of pride in it, though it is often very subtle. As long as this has a place in the mind, carnal affections are not put off.

9. A carnal affection often induces a visible change of the body.

Although the carnal affections are, by these characteristics, separated from the spiritual affections, we are not thence to conclude that they are so separated in the heart of a renewed person, as that the former never mingles with the latter. On the contrary, the believer's daily strife is, to be more and more delivered from the sinful affections of carnal nature. It is according to the *reigning* affection that a man is denominated *carnal* or *spiritual*. It were impious to ascribe any mixture of good and bad affections to the Holy Spirit; though we cannot deny that sacred affections show themselves in a sanctified nature,—by external and natural indications.

That an acquaintance with the doctrine of the affections is an *essential requisite in the exposition of the Scriptures*, may be proved from reason; for,—1. The affections of love, hatred, desire, hope, fear, joy, sorrow, &c., are frequently to be met with in Holy Writ.

It is evident, therefore, that were we ignorant of these affections, we should be inadequate to the exposition of no inconsiderable part of the Sacred Writings. 2. When no affections are *expressed*, we must necessarily consider them *implied*, and that every sentence is of their dictation. 3. Without a knowledge of these emotions, who can inspect the abyss of the human heart, and the depth of those feelings by which it is agitated? And without forming correct ideas of the affections which it proposed to imitate, how shall man, who is *carnal*, "put them on?" 4. The nature of discourse confirms the position. The words of Christ in Matt. xii. 34, 35, decidedly evidence, that, unless some affection influenced the heart, language would not be uttered; so that a man's words are, in fact, the index of his feelings or affections.

Since, then, the affections are so intimately connected with *all* language, none will suppose that they are banished from the writings of the inspired penmen; and, because they are closely united with the language of inspiration, it follows that the Sacred Records cannot be adequately expounded by those who are satisfied with the mere shell, and condemn the precious kernel of Scripture,—who watch the lips, but never enter into the *feelings* of the inspired penmen.

It forms no solid objection to our view of the subject, that many commentators neglect this point of exposition, and pass it over in silence. This consideration is abundantly overruled, by opposing to it the high authorities that have advocated the study of the affections. Luther, for example, says, "Whoever adopts it will, I am satisfied, learn more himself than he can gather from all commentaries united." "An expositor should, as it were, invest himself with the author's mind, in order that he may interpret him as another self." It might be added, that those persons are usually but indifferent examiners of the Scriptures, who, in searching into their meaning, depend partially or entirely on authority. It evidences, as Bernard has observed, that they do not read the Word in the Spirit, under whose influence it was written.

Besides, a consequence deduced from the ignorance or negligence of commentators can avail nothing against the doctrine. It is, indeed, to be lamented, that very few are solicitous to ascertain the spiritual meaning of the Sacred Writings, but are anxious rather to be diffuse on *critical*, *controverted*, and *difficult* points, where there is a wider field for the range of natural intellect. This inattention to the affections is a main reason why some commentaries are so meagre and unsatisfactory to spiritual readers, who, with a view to personal edification, search after the mind of the Spirit, and the revelation of the Divine image. A comment written without adverting to the affections, is so only in name and form.

AFFINITY. The relation which is constituted between persons and families by means of marriage. Thus Solomon is said to have made affinity with Pharaoh by marrying his daughter. 1 Kings iii. 1. There are several degrees of affinity within which marriage was prohibited by the law of Moses, and these are chiefly laid down in Lev. xviii. The general principle is stated in the sixth verse, and various instances are thereafter enumerated illustrating the general principle. The Scripture law, as explained by the Westminster Confession, is thus expressed—"The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the

woman any of her husband's kindred nearer in blood than of her own." Various writers have disputed the view of Scripture on this subject as given by the Confession, and have insisted on a difference being drawn between affinity and consanguinity, maintaining that relationship by affinity does not constitute a barrier to marriage as relationship by consanguinity does. But in reply to this, it is argued that as various passages of Lev. xviii., such as verses 8, 14-17, plainly refer to cases of relationship by affinity, and not by consanguinity, the general law must be understood as extending to relationships of affinity within certain limits, both to relationships constituted by the former marriage of the man himself, and to those constituted by the former marriage of the woman with one of his near blood-relatives; and besides, throughout the whole of the chapter referred to there is an indiscriminate commingling of relationships of affinity and relationships of consanguinity. This may reasonably be held to indicate that we are to look upon the one much in the same way that we are to look upon the other. It does not seem as if God intended us to regard the one kind of relationship as essentially different from the other, but rather to regard both kinds of relationship—that by affinity and that by consanguinity—as to a certain extent identical, at least in so far as marriage is concerned.

AFFIRMATION. This word is sometimes used to denote a solemn averment made by an individual in a court of law, who is scrupulous about taking an oath. Quakers, and some members of other sects, are conscientiously opposed to swearing, even in a court of justice, under an idea that the scriptural injunction, "Swear not at all," actually prohibits oaths of every kind. It was not until a recent period that the English laws permitted affirmations instead of oaths, in criminal cases; and in all such cases, false affirmations are subjected to the same penalties as perjury.

AFFLICTION. A word employed to denote suffering of every kind, whether mental or bodily. That all men, both righteous and wicked, are alike subjected to affliction, it requires no great extent of observation or experience to prove. On a fact so obvious, therefore, it is quite unnecessary to enlarge; but it may be well, shortly to advert to the place which affliction holds in the economy of grace, or in the dispensations of God towards his believing people, as forming at once a preparation for glory, and enhancing, in their estimation, the value of the heavenly inheritance. In powerfully conducing to the accomplishment of both these purposes, which are, in reality, different steps of the same grand process, affliction or suffering of any kind is of peculiar importance. The efficacy of affliction in developing, by the aid of the Divine Spirit, the essential elements of the Christian character, is readily admitted. By the express declaration of Scripture, confirmed by all experience, tribulation is said to work patience; and patience, Christian experience; and experience, hope; and hope maketh not ashamed. In this beautiful passage the apostle delineates, with admirable effect, the successive steps by which affliction operates in the accomplishment of the will of God,—even our complete sanctification. When subjected to the endurance of severe, and perhaps complicated trials, the soul of the believer is subdued to a quiet, and submissive, and patient resignation to the Divine will; and in such a frame of mind we are the most likely to receive the ample communications

of the Spirit's influences, and thus to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" and, by a uniform law of the Christian economy, as we advance in Christian experience, our hope of future glory becomes more abiding and more certain. Thus living under the powers of the world to come, the afflicted Christian is able, in some degree, to enter into the feelings of the Psalmist, when he declared, "It is good for me that I have been afflicted; that I might learn thy statutes." Hence it is that, under a full conviction of its beneficial influence, the apostle could glory even in tribulation. Rom. v. 3. He was willing, as every true Christian ought to be, to endure whatever trials his heavenly Father might appoint, should they tend, under the blessing of God, to the perfecting of that which chiefly concerned him. If Christ be glorified in us, whether by health or sickness, life or death, therein it becomes us especially to rejoice. The path of affliction is sanctified, for it is appointed of God,—it hath been trodden by our great Redeemer and Lord, and it is the safe and certain road to glory. Who, then, shall refuse to walk in it? Who, that can appreciate the value of his immortal soul,—that can rejoice in the anticipation of a blessedness that is unspeakable and full of glory,—who, that earnestly longs and prays for a rapidly progressive meetness for the inheritance of the saints in light,—would decline to participate in those salutary though painful trials by which it hath pleased the Father that both Christ and his people should be made perfect? Why should any one object to the discipline to which a kind and gracious God subjects his most favoured children; for "whom the Father loveth he chasteneth, and scourgeth every son whom he receiveth." In taking an enlarged view of the Divine arrangements in regard to his Church and people, we cannot fail to perceive the wisdom and propriety of that uniform and universal law, proclaimed irrevocably by the word and providence of the Almighty,—that it is through "much tribulation" we must enter the kingdom of God.

AFGHANS or AFGHANS (a word signifying *mountaineers*), the name of a powerful tribe in the eastern part of Persia, in the kingdom of Cabul. They originally lived in the mountains between Persia, Hindostan, and Bactria; and even to this day they are wandering in their habits. They are Mussulmans in religion; but boast of being descended from Saul, the first King of Israel. Sir William Jones seems to imagine that they are a remnant of the Ten Tribes of Israel. He thus explains the reasons on which his conclusion is founded:—"We learn from Esdras that the Ten Tribes, after a wandering journey, came to a country called Arsareth, where we may suppose they settled. Now, the Afghans are said, by the best Persian historians, to be descended from the Jews; they have traditions among themselves of such a descent; and it is even asserted that their families are distinguished by the names of Jewish tribes, although, since their conversion to the Islam, they studiously conceal their origin. The Pushto language, of which I have seen a dictionary, has a manifest resemblance to the Chaldaic; and a considerable district under their dominion is called Hazareth, or Hazaret, which might easily have been changed into the word used by Esdras." Such is the opinion of Sir William Jones; but the conjecture, however plausible, is not borne out by any succeeding inquirer. Of late years, in consequence of the melancholy scenes of massacre and bloodshed of

which the Afghan territory has been the theatre, public attention has been much directed to that quarter of the world; but, notwithstanding all that has been written upon the manners and customs, the history and traditions, of the Afghans, the alleged antiquity of their descent is as doubtful as ever. It is impossible, indeed, to trace their history further back than the ninth century.

AFRICA, one of the four great divisions of the world, which, though not expressly mentioned, is frequently alluded to in the Sacred Volume. It is a peninsula of a triangular form, connected with Asia by the Isthmus of Suez. It was peopled originally by the descendants of Ham, and hence it is called in the Psalms of David "the land of Ham." The most celebrated portion of Africa and that which occupies the most conspicuous place in the sacred narrative, is Egypt, which was originally peopled by Mizraim. The other parts of Africa mentioned in the Bible, are Ethiopia or Abyssinia, including the ancient Nubia; and Libya, which extends from Alexandria to Cyrene. The Nile, or sacred river of Egypt, is often referred to in the Old Testament. It was on this river that the infant Moses floated in the ark of bulrushes, when he was saved from destruction by Pharaoh's daughter. To the Nile the whole country of Egypt owes its remarkable fertility, being annually irrigated by the overflow of that river at a particular season of the year, when, by means of canals, the water is conveyed to all parts of the land, depositing a rich loamy soil. The ancient name of Egypt was Mizraim, from its first inhabitants. Gen. x. 6, 13, 14. Many of the Canaanites when driven out by Joshua, are supposed to have taken refuge in Africa. The Africans are generally either Mohammedans or idolaters. Jews abound in the northern parts, and in Abyssinia there are still the remnants of what is nominally a Christian church, (see ABYSSINIAN CHURCH), but so overlaid with corruptions and errors, as scarcely to be entitled to the name.

The Gospel is thought to have been carried to Africa by the eunuch of Candace, whom Philip baptized; and probably also by some of those who, from different parts of it, attended the feast of Pentecost. Acts ii. 10. In after-times very flourishing churches were situated on various points of the Mediterranean shore of Africa; but, at present, Mahometanism or idolatry involves almost the whole continent, as has been the case ever since its conquest by the Saracens.

In Abyssinia, as we have already shown under that head, there is a kind of Christian church, but in a very corrupt state. The various missionary societies of Great Britain have turned their attention to some portions of Africa, such as Egypt and Abyssinia, but nowhere with more success than to the various tribes of Pagan idolaters inhabiting the southern parts of that vast continent. There the labours of Vanderkemp, and Philip, and Read, and Moffat, have been above all praise. Through the instrumentality of these and other like-minded missionaries who have laboured in Southern Africa, many of the most degraded and barbarous tribes of Hottentots and Caffres have been converted into Christian and civilized communities.

AGABUS, a prophet of the primitive church, and one of the seventy disciples of our Saviour. Acts xi. 28; xxi. 10. He predicted that a famine would take place over the whole Roman empire, and profane historians inform us his prediction was fulfilled in the

reign of Claudius, A.D. 44. The Greeks say that he suffered martyrdom at Antioch.

AGAG. This name appears twice in Scripture as applied to a king of the Amalekites. At an early period one of them is spoken of as very powerful. Num. xxiv. 7. At the head of a large army of the Amalekites he had treated with great cruelty the Israelites as they returned from Egypt. This conduct toward his chosen people excited the displeasure of Israel's God, and he said to Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven." Exod. xvii. 14. About four hundred years after this, the Lord commanded Saul, the king of Israel, to march against the Amalekites, and to cut them in pieces. This command, however, Saul only partially obeyed, sparing Agag their king, and the choicest of their cattle. It displeased the Lord that Agag had been spared, and he sent Samuel to Gilgal to announce to Saul that for his disobedience in doing the work of the Lord deceitfully the Lord had rejected him from being king over Israel. Agag was put to death at Gilgal by Samuel. When brought into the presence of the prophet, he expressed his hope that the bitterness of death was passed. But Samuel replied, "As thy sword hath made women childless, so shall thy mother be childless among women." Whereupon Agag was hewn in pieces in Gilgal before the Lord, thus showing in a very striking manner that "verily there is a God that judgeth in the earth." Such instances of righteous retribution often occur in the course of God's providential dealings with men, affording obvious illustrations of the holiness of Jehovah, and the certainty that He will by no means clear the guilty.

AGAGITES, a name given to the Amalekites, from Agag their king, whom Saul spared, contrary to the Divine command, but who was put to death by order of the Prophet Samuel in Gilgal.

AGAPÆ, or the FEAST OF LOVE, is thus described by Jones:—"It was a festival practised among the first Christians, with a view of cultivating mutual affection and friendly intercourse among each other. It was early introduced into the Church, and, as some think, is referred to in Acts ii. 46; Jude, verse 12; 2 Pet. ii. 13. It consisted of an entertainment prepared by the richer members, to which all were invited, and was commonly held in the place of worship when the worship of the Lord's day was over. There they testified their love by mutual acts of kindness, by partaking of the same fare, and by liberally supplying the necessities of their indigent brethren. From what Pliny, in his epistle to the Emperor Trajan, says concerning the meetings of the Christians in his day, it would appear that the feast of charity was generally attended to in the evening of the Lord's day, at least in those churches that were in Bithynia, the seat of his jurisdiction. "Their practice is," says he, "to meet before day and sing a hymn to Christ, and to bind themselves by a solemn oath, or sacrament, to do no wickedness: these things performed, they separate and meet again to partake of a common and innocent meal." But the most particular account that we have of these *Agapæ*, is that given us by Tertullian, in his Apology for the Christians, chap. 39: "We Christians," says he, "look upon ourselves as one body, actuated, as it were, by one soul; and being thus incorporated by love, we can never dispute what we are to bestow upon our own members. And is it any great wonder

that such charitable brethren as enjoy all things in common, should have such frequent love-feasts? It is for this you traduce us, and reflect upon our little frugal suppers, not only as infamously wicked, but as exceedingly scandalous. The nature of this supper you may understand by its name, for it is the Greek word for love. We Christians think we can never be too expensive, because we consider all to be gain that is laid out in doing good. When, therefore, we are at the charge of an entertainment, it is to refresh the bowels of the needy. We feed the hungry, because we know God takes a peculiar delight in seeing us do it. If, therefore, we feast only with such excellent and noble designs, I leave you from thence to guess at the rest of our discipline in matters of pure religion. Nothing earthly, nothing impure, has any admittance here. Our souls ascend in prayer to God before we sit down to meat. We eat only what suffices nature, and drink no more than is strictly becoming chaste and regular persons. We sup like servants who know that we may awake in the night to the service of our Master; and we discourse as those who recollect that God hears them. When supper is ended, every one is invited forth to sing praises to God, and by this you may judge of the measure of drinking at a Christian feast. As we begin, so we conclude all with prayer, and depart with the same degree of temperance and modesty with which we came; as men who have not so properly been drinking as imbibing religion." The following account of the mode in which this feast was provided and conducted, occurs in Jamieson's 'Manners and Trials of the Primitive Christians,' pp. 91 and 92: "The rich brought a supply of provisions with them, and when the solemnities of worship were over, they spread a table in the church, on which the voluntary contributions of all were laid; and, after a fervent invocation of the Divine blessing on their social meeting, the viands were distributed to the guests. Every one ate and drank at discretion, but the strictest temperance was observed. And indeed this simple repast was so regulated that it was impossible, in early times, for any excesses to be committed. During the whole continuance of the festival they joined in edifying and Christian conversation,—the richer and better educated kindly mingling with their poorer brethren, and encouraging them to state their sentiments freely on every subject. At a convenient part of the evening, some one gave a short exhortation to unity and brotherly love; and, after others had entertained the company with the singing of a psalm, or some sacred piece of his own composition, and they had joined together in prayer, they all retired to their several places of abode. It was a beautiful practice, indicating, not indeed a golden age of purity, but a state of society where, to a great extent, the disciples, acting in the character of their earliest predecessors, were of one mind and one spirit, and loved to proclaim to the world that the distinguishing badge and motto of their community was,—'By this shall all men know that ye are my disciples, if ye love one another.' But this interesting custom, in the hands of Christians that did not carry to its observance the pure and exalted feelings that influenced their ancestors, soon degenerated from its primitive character, and became the occasion of many excesses; so that, from being first prohibited to be held in churches, it was afterwards found expedient to observe it only on rare occasions, till at length it fell totally into disuse, and is now associated almost

exclusively with the memory of the early age that gave it birth."

AGAPETÆ, a name given to certain virgins and widows who, in the ancient Church, associated themselves with, and attended on, ecclesiastics, out of a motive of piety and charity. See **DEACONESSES**.

AGATE (*shebo*), Exod. xxviii. 19, xxxix. 12. In the Septuagint and Vulgate, *Achates*. A precious stone, semi-pellucid. Its variegations are sometimes most beautifully disposed, representing plants, trees, rivers, clouds, &c. Its Hebrew name is perhaps derived from the country whence the Jews imported it; for the merchants of Sheba brought to the market of Tyre all kinds of precious stones. Ezek. xxvii. 22. The agate was the second stone in the third row of the pectoral of the high priest. Exod. xxviii. 19, xxxix. 12.

AGE (*duration*). It sometimes signifies an indefinite period, at others it is used for,—1. A generation of the human race, or thirty years; 2. As the Latin *sæculum*, a hundred years; 3. Maturity of life, John ix. 21; 4. The latter end of life, Job xi. 17. See **CHRONOLOGY**.

The whole duration of the life of man is divided into four ages, viz.,—1. Infancy, extending from the first to the fourteenth year; 2. Youth, adolescence, or the age of puberty, commencing at fourteen, and terminating at about twenty-five; 3. Manhood, or the virile age, concluding at fifty; and the last ending at the close of life. Some, however, divide the first period into infancy and childhood; and the last likewise into two stages, calling that which succeeds the age of seventy-five, decrepit old age.

AGEDA, Synod of. This was an assembly of Jewish doctors who met in A.D. 1650, on a plain about thirty leagues distant from Buda in Hungary. The object of this Synod, which was attended by more than three hundred rabbies, besides other Jews of different nations, was to discuss the question whether the Messiah had appeared. After a keen debate, the question was decided in the negative; and the reason assigned for the Messiah's appearance having been delayed, was the impenitence and aggravated wickedness of the Jews. Some ecclesiastics from Rome were present at this meeting, but they were not permitted to take any share in the debate.

AGENCY. (See **MORAL AGENCY**)

AGES OF THE WORLD. The time before the birth of our Saviour has been generally divided into six ages.

1. From the creation of the world to the deluge, comprehending 1656 years.
2. From the deluge to the entrance of Abraham into the Promised Land, comprehending 426 years.
3. From the entrance of Abraham into the Promised Land to the exodus of the Israelites from Egypt, comprehending 430 years.
4. From the exodus of the Israelites to the foundation of the temple by Solomon, 480 years.
5. From the foundation of the temple to the Babylonish captivity, 424 years.
6. From the Babylonish captivity to the birth of our Lord, 588 years.

These are the different ages before the Christian era, according to the ordinary computation. For further particulars we may refer to the article **CHRONOLOGY**.

AGNUS DEI (*the Lamb of God*), a name impiously applied to certain consecrated cakes of white wax, stamped with the figure of a lamb bearing a flag, which are borne in the processions of the Church of

Rome, or worn about the neck as amulets, and supposed to possess great virtues; they are at least very profitable to the clergy, and form a considerable source of income. This custom appears to have been borrowed from the heathen in the seventh or eighth century, and distinguished the numerous converts made by the sign of the cross in baptism.

AGONY. This term, expressive of the strongest internal conflict of soul, is used by the Evangelist Luke to describe our Lord's sufferings in the garden of Gethsemane. The words of the evangelists are very strong. Matthew says, he "began to be sorrowful and very heavy;" Mark declares, that he "began to be sore amazed, and to be very heavy;" Luke depicts the intensity of inward suffering to be so great, that "his sweat was as it were great drops of blood falling down to the ground." The language thus used in describing this anguish of spirit, implies, as Bishop Pearson well remarks, that he was "suddenly, upon a present and immediate apprehension, possessed with fear, horror, and amazement, encompassed with grief, and overwhelmed with sorrow, pressed down with consternation and dejection of mind, tormented with anxiety and disquietude of spirit." The circumstances attendant upon the "agony" of our Lord were deeply interesting. He had withdrawn from Jerusalem immediately after the institution of the supper, and had retired, accompanied by the whole of his disciples, with one solitary exception, to the outskirts of the city. As he bent his course towards the mount of Olives, he announced to his followers in the plainest terms the sufferings and death which he was soon to undergo. While thus employed, the company arrived at the garden of Gethsemane,—a retired spot at the foot of the mount of Olives, to which the Redeemer frequently resorted for meditation and prayer. On entering the garden, Jesus, leaving the others, went forward with the three favoured disciples, Peter, and James, and John. These were the three who had been present at the raising of the centurion's daughter, and at our Lord's transfiguration on the mount; and now they were selected to be the witnesses of that dreadful anguish of soul which he was about to endure. In preparation for this, the hour and the power of darkness, the Redeemer poured forth his earnest supplications, with strong crying and tears, to Him whose glorious work he was engaged in accomplishing. On returning to the three disciples whom he had left at a little distance, he found them asleep. Well might he exclaim, in the language of pathetic remonstrance and complaint, "What! could ye not watch with me one hour?" At the same time, combining the tenderness and condescension of a forgiving Saviour with the awful rebuke of the Holy One and the Just, he follows up his remonstrance with the gracious apologetic explanation of their conduct, "The spirit indeed is willing, but the flesh is weak." A second time he withdrew, and poured out his heart before his Father in heaven; and on returning to his disciples, he found them again overpowered with sleep. The Saviour retired a third time, and prayed as before. It was now that, being wellnigh overwhelmed under a load of anguish, an angel was sent to strengthen him. His anguish still remained; nay, such was the excruciating suffering to which he was subjected, that blood gushed forth from every pore, and the prophecy was strikingly fulfilled, "I am poured out like water, and all my bones are out of joint; my heart is like wax, it is melted in the midst of my bowels."

What could have given rise to such extreme anguish on the part of our blessed Lord? No outward visible cause can be assigned for this mysterious state of mind. His affliction was of a peculiar kind, for at that dread hour "the Lord was causing to meet upon him the iniquities of us all." The fearful load of a world's iniquities rested upon his devoted head. This explanation can alone account for the appalling severity of the agony which he endured. This alone can explain why "he was exceeding sorrowful, even unto death."

AGONYCLITÆ (*not bending the knee*), a sect of Christians in the seventh century, who prayed always standing, as thinking it unlawful to kneel.

AGRICULTURE, the art of cultivating the ground, —which was the earliest employment, indeed, in which man was engaged; for when God placed Adam in the garden of Eden, it was with the express design that he might "dress and keep it;" or, in other words, might so labour the ground as to prepare it for bringing forth those plants and vegetables which were necessary for the nourishment of man and beast. And when, in consequence of sin, man was expelled from paradise, he was charged anew to cultivate the ground; and labour was all the more necessary in his altered circumstances, as by the sweat of his brow he was to earn his bread. His eldest son, we are informed, was a tiller of the ground; while Abel, the younger, was employed in the simple occupation of a shepherd. In the early ages of the world, agriculture, as an art, would be only imperfectly understood. This appears, indeed, to have been the case throughout the whole antediluvian period. Not a single remark is made in the Sacred Records, which would lead us to imagine that any other than the rudest implements were used, and the simplest modes of cultivation resorted to. But Noah appears to be marked out as having distinguished himself in agriculture; for it is said that he "began to be a husbandman, and planted a vineyard,"—language which plainly indicates, that Noah had so devoted himself to the study of this important art, as to have made some useful inventions, or discovered some valuable processes.

The land of Judea was peculiarly an agricultural country, and the whole arrangements of the Mosaic law were framed with a view to encourage the cultivation of the soil. No sooner had the Israelites obtained possession of the country, than they devoted their whole efforts to agriculture and the tending of cattle. They had learned the value of the art during their stay in Egypt; and it is impossible to consider, even slightly, their political institutions without perceiving that agriculture was held by them in the highest estimation. Moses, the lawgiver of the Jews, assigned to each citizen a portion of land, which he was permitted to cultivate as his own, and to transmit to his heirs. Should the property be sold, it was to return to its original owner every jubilee, or fiftieth year. By this arrangement the rich were prevented from buying up large tracts of land, and letting them in small portions to the poor. The property of each citizen was marked off from that of his neighbour by boundary-stones, which could not be removed without incurring the wrath of God.

The soil of Palestine was very fruitful, and the utmost attention was paid to its cultivation. Manures of various kinds seem to have been in common use; and as the Jordan periodically overflowed its banks, the mud deposited when its waters subsided could

not fail to be valuable, particularly to the pasture-land. At first the ground was turned up in the simplest and rudest manner, with sharpened pieces of wood. The earliest mention made of the plough is in Deut. xxii. 10, where the Israelites are forbidden to plough with an ox and an ass together. In the Prophet Isaiah we find the process of harrowing, or breaking up the ground, also adverted to. Various kinds of grain were sown in Judea; of which are recorded fitches, cummin, wheat, barley, and rye. Three months elapsed between their sowing and their first reaping, and four months to their full harvest. Their barley harvest was at the Passover, and their wheat harvest at the Pentecost. After the grain was cut down and gathered into the barn, it was threshed either by horses or oxen, that trod the corn out of the ear with their hoofs, shod with brass; or more commonly, by flails. When the process of threshing had been completed, the corn was dried in a fire or in a furnace, after which it was ground in mortars or mills, so as to be rendered fit for use. Throughout the Scriptures there are very frequent allusions to the implements and processes of agriculture, evidently showing that the employments of the cultivator were the most familiar to the mind of the Jewish writers; and, therefore, figures drawn from these employments were the most likely to convey the meaning of the writer with emphasis and effect.

AGRIPPA, surnamed Herod, was the son of Aristobulus and Marianne, and grandson of Herod the Great. He was born three years before the birth of Christ, and seven years before the vulgar era. Having been educated under his grandfather's care, he was sent to Rome to ingratiate himself with Tiberius, but being accused of wishing him dead in order that Caligula might reign, he was thrown into prison by order of the emperor. On the accession of Caligula, Agrippa was created King of Batanæa and Trachonitis, and at an after period the Emperor Claudius gave him all Judea and the kingdom of Chalcis. Thus did Agrippa arrive at the possession of a territory equal to, if not greater, than that of his grandfather. In his government of Judea, such was his desire to gratify the Jews, that from this motive he put to death the Apostle James and cast Peter into prison. At Cæsarea he had games performed in honour of Claudius, and here the inhabitants of Tyre and Sidon waited on him to sue for peace. It was during this festival that his death occurred. The account of it is thus given by Josephus:—"Upon the second day of the festival, Agrippa went early in the morning to the theatre, in a silver stuff, so wonderfully rich and curious, that the beams of the rising sun striking on it, people's eyes were dazzled with the reflection, and, as the sparkling of the light seemed to have something divine in it, it moved the spectators at the same time both with veneration and dread. Hereupon a crew of fawning parasites cried him up for a god, and beseeched him in form to forgive the sins of their ignorance when they took him only for flesh and blood like another man; but they were now convinced, they said, of an excellency in his nature more than human. This impious flattery passed upon him without either check or repulse; but while he was in the vanity of this contemplation, lifting up his eyes he saw an owl in the air over his head, which he found soon after to be the presage of mischief to him, as it had been before of good luck: for he fell immediately into violent



EASTERN SUPPER.



EASTERN METHOD OF THRASHING GRAIN.

gripes and torments in his bowels, and in his agony, directing his speech to his friends about him, 'Look ye,' says he, 'your god is now condemned to die; and by this fatal necessity I am about to prove all my flatterers to be a company of profligate liars, and to convince the world by dying that I am not immortal; but God's will be done.' With these words his pain increased upon him, so that he was forced to remove into his palace, and as it continued without any manner of abatement, at the end of five days it carried him off, in the fifty-fourth year of his age and the seventh year of his reign." The manner of his death is thus briefly and affectingly told in the sacred narrative:—"And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost." Acts xii. 21-23.

AGRIPPA II., or HEROD AGRIPPA, was the son of the preceding Agrippa, and was only seventeen years of age when his father died. He was educated under the Emperor Claudius, who was inclined to have given him all the dominions which his father possessed; but those who were about him dissuaded him from it; so that, sending Cuspius Fadus as procurator to Judca, he kept Agrippa still at court until he was in a condition to reign. When Herod king of Chalcis died, he gave him his dominions, but soon after translated him to a larger kingdom, for he bestowed on him not only the territories belonging to Philip the tetrarch, but added likewise the country of Abilene, which belonged to Lysanias. Festus, governor of Judea, coming to his government, A.D. 60, King Agrippa and Bernice his sister went to Cæsarea to salute him, and it was on this occasion that Paul delivered in his presence that noble address recorded in Acts xxvi., and under the impression of which the monarch exclaimed, "Almost thou persuadest me to be a Christian." When the war broke out between the Jews and the Romans, Agrippa was constrained to join his troops with those of Rome to assist in the taking of Jerusalem. After the destruction of that city, he retired to Rome with his sister Bernice, with whom he had maintained for a long time an improper intimacy, and there died at about seventy years of age.

AGUR, the name of a writer of a collection of proverbs which have been added to those of Solomon, and are now contained in the thirtieth chapter of that book. Gesenius, who regards the name as the Syriac term for one who applies himself to wisdom, seems to consider him as rather an allegorical than a real person. And although it must be admitted that neither Agur himself nor any of his family are mentioned elsewhere in the Sacred Writings, yet the minute and specific description given of him as the son of Jakeh, who had addressed his proverbs originally to Ithiel and Ucal, impresses us with the conviction that he is a real, not a merely mythical individual. Many have supposed that both Agur and Samuel are names applied to Solomon; but this is a mere conjecture, unsupported by any evidence whatever.

AGYNIANS, a sect which appeared about A.D. 694. They condemned all use of flesh, and also of marriage, as not instituted by God, but introduced by the devil. Their name was derived from the latter tenet.

AHAB, the son and successor of Omri. He was one of the most wicked and impious princes that ever sat upon the throne of Israel; for he not only continued the worship of the calves which Jeroboam had set up, but, having married Jezebel, the daughter of Ethbaal, king of Tyre, he gave himself so completely to the influence of this idolatrous woman, that he introduced the worship of Baal, and reared a temple to that god in Samaria. Elijah was sent to reprove him, and to predict a famine, which afterwards happened. About six years after this, Benhadad, king of Syria, invaded Samaria, his capital city. Ahab made a sally while Benhadad and his courtiers were engaged at a banquet, and routed them with great slaughter. The siege was renewed on the following year, but with no better success on the part of the Syrians, and Benhadad was compelled to surrender. A few years after this, however, the Syrians again returned, and Ahab having been fatally wounded in battle, died, B.C. 897.

AHARAH, the third son of Benjamin. 1 Chron. viii. 1.

AHARHEL, the son of Harum, of the posterity of Judah. 1 Chron. iv. 8.

AHASAI, the son of Meshillemoth, one of those chosen by lot to dwell in Jerusalem after the return from the Babylonish captivity. Nehem. xi. 13.

AHASBAI, father of Eliphelet, one of David's mighty men. 2 Sam. xxiii. 34.

AHASUERUS, a title or surname of different Persian kings. Thus in Ezra iv. 6, it seems to be applied to Cambyses, son of Cyrus, and in Daniel ix. 1, to Astyages, king of the Medes. The Ahasuerus, however, who has excited most discussion among chronologers, is the king of Persia who advanced Esther to be queen, and at her request delivered the Jews from the destruction plotted for them by Haman. Josephus, followed by Prideaux, declares the person meant to be Artaxerxes Longimanus. And this opinion is supported by the circumstance that the Septuagint, throughout the book of Esther, uses Artaxerxes instead of the Hebrew Ahasuerus, and the apocryphal additions to that book every where call the husband of Esther, Artaxerxes. Archbishop Usher regards this king as Darius Hystaspes; and that Atossa was the Vashti, and Artystona the Esther, of the Scriptures. Scaliger maintains that Xerxes was the Ahasuerus, and Hamestris his queen, the Esther of Scripture. Rosenmüller seems to incline strongly to the opinion of Scaliger, and expresses himself indeed with the utmost decision on the subject. "The Ahasuerus of Scripture cannot be Darius Hystaspes; nor do we trace the character of the mild and humane Artaxerxes Longimanus in the capricious despot who repudiates his wife, because she will not expose herself to the public gaze in a drunken festival; raises a favourite vizier to the highest honours one day, and hangs him the next; commands the massacre of a whole people, and then allows them, in self-defence, to commit a horrible carnage among his other subjects: yet all this weak and headstrong violence agrees exactly with the character of that Xerxes who commanded the sea to be scourged, because it brought down his bridge over the Hellespont; beheaded the engineers, because their work was swept away by a storm; wantonly, and before the eyes of the father, put to death the sons of his oldest friend Pythias, who had contributed most splendidly to his expedition; shamefully misused the body of the brave Leonidas; and after his defeat,

like another Sardanapalus, gave himself up to such voluptuousness, as to issue an edict, offering a reward to the inventor of a new pleasure."

AHAVA, a river of Babylonia or Assyria, where, as we are informed in Ezra viii. 15, the captive Jews were gathered together by Ezra, with the view of being carried back into Judea, and here he held a solemn fast. The country about this river is supposed to have been Ava, from which the Avites were transferred to replace the captive Jews in Palestine, while some of the Jews settled in the country which the Avites had left, 2 Kings xvii. 24, xviii. 34, xix. 13, xvii. 31. It is on the Ahava, which is thought to have run along the Adiabene, that Ptolemy places the city Abane. At the close of the Babylonian captivity, Ezra, naturally desirous that as many Jews as possible should accompany him back to Palestine, despatched messengers from the banks of the Ahava to the Caspian Mountains, to invite them.

AHAZ, son of Jotham, king of Judah, whom he succeeded at the age of twenty, B.C. 741. He ascended the throne in troublous times. Rezin, king of Syria, and Pekah, king of Israel, had entered into a confederacy against Judah. But, to encourage Ahaz, the prophet Isaiah was sent with two signs, the one to be accomplished speedily, and the other at some distance of time. The former was, that the son which the prophet then had by his wife should not be of age to discern between good and evil before both these kings should be cut off from the land. The other was, that a virgin should conceive and bear a son, who should be called Emmanuel; so that he might rest quite secure, because the destruction of the house of David could in no case happen until the Messiah should be born. The result was, that the two invading kings speedily raised the siege of Jerusalem and returned home. Notwithstanding this deliverance, Ahaz became more impious and idolatrous than ever. He made his sons pass through the fire to Moloch, in the valley of the sons of Hinnom; he shut up the temple, and destroyed its vessels. The confederate army invaded the kingdom of Judah in the following year, and with much success. The Edomites, also, to the south, and the Philistines to the west, seized on those parts contiguous to them. Thus harassed on all sides, Ahaz applied for assistance to Tiglath-pileser, king of Assyria, consenting to become his vassal and tributary for ever. The more his misfortunes accumulated, the bolder he grew in his impiety; and, at length, by a sudden stroke, he was cut off, in the very prime of his age, after having reigned sixteen years. He was buried in Jerusalem, though, because of his impiety, he was refused a place in the sepulchres of the kings.

AHAZIAH, the son of Ahab, king of Israel, whom he succeeded. His reign extended only over two years. In the first year of his reign, the Moabites, who had always been obedient to the kings of Israel from the first separation of the two kingdoms, took occasion to revolt. Ahaziah was unable to reduce them to subjection, for in the second year of his reign, he fell from the terrace of his house, and was so injured that he died a short time after.

HAZIAH, king of Judah, son and successor of Jehoram and Athaliah. He succeeded his father in the twenty-second year of his age. 2 Kings viii. 26. During his father's sickness, he reigned for two years, and after his father's death, for one year. He received his mortal wound by command of Jehu, and died on reaching Megiddo. He was thence removed

to Jerusalem, and buried in the royal sepulchre of his ancestors, and was succeeded by his mother Athaliah, who usurped the throne.

AHIJAH, a native of Shiloh, and one of those who wrote the annals of king Solomon's reign. He is thought to have been the person who spoke twice to Solomon from God; once while he was building the temple, at which time he promised him the Divine protection, 1 Kings vi. 12; and at another time he expressed the indignation of God against him for his many sins. Epiphanius, in his life and death of the prophet, mentions his predictions to Solomon that he would be perverted by women. This prophet predicted also to Jeroboam that he would usurp the kingdom; and, about the end of Jeroboam's reign, he foretold the death of Abijah. 1 Kings xiv. 2.

AHIKAM, the son of Shaphan, one of those who were sent by Josiah, king of Judah, to Huldah the prophetess to consult her concerning the book of the law found in the temple. 2 Kings xxii. 12. By his care Jeremiah was preserved, when it was proposed to give him into the hands of the people to be put to death. Jer. xxvi. 24.

AHILUD, the father of Jehoshaphat, who was the remembrancer, or writer of chronicles, to King David. 2 Sam. viii. 16.

AHIMAAZ, the son of Zadok, the high priest. Ahimaaz succeeded his father under the reign of Solomon. He performed a very important service for David during the war with Absalom. He was succeeded in the priesthood by his son Azariah.

AHIMELECH, a priest of Nob, to whom David went, and whom Saul commanded to be put to death, along with other priests, for assisting David.

AHITHOPHEL, a celebrated character in Scripture. He was at one time David's most intimate friend and counsellor, but afterwards became his most inveterate enemy; for, after Absalom had succeeded in exciting a general disaffection to his father's government, Ahithophel instantly joined him, and became the most active of all the conspirators. David was more alarmed by the defection of this experienced politician, than by all the thousands who crowded round the standard of rebellion; and he earnestly prayed that the Lord might turn his counsel into foolishness. It was not without reason that David was thus alarmed; for we find Ahithophel instantly recommending the most prompt and effectual measures to destroy the power and authority of his former friend.

AHOLIBAH AND AHOLAH, two fictitious names adopted by the prophet Ezekiel, to denote the two kingdoms of Judah and Samaria. They are represented as two sisters of Egyptian extraction, Aholah being put for Samaria, and Aholibah for Jerusalem, the first importing a *tent*, and the second *my tent is in her*. As both those kingdoms prostituted themselves to the Egyptians and Assyrians, by imitating their idolatrous practices, the Lord abandoned them to those very people for whom they had shown so passionate and so impure an affection. They were by them carried into captivity, and subjected to the severest servitude. Ezekiel xxiii. 4.

AI, called by the Septuagint *Agai*, by Josephus Ainc, and by others Ajah, a small city of the Canaanites, about twelve miles distant from Jericho. It is mentioned in the history of Abraham, who, both before and after his going into Egypt, pitched his tent at Ai, or Hai, as it was then called. After the taking of Jericho, Joshua sent against Ai three thou-

sand soldiers, but they were repulsed by the inhabitants, in consequence, as it was revealed to them, of the sin of Achan, who had appropriated to himself part of the spoils of Jericho. This offence having been expiated, Ai was again attacked, taken by stratagem, and destroyed. The district of Ai was afterwards included in the possessions of the Benjamites, who rebuilt the city; but it was taken, and destroyed by Sennacherib. Isa. x. 28. It was again rebuilt, after the return of the Jews from the Babylonish captivity. Neh. xi. 31. But almost no traces of it are now to be found.

AICHMALOTARCH signifies *the prince of the captivity, or chief of the captives*. The Jews pretend that this was the title of him who had the government of their people during the captivity of Babylon; and they believe these princes or governors to have been constantly of the tribe of Judah, and family of David. But they give no satisfactory proof of the real existence of these Aichmalotarchs. There was no prince of the captivity before the end of the second century, from which period the office continued till the eleventh century. The princes of the captivity resided at Babylon, where they were installed with great ceremony, held courts of justice, &c., and were set over the eastern Jews, or those settled in Babylon, Chaldea, Assyria, and Persia.

AIJALON, or AJALON, *the city of oaks*; a city of the Canaanites; the valley adjoining to which is memorable in sacred history from the miracle of Joshua, in arresting the course of the sun and moon, that the Israelites might have sufficient light to pursue their enemies. Joshua x. 12, 13. On this subject Professor Robinson, the author of 'Researches in Palestine,' says,—“Looking down from Upper Bethoron, a broad valley is seen in the south-west issuing from the mountains and hills into the plain; while on the ridge that skirts its south-west side is seen a village called Yálo, the Arabic form for the Hebrew Ajalon. This, then, is probably the spot where Joshua, in pursuit of the five kings, having arrived at or near Upper Bethoron, looked back toward Gibeon and down upon the valley before him, and uttered the command—‘Sun, stand thou still on Gibeon, and thou moon in the valley of Ajalon.’” Aijalon was afterwards a Levitical city.

AIJELETH-SHAHAR. These words, which denote “the hind of the morning,” form the superscription of the twenty-second psalm. They have been very variously interpreted. “Those now,” says Hengstenberg, “who keep by the ascertained sense of the words, are generally of opinion that these words are either the beginning of a song, or a passage from one, the tune appropriate to which is to be sung to this psalm, like ‘the hind of the morning.’ These, again, are divided as to whether the expression must be understood as denoting a proper hind, or, according to Gesenius, as the poetical phrase for the rising sun. This last interpretation is without any analogy in the Hebrew language, and has very insufficient ground to rest on—the application of the figurative term, *roe*, in the Arabic poets, to the rising sun, and the practice of the Talmud, which, however, is not unconnected with the passage, but obviously flows from it. This whole exposition, however, has this against it, that there is not one single ascertained case in which a poem is quoted in the title, the appropriate tune of which is to be sung to the psalm.” Hengstenberg, however, seems to be of opinion that the “hind” is used by David for a suffering good man.

AIR, the fluid, transparent, elastic substance which surrounds our globe, encompassing it on all sides, and extending to a height above its surface which has been variously calculated by natural philosophers, but generally reckoned equal to about forty miles above its surface. Though atmospheric air be invisible, it possesses all the principal attributes of matter. It enters bodies through the most minute pores, and adheres to them strongly. Water and all liquids always contain it, and it can only be expelled by a strong heat. It is indispensable to the life of all organic bodies; and it is a remarkable instance of the wisdom and goodness of the great Creator, that in its constitution the atmosphere is so admirably adapted to the animals and vegetables inhabiting the globe which it surrounds. The atmosphere is not a simple element, as was once supposed, but a compound body consisting chiefly of two airs or gases, possessed of very different properties, in the proportion by bulk of twenty-one parts of the one to seventy-nine of the other, or of nearly one to four. Oxygen, though it be in the smaller proportion, is the component from which the air derives its power of maintaining fire, supporting animal life, and conducing to the life and growth of plants. Nitrogen or azote, though existing in the air in much greater proportion than oxygen, is generally supposed to act merely the part of a diluent, and to answer no other purpose than to prevent the too great energy of the oxygen on living animals and growing vegetables. Besides these two ingredients, atmospheric air contains a small portion of carbonic acid gas, a substance which, though in itself deleterious to animals, is a principal part of the food of plants. The following beautiful remarks on the uses of the atmosphere as a proof of design on the part of God, occur in the admirable Bridgewater Treatise of Professor Whewell:—

“If the atmosphere be considered as a vast machine, it is difficult to form any just conception of the profound skill and comprehensiveness of design which it displays. It diffuses and tempers the heat of different climates; for this purpose it performs a circulation occupying the whole range from the pole to the equator; and while it is doing this, it executes many smaller circuits between the sea and the land. At the same time, it is the means of forming clouds and rain, and for this purpose, a perpetual circulation of the watery part of the atmosphere goes on between its lower and upper regions. Besides this complication of circuits, it exercises a more irregular agency, in the occasional winds which blow from all quarters, tending perpetually to restore the equilibrium of heat and moisture. But this incessant and multiplied activity discharges only a part of the functions of the air. It is, moreover, the most important and universal material of the growth and sustenance of plants and animals; and is for this purpose everywhere present, and almost uniform in its quantity. With all its local motion, it has also the office of a medium of communication between intelligent creatures, which office it performs by another set of motions, entirely different both from the circulation and the occasional movements already mentioned; these different kinds of motions not interfering materially with each other: and this last purpose, so remote from the others in its nature, it answers in a manner so perfect and so easy, that we cannot imagine that the object could have been more completely attained, if this had been the sole purpose for which the atmosphere had been created. With all these qualities,

this extraordinary part of our terrestrial system is scarcely ever in the way; and when we have occasion to do so, we put forth our hand and push it aside, without being aware of its being near us.

"We may add, that it is, in addition to all that we have hitherto noticed, a constant source of utility and beauty in its effects on light. Without air we should see nothing, except objects on which the sun's rays fell, directly or by reflection. It is the atmosphere which converts sunbeams into daylight, and fills the space in which we are with illumination.

"The contemplation of the atmosphere, as a machine which answers all these purposes, is well suited to impress upon us the strongest conviction of the most refined, far-seeing, and far-ruling contrivance. It seems impossible to suppose that these various properties were so bestowed and so combined, any otherwise than by a beneficent and intelligent Being, able and willing to diffuse organization, life, health, and enjoyment, through all parts of the visible world; possessing a fertility of means which no multiplicity of objects could exhaust, and a discrimination of consequences which no complication of conditions could embarrass."

AIRANI, an obscure sect of Arians in the fourth century, who denied the consubstantiality of the Holy Ghost with the Father and the Son. They are otherwise called *Airanists*, and are said to have taken their name from one *Airos*, who distinguished himself at the head of this party in the reigns of Valentinian and Gratian.

ALABASTER, the name of a genus of fossils nearly allied to marble. It is a bright, elegant stone, sometimes of a snowy whiteness. It may be cut freely, and is capable of a fine polish; and, being of a soft nature, it is wrought into any form or figure with ease. Vases or cruises were anciently made of it, wherein to preserve odoriferous liquors and ointments. Pliny and others represent it as peculiarly proper for this purpose; and the druggists in Egypt have, at this day, vessels made of it, in which they keep their medicines and perfumes. In Matt. xxvi. 6, 7, we read that Jesus being at table in Bethany, in the house of Simon the leper, a woman came thither, and poured an alabaster box of ointment on his head. Mark adds, "She brake the box;" which merely refers to the seal upon the vase, which closed it, and kept the perfume from evaporating. This had never been removed, but was on this occasion broken; that is, first opened. We are informed, in Jamieson's 'Eastern Manners,' that "The perfumes then, and still, most in request in the East, are rose-water, aloes-wood, cassia, costmary, and the various well-known spices of India and Arabia; and they were preserved either in little boxes of gold, or, what was far more common, in little oval narrow-necked phials of the finest white alabaster; a name which it received from its extraordinary resemblance to the precious stone of that name, though it was itself a marble of a very valuable description, found in the quarries of Upper Egypt, or in the Libanus of Syria. In such immense quantities was this costly treasure obtained there, that, long before the time of Christ, alabaster was in such general use, that the name was universally applied to boxes of perfume, whatever was the material of which it consisted."

ALAMMELECH, a city mentioned in Joshua xix. 26. It belonged to the tribe of Asher. Its particular situation is uncertain, but it was not far distant from mount Carmel.

ALAMOTH, the title of the forty-sixth Psalm. The Septuagint translates this, "The song of *hidden things*," because, says Ainsworth, this song declares the secret purposes of God to his Church. Others regard Alamoth as a musical instrument.

ALARM,—(1.) A broken quivering sound of the Hebrews' silver trumpets. It warned them to take their journey in the wilderness, and to attack their enemies in battle. Num. x. 4-9. (2.) A noise or bustle, importing the near approach of danger and war. Joel ii. 1.

ALBANENSES and ALBANOIS, petty sects of the eighth century; probably the remains of the Gnostics and the Manichæans: which see.

ALBATI, hermits of the end of the fourteenth century, who wore long white garments; whence their name.

ALBIGENSES, a body of reformers in Languedoc, who sprung up about the twelfth century, and distinguished themselves by their opposition to the Church of Rome. They were hated and despised, persecuted and tormented, and at length they were almost completely exterminated. They have sometimes been confounded with the Waldenses, with whom they agreed in all essential points of doctrine, and more especially in their resistance of Papal usurpation. The Albigenses received much countenance and protection from Raymond VI., count of Toulouse, who, on that account, incurred the fierce denunciations of the Roman Pontiff, and was compelled to submit to the most degrading humiliation, and even to assume the cross against his own subjects, whom he had hitherto pitied and protected. A nephew of this unhappy man, who had accompanied him on his journey of submission, and been indignant at the manner in which it was received, determined to adopt a very different course. With this view, he hastened to his own feudal sovereignty, and took immediate steps for defending himself against the overwhelming forces of the great ecclesiastical despot. In 1209, the crusading army of the Pontiff entered Languedoc, and massacred the Albigenses with unrelenting cruelty. Beziers, one of the chief cities of the province, was first attacked, and although Raymond Roger implored the Papal legate to have mercy upon the unfortunate people, the only condition on which the request could be granted, was their entire and immediate submission to the Romish Church. The Albigenses would not accept favour on any such condition, declaring, that as for the Pope, he might kill their bodies, but could not injure their souls. In vain did the Roman Catholic inhabitants of the town represent, in the strongest terms, their adherence to the faith. The haughty Arnold, with his ferocious followers, rushed upon the town, and levelling it with the ground, he indiscriminately massacred Roman Catholics and Protestants.

Raymond Roger, the young lord of Beziers, shocked at the cruelty and treachery of the Papal power, shut himself up in Carcassonne, resolved to hold out against the united forces of France and Rome. The enemy sat down before the gates, and though their army was three hundred thousand strong, the brave Albigenses maintained their position for a long period. At last, under pretence of inviting him to a friendly conference, the legate succeeded in treacherously obtaining possession of the unsuspecting Raymond, who died, probably by the hand of violence, soon after he had been arrested.

The small territory over which Raymond Roger

had ruled, passed into the hands of Simon de Montfort, who felt himself compelled, in fulfilment of one of the conditions on which he entered upon his inheritance, to make war upon the heretics. He proceeded accordingly to attack several of their towns, and while, for a time, resistance was successfully maintained, castle after castle was taken from the unfortunate Albigenses, and the heretical peasants were treated with a savage barbarity and cruelty scarcely to be credited. Montfort was desirous of adding Toulouse to the territories which he had obtained. To the accomplishment of this object, he set himself with the utmost determination. One place after another surrendered to his authority, and at length he proceeded to besiege the city of Toulouse itself. The Albigenses, however, held out so vigorously, that the siege was protracted for nine months, and Montfort having been killed by a stone, the enemy were routed, and the Albigenses maintained possession of the place. This triumph, however, was only for a time. The persecutor Montfort was succeeded by his son Amaury, who at least equalled, if he did not excel, his father in violent hatred of the poor inhabitants of Albigeois. Besides, he was backed by the power of France, with Louis the Dauphin at its head. Toulouse was again attacked in 1219, but still without success, and Amaury was gradually deprived of his territorial possessions, so that he was ultimately compelled to surrender the whole which his father had unjustly acquired, and to take refuge at the court of Louis VIII., king of France. Thus, in the mysterious arrangements of Providence, Trevençal, the son of the late Raymond Roger, was reinstated in all those patrimonial possessions which appeared to have been irrevocably lost. The king of France next took the field against the Albigenses, authorised and supported by the Papal See. He marched triumphantly through the length and breadth of their country. Every castle and city surrendered, and the land, almost depopulated by a fifteen years' persecution, passed into the hands of the conqueror, who, as he left the scene of his easy triumph, was smitten by the stroke of death. Louis IX. was but a child at his father's death, but his mother, Blanche, who took the reins of government, resolved to signalize her rule by carrying on the crusade against the Albigenses. The people had been almost exterminated, but "the clergy thought that a sufficient example had not been given of the evils of heresy, so long as a single town that had nursed it encumbered the ground; the very stone and lime, in their eyes, seemed to be polluted with a plague spot, that could not be cured, until these habitations were broken into fragments, and the fragments themselves swept away." In such a spirit, the land of the Albigenses once more became the scene of desolating warfare. The fruitful province of Languedoc was reduced to a wilderness, and the few Albigenses who had survived the previous persecutions took refuge in other lands, in Austria, Piedmont, Bohemia, and even in England, where they afterwards reappeared under the name of Lollards. But the very events which drove these faithful men into other regions, tended to scatter far and wide the imperishable seed of Divine truth, which sprung up after many days in the glorious harvest of the blessed reformation. The name of the Albigenses disappeared after the middle of the thirteenth century, but the doctrines which they professed can never perish, but are destined, in process of time, to be diffused throughout every region of the habitable globe.

The Albigenses have sometimes been confounded with the Waldenses. The only point, however, in which these two classes of reformers resembled each other, was in their determined hostility to the corruptions of Papal Rome. The Albigenses, besides inhabiting a different country from the Waldenses, were prior to them in point of time. Various Roman Catholic writers have attempted to fasten upon the persecuted Albigenses the charge of Manicheism; but, it ought to be remembered, the mere existence of individuals holding these heretical opinions in Languedoc, as well as in other places, by no means authorises us in charging the Albigenses with such sentiments. Many other errors have been imputed to them, with the view of weakening their testimony against the Romish Church; but it is impossible to trace their history, however cursorily, without perceiving that the testimony which they sealed with their blood is one which no calumny can discredit—no false imputation can in the slightest degree disparage.

ALCORAN. See KORAN.

ALEMETH, or ALMON, a sacerdotal city belonging to the tribe of Benjamin. Josh. xxi. 18. Some ancient geographers assert Alemeth and Almon to be separate cities; but Calmet believes them to be the same.

ALEXANDER THE GREAT, who overthrew the Persian Empire, was born at Pella in Macedonia, in the third year of the reign of Ochus, about 356 B.C. His father, Philip, had been chosen captain-general of all Greece, which at this time made a very considerable figure in history, for carrying on the war against Persia; but when he was just ready to set forward upon that expedition, he was slain at home, while he was celebrating the marriage of Cleopatra his daughter with Alexander king of Epirus.

Upon his death, Alexander his son succeeded him in the kingdom of Macedon, when he was twenty years old; and having been chosen, as his father was, to command the Grecian forces against Persia, he took the field, and in one campaign only, overran almost all Asia Minor; vanquished Darius in two pitched battles; took his mother, wife, and children prisoners; and, having subdued all Syria, came to Tyre; but there he met with a stop; for the Tyrians, in confidence of the strength of the place, and of assistance from their allies, when he would have entered the city, denied him admittance.

While his army was besieging Tyre he sent out his commissioners, requiring the inhabitants of the neighbouring countries, namely, of Galilee, Samaria, and Judea, to submit to him, and to furnish him with what he wanted. Other provinces complied; but the Jews, pleading their oath to Darius, by which they thought themselves bound not to acknowledge any new master so long as he was alive, refused to obey his commands. This exasperated the conqueror not a little, who, in the flush of his many successes, could bear no contradiction; and therefore, as soon as he had done with Tyre, he marched directly against Jerusalem.

Jaddus the high priest, who at this time had the chief government of the Jews under the king of Persia, was in dreadful apprehensions of what the event might prove: but having no protection to depend on but God's, he, and all Jerusalem with him, made their cries and supplications to Him, imploring his mercy for their deliverance from the approaching storm; whereupon he was ordered, in a vision of the

night, to go out and meet Alexander, whenever he should come, in his pontifical robes, with the priests attending him in their proper habits, and all the people in white garments.

Jaddus, next day, with the priests and people, habited in the manner directed, went out of the city to a certain eminence, which commanded the prospect of all the country round, and there waited the coming of Alexander. As soon as the high priest saw him at some distance, he moved towards him in this solemn pomp; which struck the king with such an awe, that, as he drew near, he bowed down to him, and saluted him with a religious veneration, to the great surprise of all that attended him.

While every one stood amazed at this behaviour, Parmenio, his first favourite, took the freedom to ask him, how it came to pass, that he whom all mankind adored, paid such adoration to the Jewish high priest? To which his reply was, "That he did not pay that adoration to him, but to the God whose high priest he was; that while he was at Dio in Macedonia, and deliberating with himself how to carry on the war with Persia, that very person, and in that very habit, appeared to him in a dream, encouraging him to pass boldly over into Asia, and not to doubt of success, because God would be his guide in the expedition, and give him the empire of the Persians; and that therefore from hence he was assured that he made the present war under the conduct of that God, to whom, in the person of this high priest, he paid adoration." And hereupon, turning to Jaddus again, he embraced him very kindly: and so, going into the city with him, offered sacrifices to God, in the temple, where the high priest showed him the prophecies of Daniel, predicting the overthrow of the Persian empire by a Grecian king, which he applied to himself, and thereby confirmed his opinion that God had chosen him to execute this great work.

When he left Jerusalem, he offered to grant the people whatever immunities the high priest should desire; but he requested no more than a toleration to live according to their own laws and religion, and an exemption from the payment of tribute every seventh year, because on the sabbatical year the Jews were forbidden to till their ground. This he readily consented to, and having signified his pleasure, that if any of them were minded to list in his troops, he would readily receive them, great multitudes did hereupon offer their service, and followed him in his other expeditions.

No sooner was he well got out of the city, but the Samaritans met him in great pomp and parade, desiring of him, that he would likewise honour their city and temple with his presence. He was then hastening to Egypt, he told them, but that when he returned, if his affairs would permit him, he would not fail to comply with their desires; and when they requested of him an immunity from all taxes every seventh year, because they, as well as the Jews, did every seventh year suffer their land to lie fallow, he asked them if they were Jews, because to them only he had granted that privilege. Their answer was, that they were Hebrews, but that the Phœnicians called them Sichemites: whereupon, having no leisure to make any farther inquiry into the matter, he referred this likewise to his return, when he promised to examine into their pretensions, and to do them justice; but before his return, they had done enough to incense him against them.

On his going from these parts into Egypt, he had

made Andromachus, a special favourite of his, governor of Syria and Palestine; who, coming to Samaria, in order to settle some affairs, was burnt to death in his house, which the people set on fire, out of rage and discontent, very probably, that the privileges, which were granted to their enemies the Jews, were denied to them. This barbarous action exasperated Alexander not a little; insomuch that, having caused those who had acted any part in the murder of the governor to be put to death, he drove all the rest of the inhabitants out of Samaria, planted therein a colony of Macedonians, and gave the rest of their territories to the Jews.

It is not well agreed among historians, how this great conqueror of the world died. Some of them are of opinion, that he was poisoned by the proenrement of Antipater, whom he had left governor of all his dominions in his absence, and who, for his maladministration, had been lately dismissed; and, therefore, fearing to be called to an account, did, by the hands of his sons, who were about the person of the king, and one of them his cup-bearer, execute this treason upon his master's life, in order to save his own; but in the judgment of other historians he died by nothing but excessive drinking and dissipation, for which it is admitted on all hands he was notorious, in the thirty-third year of his age, after a reign of twelve years, six years as king of Macedonia, and six more as monarch of Asia. He was a man of a bold, enterprising spirit, but fuller of fire than discretion. His actions, though they were attended with success, were carried on with a furious and extravagant rashness; and the few virtues that he had were obscured with much greater vices. Vain-glory was the predominant passion of his soul; and the fables of the ancient Greek heroes, the only chart by which he steered his conduct.

ALEXANDER,—1. An individual whose father, Simon, was compelled to bear the cross of our Saviour. Mark xv. 21. 2. One of the council mentioned in Acts iv. 6 as having been present when Peter and John were examined in reference to the healing of the man who had been lame from his birth. Some have imagined him to have been the brother of Philo, the celebrated Jewish writer, who lived in the time of Caligula. 3. A Jew, who was employed by his countrymen to harangue the people of Ephesus, at the time of the sedition raised in that city by Demetrius against Paul. The Ephesians, when they knew that he was a Jew, refused to listen to him. Beza and others conjecture that he was Alexander the copper-smith, who is said (2 Tim. iv. 14) to have done the apostle much evil. 4. Another person of this name is said (1 Tim. i. 19, 20) to have made shipwreck concerning the faith, and whom the apostle "delivered over unto Satan;" that is, banishing him from the Christian Church, as an excommunicated person.

ALEXANDRIA, a famous city of Egypt, and long the grand seat of commerce and of wealth. It was founded or enlarged about 333 years before Christ, and is now the only remaining monument of the widely extended conquests of that great and renowned warrior after whom it was named. The long and severe check which he met with before the city of Tyre, in the career of his victories, would, no doubt, convince him of the vast resources of a maritime power, and of the immense importance of commerce; and it was this which is supposed to have induced him, after the subjection of Egypt, to avail

himself of the favourable commercial situation of that country, and to lay the foundation of that city, which, from its vicinity to the Mediterranean sea and the Arabian gulf, has, amidst all the successive revolutions of Egypt, from the time of the Ptolemies till the discovery of the navigation by the Cape of Good Hope, commanded the trade of both the East and the West. From that period, however, which begins a new era in the history of commerce, the trade of India has flowed in other channels; and the streams of its former wealth being dried up, Alexandria has gradually decayed, and is now deserving of notice only on account of its past greatness and celebrity. Alexander himself drew the plan of the new city; and as there were no instruments at hand proper for the purpose, he traced out the course of the walls by scattering meal along the ground,—a circumstance which his soothsayer interpreted as a pre-sage of future abundance. The execution of the plan was intrusted to Dinocrates, the celebrated architect who rebuilt the temple of Diana at Ephesus, whilst Alexander advanced to survey the wonders of Upper Egypt. Upon his return, about a year afterwards, the city was nearly finished; and having peopled it with inhabitants from the neighbouring towns, he pursued the course of his conquests.

Ancient Alexandria stood about twelve miles from the Canopic or westerly branch of the Nile, with which it was united by a canal. The lake Mareotis bathed its walls on the south, and the Mediterranean on the north. It was divided into straight parallel streets, cutting one another at right angles. One great street, two thousand feet wide, ran through the whole length of the city, beginning at the gate of the sea, and terminating at the gate of Canopus. It was intersected by another of the same breadth, which formed a square at their junction half a league in circumference. From the centre of this great place the two gates were to be seen at once, and vessels arriving under full sail from both the north and the south. In these two principal streets, the noblest in the universe, stood their most magnificent palaces, temples, and public buildings, in which the eye was never tired with admiring the marble, the porphyry, and the obelisks, which were destined at some future day to embellish the metropolis of the world. The chief glory of Alexandria was its harbour. It was a deep and secure bay in the Mediterranean, formed by the shore on the one side, and the island of Pharos on the other, and where numerous fleets might lie in complete safety. Without the walls of Alexandria, and stretching along the shores of the Mediterranean, near to the promontory of Lectreos, was situated the palace and gardens of the Ptolemies. They contained within their inclosure the museum,—an asylum for learned men; groves and buildings worthy of royal majesty; and a temple, where the body of Alexander was deposited in a golden coffin. It were endless to enumerate the many palaces, temples, theatres, and other buildings with which Alexandria and its suburbs were adorned.

Alexandria owed much of its glory to the Ptolemies. Ptolemy Soter, the first of that line of kings, and one of the captains of Alexander, who, on the death of his master, seized on his Egyptian dominions, fixed the royal residence in this city, about 304 years before Christ. This prince instituted the academy called the Musenm, in which a society of learned men devoted themselves to the study of the sciences. He likewise founded, for their use, the

Alexandrian library, which was afterwards so prodigiously increased, and one of the greatest ornaments of this celebrated city. It is said to have amounted to no less than seven hundred thousand volumes, before its destruction. With these advantages, and under the continued patronage of its sovereigns, Alexandria soon became one of the most distinguished seats of learning and philosophy, and preserved its celebrity till it was plundered of all its literary treasures by the barbarous hands of the Saracens. Ptolemy Philadelphus, the son of Soter, completed the tower of Pharos, which his father had already begun. This was the famous lighthouse which was built on the island of that name, for the direction of the innumerable vessels which entered the harbour, and was reckoned amongst the wonders of the world.

Alexandria continued for nearly three hundred years in the possession of the Ptolemies; but at the death of Cleopatra it passed into the power of the Romans, and was the theatre of several memorable events in the history of that people. It sometimes might receive a favour at the hands of its masters; but it as frequently obtained its full share of all the calamities which the tyranny, the cruelty, or weakness of the Roman emperors inflicted on the rest of the empire.

The first inhabitants of Alexandria were Egyptians and Greeks, to whom must be added numerous colonies of Jews, transplanted thither, B.C. 336, 320, and 312, to increase the population; who, becoming familiar with the Greek language and learning, were called HELLENISTS. It was they who made the well-known translation of the Old Testament, under the name of the Septuagint. See SEPTUAGINT.

The modern Alexandria, now called Scandaria, does not occupy the site of the ancient city, of which only the ruins remain. The town has now two citadels and harbours, and its commerce is improving; but the population, which formerly amounted to three hundred thousand, is now reduced to thirteen thousand. It is the seat of a Christian patriarch, but under a Mahometan power. The history of its conquest and consequent decay, according to the best historians, is as follows:—

The Saracens, A.D. 638, invaded Egypt, and the following year Amrou, their general, commenced the siege of Alexandria; which was, perhaps, the most arduous enterprise in the annals of his conquests. After a vigorous resistance of about fourteen months, both parties fighting with intense bravery, the Saracens, however, prevailed, and the standard of Mahomet was planted on the walls of the capital of Egypt. It was at this time that the Alexandrian library met with its memorable fate.

Under the Roman and Greek emperors, as well as under the Ptolemies, for nearly a space of one thousand years, Alexandria continued to maintain its reputation for power and wealth, and likewise for literature and science; but from the period when it came under the dominion of the Saracens, all its glories have declined, till it has gradually arrived at its present degradation. When commerce revived in the thirteenth century, it naturally looked out for its former well-known channel; and the condition of Alexandria began again for a short time to brighten; but the discovery of the Cape of Good Hope, which happened about that time, soon crushed its returning prosperity, and for ever diverted the sources of its wealth into a different course.

The present state of this city presents a scene of

magnificent ruin and desolation. For the space of two leagues, nothing is to be seen but the remains of pilasters, of capitals, and of obelisks, and whole mountains of shattered monuments of ancient art, heaped upon one another to a greater height than that of the houses. The famous tower of Pharos has been long since demolished, and a square castle, without taste, ornament, or strength, erected in its stead. The lake Mareotis, through the carelessness of the Turks in preserving the canals which conveyed the waters of the Nile, no longer exists; but its place is now occupied by the sands of Lybia.

But it is the ecclesiastical history of Alexandria in which the biblical student is chiefly interested; and therefore it may be proper to follow up the preceding account with a few of the more important particulars of that kind which are upon record.

When Alexander the Great had finished this renowned city, he gave considerable encouragement to the Jews to settle in it; and to induce them so to do, he endowed it with peculiar privileges and immunities, allowed them the free exercise of their religion, and admitted them to a share of the same franchises and liberties which he granted to his own Macedonian subjects. Not long after the death of that ambitious and enterprising monarch, Ptolemy, king of Egypt, invaded Judea, laid siege to Jerusalem, of which he took possession about 320 years before Christ, and carried an hundred thousand of the Jews captive into Egypt; to whom he confirmed all the immunities and privileges which had been formerly granted to their brethren by Alexander the Great, and spared no encouragement to allure others to settle in Egypt. The consequence of this was, that multitudes of them were continually flocking thither from Judea and Samaria,—preferring rather to live under so generous and friendly a prince in a foreign country, than to be subject to the incessant changes of government which were occasioned by so many contending tyrants in their own. Accordingly, the city of Alexandria was in a great measure peopled by Jews; and it is chiefly this circumstance which connects its history with the elucidation of the Scriptures. Hence we read, Acts ii. 10, that among those who came up to Jerusalem to keep the feast of Pentecost, there were Jews, devout men, from Egypt and the parts of Lybia about Cyrene, in which Alexandria was situated. Of this city, Apollos, the companion of Paul, was a native (Acts xviii. 24); and of the Jews that disputed with Stephen, and put him to death, many were Alexandrians, who, it seems, had a synagogue at that time in Jerusalem. Acts vi. 9. But to form an estimate of the number of Jews that stately resided at Alexandria, it may be sufficient to mention, that about the year of Christ 67, while the quarrel was going on between that people and the Romans, which ended in the destruction of Jerusalem and its temple, the subversion of their ecclesiastical polity, and their ruin as a nation, fifty thousand of them were put to death at one time in the city of Alexandria! It is said that at the time this terrible event took place, there were not less than a million of Jews dispersed throughout the whole province of Egypt, in which they had a vast number of synagogues and oratories, which were either demolished or consumed by fire, for refusing to set up the statues of the Roman emperor, Caius Caligula.

Christianity was planted in Alexandria at a very early period; and it is very probable that it was first carried there by some of the Jews who were con-

verted by the preaching of Peter on the day of Pentecost (Acts ii.); for nothing can be more natural than to suppose, that those who had themselves been blessed with the knowledge of the Saviour, should carry the glad tidings with them to their own homes, and make known the way of salvation to others. For several ages the light of the glorious gospel shone conspicuously in this great city, which gave birth to many eminent men, particularly to Clemens, to Origen, and others. This city is also famous for having given rise to the Arian controversy, respecting the doctrine of Christ's Sonship,—a subject, however, which properly comes under another article. See **ARIUS**.

ALEXANDRIAN MANUSCRIPT, a famous copy of the Scriptures, in four volumes folio. It contains the whole Bible in Greek, including the Old and New Testament, with the Apocrypha, and some smaller pieces, but not quite complete. It is preserved in the British Museum, where it was deposited in 1753; it was sent as a present to king Charles I. from Cyrillus Lucaris, patriarch of Constantinople, by Sir Thomas Rowe, ambassador from England to the Grand Seignior about the year 1628. Cyrillus brought it with him from Alexandria, where probably it was written. In a schedule annexed to it, he gives this account:—That it was written, as tradition informed them, by Thecla, a noble Egyptian lady, about thirteen hundred years ago, not long after the council of Nice. There can be no doubt that it came to England from Alexandria, and hence it has received the name of Codex Alexandrinus. But this high antiquity, and the authority of the tradition to which the patriarch refers, have been disputed; nor are the most accurate biblical writers agreed about its age. Grabe thinks that it might have been written before the end of the fourth century; others are of opinion that it was not written till near the end of the fifth century, or somewhat later.

ALEXANDRIAN SCHOOL. This name is usually given to that strange mixture of religious dogmas and philosophical doctrines which was introduced by Plotinus, and continued by Porphyry, Jamblichus, Proclus, and others of the New Platonists, and which gave rise to most of the heresies which arose in the early ages of the Christian Church, particularly those of the Gnostics and Manicheans. In the second century of the Christian era the struggle seems to have been keenly maintained between the speculative opinions of men and the inspired statements of God. From the confusion and eager conflict which thus ensued, seems to have originated the mixture of philosophy and religion in the tenets of the Alexandrian School. From the peculiar locality which formed its cradle, it combined the spirit of Greek with that of Oriental philosophy. Hence its true characteristic is, a religious mysticism. The doctrines of the sect are profound; but from the marked influence which they exercised on the history of Christianity, by introducing various forms of error, it is necessary to devote a brief space to the subject.

According to the Alexandrian School, God was represented as pure indivisible essence, absolute intelligence, and creative power. This may be regarded as the Alexandrine Trinity. The Deity, then, was viewed as absolute existence, without qualities—which was their primitive unity. From unity proceeds mind or intelligence, and from mind emanates the soul of the world. The highest virtue, in their estimation, consisted in simplification; that is, the reduction of the

soul to a state of unity or pure essence, without thought, without intelligence: and this, to them the most desirable condition, they could only attain by *ecstasy*, as they termed it, or by profound contemplation. Thus, while Plato taught that man ought to resemble God, the Alexandrian School proposed the destruction of human nature, and the complete absorption of it in the Divine, so that man becomes an absolute unity,—one with God.

Such doctrines as these, though in their first pounders they might not lead to their legitimate practical consequences, yet in Jamblichus and others, we find an open declaration of a belief in divination, ascetism, and magic arts. The whole system becomes one of avowed mysticism, leading to the most melancholy heresies in religion. "The absurdities of the Alexandrian School," as has been well remarked by Mr Douglas of Cavers, "have a degree of interest attached to them which would not otherwise belong to them, from their original hostility to Christianity, and from their afterwards becoming the source of Christian mysticism." And on the same subject Mosheim further observes:—"To this philosophy we may trace to their source a multitude of vain and foolish ceremonies, proper only to cast a veil over truth, and to nourish superstition; and which are, for the most part, religiously observed by many even in the times in which we live. It would be endless to enumerate all the pernicious consequences that may be justly attributed to this new philosophy, or rather, to this monstrous attempt to reconcile falsehood with truth, and light with darkness. Some of its most fatal effects were, its alienating the minds of many, in the following ages, from the Christian religion; and its substituting, in the place of the pure and sublime simplicity of the gospel, an unseemly mixture of Platonism and Christianity."

ALEXANDRIAN VERSION. See BIBLE.

ALEXIANS, in the thirteenth and fourteenth centuries, brothers and sisters of St Alexius, commonly called *Cellites*: which see.

ALGUM. See ALMUG.

ALL,—1. Every creature. Prov. xvi. 4; Psal. cxix. 91, or every part. Song iv. 7. 2. Every man. 2 Cor. v. 10. 3. Plentiful, perfect. Rom. xv. 13; 1 Cor. xiii. 2. 4. Men of all nations, ranks, and degrees. 1 Tim. ii. 4; Tit. ii. 11. 5. Many, or the greatest part. Matt. iii. 5; Phil. ii. 21. Thus it is said, *ALL the cattle of the land of Egypt died*; the hail brake *EVERY tree of the field*. Exod. ix. 6, 19. *ALL the people brake off the gold ear-rings which were in their ears*. Exod. xxxii. 3. *ALL the beasts of the nations lodged in the lintels of Nineveh*. Zeph. ii. 14. The fame of David went forth into *ALL lands*. 1 Chron. xiv. 17. *ALL Judea, and ALL the region round about Jordan, went out to John and were baptized of him. ALL men held John as a prophet*. The apostles were hated of *ALL men*. Matt. iii. 5, 6, xxi. 26, x. 22. *ALL men* came to Jesus. John iii. 26. Then were at Jerusalem, Jews of *EVERY nation* under heaven. Acts ii. 5. See WORLD. Universalists, as they are termed, or the advocates of universal redemption, seem to hold it as incontrovertible, that "all, all men, and the many," must of necessity include all mankind, from the first of time to the last. Accordingly they are accustomed to take such a passage as that which we find in Scripture,—"*As in Adam all die, even so in Christ shall all be made alive*;" and from this they conclude that the gain derived from Christ shall

be commensurate with the loss sustained from Adam. This is founded, however, on an evident error of interpretation, and an obvious forgetfulness of a general principle of universal grammar, and one which is unaffected by the idioms or peculiarities of individual languages,—that when we speak of a class, denomination, or order of men, or things, we may correctly use any universal terms we please, provided we design to include all the individuals of that class, denomination, or order. Proceeding accordingly on this uniformly recognised principle, we may easily perceive that in multitudes of instances the words "all," and "all men," may imply not mankind universally, but all of that particular class or description which is spoken of. Thus the text above quoted, may be rendered in accordance with the best founded rules of interpretation,—"*As all being in Adam died, so all being, or who are in Christ, shall be made alive*." How evident, then, the folly of such as found their dogma of universal redemption on this word "all," that must be so often restricted! and which is frequently limited by the context, by the nature of the thing spoken of, or by the objects of it! Thus servants are required to please their masters well in *ALL things* (Tit. ii. 9); and the Lord is said to uphold *ALL that fall*, and raise up *ALL that are bowed down*. Psal. cxlv. 14. The *ALL men* of Asia that turned away from Paul, denote a great many professed Christians there. 2 Tim. i. 15. As the ultimate design of Christianity is the conversion of the world, and as this will be its actual effect during the glorious ages of the millennium (Dan. ii.; Rev. xi. 15, xx. 1-6), it is no wonder that the sacred writers delight in the use of the most comprehensive and magnificent expressions when speaking of the influence of the gospel on mankind. Hence those who are chosen to salvation may without impropriety be called *ALL, or EVERY man*; *ALL THE ENDS of the earth*; *ALL THE WORLD*; because they spring from all nations, Jews and Gentiles; dwell in all places; are of every rank and condition; and are the substance of the earth,—for whose behalf it is chiefly preserved and favoured. Rom. xi. 32; Heb. ii. 9; 1 John ii. 2.

ALLEGORY, an enlarged simile or metaphor, in which a prolonged resemblance is drawn, for the purpose of illustration. Isaiah and the Psalmist have both of them presented the church and state of God's ancient people under similar imagery. The first presents to us one object and action; the other a considerable diversity. "My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked

for judgment, but behold oppression; for righteousness, but behold a cry." Under similar metaphorical language, the Psalmist, by introducing a variety of particulars connected with the vine, enlarges the scenery of the picture, and presents the blessings and misfortunes of Israel under a series of appropriate images, selected and combined. "Thou hast brought forth a vine out of Egypt; thou hast cast out the heathen, and planted it: Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it; and the wild beast of the field doth devour it. Return, we beseech thee, O God of Hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire; it is cut down: they perish at the rebuke of thy countenance."

These present a picture of one scene and action. But the allegory often assumes the form of a continued narrative, into which may be introduced living beings, in every variety of circumstance, according to the fancy and design of the writer. Of this kind of allegory we have three illustrious examples in our own language—the Fairy Queen of Spencer, the Pilgrim's Progress, and above all, the Vision of Mirza by Addison.

Several of the prophecies are of the nature of allegory. Such were Joseph's dreams; such was the vision seen by Nebuchadnezzar of the great image, whose brightness was excellent, and whose form was terrible; such also was the striking vision of the tree, which grew and was strong, yet was ordered to be cut down and destroyed. Of the same nature are symbolical representations by action, whether representing past events, or events which are to come; of which we have many striking examples in the Scriptures. These you find to a certain degree in all nations, in even the civil transactions of life. But what takes place occasionally, in modern times, was very general among ancient nations. Hence, especially in eastern countries, when any sentiment was wished to be deeply impressed, scenical and expressive actions were joined to words, both to teach religious truths, and to express religious feelings. Of this nature are several of the ceremonies appointed in the Mosaic Law. Some of them were commemorative; some expressive of moral and spiritual feelings; and some represented great future events, connected with the promises.

ALLEGORICAL INTERPRETATION. See **INTERPRETATION**.

ALLELUIA, or **HALLELU-JAH** (*praise the Lord, or praise to the Lord.*) This word occurs at the beginning or at the end of many psalms. Alleluia was sung on solemn days of rejoicing. John in the Revelation (xix. 1, 3, 4, 6) says, "I heard a great voice of much people in heaven, saying, Alleluia; and the four living creatures fell down, and worshipped God, saying, Alleluia." This expression of joy and praise was transferred from the synagogue to the church. It is still occasionally used in devotional psalmody.

ALLIANCE, a league between two or more powers. It may be either offensive or defensive. The earliest instances of alliance occur in patriarchal times. We

find Abraham concluding contracts of this kind with the neighbouring shepherds. Isaac, also, is recorded to have entered into a treaty with Abimelech, the king of Gerar. These treaties were solemnly confirmed by an oath; and, in token of mutual amity and friendship, they ate and drank together. It has been often supposed that the Israelites were forbidden to enter into alliance with heathen nations. The prohibition, however, as far as we can find in the Sacred Scriptures, referred only to particular tribes; and while the Moabite and the Ammonite, the Amalekite and the Canaanite, were carefully shunned, they made no hesitation in forming a treaty with the Gibeonites, who were not only themselves heathen idolaters, but guilty of deceit of the grossest kind.

In forming treaties of alliance various forms were adopted. Sometimes the contracting parties simply joined hands. Ezek. xvii. 18. At other times a heap of stones was erected in token of the transaction, and an appropriate name assigned to the place. The alliance between Abraham and the king of Gerar was ratified by an oath on both sides, and by a present from Abraham to the king of seven ewe lambs; and besides, a name was given to the well in memorial of the transaction. It was usual, on the occasion of a solemn treaty between two contracting parties, to offer a sacrifice, and, cutting the victim into two parts, to place each half upon two different altars, between which the parties in the alliance passed. Gen. xv. 9, 10, 17. This rite was practised both by Jews and heathens.

Under the Mosaic law, the people feasted in their peace-offerings on a part of the sacrifice. Sometimes the parties were sprinkled with the blood of the victim. In 1 Sam. xviii. 4, we find mention made of another mode of ratifying treaties of alliance. "Jonathan," it is said, "stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." It has from the earliest times been customary, in eastern countries, to ratify their alliances and federal engagements with salt. Accordingly, we read in the Old Testament of a "covenant of salt," which was reckoned one of the most inviolable forms in which an agreement could be ratified.

ALL MANNER OF CONVERSATION, a phrase which occurs in 1 Pet. i. 15. The Greek word signifying conversation, which occurs frequently in the New Testament, has a much more extensive meaning than now belongs to the word conversation. It embraces not only colloquial intercourse, but the whole circle of habits and behaviour. It corresponds most nearly to the English term conduct. The whole phrase here referred to may be rendered, "Be ye holy in every department, or, as we now say, *in every walk of life.*"

ALLON-BACHUTH (*the oak of weeping*), the spot where Rebecca's nurse was buried. Gen. xxxv. 8.

ALL-SUFFICIENCY OF GOD, that power or attribute of his nature whereby he is able to communicate as much blessedness to his creatures as he is pleased to make them capable of receiving. As his *self-sufficiency* is that whereby he has enough in himself to denominate him completely blessed, as a God of infinite perfection; so his *all-sufficiency* is that by which he hath enough in himself to satisfy the most enlarged desires of his creatures, and to make them completely blessed. We practically deny this perfection,—1. When we are discontented with our present condition, and desire more than God has allot-

ted for us. Gen. iii. 5; Prov. xix. 3. 2. When we seek blessings of what kind soever in an indirect way, as though God were not able to bestow them upon us in his own way, or in the use of lawful means. Gen. xxvii. 35. 3. When we use unlawful means to escape imminent dangers. 1 Sam. xxi. 13; Gen. xx., xxvi. 4. When we distrust his providence, though we have had large experience of his interposing in our behalf in various instances. 1 Sam. xxvii. 1; Psal. lxxviii. 19; 2 Chron. xvi. 8, xiv. 9, 13; Josh. vii. 7-9. 5. When we doubt of the truth or certain accomplishment of the promises. Gen. xviii. 12; Isa. xlix. 14. 6. When we decline great services, though called to them by God, under a pretence of our unfitness for them. Jer. i. 6, 8.

The consideration of this doctrine should lead us, —1. To seek happiness in God alone, and not in human things. Jer. ii. 13. 2. To commit all our wants and trials to him. 1 Sam. xxx. 6; Heb. xi. 19; 2 Cor. xii. 8, 9. 3. To be courageous in the midst of danger and opposition. Psal. xxvii. 1. 4. To be satisfied with his dispensations. Rom. viii. 28. 5. To persevere in the path of duty, however difficult. Gen. xvii. 1. See **ALMIGHTY**.

ALLUSH or **ALUSH** (Numb. xxxiii. 13, 14), a place situated in the desert of Sin, between Elim and mount Sinai. The stations where the Israelites rested are supposed to have been in the great valley El Sheikk and Feiran. Feiran is a continuation of the valley El Sheikk, says Burckhardt, and was considered the first valley on the whole Arabian peninsula. From the upper extremity, a row of gardens and date plantations extends downwards for four miles. In almost every garden is a well, by means of which the gardens are irrigated the whole year round. This is the valley described by Niebuhr under the name of *Faran*, through which the Israelites doubtless passed on their way to Sinai, after leaving the desert of Sin; but which they probably did *not* pass through on their way from Sinai to Kadesh, as some have ventured to suppose. Here they could not want for water; nor did they murmur on this account until they came to Rephidim, which was most probably higher up among the mountains, and near the western base of Sinai itself. Indeed, monkish tradition pretends to assign the site of Rephidim, and to show the rock from which the waters gushed, in the narrow valley El Ledja; but the nature of the ground hardly admits the possibility of its being the true site.

ALMIGHTY, a peculiar title of the Deity, by which is meant to be expressed his ability to do every thing which may be done,—every thing which is consistent with the other perfections of his nature. Gen. xvii. 1. The Hebrew name, *Shaddai*, signifies also *all-sufficient* or *all-bountiful*. See Gen. xxviii. 3, xxxv. 11, xliii. 14, xlix. 25. Of the omnipotence of God, we have a most ample revelation in the Scriptures, expressed in the most sublime language. The omnipotence of God is inconceivable and boundless. It arises from the infinite perfection of God, that his power can never be actually exhausted; and, in every imaginable instant in eternity, that inexhaustible power of God can, if it please him, be adding either more creatures to those in existence, or greater perfection to them; since “it belongs to self-existent Being to be always full and communicative, and to the communicated contingent being to be ever empty and craving.” Richd. Watson thus beautifully remarks,—

“One limitation of the Divine power, it is true, we

can conceive, but it detracts nothing from its perfection,—where things in themselves imply a contradiction, as that a body may be extended and not extended, in a certain place and not in it, at the same time; such things cannot be done by God, because contradictions are impossible in their own nature. Nor is it any derogation from the Divine power to say, they cannot be done; for as the object of the understanding, of the eye, and the ear, is that which is intelligible, visible, and audible,—so the object of power must be that which is possible; and as it is no prejudice to the most perfect understanding, or sight, or hearing, that it does not understand what is not intelligible, or see what is not visible, or hear what is not audible,—so neither is it any diminution to the most perfect power, that it does not do what is not possible. In like manner, God cannot do any thing that is repugnant to his other perfections: he cannot lie, nor deceive, nor deny himself; for this would be injurious to his truth: he cannot love sin, nor punish innocence; for this would destroy his holiness and goodness: and, therefore, to ascribe a power to him that is inconsistent with the rectitude of his nature, is not to magnify, but debase him; for all unrighteousness is weakness, a defection from right reason, a deviation from the perfect rule of action, and arises from a want of goodness and power. In a word, since all the attributes of God are essentially the same, a power in him which tends to destroy any other attribute of the Divine nature, must be a power destructive of itself. Well, therefore, may we conclude him absolutely omnipotent, who, by being able to effect all things consistent with his perfections, sheweth infinite ability; and by not being able to do any thing repugnant to the same perfections, demonstrates himself subject to no infirmity.”

ALMON-DIBLATHAIM, a small town on the borders of Moab, near which the Israelites encamped before crossing the river Jordan. It was destroyed by Nebuchadnezzar, king of Babylon.

ALMOND TREE, a tree resembling the peach tree in its leaves and blossoms, but the fruit is longer and more compressed, the outer green coat is thinner and drier when ripe, and the shell of the stone is not so rugged. This stone, or nut, contains a kernel, which is the only esculent part. The whole arrives at maturity in September, when the outer tough cover splits open and discharges the nut. From the circumstance of its blossoming the earliest of any of the trees, beginning as soon as the rigour of winter is past, and before it is in leaf, it has its Hebrew name *shakad*, which comes from a verb signifying *to make haste*, *to be in a hurry*, or *to awake early*. To the forwardness of the almond tree there seems to be a reference in Jeremiah: “The word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen; for I will hasten my word to perform it;” or rather, “I am hastening, or watching over my word, to fulfil it.” Jer. i. 11, 12. In this manner it is rendered by the Seventy, and by the Vulgate. This is the first vision with which the prophet was honoured, and his attention is roused by a very significant emblem of that severe correction with which the Most High was hastening to visit his people for their iniquity; and from the species of tree to which the rod belonged, he is warned of its near approach. The idea which the appearance of the almond rod suggested to his mind is confirmed by the exposition of God himself: “I am

watching over, or on account of, my word, to fulfill it." "There is here," says Dr Blaney, "at once an allusion to the property of the almond tree, and in the original a *paranomasia*, which make it more striking there than it can be in a translation. In like manner, when Solomon, speaking of an old man, Eccles. xii. 5, says *the almond tree shall flourish*, he intends to express by it the quickness by which old age advances and surprises us; while the snow-white blossoms upon the *bare boughs* of the tree, aptly illustrate the hoary head and defenceless state of age. Aaron's rod which budded, and by this means secured to him the priesthood, was a branch of this tree. Numb. xvii. 8: 'And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.' Mr Parkhurst suggests that probably the chiefs of the tribes bore each an *almond rod*, or wand, as emblematical of their *vigilance*." The almond-tree is covered with its snow-white flowers in the latter part of January, and displays its ripe fruit before the end of March.

ALMONER, one who is employed in the distribution of charities. This seems to have been an important branch of the office of deacons in the Christian Church. Acts vi. We find Barnabas and Paul, however, employed in a similar service. Acts xi. 29, 30; Gal. ii. 10; 2 Cor. viii. 4. It is an office, the faithful execution of which, while it demands much discretion, and in some circumstances great self-denial, is yet peculiarly acceptable to God, honourable, and delightful. The Scriptures frequently enjoin and encourage labours of this sort. Psal. xli. 1; Matt. xix. 21, xxv. 31-46; Acts xx. 33-35; Rom. xii. 13; James i. 27; 1 Pet. iv. 10; 3 John 5.

ALMS, what is given gratuitously for the relief of the poor. That alms-giving is a duty, is every way evident from the variety of passages which enjoin it in the sacred Scriptures. In eastern countries, it was customary for the wealthy to summon the poor by sound of trumpet to their houses, at a stated hour, that they might bestow upon them their bounty. The same practice prevails in the east at the present day. Our Lord alludes to the custom when he warns the disciples "not to sound a trumpet before them, as the hypocrites do in the synagogues and in the streets, that they may have glory of men." It is also the custom, as Oriental travellers inform us, for the poor to sound the praises of their benefactors on the same instrument. It appears, that in Mohammedan countries, there is a class of monastics called Kalendar or Karendal, who seek alms by sounding a trumpet or horn. Frequent mention is made by Moses of the duty of kindness to the poor, but not a word is said of public beggars. In the time of our Lord, it was customary to seek alms in the public streets, at the doors of the rich, and even at the gates of the temple. But while the duty of alms-giving was thus recognised among the Jews, it was only among the early Christians that the duty, instead of being left to the uncertain and capricious operation of private benevolence, was adopted as an acknowledged duty of the Christian Church. Strictly obeying the apostolic injunction, that on the first day of the week each one should contribute as God had prospered him, the faithful were accustomed to bring under the notice of the assembled brethren the necessities of those whom they knew to require the aid of the Church. In this way the wants of the poorer members of

the Christian community became known, and were promptly supplied from the public fund, which consisted of the voluntary Sabbath offerings of the faithful. And not contented with relieving their own poor, they often sent contributions in aid of the poor of other churches. The primitive Christians appear to have been peculiarly exemplary in their attention to the poor. It was a frequent practice for the wealthier members of the Church to visit the dwellings of the poor, and there to administer at once to the wants of their bodies and to the necessities of their immortal souls. This duty was most frequently undertaken by the female members of the congregation; and so valuable were the services of such Christian women found to be in the early Church, that, in addition to the deacons, whose peculiar duty it was to care for the poor, there were also deaconesses, whose labours were publicly recognised and sanctioned by the Church. Thus it was that, both from the common funds of the whole Church and the secret alms-giving of private individuals, Christians have, from apostolic times down to the present, exhibited a solicitude about the state of the poor which has been almost unknown in heathen countries.

ALMUG TREE, or ALGUM TREE, a certain kind of wood mentioned 1 Kings x. 11; 2 Chron. ii. 8, ix. 10. Jerome and the Vulgate render it *thyine wood*, and the Septuagint, *wrought wood*. Josephus says it was a peculiarly beautiful species of *pine*. The Rabbins call it *coral*, perhaps from the texture and colour of the wood resembling that article. Several critics understand it to mean *gummy wood*; but a wood abounding in resin must be very unfit for the uses to which this is said to be applied. Celsus queries if it be not the sandal; but Michaelis thinks the particular species of wood to be wholly unknown to us. Dr Shaw supposes that the almug tree was the cypress; and he observes, that the wood of this tree is still used in Italy and other places for violins, harpsichords, and other stringed instruments. It was imported into Palestine in the days of Solomon, from Ophir. Koenig is the first of modern naturalists who detected the almug tree in the East Indies, where Ophir is supposed to have been situated. It is thought to be recognised in the *Pterocarpus santolinus*, or the *red sanders wood* of the English. This is a lofty tree, having alternate branches, which, like the trunk, are covered with a bark resembling that of the common alder tree. The leaves are in threes, roundish, very smooth, and rolled back at the edges. The wood is dark red, with black veins, capable of taking a high polish, is close-grained, and so heavy as to sink in the water. Like many of the red Indian woods, it transudes a blood-red juice, which when collected, is sent to Europe under the name of dragon's blood. The common dragon's blood of the shops is obtained from another species, peculiar to the West Indies and South America.

ALOES, an extensive tribe of plants, the principal species amounting to nine in number: they differ much in size. A very bitter gum is extracted from aloes, used for medicinal purposes, and anciently for embalming dead bodies. Nicodemus is said (John xix. 39) to have brought one hundred pounds weight of myrrh and aloes to enbalm the body of Jesus. The quantity has been exclaimed against by certain Jews, as being enough for fifty bodies. But on this subject Dr Bloomfield well remarks, and the same view is taken by most recent commentators, and

among the rest by Tittman:—"The chamber in which our Lord's body was deposited would, according to the common custom, have to be completely perfumed, and no inconsiderable part might be reserved for the funeral, since on such occasions great quantities of spices were burnt, as we find from Josephus and the rabbinical writers." Thus Josephus says, that at the funeral of Herod there were five hundred *spice-bearers*; and at that of R. Gamaliel, eighty pounds of opobalsamum were used.

The **LIGN-ALOE**, or *Agallochim* of Dioscorides, or the *Excoecaria agallocha* of modern botanists (Numb. xxiv. 6; Psal. xlv. 8; Cantic. iv. 14), is a small tree about eight or ten feet high. This extremely bitter plant contains under the bark three sorts of wood. The first is black, solid, and weighty; the second is of a tawny colour, of a light spongy texture, very porous, and filled with a resin extremely fragrant and agreeable; the third kind of wood, which is the heart, has a strong aromatic odour, and is esteemed in the East more precious than gold itself. It is used for perfuming habits and apartments, and is administered as a cordial in fainting and epileptic fits. These pieces, called *calunbac*, are carefully preserved in pewter boxes, to prevent their drying. When they are used, they are ground upon a marble, with such liquids as are best suited to the purpose for which they are intended. This wood, mentioned Cantic. iv. 14, in conjunction with several other odoriferous plants there referred to, was in high esteem among the Hebrews for its exquisite exhalations.

The scented aloe, and each shrub that showers
Gum from its veins, and odours from its flowers.

This tree is believed by Orientals to have grown in the garden of Eden, hence it is called "The tree of paradise." It was with this plant that the body of Christ was embalmed, and it is still used in exactly the same way and for the same purposes as described in Scripture.

ALPHA, the first letter of the Greek alphabet, as Omega is the last. Hence the lofty title which our Lord appropriates to himself (Rev. i. 8, xxi. 6, xxii. 13), as significant of his eternity and perfection, "I am Alpha and Omega, the beginning and the ending."

ALPHEUS, the father of James the Less, and the husband of Mary the sister of the mother of Jesus. He is called Cleophas in John xix. 25. There seems to have been another person bearing the same name, who is described in Mark ii. 14 as the father of Levi or Matthew.

ALTAR, a place on which sacrifices were offered. The Divine precept in relation to altars, as delivered by Moses to the Jews, is contained in Exod. xx. 24, and runs thus,—“An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen. In all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.” In the patriarchal times altars were generally built near a grove of trees; and as idolatry prevailed in the world, and men, forsaking the worship of the true God, multiplied their deities in profusion, it became an universal practice among the heathen to erect their altars in such places as were calculated to inspire with religious dread the mind of the deluded worshippers,—particularly in groves, woods, and mountains. Judges vi. 25; 2 Kings xxi. 3. But when the abuses which this custom gave

rise to became flagrant, and impure and lascivious rites were founded upon it, the Jews were expressly forbidden to plant groves, or so much as a single tree, near the altar of Jehovah. Deut. xvi. 21. The principal altars of the Jews were the altar of burnt-offering and the altar of incense. About the middle of the outer court of the Tabernacle stood the altar of burnt-offering. It was a sort of coffer or chest made of shittim-wood, resting on feet of brass. The four corners of the altar projected upwards so as to resemble horns. 1 Kings ii. 28. To these the victims were bound. At the four corners were rings through which were put the poles used for carrying the altar. On the south side was an ascent to the altar, Lev. ix. 22, made of earth heaped up. There were various articles for the use of the altar, as pots, shovels, basins, flesh-hooks, and fire-pans, all of brass. The fire upon this altar was miraculously kindled, and was kept continually burning. Lev. ix. 24, vi. 12 and 13. Prideaux states that from the building of the second temple the altar of burnt-offering was a large pile, built of unhewn stones, thirty-two cubits square at the bottom, and twenty-four at the top. The altar of incense was placed near the veil, and was made of shittim-wood, twenty-one inches in length and breadth and three feet and a half in height. It was ornamented and plated with gold, hence it was called the golden altar, to distinguish it from the brazen altar, which stood in the outer court. It had an ornamented border, and rings for the staves by which it was carried. On this altar incense was burned every morning and evening. (See **INCENSE**.)

ALTAR is employed, by a figure of speech, for the sacrifice or offering itself: "Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon." Matt. xxiii. 20. Hence, in a typical sense, it occasionally signifies Christ, the sacrifice of atonement, "the Lamb of God, which taketh away the sin of the world:" "We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Heb. xiii. 10-15. There were two altars employed in the service of the Jewish temple; one without (the altar of burnt-offering), upon which the offerings of atonement were made for the people; the other within the temple, upon which the incense was offered. In both of these the typical signification is the same; for it is through Christ crucified alone—himself the altar, himself the sacrifice—that we can approach to the Father; and it is through him only that we can plead his merits, and offer up praises and thanksgivings before God. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. viii. 3. And as in the temple worship, the sacrifice of atonement must first be made before the incense could be offered; so likewise in the services of God's spiritual temple, the atoning influence of Christ's sacrifice must be received into the heart by faith be-

fore any offerings of the believer can be acceptable to him. In a bad sense, the type applies to idol-sacrifices, and the mediatorial object of idol-worship. "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." 1 Cor. x. 18-21.

The first Christians acknowledged no temple made with hands,—no material altar,—no mortal priest,—no carnal sacrifice; they considered that an end was put to all these things by the death of Christ, and to have continued the use of them, would have been to deny by their actions what in words they professed to believe,—that God had now fulfilled the mercy promised unto their fathers by the prophets; that he had visited and redeemed his people; that Messiah had been cut off for the sins of others; and that he had, by his death, "finished transgression, made an end of sin-offerings, made reconciliation for iniquity, and brought in everlasting righteousness." Psal. xl. 6-8; Isa. liii. 4-12; Dan. ix. 24, 25. Since the days of the apostles, indeed, the use of altars has been resumed in places professedly appropriated to the purposes of Christian worship; but this did not take place until Christianity became corrupted from its original simplicity, and men, forsaking the form of sound words, began to mingle their own inventions with the doctrines and precepts of the apostles. When their minds once became darkened as to the nature and import of the memorial of the Lord's death, and they began to consider it in the light of a sacrifice, the necessity of altars on which to offer them, as well as that of officiating priests, followed of necessary consequence. But these things belong to the corruptions of Christianity, to Popery and Puseyism, and are easily understood by such as have "an ear to hear what the Spirit saith unto the churches."

ALTAR AT ATHENS, inscribed "*To the unknown God.*" Acts xvii. 22, 23. This altar has exercised the learning and ingenuity of commentators and critics. The Greek writers make mention of many altars dedicated to the unknown gods. Eichhorn conjectures that there were many altars at Athens originally with no inscriptions, from the art of writing having been at the period of their erection unknown, or not generally received; and that these, in a later age, the Athenians did not destroy, but since they knew not to whom they were dedicated, they inscribed on them, "To an unknown God;" and that of several altars so inscribed, Paul saw only one. The most plausible explanation seems to be, that the altar in question had been erected in consequence of some benefit received, which seemed attributable to some god, though they knew not to whom. The following is Dr Doddridge's note on the passage, which, indeed, contains a summary of the different opinions entertained on this contested point:—"The express testimony of Lucian sufficiently proves that there was such an inscription at Athens, and shows how unnecessary as well as unwarrantable it was in Jerome, to suppose that the apostle, to serve his own purpose, gives this turn to an inscription which bore on its front a plurality of deities. Whence this important phenomenon arose, or to what it particularly refer-

red, it is more difficult to say. Witsius, with Heinsius, understands it of Jehovah, whose name, not being pronounced by the Jews themselves, might give occasion to this appellation; and to this sense Mr Biscoe inclines. Dr Wellwood supposes that Socrates reared this altar, to express his devotion to the one living and true God, of whom the Athenians had no notion; and whose incomprehensible being he insinuated, by this inscription, to be far beyond the reach of their understanding, or his own. And in this I should joyfully acquiesce, could I find one ancient testimony in confirmation of the fact. As it is, to omit other conjectures, I must give the preference to that which Beza and Dr Hammond have mentioned, and which Mr Hallet has laboured at large to confirm and illustrate; though I think none of these learned writers has set it in its most natural and advantageous light. Diogenes Laertius, in his 'Life of Epimenides,' assures us, that in the time of that philosopher (about six hundred years before Christ), there was a terrible pestilence at Athens; in order to avert which, when none of the deities to whom they sacrificed appeared able or willing to help them, Epimenides advised them to bring some sheep to the Areopagus, and letting them loose from thence, to follow them till they lay down, and then to sacrifice them to the god near whose temple or altar they then were. Now, it seems probable, that Athens not being then so full of these monuments of superstition as afterwards, these sheep lay down in places where none of them were near, and so occasioned the rearing what the historians call *anonymous altars*, or altars, each of which had the inscription, *To the unknown God*; meaning thereby the deity who had sent the plague, whoever he were; one of which altars, at least, however it might have been repaired, remained till Paul's time, and long after. Now, as the God whom Paul preached as the Lord of all was indeed the Deity who sent and removed this pestilence, the apostle might, with great propriety, tell the Athenians, he declared to them Him whom, without knowing Him, they worshipped,—as I think the concluding words of the 23d verse may most fairly be rendered."

ALVAH, the name of the wood with which it is said that Moses sweetened the waters of Marah. Exod. xv. 25. The name of this wood is not found in Scripture; but the Mahometans give it that of *alvah*, and pretend to trace its history from the patriarchs before the flood. Nothing, however, is known of the tree to which Moses refers with any degree of certainty.

ALWAYS, continually, Deut. v. 29; habitually, Acts x. 2; through life, 2 Sam. ix. 10; to the end of this world, Mark xiv. 7; for ever, Job vii. 16. In Matt. xxviii. 20, the literal rendering is, "And mark, I am with you *all the days*, until the conclusion of the world."

AM: I AM THAT I AM, one of the distinguishing names and characters of JEHOVAH. Exod. iii. 14. This solemn name demands our greater reverence and veneration, because it is the very name by which the Lord was pleased to reveal himself to Moses at the bush. The very expression carries with it its own explanation; that is, as far as creatures such as we are can enter into an apprehension of the meaning. When JEHOVAH saith, I AM THAT I AM, it is setting forth a right and power of existence, exclusive of every other. Of all others, some have been, some now are, and others may be,—all are

what they are from him, and by his appointment; but he that is I AM is, and must be, always and eternally the same. His is a self-existence underived, independent, subject to no change, and impossible to be any other,—“the same yesterday, and to-day, and for ever.” Heb. xiii. 8; Rev. i. 8.

And what tends yet more to endear it to the heart of his people is, that the glorious name becomes the security of all his promises. I AM gives certainty to all he hath said, and becomes a most sure security for the fulfilment of all that he hath promised. Oh! for grace to bend with the lowest humbleness to the dust, in token of our nothingness before this great and almighty I AM. And no less, to rest in holy faith and hope, in the most perfect confidence that he will perform all his promises. See JEHOVAH.

AMAD, the name of a town belonging to the tribe of Asher. Josh. xix. 26.

AMALEK, the son of Eliphaz, by Timnah his concubine, and the grandson of Esau.

AMALEKITES, a powerful people who in remote antiquity inhabited Arabia Petrea between the Red Sea and the Dead Sea. They were descended from Amalek, the grandson of Esau. They seem to have resembled the Arabs in their wandering habits. It is not improbable that their antiquity stretches much further back than the grandson of Esau, as Moses speaks of them as a people in the days of Abraham. The Arabians accordingly trace their descent from Amalek, a son of Ham, and grandson of Noah. This tradition is keenly maintained by Calmet, but contested by Dr Wells. The enmity between the Amalekites and the Hebrews was ancient and powerful, originating, as has been alleged, from Jacob having deprived their ancestor Esau of the birthright and the blessing. No sooner had the Israelites passed through the Red Sea than they were attacked by the Amalekites in the Desert of Rephidim. But in answer to the prayers of Moses on Mount Horeb, the Amalekites were routed with great slaughter. Under the Judges we find them again uniting with the Midianites and Moabites to oppress Israel, but while Ehud delivered the Israelites from the Moabites, Gideon rescued them from the Amalekites. At an after period, Saul, King of Israel, marched against the Amalekites and overthrew them, but spared Agag their king, contrary to the command of God (see AGAG)—thus bringing upon himself the displeasure of God, his deposition from the throne, and the complete extirpation of his family. In the time of David we find a troop of Amalekites engaged in pillaging Ziklag, when they were pursued and totally dispersed. About one hundred and sixty years afterwards they joined in an alliance against Jehoshaphat, which reduced them still further; and in the days of Hezekiah they were completely extirpated by the Simeonites, who took possession of their country. Thus was fulfilled the declaration of the prophet, “Amalek was the first of the nations, but his latter end shall be that he shall perish for ever.”

AMAM, a town of Judea, in the southern part of Judah. Josh. xv. 26.

AMANA, a mountain mentioned in Cant. iv. 8, and by some supposed to be mount Amanus, in Cilicia. Jerome and the Rabbins describe the land of Israel as extending northward to this mountain; and it is known that Solomon's dominion did extend so far. Mount Amanus, with its connections, separates

Syria and Cilicia, and reaches from the Mediterranean to the Euphrates.

AMARIAH, a descendant of Aaron, who is mentioned in 1 Chron. vi. 7, as the son of Meraioth, and the father of Ahitub, all of whom occur in the regular line of the high-priesthood, though it is very doubtful whether they ever fulfilled the office. They were priests in right, but there is no evidence that they were priests in fact. And a person of the name of Amariah is mentioned in Zeph. i. 1, who was the father of Gedaliah, and the great grandfather of Zephaniah.

AMASA, a nephew of David, being the son of Abigail, his sister. When Absalom rebelled against his father, so highly did he appreciate the valour of his cousin Amasa, that he appointed him commander of the forces. When Absalom's unnatural rebellion had been suppressed, David made offer of the royal pardon to Amasa, and also of the command of his army instead of Joab. This excited the envy and jealousy of Joab, who sought an early opportunity of putting his rival-cousin to death. The manner in which he accomplished his bloody purpose was treacherous in the extreme. Pretending a friendly concern for his health, and affecting to salute him in the most affectionate manner, with his right hand he held him by the beard, and with his left killed him with the sword. It is certainly remarkable, and indicates strongly the popularity of Joab, that David did not dare to punish him for this atrocious crime. There is an individual of the same name mentioned in 2 Chron. xxviii. 12, as one of the heads of the children of Ephraim.

AMASAI, a captain of a small body of men from the tribes of Judah and Benjamin, who joined David at Ziklag. 1 Chron. xii. 17, 18.

AMAZIAH, the eighth king of Judah. He was the son and successor of Joash. At the age of twenty-five he ascended the throne, and reigned for twenty-nine years in Jerusalem. No sooner did he enter upon the government of the kingdom than he proceeded to punish the murderers of his father, sparing their children, however, from a regard to the law of Moses, “The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.” Deut. xxiv. 16. Amaziah, anxious again to subdue the Edomites who had revolted from the authority of Judah in the reign of Jehoram, bribed the king of Israel with a large sum of money to aid him in his enterprise. For this association with a wicked king he was rebuked by a prophet of the Lord, and immediately sent back the auxiliaries whom he had hired. This prompt obedience to the Divine command was followed by a complete victory over the Edomites. The successful monarch, proud of his conquest, fell into idolatry, which brought upon him the Divine judgment in his defeat by Joash, king of Israel, and his being carried a prisoner to Jerusalem. A conspiracy was formed against him, and although he attempted to escape to Lachish, he was put to death, and his body buried in the royal sepulchre in the city of David.

AMBASSADOR, a public minister sent from one sovereign prince and government to another, not only carrying a message, but representing the person by whom he is sent; and in this sense the ministers of the everlasting gospel are styled ambassadors in 2 Cor. v. 20, indicating not only that they are authorized to proclaim the message of reconciliation, but

that they also, in Christ's name and stead, beseech men to be reconciled unto God.

AMEN, a Hebrew word, which, when prefixed to an assertion, signifies *assuredly, certainly*, or emphatically, *so it is*; but when it concludes a prayer, *so be it*, or *so let it be*, is its manifest import. In the former case, it is *assertive*, or assures of a truth or a fact, and is an asseveration, and is properly translated *indeed*. John iii. 3. In the latter case it is *petitionary*, and, as it were, epitomises all the requests with which it stands connected. Numb. v. 22; Rev. xxii. 20. This emphatical term was not used among the Hebrews by detached individuals only, but on certain occasions by an assembly at large. Deut. xxvii. 14, 26. It was adopted, also, in the public worship of the primitive churches, as appears by that passage, 1 Cor. xiv. 16, and was continued among the Christians in following times; yea, such was the extreme to which this custom was carried, that Jerome informs us, in his time, that, at the conclusion of every public prayer, the united *amen* of the people sounded like the *fall of water*, or the *noise of thunder*. Nor is the practice of some professors in our own time to be commended, who, with a low though audible voice, add their *amen* to almost every sentence, as it proceeds from the lips of him who is praying. As this has a tendency to interrupt the devotion of those that are near them, and may disconcert the thoughts of him who leads the worship, it would be better omitted, and a *mental amen* is sufficient. The term, as used at the end of our prayers, suggests that we should pray with understanding, faith, fervour, and expectation. We find the word AMEN applied, in Rev. iii. 14, as a title to our blessed Lord, with the view of indicating that he is faithful and true, and that in him all the promises are "yea, and amen."

AMETHYST, one of the precious stones mentioned in Rev. xxi. 20 as forming the foundations of the wall of the New Jerusalem. It is a transparent gem, generally of a purple colour, but sometimes almost colourless. It is found of various sizes and of different shapes in the East and West Indies, and in different parts of Europe.

AMIANTHUS; an adjective derived from this word is used in 1 Pet. i. 3, 4. The amianthus is a greenish or silvery white mineral, of fibrous texture, which is generally known under the name of asbestos,—a term derived from the Greek, and signifying "unquenchable," "indestructible by fire."

This mineral, and particularly a silky variety of it, in long slender filaments, was well known to the ancients, who made it into an incombustible kind of cloth, in which they burned the bodies of their dead, and by which means they were enabled to collect and preserve the ashes without mixture. This cloth was purchased by the Romans at an enormous expense. Pliny states, that he had seen table-cloths, towels, and napkins of amianthus, taken from the table at a great feast, thrown into the fire, and burned before the company,—and by this operation rendered cleaner than if they had been washed.

From its peculiar property of not being destroyed by fire, the term *amianthus* is figuratively used for *imperishable, indestructible*. Thus in 1 Pet. i. 3, 4, we read, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." This blessed inheritance is called *incor-*

ruptible, because it will not, like the earthly Canaan, be corrupted with the sins of its inhabitants (Lev. xviii. 28), for into the heavenly country entereth nothing that defileth. Rev. xxi. 27. It is declared to be *amianthon* (indestructible), because it shall neither be destroyed by the waters of a flood, as the earth has been, nor by fire, as in the end this world will be; and it is to be *unfading*, because its joys will not wither, but remain fresh through all eternity.

AMMAH, a hill opposite to Giah, not far from Gibeon, where Asahel was slain by Abner. 2 Sam. ii. 24.

AMMI (*my people*) and RUHAMAH, or perhaps more properly RACHAMAH (*having obtained mercy*.) See Hos. ii. 1. This name being given to the Ten Tribes after their rejection, imports that in the latter days, or millennium, God shall redeem them from their misery and bondage, and bring them into special covenant-relation with himself.

Let the reader observe, that the Lord commands the prophet to call by this name the brethren and sisters of the Church: "Say ye to your brethren, Ammi, and to your sisters, Ruhamah; plead with your mother, plead." Though put away, by reason of her gross infidelity, yet the provision made for her recovery in Christ is such that she shall return to her rightful Lord. "For this reason" (saith the Lord) "plead with your mother, plead,"—work upon her maternal feelings,—give her to see, that though by adulteries she is by law justly liable to be divorced for ever, yet the right and interest of her (first) husband hath never been lost. He claims her as his own. Return again unto me, saith the Lord.

If the reader be led to consider the subject in this point of view, the expressions of Ammi and Ruhamah, with all the doctrines connected with both, become interesting and tender beyond all imagination.

AMMON, or No-AMMON, a city in Egypt, on both the eastern and western banks of the Nile, generally regarded as Thebes. It is thus referred to by Ezekiel under the name No (xxx. 14-16), "And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No. And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily." Again in Jer. xli. 25, "The Lord of hosts, the God of Israel, saith, Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and all them that trust in him." The prophet Nahum (iii. 8) styles it "No, situated among the rivers." This corresponds to the ancient Thebes, or as it is called in the Septuagint, Diospolis. This was probably a city of very great antiquity, and the seat of Egyptian royalty. The ruins which still remain, particularly the temples of Karnak and Luscoor, attract the attention of travellers from their peculiar magnificence and splendour. The monuments of Thebes contain inscriptions of very remote antiquity, one monarch, Osirtasen I., being mentioned, who is calculated to have lived in the time of Joseph. Strabo speaks of it as a ruin in his time. Homer mentions it as possessed of a hundred gates. Sir Gardner Wilkinson states that Menes, or Menias, who is allowed by universal consent to have been the first sovereign of Egypt, was the reputed founder of Thebes as well as Memphis. The workmen of these two cities, and afterwards of Alexandria, were famed for the excellent qualities of glassware

they produced, with which Rome continued to be supplied long after Egypt became a province of the empire. In the tombs which have been found at Thebes, are many admirable specimens of Egyptian art. Outside the catacombs are found many small altars, which seem to indicate that funeral oblations were offered for the dead. A minute account of the tombs at Thebes has been given in Sir Gardner Wilkinson's "Topography of Thebes." He informs us that the tombs of the kings at Thebes are principally of Pharaohs of the eighteenth and nineteenth dynasties.

AMMON, or HAMMON, or JUPITER-AMMON, a god of the ancient Egyptians, supposed to have been Ham, from whose son, Mizraim, the Egyptians were descended. There was a famous temple dedicated to this god, where an oracle existed of great renown, which Alexander the Great consulted at the risk of his life. "The oracle of Ammon," says Sir Gardner Wilkinson, "enjoyed for ages the highest celebrity, and was looked upon by foreigners, as well as Egyptians, with the most profound respect, missions from all countries being sent to consult it and learn its infallible answers; but in Strabo's time it began to lose its former renown."

AMMONIANS. See AMMONIUS SACCHUS—ACADEMICS.

AMMONITES, a people descended from Ammon, the son of Lot, who inhabited a region on the east side of Judea, beyond Jordan, forming a part of Arabia Petrea. Having destroyed the Zamzummins, a gigantic race who formed its original inhabitants, they took possession of the country. Little is known of their government and pursuits, except that they were ruled by kings, and were chiefly engaged in agriculture. Jeremiah styles them uncircumcised, and they seem to have gradually fallen into idolatry. They practised the bloody rites of Moloch. Chemosh also was one of their gods. This idolatrous and cruel nation proved the most determined and inveterate foes of the Israelites for a long series of ages, harassing and annoying them in every form; invading their country, oppressing the people, and combining with the Moabites to pillage and destroy all within their reach.

The country anciently peopled by the Ammonites is situated to the east of Palestine, and is now possessed partly by the Arabs and by the Turks. It is naturally one of the most fertile provinces of Syria, and it was for many ages one of the most populous. The Ammonites often invaded the land of Israel, and at one period, united with the Moabites, they retained possession of a great part of it, and grievously oppressed the Israelites for the space of eighteen years. Jephthah repulsed them, and took twenty of their cities; but they continued afterward to harass the borders of Israel, and their capital was besieged by the forces of David, and their country rendered tributary. They regained and long maintained their independence, till Jotham, king of Judah, subdued them, and exacted from them an annual tribute of a hundred talents, and thirty thousand quarters of wheat and barley; yet they soon contested again with their ancient enemies, and exulted in the miseries that befell them when Nebuchadnezzar took Jerusalem, and carried its inhabitants into captivity. In after times, though successively oppressed by the Chaldeans (when some of the earliest prophecies respecting it were fulfilled), and by the Egyptians and Syrians, Ammon was a highly productive and populous country, when the Romans became masters of

all the provinces of Syria, and several of the allied cities which gave name to the celebrated Decapolis, were included within its boundaries.

Dr Keith, in his admirable work on 'The Evidence of Prophecy,' gives the following striking comment on the present state of Ammon, as compared with the statements of the Old Testament prophets:—"Even when first invaded by the Saracens, this country, including Moab, was enriched by the various benefits of trade, covered with a line of forts, and possessed some strong and populous cities. Volney bears witness, 'that in the immense plains of the Hauran, ruins are continually to be met with, and that what is said of its actual fertility perfectly corresponds with the idea given of it in the Hebrew writings.' The fact of its natural fertility is corroborated by every traveller who has visited it; and 'it is evident,' says Burckhardt, 'that the whole country must have been extremely well cultivated, in order to have afforded subsistence to the inhabitants of so many towns' as are now visible only in their ruins. While the fruitfulness of the land of Ammon, and the high degree of prosperity and power in which it subsisted long prior and long subsequent to the date of the predictions, are thus indisputably established by historical evidence, and by existing proofs, the researches of recent travellers (who were actuated by the mere desire of exploring these regions and obtaining geographical information) have made known its present aspect, and testimony the most clear, unexceptionable, and conclusive, been borne to the state of dire desolation to which it is and has long been reduced.

"It was prophesied concerning Ammon, 'Son of man, set thy face against the Ammonites, and prophesy against them. I will make Rabbah of the Ammonites a stable for camels and a couching-place for flocks. Behold, I will stretch out my hand upon thee, and deliver thee for a spoil to the heathen; I will cut thee off from the people, and cause thee to perish out of the countries; I will destroy thee. The Ammonites shall not be remembered among the nations. Rabbah' (the chief city) 'of the Ammonites shall be a desolate heap. Ammon shall be a perpetual desolation.' Ezek. xxv. 2, 5, 7, 10, xxi. 32; Jer. xlix. 2; Zeph. ii. 9.

"*Ammon was to be delivered to be a spoil to the heathen, to be destroyed, and to be a perpetual desolation.*—'All this country, formerly so populous and flourishing, is now changed into a vast desert.' (*Seetzen's Travels.*) Ruins are seen in every direction. The country is divided between the Turks and the Arabs, but chiefly possessed by the latter. The extortions of the one and the depredations of the other keep it in 'perpetual desolation,' and make it 'a spoil to the heathen.' 'The far greater part of the country is uninhabited, being abandoned to the wandering Arabs, and the towns and villages are in a state of total ruin.' (*Ibid.*) 'At every step are to be found the vestiges of ancient cities, the remains of many temples, public edifices, and Greek churches.' (*Burckhardt's Travels.*) The cities are left desolate. 'Many of the ruins present no objects of any interest. They consist of a few walls of dwelling-houses, heaps of stones, the foundations of some public edifices, and a few cisterns filled up; there is nothing entire, though it appears that the mode of building was very solid, all the remains being formed of large stones. In the vicinity of Ammon there is a fertile plain interspersed with low hills, which for the greater part are covered with

ruins.' (*Burckhardt's Travels in Syria*.) While the country is thus despoiled and desolate, there are valleys and tracts throughout it which 'are covered with a fine coat of verdant pasture, and are places of resort to the Bedouins, where they pasture their camels and their sheep.' (*Buckingham's Travels in Palestine*.) 'The whole way we traversed,' says Seetzen, 'we saw villages in ruins, and met numbers of Arabs with their camels,' &c. Mr Buckingham describes a building among the ruins of Ammon, 'the masonry of which was evidently constructed of materials gathered from the ruins of other and older buildings on the spot. On entering it at the south end,' he adds, 'we came to an open square court, with arched recesses on each side,—the sides nearly facing the cardinal points. The recesses in the northern and southern wall were originally open passages, and had arched door-ways facing each other; but the first of these was found wholly closed up, and the last was partially filled up, leaving only a narrow passage just sufficient for the entrance of one man, and of the goats which the Arab keepers drive in here occasionally for shelter during the night.' He relates, that he lay down among 'flocks of sheep and goats, close beside the ruins of Ammon; and particularly remarks, that during the night he 'was almost entirely prevented from sleeping by the bleating of flocks.' So literally true is it (although Seetzen, and Burckhardt, and Buckingham, who relate the facts, make no reference or allusion whatever to any of the prophecies, and travelled for a different object than the elucidation of the Scriptures), that 'the chief city of the Ammonites is a stable for camels, and a couching-place for flocks.'

"*The Ammonites shall not be remembered among the nations.*"—While the Jews, who were long their hereditary enemies, continue as distinct a people as ever, though dispersed among all nations, no trace of the Ammonites remains,—none are now designated by their name, nor do any claim descent from them. They did exist, however, long after the time when the eventful annihilation of their race was foretold; for they retained their name, and continued a great multitude until the second century of the Christian era. (*Justin Martyr*.) 'Yet they are cut off from the people. Ammon has perished out of the countries; it is destroyed.' No people is attached to its soil; none regard it as their country, and adopt its name; 'and the Ammonites are not remembered among the nations.'

"*'Rabbah'* (Rabbah Ammon, the chief city of Ammon) '*shall be a desolate heap.*'—Situating, as it was, on each side of the borders of a plentiful stream, encircled by a fruitful region, strong by nature, and fortified by art, nothing could have justified the suspicion or warranted the conjecture in the mind of an uninspired mortal, that the royal city of Ammon, whatever disasters might possibly befall it in the fate of war or change of masters, would ever undergo so total a transmutation as to become a desolate heap. But although, in addition to such tokens of its continuance as a city, more than a thousand years had given uninterrupted experience of its stability, ere the prophets of Israel denounced its fate; yet a period of equal length has now marked it out, as it exists to this day, a desolate heap,—a perpetual or permanent desolation. Its ancient name is still preserved by the Arabs, and its site is now 'covered with the ruins of private buildings,—nothing of them remaining, except the foundations and some of the door-

posts. The buildings, exposed to the atmosphere, are all in decay' (*Burckhardt's Travels in Syria*), so that they may be said literally to form a desolate heap. The public edifices, which once strengthened or adorned the city, after a long resistance to decay, are now also desolate; and the remains of the most entire among them, subjected as they are to the abuse and spoliation of the wild Arabs, can be adapted to no better object than 'a stable for camels.' Yet these broken walls and ruined palaces, which attest the ancient splendour of Ammon, can now be made subservient, by means of a single act of reflection, to a far nobler purpose than the most magnificent edifices on earth can be, when they are contemplated as monuments on which the historic and prophetic truth of Scripture is blended in one bright inscription."

AMMONIUS SACCAS, a Christian philosopher of Alexandria, lived towards the end of the second century. He is considered as the founder of the mystic philosophy, known as the Alexandrian, or neo-platonic. Plotinus, Longinus, and Origen, were among his pupils. His system was, in fact, a crude mass of heterogeneous opinions, borrowed from various schools. He is said by Porphyry to have apostatized from Christianity, but this is denied by Eusebius. A full account of his opinions, as the founder of the New Platonists, will be found under the article ACADEMICS.

AMON, a king of Judah, son of Manasseh. He began to reign A.M. 3362, at the age of twenty-two, and reigned only two years. 2 Kings xxi. 19, 21. He forsook the true God, and fell into idolatry. His servants conspired against him, and slew him in his own house, B.C. 640. There is another individual mentioned in 1 Kings xxii. 26, who appears to have been the governor of Samaria, who kept the Prophet Micaiah in custody by King Ahab's order.

AMORITES, an ancient nation descended from Amor, the fourth son of Canaan. They seem to have been remarkably famed for their gigantic stature, which is likened by the prophet Amos to the lofty cedar, while he compares their strength to the powerful oak. In the earliest period of their history they inhabited the mountainous district of country situated to the west of the Dead Sea, but in process of time they extended their conquests so as to take possession of the country also to the east of the same sea, which had been previously occupied by the Moabites and Ammonites. Josephus tells us that the land of the Amorites extended from the Jabbok northward, to the Arnon southward. This exactly corresponds with the description given in Judg. xi. 22, "And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan." The Amorites appear to have been the most powerful of all the aboriginal nations of Canaan, and accordingly the name is sometimes used in the Old Testament to denote these nations generally.

AMOS, the fourth of the minor prophets, belonged to the little town of Tekoa in Judah. There is no proof, however, that he was a native of this place, except his retirement there, when driven from Bethel. It is probable that he was born in the territories of Israel, to which his mission was principally directed. He prophesied in Bethel, where the golden calves were erected, under Jeroboam II., about A.M. 3215; and Amaziah, high priest of Bethel, accused him before the king, as conspiring against him. Amos answered Amaziah, "I was no prophet, neither was

I a prophet's son ; but I was a herdman, and a dresser of sycamore fruit ; and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel." Amos vii. 10, to end. He then retired into the kingdom of Judah, and dwelt in Tekoa, where he continued to prophesy. Amos complains in many places of the violence offered to him, to oblige him to silence, and bitterly exclaims against the crying sins of the Israelites, such as idolatry, oppression, wantonness, and obstinacy. Nor does he spare the sins of Judah, such as their carnal security, sensuality, and injustice.

"That he prophesied," says Mr Horne, "during the reigns of Uzziah king of Judah, and of Jeroboam II. the son of Joash, we are not only informed from the first verse of his predictions, but we also have internal evidence of it, from the argument or subject-matter of his book. For the prophet describes the state of the kingdom of Israel particularly in chap. vi. 12-14, to be precisely such as is described in 2 Kings xiv. 23, &c. We further learn from Amos i. 1, that he began to prophesy in the second year before the earthquake, in the reign of Uzziah ; which is, by Josephus and most commentators, referred to that prince's usurpation of the sacerdotal office when he attempted to offer incense. Consequently Amos was contemporary with Hosea (though he is supposed not to have lived so long as the last-mentioned prophet), with Jonah, and probably also with Joel.

"The occasion on which Amos delivered his predictions, was the oppression of the Jews and Israelites by the neighbouring nations, and the prosperous state of the two kingdoms under Uzziah and Jeroboam II. But as the inhabitants of those kingdoms, especially the Israelites, abandoned themselves to idolatry, effeminacy, avarice, and cruelty to the poor, contrary to the divine command, the prophet takes occasion thence to reprove them with the utmost severity for their wickedness.

"The scope of the book is, to certify to the twelve tribes the destruction of the neighbouring nations ; to alarm those who 'were at large in Zion,' leading them to repentance ; and to cheer those who were truly penitent with the promise of deliverance from future captivity, and of the greater prosperity of the Messiah's kingdom, of which we have a particular prediction in chap. ix. 11."

The father of the Prophet Isaiah is also called Amos, or Amoz. Augustine conjectured that this is the same person with the Prophet of Tekoa ; but besides that the termination of the two names is different, both Isaiah and his father belonged to Jerusalem.

AMPHIPOLIS, a chief town of Macedonia, now called Emboli by the Turks, on the river Strymon, which flows round the city,—and hence the ancient name. Paul and Silas, being delivered out of prison, left Philippi, and going to Thessalonica, passed through Amphipolis. Acts xvii. 1. It was also called Chrysopolis, or Christopolis. In the division of Macedonia by Paulus Emilius, it was made the chief city of the first region of Macedonia, and a metropolis.

AMRAPHEL, the king of Shinar, or Babylon, mentioned in Genesis as confederate with Chedorlaomer and two other kings, to make war against the cities of the plain. Among the captives whom they carried off was Lot, Abraham's nephew ; but Abraham pursued them, retook Lot, and recovered the spoil.

AMULET, a charm, or supposed preservative

against evils of any kind, such as witchcraft or diseases of whatever nature. All the nations of antiquity seem to have been much addicted to the use of such superstitious charms. It is remarkable that while the Jews were much in the habit of wearing them, their use is expressly forbidden by the Mishna, except in some cases. Scapulars and other amulets are much employed by modern Romanists to avert diseases, and gain the favour of the saints. Such superstitious practices are not discouraged by the priests. From the Pagans amulets were introduced among the Basilidians. Their amulets were stones, with the word *Abrahas* engraved on them. The Jews had many superstitious notions about amulets. Many Christians of the first century wore amulets, which were marked with a fish, as a symbol of the Redeemer. To the Christian divines the use of amulets was interdicted by the Council of Laodicea, under penalty of dismission from office. With the spread of Arabian science these charms came into use in the West, and they prevail among the ignorant and superstitious of almost all countries.

AMYRALDISM, a name given by some writers to the doctrine of *universal grace*, as explained and asserted by Amyraldus, or Moses Amyraut, and others, his followers, among the reformed in France, towards the middle of the seventeenth century. This doctrine principally consisted of the following particulars, viz., that God desires the happiness of all men, and none are excluded by a divine decree ; that none can obtain salvation without faith in Christ ; that God refuses to none the power of believing, though he does not grant to *all* his assistance, that they may improve this power to saving purposes ; and that they may perish through their own fault. Those who embraced this doctrine were called Universalists, —though it is evident they rendered *grace universal* in words, but in reality *restricted*, at least in its highest exercises, so that it almost appears doubtful whether they were really Universalists.

ANAB, a city in the tribe of Judah, captured by Joshua, who destroyed its inhabitants, the Anakims, men of gigantic stature.

ANABAPTISTS, those who maintain that baptism ought always to be performed by immersion. It is a word which has been indiscriminately applied to Christians of very different principles and practices. The English and Dutch Baptists do not consider the word as at all applicable to their sect ; because those persons whom they baptize they consider as never having been baptized before, although they have undergone what they term the ceremony of sprinkling in their infancy.

The Anabaptists of Germany, besides their notions concerning baptism, depended much upon certain ideas which they entertained concerning a perfect Church establishment, pure in its members, and free from the institutions of human policy. The most prudent part of them considered it possible, by human industry and vigilance, to purify the Church ; and seeing the attempts of Luther to be successful, they hoped that the period was arrived in which the Church was to be restored to this purity. Others, not satisfied with Luther's plan of reformation, undertook a more perfect plan, or more properly, a visionary enterprise,—to found a new Church, entirely spiritual and divine.

This sect was soon joined by great numbers, whose characters and capacities were very different. Their progress was rapid, for in a very short space of time

their discourses, visions, and predictions, excited violent commotions in a great part of Europe. The most pernicious faction of all those which composed this motley multitude, was that which pretended that the founders of this *new* and *perfect* Church were under a divine impulse, and were armed against all opposition by the power of working miracles. It was this faction that, in the year 1521, began their fanatical work, under the guidance of Munzer, Stubner, Storck, &c. These men taught, that among Christians, who had the precepts of the gospel to direct, and the Spirit of God to guide them, the office of magistracy was not only unnecessary, but an unlawful encroachment on their spiritual liberty; that the distinctions occasioned by birth, rank, or wealth, should be abolished; that all Christians, throwing their possessions into one stock, should live together in that state of equality which becomes members of the same family; that as neither the laws of nature nor the precepts of the New Testament had prohibited polygamy, they should use the same liberty as the patriarchs did in this respect.

They employed, at first, the various arts of persuasion, in order to propagate their doctrines, and related a number of visions and revelations, with which they pretended to have been favoured from above; but, when they found that this would not avail, and that the ministry of Luther and other reformers was detrimental to their cause, they then madly attempted to propagate their sentiments by force of arms. Munzer and his associates, in the year 1525, put themselves at the head of a numerous army, and declared war against all laws, governments, and magistrates of every kind, under the chimerical pretext that Christ himself was now to take the reins of all government into his hands; but this seditious crowd was routed and dispersed by the elector of Saxony and other princes, and Munzer, their leader, put to death.

Many of his followers, however, survived and propagated their opinions through Germany, Switzerland, and Holland. In 1533, a party of them settled at Munster, under two leaders of the names of Matthias and Bockholdt. Having made themselves masters of the city, they deposed the magistrates, confiscated the estates of such as had escaped, and deposited the wealth in a public treasury for common use. They made preparations for the defence of the city; invited the Anabaptists in the Low Countries to assemble at Munster, which they called Mount Sion, that from thence they might reduce all the nations of the earth under their dominion. Matthias was soon cut off by the bishop of Munster's army, and was succeeded by Bockholdt, who was proclaimed, by a special designation of heaven, as the pretended king of Sion, and invested with legislative powers like those of Moses. The city of Munster, however, was taken, after a long siege, and Bockholdt punished with death.

It must be acknowledged that the true rise of the insurrections of this period ought not to be attributed to religious opinions. The first insurgents groaned under severe oppressions, and took up arms in defence of their civil liberties; and of these commotions the Anabaptists seem rather to have availed themselves, than to have been the prime movers. That a great part were Anabaptists, seems indisputable; at the same time it appears from history, that a great part also were Roman Catholics, and still a greater part had scarcely any religious principles at all. Indeed,

when we read of the vast numbers that were concerned in these insurrections, of whom it is reported that one hundred thousand fell by the sword, it appears reasonable to conclude that they were not all Anabaptists.

It is but justice to observe, also, that the Baptists of modern times are to be considered as entirely distinct from those seditious and fanatical individuals above mentioned, as they profess an equal aversion to all principles of rebellion on the one hand, and of enthusiasm on the other.

ANAGOGICAL signifies mysterious, transporting; and is used to express whatever elevates the mind, not only to the knowledge of divine things, but of divine things in the next life. The word is seldom used, but with regard to the different senses of Scripture. The anagogical sense is, when the sacred text is explained with regard to eternal life, the point which Christians should have in view; for example, the rest of the Sabbath, in the anagogical sense, signifies the repose of everlasting happiness.

ANAH, son of Zibeon, the Hivite, and father of Aholibamah, Esau's wife. Gen. xxxvi. 24. While feeding asses in the desert, he discovered "*springs of warm water*," not *mules*, as the English translators and several others understand the Hebrew *jamim*. Scripture never calls mules *jamim*, nor are such creatures hinted at till after the time of David. And Professor Robinson remarks, that five or six miles south-east of the Dead Sea, and consequently in the neighbourhood of Mount Seir, is a place celebrated among the Greeks and Romans for its *warm baths*. There is some difficulty in the representation, in Gen. xxxvi. 2, of Anah being the daughter of Zibeon; for afterwards, in verse 24, Anah is spoken of as a son. Rosenmüller thinks that a son and daughter of the same name are given.

ANAHARATH, a city belonging to the tribe of Issachar. Josh. xix. 19.

ANAKIM, or SOXS OF ANAK, a nation inhabiting a southern district, and noted for their gigantic stature. They were descended from Anak the son of Arba, who gave name to one of their towns, and also to the whole people. When the Hebrew spies were sent out they returned with an alarming account of the Anakim, as a mighty people, strong and tall, with their cities walled up to heaven. This nation, powerful though it was, gigantic in stature, and apparently invincible, was conquered by Caleb, who took Kirjath-Arba, and so extirpated the nation that only a small remnant escaped, who took refuge among the Philistines.

ANALOGY. This word originally denotes a resemblance or agreement of things in certain respects. When we reason on such real or fancied resemblances among objects, we are said to reason from analogy, —a mode of reasoning, which, as it is very frequently adopted both in the writings of authors, and in the ordinary intercourse of life, we feel it incumbent upon us to explain both in its real nature and precise force. Analogical reasoning must obviously originate in observation, and therefore it is allied to inductive reasoning. They proceed both of them upon one principle, a belief in the uniformity of nature's operations, so that in similar circumstances similar effects are expected; and in proportion as the resemblance between the two cases diminishes, will the confidence be diminished with which we reason from the one to the other. Inductive and analogical reasoning bear a considerable resemblance in their nature. The

conclusions of the former, however, are always general, being deductions from particular instances of the same kind; but the conclusions of the latter are often particular, arising from our tendency to argue from one individual being to another of the same class, and from one species to another. Reasoning founded on induction, besides, is direct; that founded on analogy is indirect and collateral,—the coexistence of two qualities in one subject affording no direct evidence of their coexistence in any other. As an instance of analogical reasoning, we may quote an example adduced by Dr Reid. "We observe," says he, "a great similitude between this earth which we inhabit, and the other planets, Jupiter, Saturn, and so forth. They all revolve round the sun as the earth does, though at different distances and in different periods. They borrow all their light from the sun, as the earth does. Several of them are known to revolve round their axes like the earth, and by that means must have a like succession of day and night. Some of them have moons that serve to give them light in the absence of the sun, as our moon does to us. They are all in their motions subject to the same law of gravitation as the earth is. From all this similitude, it is not unreasonable to think that those planets may, like our earth, be the habitation of various orders of living creatures."

So slight is the confidence usually put in the evidence of analogy, that it is seldom resorted to in scientific investigations. It serves to guide the judgment when direct evidence cannot be obtained, and it affords a degree of probability sufficient for the practical business of life. But this is the utmost extent of its utility. It can in no case be regarded as affording any thing equivalent to a direct argument; and yet it is a valuable weapon in controversy, as tending to obviate the objections which may be urged against an opinion. It is of no force comparatively in confuting an antagonist, but it has great force in setting aside the scruples of an unbeliever. Thus, Dr Paley, in his *Natural Theology*, exhibits a fine instance of an analogical argument from the proofs of intelligent design, apparent in the structure of a watch, to the proofs of intelligent design, obvious in the structure of the world. The analogy is beautifully drawn, and could only be opposed, not by denying the similarity of the two cases in some points, but in the special point referred to as the ground of the argument. Mr Hume, however, attempted to destroy the analogy as a whole, asserting the world to be a singular effect; and proceeding in this way, he admitted the force of the argument, as far as it applied to the watch, but denied it when applied to the world. Just as if it were always necessary, in order to infer a design in any particular case, that we should be able to point to the precise design in that particular case. Traces of intelligence may often be apparent, where we can make no pretence to explain the work which the intelligence designed to accomplish. Nay, the work may be so complicated, that by our most strenuous exertions we cannot succeed in arriving at the particular end which has been had in view; and yet the very complicacy of its structure, all the parts of which are conducing to the accomplishment of some end, may impress our minds deeply with the proofs of intelligence which it exhibits. To perceive proofs of design in a watch, it is not necessary, as Mr Hume would seem to think, that we should be minutely acquainted with the precise design of every part of its intricate structure. It is sufficient that we have

reason to think that the whole is conducing to the accomplishment of some design or other, and therefore bears traces of being the workmanship of a designer. In this respect, and in this alone, we would reason analogically, as Paley does, from a watch to a world. The analogy, it is obvious, is confined to one point alone, that both of them bear proofs of being the workmanship of some intelligent workman, though the precise end or design of their construction is not involved in the analogy.

This celebrated attempt on the part of Mr Hume to overturn the analogical reasoning of Dr Paley, teaches us a very important lesson in reference to the precise nature and value of all evidence drawn from analogy. It is founded on the resemblance between two objects, not however in all points, but in one only, and that is the point on which the whole strength of the argument depends. If, then, we are not sufficiently careful to make completely obvious the point to which our analogy is limited, so as to prevent our opponent from directing his whole energies towards the destruction of our argument, as in the case of Mr Hume, on unfair and illegitimate grounds, we are reasoning from analogical evidence; that is, we are reasoning from a real or fancied resemblance between two objects in one respect only. Our opponent, to obviate the argument, denies, and proceeds to disprove the alleged analogy between the objects in question. He exhibits the marked difference in the most vivid and striking light, and yet he has all the while left the main force of our argument entirely untouched. He has pointed out the difference in every other point but that in which alone it was asserted; and in this way he has endeavoured to convey the impression, that in this one point it was also fallacious. This subtle species of sophistical arguing, is the frequent resort of those who, though they feel the force of the analogy, are desirous to prevent its influence from being felt by others. How is it, then, that an analogical argument can be fairly and decisively met? Only by a direct denial and disproof of the analogy in the exact point in which it is asserted; for just as the strongest resemblance in all other circumstances will not authorize our conclusion drawn from this one particular, neither will our disproof of the resemblance in all other circumstances satisfactorily destroy the conclusion drawn from this one particular. If, for instance, to take Dr Reid's example, I should infer, by analogy drawn from this world, that the planet Jupiter is inhabited, my first inquiry must obviously be, on what circumstances does the existence of the living beings upon the earth depend? Are there not certain physical conditions essential to their existence here? And the argument is then reduced to the simple investigation, whether there is reason to believe that the same physical circumstances are to be found in the planet Jupiter? and if so, we may conclude that it is inhabited. This, however, be it observed, is an argument far short of a demonstration; it is only a very high probability. It is quite possible that the same physical circumstances may exist, and yet the conclusion may be false. If, however, we cannot ascertain whether or not the planet Jupiter be in the same condition with our own planet, in a physical point of view, we can proceed no further in our argument; for the strongest resemblance in all other circumstances will not warrant our conclusion. The whole force of the argument rests on this one point, whether or not there be a resemblance in the physical aspect.

and this being ascertained, the degree of weight to which our analogical reasoning is entitled, depends upon the greater or less resemblance in this respect, and in this respect alone.

This mode of reasoning has been sometimes resorted to with singular effect, as in Bishop Butler's admirable work on the Analogy of Natural and Revealed Religion, the main design of which appears to be to obviate the principal objections brought against Divine Revelation, by showing that precisely the same objections may be urged against the works as are sought to be urged against the Word of God. Such a line of argument goes not to prove directly the truth of revelation, but simply to silence the objector. It proves effectually, that whatever may be said of the direct proof, his cavillings, at all events, are without a proper foundation.

ANALOGY OF FAITH, the correspondence of the several parts of Divine Revelation in one consistent whole. Rom. xii. 6. This is considered as furnishing a grand rule for understanding the true sense of Scripture; for, it is evident that the Almighty doth not act without a design in the system of Christianity, any more than he does in the works of nature. Now, this design must be uniform; for as in the system of the universe every part is proportioned to the whole, and made subservient to it, so in the system of the gospel all the various truths, doctrines, declarations, precepts, and promises, must correspond with, and tend to, the end designed. For instance, *supposing the glory of God in the salvation of man by free grace, in a way of righteousness and holiness, be the grand design*,—then, whatever doctrine, assertion, or hypothesis agree not with this, it is to be considered as false. Great care, however, must be taken, in making use of this method, that the inquirer previously understand the whole scheme, and that he harbour not a predilection only for a part; without attention to this, we shall be liable to error. If we come to the Scriptures with any preconceived opinions, and are more desirous to put that sense upon the text which quadrates with our sentiments rather than the truth, it becomes then the analogy of *our* faith, rather than that of the whole system. This was the source of the error of the Jews in our Saviour's time. They searched the Scriptures; but such were their favourite opinions, that they could not, or would not, discover that the Sacred Volume testified of Christ: and the reason was evident, for their great rule of interpretation was what they might call the *analogy of faith*,—i. e., the system of the Pharisean scribes, the doctrine then in vogue, and in the profound veneration of which they had been educated. Perhaps there is hardly any sect but what has more or less been guilty in this respect.

It was from a dread of such an erroneous mode of interpretation being adopted, that Dr Campbell, in his Dissertations, has discarded the analogy of faith altogether, as an auxiliary in the interpretation of Scripture. He ridicules the idea of maintaining the analogy of faith, as amounting to nothing more than an endeavour to affix to an obscure passage of Scripture a meaning in accordance with our own preconceived opinions of the general scope or design of revelation. Such an objection, however, proceeds upon a total misconception of the real meaning of the expression. If it were meant that we should first form a system in our mind, and then proceed to explain the Scriptures by it, nothing would be more absurd. It would, in reality, be reasoning in a circle.

This, however, is not the intention of the interpreter of the Sacred Volume in resorting for assistance to the analogy of faith. It is impossible for any attentive reader of the Bible to deny that there is a perfect harmony which reigns throughout that blessed book. Even in human compositions, written by men of sound minds, we invariably explain obscure passages by keeping in view the main design and scope of the entire work; and is it at all unreasonable to believe that the Holy Ghost does not contradict himself, and that there is a harmony of design in all his declarations? This is the analogy of faith in its true sense, as understood by those interpreters of Scripture who are in the habit of availing themselves of it.

ANALYSIS. The two great instruments of reasoning are, analysis and synthesis. The former is likened by Condillac to our gradual ascent from a valley to the summit of a mountain; and the latter, to our gradual descent from the mountain to the plain. By analysis we separate a general truth into its component elements, and by synthesis we rise from the consideration of particulars to general truths. This diversity in the arrangement of our thoughts has given rise to the twofold division of method established among logicians. When truths are set forth as they have, or might have, been discovered, this is called the *analytical method*, or *method of resolution*, as tracing things backward to their source, and resolving our knowledge into its original or elementary principles. When, on the contrary, we set out from these first principles, and we proceed to demonstrate from them those which follow, we are adopting the *synthetical method*, or the *method of composition*. The former has been often termed the *method of invention*, as being that which is generally employed in the invention or discovery of truth; the latter has been often termed the *method of doctrine* or *instruction*, as being that which is usually adopted in conveying truth to others. Our inherent tendency to excessive generalization renders the synthetic mode of reasoning the primary source of error. We perceive resemblances, and readily combine and classify objects which, had we instituted a proper examination, we would have found essentially to differ from one another. It is taking advantage of this tendency to combine, that leads us into fallacy at the outset of our inquiries, as reasoning creatures; and it is taking advantage of the power which it possesses of instituting a contrary process, that leads us so to reason as to arrive at truth. To form systems of knowledge, we must reason synthetically; to test the accuracy of our system, we must reason analytically.

ANAMIM. This name occurs in Gen. x. 13 as a son of Mizraim, but having a plural termination in the Hebrew, it may perhaps be regarded as the name, not of an individual, but of a family or people, who, according to the opinion of Bochart, inhabited the countries around the temple of Jupiter-Ammon.

ANAMMELECH, an idol of the people of Sepharvaim. 2 Kings xvii. 31, "And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim." It is generally spoken of in the Old Testament along with Adrammelech. Human sacrifices appear, from the passage just quoted, to have been offered to both these gods. The barbarous custom of offering human sacrifices to propitiate the favour of the gods belongs to a very remote antiquity, and was only practised by the Syrians and

other heathen nations. Hyde explains Anammelech to be, in his opinion, the constellation Cepheus.

ANANIAS, a professed Christian of the city of Jerusalem, who, in concert with his wife, Sapphira, sold an estate, and secreting part of the purchase-money, carried the remainder to the apostles, as the whole price of his inheritance. Acts v. 1.

"A number of conjectures have been formed as to the reasons which induced the Holy Spirit so visibly and suddenly to punish the falsehood of Ananias and Sapphira. Mr Taylor thinks they might possibly be as follows:—1. In the infancy of the Church, to give a solemn notoriety and a self-evident sanction to the doctrine introduced,—not merely by miracles of advantage (as healing), but by miracles of punishment. 2. To deter those who, through worldly motives of gain, or with a design to participate in the profits of the goods sold, might join the Christian Church. 3. To deter spies and false brethren, who could not but be aware of the danger of detection in all cases after this event. If Ananias only had died, he remarks, it might have seemed a mere sudden death, produced by a natural cause." On the sin of Ananias and Sapphira, Olshausen makes the following judicious remarks: "It almost appears as if the act of Ananias were represented as a sin against the Holy Ghost, which would explain the fact, that all admonition to repentance is wanting, and all mention of pardon; the apostles in this case only exercise their prerogative of retaining sin. And from this it follows that the peculiar procedure of Peter in this affair is inexplicable, if you suppose that he had learned by information from others that Ananias committed this fraud: an external communication respecting the fact could not place the apostle in a position to determine the degree of the man's inward guilt. Yet such a determination was necessary to him, if he wished not to do injustice to Ananias, and for this therefore nothing but the power of the Spirit could qualify him." The punishment of Ananias is thus viewed by the same able commentator: "What is natural in itself may become miraculous by connection with circumstances and adjuncts; and in this case it is plain that the death of Ananias is an event supernaturally arranged by a higher power, because it is connected with the penal sentence of the apostle, which was spoken in the power of the Spirit, and like a sword pierced Ananias, on account of his sin."

The remarks of Wetstein on the sin of Ananias and Sapphira are so excellent that they well deserve to be quoted:—"The sin of Ananias and Sapphira admitted of no excuse. The disciples had entered into a society, consisting of the rich, the poor, and the middle classes, on condition that the rich should contribute much, those of the middle class according to their means, and that from the fund so formed all should derive their common support. Ananias, therefore, who pretended to be poorer than he was, *thirsted for gain*, hoping to receive more from the common treasury than he had contributed. Had this evil example been followed by others, the Church would soon have been severely burthened, nay, the funds would shortly have been exhausted by the expenses incurred through such fraudulent persons, who, under pretence of poverty and piety, would reap the fruit of others' labour. This would have opened a wide door to hypocrisy and idleness, and have utterly extinguished the benevolence of the wealthier classes, whose charitable dispositions would have given way before their wealth should have been exhausted; for

who would have supported persons of property, who pretended poverty in order to become a burthen on the bounty of others? This abuse would not only have injured the reputation of the nascent Church, but have cut the very nerves of all its prosperity. Yet this sin Ananias and Sapphira, regardless of law divine and human, had not hesitated to commit, knowingly, voluntarily, and deliberately, without the plea of imminent peril or urgent necessity. Just, therefore, seasonable, and even necessary, was their punishment, that the fraud might not turn to the benefit of its authors, and that all might see that this new society was an assemblage of honest and good men. Ananias sought the praise of liberality: the event, however, was, that the turpitude of his crime was thereby manifested to all, and the memory of it transmitted to every future generation. Ananias and Sapphira sought to live on the labour of others, and lost life itself. By their dissimulation they, as far as in them lay, deprived the really poor of their support, and converted it to their own use,—than which what could be more cruel? Just, therefore, it was, that they should not experience the mercy, but suffer the severity, of the Almighty. Rosenmüller adds, that another and yet more urgent reason for the punishment was, that by this striking and memorable example the authority of the apostles might be confirmed. 'For,' continues he, 'if the fraud of Ananias and Sapphira had succeeded, and the report of it had got abroad, a suspicion would have arisen that the apostles lied when they said that they were endued with the inspiration of the Holy Spirit and the Divine help, to the diminution and destruction of their credit and authority.'"

ANANIAS, a disciple of Christ at Damascus, whom the Lord directed to visit Paul, then recently converted and arrived at Damascus. Acts ix. 10. The modern Greeks maintain, that he was one of the seventy disciples, bishop of Damascus, a martyr, and buried in that city. There is a very fine church where he was interred; and the Turks, who have made a mosque of it, preserve a great respect for his monument.

ANANIAS, son of Nebedæus, and high priest of the Jews, succeeded Joseph, son of Camith, A.D. 47. He was sent by Quadratus, governor of Syria, to Rome, to answer for his conduct to the Emperor Claudius; but he justified himself, was acquitted, and returned. In the meantime, Jonathan had been appointed high priest in his place; but he being soon after murdered, Ananias appears to have assumed the functions from which he had been deposed, before a successor was appointed by Agrippa. It was at this point of time that Paul was brought before him. Acts xxiii. 1. Paul commenced his defence, but Ananias immediately commanded those who were near him to strike him on the face. To this injury and insult the apostle replied, "God is about to smite thee, thou whited wall; for thou sittest to judge me according to the law, but commandest me to be smitten contrary to the law." Being rebuked for thus addressing himself to the *high priest*, the apostle excused himself by alleging, very properly, that he was ignorant of his office. See PAUL.

The assembly being divided in opinion, the tribune ordered Paul to Cæsarea, and thither Ananias and other Jews went, to accuse him before Felix. Acts xxiv. Ananias was considered the first man of the nation in point of riches, friends, and fortune; yet was the prediction of the apostle fulfilled, for he was

put to death by a party headed by his own son. Considerable confusion has existed in the accounts which several writers have given of this individual.

ANANUS, a high priest of the Jews, mentioned under the name of Annas in Luke iii. 2. After having filled the office of high priest for eleven years, he was deposed, but seems still to have retained the title, and perhaps to have occasionally discharged the functions of the high priesthood. It is somewhat remarkable, that of all who before Caiaphas had discharged the office of high priest, Annas alone should be mentioned, and not Ismael, Eliazar, or Simeon, who had all been high priests more recently than Annas. The most probable opinion, however, is, that Caiaphas was the high priest, but that Annas was his vicar or deputy, called in the Hebrew, Sagan. Nor was it unworthy of a man of reputation to hold such an office, the Sagan being, in cases of urgent necessity, as Dr Lightfoot alleges, permitted to enter the holy of holies. If, then, Ananus had formerly filled the office of high priest, and now filled that of high priest's vicar,—more especially when it is borne in mind that all who had been high priests, ever after, by courtesy, were so styled,—there is no great wonder that the appellation is given to Ananus or Annas. Our Saviour was carried before Annas, directly after his seizure in the garden of Gethsemane.

ANATHEMA, something devoted, or set apart, or consecrated to God. The word is generally applied to that which was doomed or devoted to destruction, and could not be redeemed. Such were the Canaanites; Jericho also was in this situation, and hence the aggravation of Achan's sin, in attempting to appropriate what the Lord had doomed. In all such cases, the solemn giving over to destruction is on the part of the Lord, and not of man. "None devoted, which shall be devoted of (or rather from among) men, shall be redeemed; but shall surely be put to death." Lev. xxvii. 29. It was applied also to the highest degree of ecclesiastical censure or excommunication among the Jews, in virtue of which the individual was cut off from all church privileges, and separated from the synagogue, being given over to destruction as one incurably impenitent. The older Greek writers use the word *anathema* in reference to those who devoted themselves for the good of their country. This is the more ancient sense of *anathema*. Afterwards, when it came to be employed in ecclesiastical censures, it received the signification of separating from or excommunication; importing that the person on whom the sentence was passed was cut off from the communion of the faithful, and given over to the wrath and vengeance of the Almighty. (See next Article.)

ANATHEMA MARANATHA. We meet with this form of expression but once in Scripture (1 Cor. xvi. 22), where the Apostle Paul, in reference to the faction which had sprung up in the Church, and betrayed a great disregard to the authority of Christ, says, "If any man love not the Lord Jesus Christ, let him be *anathema maranatha*." To give additional force and solemnity, he appears to have written it with his own hand. Why these two words were not translated is not obvious. *Anathema* signifies *accursed*,—that is to say, condemned and devoted to utter destruction. *Maranatha* signifies, *the Lord cometh*. In the Second Epistle of Clemens it is explained, "Let him be accursed until the coming of our Lord." They are the words with which the Jews began their

greater excommunication,—whereby they not only excluded sinners from their society, but delivered them to the Divine curse (Hebrew, *cherim*), including both misery in this life and perdition in that which is to come. They used this form, because Enoch's prophecy of the second coming of Christ, to judge the world and punish the wicked, began with these words,—as we learn from Jude, who quotes the first sentence of that prophecy. Ver. 14. When the apostle, therefore, uses this form of solemn malediction, it is equivalent to saying of the sinner who loves not the Saviour, "It exceeds my power to express what ought to be the consequence of your crime, I therefore leave you to the Lord, when he comes to judge the quick and the dead."

ANATHOTH, a city of Benjamin (Josh. xxi. 18), about three miles from Jerusalem, according to Eusebius and Jerome, or twenty furlongs according to Josephus, where the Prophet Jeremiah was born, and where tradition says he wrote the Book of Lamentations. It was given to the Levites of Kohath's family, and was a city of refuge. Josh. xxi. 18. There is an Arab village built on the site of the ancient Anathoth, and the valley at the head of which it is situated is still called the *Valley of Jeremiah*. The ruins of the church erected here in primitive times, and dedicated to Jeremiah, now serve as an enclosure for flocks, which couch beside pilasters, on which rude paintings of saints, according to Mariti, are still visible.

ANCIENT OF DAYS. God is so called, because he existed from all eternity. Dan. vii. 9. The Lord's *ancients*, before whom he will reign gloriously, are his ancient people of Judah and Israel, whom, in the glorious millennium, he will convert to the Christian faith, and rule over as a glorious Church. Isa. xxiv. 23. Three times in the Prophecy of Daniel, and in the same chapter, we find the Lord distinguished by this name, and in no other part of Scripture. Dan. vii. 9, 13, 22.

ANDREW, THE APOSTLE. The Inspired Writings contain full information in reference to some of the apostles of our blessed Lord, but there are others of whom little more than a passing notice is given. Among the latter must be classed the Apostle Andrew. He was a native of Bethsaida, a city of Galilee, standing upon the banks of the lake of Gennesareth. He was the brother of Simon Peter, but whether older or younger is not clearly decided, though almost all the ancient writers, except Epiphanius, agree in thinking him to have been the younger brother. Being the son of a fisherman, he was trained to that humble occupation, at which he continued, until, on the invitation of his Saviour, he became a "fisher of men." He was first a disciple of John the Baptist, who, having pointed out to him the Messiah, as the "Lamb of God that taketh away the sins of the world," he straightway forsook his former master, and proceeded to follow Jesus. Hence Andrew has often been styled, by the early writers, the "first called disciple," though he can scarcely be considered as such, a considerable time having elapsed, probably more than a year after he began to follow Christ, before he was regularly called. He had previously introduced his brother Simon, and both together being engaged in their wonted occupation on the sea of Tiberias, Jesus announced to them, that henceforth they must quit their worldly calling, and, leaving all must follow him, as his more immediate attendants, and the authorised preachers of his truth. Little

more is said in the New Testament of Andrew individually, after he was called to the apostleship; his history is mingled up with that of the other apostles.

When, after the ascension of our blessed Lord, the apostles were scattered throughout different regions, it is generally supposed that the Apostle Andrew laboured in Scythia, and the neighbouring countries; others are of opinion that he preached in Greece; others, in Epirus, Achaia, or Argos. The modern Greeks make him founder of the Church of Byzantium, or Constantinople, and it is alleged that here he ordained Stachys, whom Paul calls his "beloved Stachys," first bishop of the place. It is well known, that, as the end of his faithful labours in the cause of the Redeemer, Andrew was honoured with the crown of martyrdom. A detailed account of this event is given in a work of great antiquity, entitled, the "Acts of his Passion," said to have been written by the presbyters and deacons of Achaia, who had been present at his martyrdom. According to this narrative, which, whether it be authentic or not, it is impossible to say, he was committed to prison at Patræ, by the command of Ægeas, proconsul of Achaia, in consequence of his open profession of the Christian faith, and his refusal to sacrifice to the gods. The day after he had been imprisoned, another attempt was made by the proconsul to persuade Andrew to sacrifice to the gods. The apostle was firm and immoveable, upon which the sentence of death was passed upon him. The proconsul first gave orders that he should be scourged by seven lictors, and this punishment having failed to produce any impression upon the resolute mind of the devoted apostle, he was commanded to be crucified. He walked to the place of execution with a serene countenance, and a firm unflinching step. When he had come within sight of the cross, his soul seemed to kindle into a holy rapture at the thought, that he was to be honoured by suffering the same mode of death as that which was inflicted upon his Lord and Master, and he broke forth into expressions of the strongest exultation and triumph. For two, nay, some say three days, he hung upon the cross, not being fastened to it with nails, but only bound with cords, that his death might be the more lingering. At length he prayed earnestly to be released from his sufferings; the Lord heard him, and he expired, rejoicing in that Saviour whom he had so faithfully served.

The cross on which the Apostle Andrew suffered martyrdom appears to have been of a peculiar form, being composed of two pieces of wood, crossing each other in the form of the letter X. His body, after his death, was taken down from the cross, and interred at the expense of Maximilla, a noble lady. Afterwards, his body was removed by Constantine the Great to Constantinople, and buried in the great church which he had built in honour of the apostles, and where it was still found some hundred years after, by Justinian the emperor.

ANDRONA, a term used for that part in churches which was destined for the men. Anciently it was the custom for the men and women to have separate apartments in places of worship, where they performed their devotions asunder, which method is still religiously observed in the Greek Church. The same custom prevails in the Jewish synagogues.

ANDRONICUS, a kinsman and fellow-prisoner of the Apostle Paul, who tells us that he was "of note," or held in high reputation "among the apostles." Rom. xvi. 7. Nothing more is known of him.

ANEM, or ENGAMMIN, a town of the tribe of Issachar, situated near Bethel, and assigned to the Levites by lot. 1 Chron. vi. 73.

ANER, a city belonging to the half tribe of Manasseh, on the west side of the Jordan, which was given to the Levites. It appears to be the same with Tanach. 1 Chron. vi. 70; Josh. xxi. 25. Aner was also the name of one of the Canaanite princes who joined with Abraham in attacking the confederate kings who had pillaged Sodom, and taken Lot prisoner. Gen. xiv. 24.

ANGEL. The word implies simply a messenger or person sent, and is applied to a particular order of beings, the first in rank and dignity in the creation of God. They are intelligent, immortal spirits, of unwearied activity, and excelling in strength. Their number is spoken of in Scripture as very great. The chariots of God are twenty thousand, even thousands of angels. Many of those exalted beings retain the condition of perfect holiness and happiness in which they were originally created, while others of them have sinned and fallen, and are doomed throughout eternity to reap the bitter consequences of their transgressions. The Apostle Jude says, (verse 6), that some of them "kept not their first estate, but left their own habitation."

On the question of guardian angels, Bishop Horsley observes: "That the holy angels are often employed by God in his government of this sublunary world, is indeed to be clearly proved by holy writ. That they have power over the matter of the universe, analogous to the powers over it which men possess, greater in extent, but still limited, is a thing which might reasonably be supposed, if it were not declared. But it seems to be confirmed by many passages of holy writ; from which it seems also evident that they are occasionally for certain specific purposes, commissioned to exercise those powers to a prescribed extent. That the evil angels possessed before their fall the like powers, which they are still occasionally permitted to exercise for the punishment of wicked nations, seems also evident. That they have a power over the human sensory, which they are occasionally permitted to exercise, and by means of which they may inflict diseases, suggest evil thoughts, and be the instruments of temptations, must also be admitted. But all this amounts not to any thing of a discretionary authority placed in the hands of tutelar angels, or to an authority to advise the Lord God with respect to the measures of his government. Confidently I deny that a single text is to be found in holy writ, which, rightly understood, gives the least countenance to the abominable doctrine of such a participation of the holy angels in God's government of the world. In what manner then, it may be asked, are the holy angels made at all subservient to the purposes of God's government? This question is answered by St Paul in his Epistle to the Hebrews, in the last verse of the first chapter; and this is the only passage in the whole Bible, in which we have any thing explicit upon the office and employment of angels: 'Are they not all,' saith he, 'ministering spirits, sent forth to minister for them that shall be heirs of salvation?' They are all, however high in rank and order, nothing more than 'ministering spirits,' or, literally, 'serving spirits;' not invested with authority of their own, but 'sent forth,' occasionally sent forth, to do such service as may be required of them, 'for them that shall be heirs of salvation.'" See Matt. xviii. 10; 1 Cor. xi. 10; Eccles. v. 6.

ANGELICS, an ancient sect, supposed by some to have got this appellation from their excessive veneration of angels; and by others, from maintaining that the world was created by angels.

ANGELITES, a sect in the reign of the emperor Anastasius, about the year 494; so called from Angelium, a place in the city of Alexandria, where they held their first meetings. They were called likewise *Severites*, from Severus, who was the head of their sect; as also *Theodosians*, from one Theodosius, whom they made pope at Alexandria. They held that the persons of the trinity are not the same; that none of them exists of himself, and of his own nature; but that there is a common God or Deity existing in them all, and that each is God by a participation of this Deity.

ANGEL OF THE LORD, or **THE ANGEL JEHOVAH**, a title of Christ in his appearances to the patriarchs and others in the Old Testament. The ancient Rabbins understood the Messiah under the denomination of the Angel. In Mal. iii. 1, he bears this express designation,—“Behold, I will send my Messenger,” &c. Stephen says, “There appeared to Moses in the wilderness of Mount Sinai, an *angel of the Lord* in a flame of fire.”

ANGELS OF THE CHURCHES. This title is somewhat disputed. Dr Prideaux observes, that the minister of the synagogue, who officiated in offering the public prayers, being the mouth of the congregation, delegated by them, as their representative, messenger, or angel, to address God in prayer for them, was in Hebrew called *sheliack-zibbor*, that is, the *angel of the church*; and that from hence the chief ministers of the seven churches of Asia are in the Revelation, by a name borrowed from the synagogue, called angels of those churches. And the reason of the application of the word angel to the ministers of the gospel, will be sufficiently obvious from various considerations. The literal import of the word is sufficient to suggest at least one reason of the name. It signifies a messenger, or one sent upon any special errand. Our Lord himself is frequently termed an angel. He is called the Angel of God's presence, the Angel the Redeemer, and the Angel of the Covenant. All the prophets had messages from God to deliver; they are therefore called angels, or messengers. “Then spoke Haggai, the Lord's messenger,” or in Hebrew, the angel of the Lord, “the Lord's message unto the people.” The term in this view of it is equally applicable to the ordinary ministers of religion; because the same message which the angel of God's presence gave unto the prophets, is now committed to the faithful ambassadors of Christ, the ministers of the truth. Various additional reasons might be given for such a use of the term angels, such as the spiritual nature of the ministerial office, and the peculiar qualities of those who scripturally discharge that office. It is impossible to read attentively those passages in which the words “angel of the Church” occur, without perceiving that the word angel is used as equivalent to elder, presbyter, bishop, or overseer; and yet Episcopalians have drawn, from the circumstance of the word angel being employed in the singular number, an argument in favour of there being only one minister in the Church, or that a diocesan bishop was intended. It must be borne in mind, however, that the word angel is not to be understood of an individual, but of a collective body, as including all the office-bearers, and perhaps even the members of the Asiatic Churches.

ANGER, a painful passion of the mind, arising from the actual or supposed reception of an injury, with a present purpose of punishment. All anger is by no means sinful; it was designed by the Author of our nature for self-defence; nor is it altogether a selfish passion, since it is excited by injuries offered to others as well as ourselves, and sometimes prompts us to reclaim offenders from sin and danger. Eph. iv. 26. But it becomes sinful when conceived upon trivial occasions or inadequate provocations; when it breaks forth into outrageous actions; vents itself in reviling language, or is concealed in our thoughts to the degree of hatred.

ANGER OF GOD. See **WRATH**.

ANGLO-CALVINISTS, a name given by some writers to the members of the Church of England agreeing with the other Calvinists in most points, excepting church government. See **CALVINISM**.

ANIMAL, an organized and living body, endued with sensation and the power of voluntary movement. The characteristics of the three kingdoms of nature are thus briefly laid down by Linnæus,—“Minerals grow; vegetables grow and live; animals grow, live, and feel.” The objects of natural history, however, are no longer divided into three kingdoms, but the divisions now established are those of organic and non-organic; the former including all animals and plants, the latter all mineral substances. The Hebrews distinguished animals into clean and unclean, or those which might be eaten and offered, and those whose use was prohibited.

The following list of animals accounted unclean by the Hebrews, is chiefly founded on the Vulgate:—

UNCLEAN ANIMALS.

Quadrupeds.

The Camel, Hare, Hog, Porcupine or Hedgehog.

Birds.

The Eagle, Ossifrage, Sea Eagle, Kite, Vulture and its species, Raven and its species, Ostrich, Owl, Moor-hen, Sparrow-hawk, Screech-owl, Cormorant, Ibis, Swan, Bittern, Porphyrio, Heron, Curlew, Lapwing.

Creeping Quadrupeds.

The Weasel, Mouse, Shrew-mouse, Mole, Cameleon, Eft, Lizard, Crocodile.

All that have not cloven hoofs, and do not chew the cud, were accounted unclean, and could neither be eaten nor offered in sacrifice. The division of animals into clean and unclean, existed before the Law of Moses, and even before the flood. The reason of it, therefore, is probably to be traced to the regulation of sacrifices. That the original distinction had no reference to the food of man is plain, from the circumstance that animals were not allowed to man for food till after the flood. The prevailing reason assigned by the fathers of the Christian church, is the design of Jehovah to teach his people that they must be holy as separated from the impure heathen around them. And this idea is farther borne out by the explanation which Peter received in his vision at Joppa, when he was plainly taught, that the distinction between Jew and Gentile was now at an end.

ANIMAL FEELING, a term used (of late) by theological writers to describe that sort of religious excitement which may be produced through sympathy and the imagination, or merely physical causes in some way associated with religion, while neither the reason, the conscience, or the heart, are brought into

their proper action. The term is derived from the fact, that affections of this kind have their source and seat, not in the mind strictly speaking, but in the animal frame, and are liable to be mistaken for the genuine affections of piety, while in truth they *may* and *do* exist, often in the highest degree, where the subject of them exhibits incontestible evidence of being still unrenewed in the spirit of his mind.

Many even of the truly pious, it is to be feared, judge of their spiritual state, under the mistaken supposition, that the force of the religious affections is to be mainly estimated by the *physical thermometer*—by the degree of mere animal fervour—by ardours, and transports, and raptures, of which, from constitutional temperament, a person may be easily susceptible; or into which, daily experience must convince us, that people of strong conceptions, and warm passions, may work themselves, without much difficulty, where their hearts are by no means truly or deeply interested. Every tolerable actor can attest the truth of this remark. These high degrees of the passions, bad men may experience; good men may want. They may be the natural operations of either a genuine or a fictitious piety, and therefore cannot be the true standard by which to determine either the nature or the strength of the religious affections.

To ascertain the true nature of our feelings, we must examine,—1. *Whether they are grounded in evangelical knowledge.* Animal feelings are ignorant, erroneous, or vague; but evangelical affections have their root in strong and just conceptions of the supreme excellence of their object, and lead us to count all things loss, in comparison with the knowledge of Christ, and an interest in his great salvation. 2. *Whether they are permanent, or habitual.* Animal feelings are but occasional visitants; evangelical affections are the abiding inmates of the soul. 3. *Whether they are of holy tendency.* Animal feelings often coincide with some vicious passion or propensity; but evangelical affections are irreconcilably opposed to every sin. 4. *Whether they exert a conscientious control over the whole man.* Animal feelings generally disturb the intellect, and often overpower and exhaust the frame by their violence; but evangelical affections, when most intense, regulate the appetites, and moderate all the inferior desires, which are culpable only in their excess; thus striving to reign serenely in the bosom, with a settled, undisputed predominance. Above all, 5. *Whether they are practical in their influence.* Animal feelings end in the mere terror, or luxury, of the excitement; but evangelical affections prompt to the active discharge of the duties of life,—the personal, domestic, and relative, the professional, and social, and civil duties. Here the wideness of their range, and the universality of their influence, will generally serve to distinguish the evangelical feelings from those which are merely animal. From the daily incidents of conjugal and domestic life, we learn that a heat of affection, occasionally vehement, but superficial and transitory, may consist too well with a course of conduct exhibiting incontestible proofs of neglect and unkindness. But IF A MAN LOVE ME, says Christ, HE WILL KEEP MY WORDS. John xiv. 23. Without suffering ourselves, therefore, to derive too much complacency from transient fervours of devotion, we should carefully and frequently prove ourselves by this unequivocal text, given us by our Saviour and Judge; impartially examining our daily conduct; and often comparing our ACTUAL with our POSSIBLE SERVICES; the fair amount of our exertions,

with our natural or acquired means, and multiplied opportunities of usefulness among men.

ANIMAL WORSHIP. One of the most degrading forms which idolatry has assumed, is that of the worship of animals of various descriptions. In what country this species of worship was first practised cannot be traced; but the Egyptians appear to have been the first, as far as we can find, who reduced it to a regular system. From them the Israelites appear to have acquired a tendency to this sin, as exhibited in the adoration of the golden calf. What reasons can be alleged for such a strange and perverted practice as the worship of animals, we cannot conceive. Whether it arose from any real or fancied peculiarities connected with the beasts themselves, or whether they were viewed allegorically, or as emblems of great historical facts or epochs, cannot now be known. The animals selected for worship, were of the most varied description. The ox, the sheep, the ichneumon, the cat, the dog, the serpent, all shared in the fervent adoration of the Egyptian people. Serpents, bulls, and calves, appear to have been favourite objects of worship. Lands were set apart for the support of the sacred animals; men and women were employed in feeding and maintaining them. If a person killed any of these creatures undesignedly, he was put to death, and when any of them died, great lamentation was made, and often large sums were expended on their funeral.

ANISE, an annual umbelliferous plant, the seeds of which have an aromatic smell, a pleasant, warm taste, and a carminative quality. But by *anithon* (Matt. xxiii. 23), the *dill* is meant. Our translators, according to Dr Campbell, seem to have been first misled by a resemblance of the sound. No other versions have fallen into the mistake. The Greek of *anise* is *anison*; but of *dill*, *anithon*. The anise of Matthew was no doubt a species of the genus *anethum*, class *pentandria*, order *digynia*. It is usually supposed to have been the *anethum graveolens* of botanists.

ANKLETS. The prophet Isaiah (iii. 18) speaks of “tinkling ornaments about the feet” of Jewish women, evidently referring to a custom of wearing ornamental rings round the legs, to which little bells were fastened. This custom has prevailed from the earliest times in Persia, Arabia, and India.

ANNA, the daughter of Phanuel, a prophetess and widow, of the tribe of Asher. After having been only seven years married, she lost her husband in early life, and continued a widow till her death at the advanced age of fourscore and four. Some commentators think that the eighty-four years should be reckoned from the commencement of her widowhood which would make her considerably above a hundred years old; the majority, however, are of opinion that her age altogether was eighty-four years. She is described as serving God day and night in the temple, which explains as implying that she regularly and devoutly attended the morning and evening sacrifice at the temple. Luke ii. 36, 37. Why Anna is called a “prophetess,” commentators are not agreed. Some take the word in the sense of a predictress of future events; others think she is so called as being the wife of a prophet. Kopp explains it as meaning “Consecrated and devoted to God;” but nowhere is the word to be found bearing such a signification. We know nothing more either of the life or death of this holy woman.

ANNAS. See **ANANUS**.

ANNIHILATION, the act of reducing any created

being into nothing. The sentiments of mankind have differed widely as to the possibility and impossibility of annihilation. According to some, nothing is so difficult,—it requires the infinite power of God to effect it: according to others, nothing so easy. Existence, say they, is a state of violence,—all things are continually endeavouring to return to their primitive nothing; it requires no power at all,—it will do itself; nay, more, it requires an infinite power to prevent it. With respect to human beings, it appears probable from reason, and it is fully confirmed by Scripture, that they will not be annihilated, but exist in a future state. Matt. x. 28; Eccles. xii. 7; John v. 24; 1 Thess. v. 10; Matt. xxv. 34, 41; Luke xvi. 22, 28, xx. 37, 38; 1 Cor. xv.

ANNUNCIATION, the tidings brought by the angel Gabriel to the Virgin Mary of the incarnation of Christ. It is also used to denote a festival kept by the Roman and Anglican Churches on the 25th of March, in commemoration of these tidings. See CONCEPTION, MIRACULOUS.

ANOINTING or UNCTION, a ceremony frequently employed by the Hebrews. It was not only used for religious purposes, but for purposes of health and cleanliness. When a guest entered the place of entertainment, it was a common custom to pour perfumed oil on his head, and even over the whole body—a custom which prevailed also in Egypt, as one of the principal tokens of welcome. Hence the Psalmist says, “Thou anointedst my head with oil;” and, to testify her respect for Jesus, a woman is mentioned as bringing an alabaster box of ointment, very precious, and pouring it over him. “In the time of Christ,” says Dr Nevins, “it was the custom in many cases to anoint the sick with oil. This was counted a remedy in some particular diseases, and was originally applied merely on account of its natural healing power. It came, however, to be abused by the Jews as a magical charm. That people in later ages gave themselves up very much to the folly of enchantments and superstitious rites of various kinds. Some such form of sorcery seems to have grown into use in making applications of oil to the sick, whereby it was thought the remedy would be rendered powerful and certain. When the disciples of our Lord were sent forth, they thought proper not to neglect this common sign of healing, although the cures which they performed were altogether miraculous; ‘they anointed with oil many that were sick, and healed them.’ Mark vi. 13. So the apostle James directs the elders to pray over the sick, ‘anointing him with oil in the name of the Lord;’ by which he means, that *while* they observe the customary usage in this matter, they should do it in the name of Christ, and with prayer to him for healing power, when his blessing might be expected to raise the sick to life and health. Jas. v. 14. There might be, perhaps, in the exhortation, a reference to the superstitious manner in which the Jews sought to render the application effectual, as if he had said, ‘Be ye not like unto them’—‘I show unto you a more excellent way.’” The dead bodies of relatives also among the Greeks and Romans were anointed with oil. To this custom Homer refers.

Anointing was often resorted to by the Jews for sacred purposes. The high priest was consecrated to his mystical office by an unction with the most holy oil (Exod. xxix. 7, xxx. 30), which was poured upon his head in abundance, while inferior priests were only sprinkled with this oil. Thus, in a figure,

we are taught that the Spirit is poured upon Christ *without measure*, but upon his people *in measure*. Thus was Christ anointed with the oil of gladness above his fellows. Saul was anointed king; Elisha was anointed prophet; Aaron was anointed high priest; but Jesus alone was anointed prophet, priest, and king, in one glorious combination; and thus is he, in all the emphatic force of the expression, the Christ of God, the Messiah, the Lord’s Anointed One, the holy oil which the Jews were commanded to prepare and to use for sacred purposes being emblematic of the Holy Ghost.

The holy anointing oil, which was made by Moses (Exod. xxx. 22, 33), for the maintaining and consecrating of the king, the high priest, and all the sacred vessels made use of in the house of God, was one of those things, as Dr Prideaux observes, which was wanting in the second temple. The oil made and consecrated for this use, was commanded to be kept by the children of Israel throughout their generations, and therefore it was laid up in the most holy place of the tabernacle and the first temple. The consecration of Christ to the office of High Priest and Mediator, is beautifully presented to us in Scripture, under the figure of anointing oil being poured forth upon him. Hence he is called in the Old Testament, Messiah; and in the New Testament, Christ,—the Anointed one. The high priest under the law was consecrated to his mystical office by an unction with the most holy oil, which was poured upon his head so copiously, as “to run down upon the beard, and even to the skirts of his garments.” In this he typified the Lord Jesus Christ, on whom was poured out the Spirit without measure. As Christ received the unction from Jehovah the Father, so he communicates the same privilege to all his people. And accordingly, they are said to have an unction from the Holy One, and to know all things. The Apostle Paul tells the Corinthian believers that they were anointed of God. And again we are told, that “this anointing which they receive of Him abideth in them, and teacheth them.”

ANT, *nemleh*; in the Turkish and Arabic, *neml*, Prov. vi. 6, xxx. 25. It is a little insect, famous from all antiquity for its social habits, its economy, unwearied industry, and prudent foresight. It has afforded a pattern of commendable frugality to the profuse, and of unceasing diligence to the slothful. Solomon calls the ants “exceeding wise; for though a race not strong, yet they prepare their meat in the summer.” The foresight of the ant is quite proverbial. Both sacred and profane writers speak of it. On this subject we may quote the following interesting remarks from ‘The Introduction to Entomology,’ by Kirby and Spence: “Till the manners of exotic ants are more accurately explored, it would be rash to affirm that no ants have magazines of provisions; for although, during the cold of our winters in this country, they remain in a state of torpidity, and have no need of food, yet in warmer regions, during the rainy seasons, when they are probably confined to their nests, a store of provisions may be necessary for them. Even in northern climates, against wet seasons, they may provide in this way for their sustenance and that of the young brood, which, as Mr Smeatham observes, are very voracious, and cannot bear to be long deprived of their food; else why do ants carry worms, living insects, and many other such things, into their nests? Solomon’s lesson to the sluggard has been

generally adduced as a strong confirmation of the ancient opinion; it can, however, only relate to the species of a warm climate, the habits of which are probably different from those of a cold one; so that his words, as commonly interpreted, may be perfectly correct and consistent with nature, and yet be not at all applicable to the species that are indigenous to Europe. But I think, if Solomon's words are properly considered, it will be found, that this interpretation has been fathered upon them, rather than fairly deduced from them. He does not affirm that the ant, which he proposes to the sluggard as an example, laid up in her cell stores of grain; but, with considerable prudence and foresight, she makes use of the proper seasons to collect a supply of provision sufficient for her purposes. There is not a word in them implying that she stores up grain or other provision. She prepares her bread, and gathers her food, namely, such food as is suited to her, in summer and harvest,—that is, when it is most plentiful; and thus shows her wisdom and prudence by using the advantages offered to her. The words thus interpreted, which they may be without any violence, will apply to the species among us as well as to those that are not indigenous."

ANTEDILUVIAN WORLD. This is the name given to the world before the flood. What was the actual state of matters during that time, including nearly two thousand years, we have scanty materials from which to draw a correct conclusion. We are informed, however, that the life of man was protracted to a period far beyond his present term of years; and from this single fact, recorded in the Scriptures, we are warranted in inferring that the atmosphere must have been much more healthful then, both in its nature and qualities, than now. From the few brief hints, also, which the Bible gives, it would appear that man, in his antediluvian condition, must have been superior in stature; and accordingly, we find it declared, that there were giants in those days. From the organic remains of that period, indeed, not man only, but the whole of the animal and vegetable world, must have been of gigantic dimensions. In many respects, the earth must have been nearly the same as at present. An abundant vegetation must have covered the surface; metals, particularly brass and iron, must have been dug from its bowels, and manufactured for the use and convenience of man; many of the arts, and some even of the sciences, must have attained a considerable extent of cultivation. All traces of the skill, and monuments of the industry of mankind before the deluge, were swept away with the world itself. But whatever may have been the knowledge and the ingenuity of individuals, the great mass of the human family were probably wandering tribes, living chiefly a pastoral and agricultural life, feeding upon vegetables and fruits, and using the animals only in sacrifices. What form of government prevailed in the antediluvian world is unknown, but probably the patriarchal, as being the simplest and best suited to an early period of the world's history, would predominate. Each head of a family or tribe would exercise authority over his family and dependants, over whom he possessed unlimited control. Whatever may have been the form of their civil polity, it seems to have been utterly inadequate to prevent the rapid growth of profligacy, and a general corruption of manners. The moral influence of Noah, the preacher of righteousness, was despised and set at naught; and at length "it repented God that he had made man

upon the earth." The whole world was destroyed by a flood, with the exception of Noah and his family. The tide of desolation swept from the face of the earth the whole mass of its ungodly inhabitants, leaving scarcely a single trace of its former condition.

ANTELOPE. This animal is not mentioned in our translation of the Bible; but it is generally agreed, that the *zebi*, which our translators take for the roe, is the gazelle, or antelope. The former animal is extremely rare in Palestine, and the adjoining countries; while the latter is common in every part of the Levant. Add to this, that the zebi was allowed to the Hebrews as an article of food (Dent. xii. 15, &c.), and scarcely a doubt can remain on the subject.

The name of this animal, which is from a verb, signifying, *to assemble*, or *collect together*, is very characteristic of the gregarious character of the antelope, which live together in large troops, to the number sometimes of two or three thousand. The Septuagint, or Greek version of the Bible, uniformly translates the Hebrew word, *beauty*; and it is so translated, 2 Sam. i. 19; Isaiah iv. 2; Ezek. vii. 20, &c.

The gazelle forms a connecting species between the goat and the deer kinds, somewhat resembling the former internally, and the latter externally, except its horns, which are annulated, or ringed round, with longitudinal depressions running from the bottom to the point. Of all animals in the world, the gazelle is said to have the most beautiful eye.

From Dr Russell we learn that the inhabitants of Syria distinguish between the antelope of the mountain and that of the plain. The former is the most beautifully formed, and it bounds with surprising agility; the latter is of a much lighter colour, and is neither so strong nor so active. Both, however, are so fleet, that the greyhounds, though reckoned excellent, cannot come up with them, without the aid of the falcon, except in soft, deep ground. It is to the former species of this animal, apparently, that the sacred writers allude, since they distinctly notice their fleetness upon the mountains. 1 Chron. xii. 8; Cant. ii. 8, 17, viii. 14.

The usual method of taking the antelope is by hunting it with the falcon, or the ounce; but it is sometimes taken by the following expedient:—A tame antelope, bred up for the purpose, is taught to join those of its kind wherever it perceives them. When the hunter, therefore, discovers a herd of these together, he fixes a noose round the horns of the tame animal, in such a manner, that if the rest but touch it they are entangled; and thus prepared, he sends his antelope among the rest. The tame animal no sooner approaches, but the males of the herd instantly sally forth to oppose him; and in butting with their horns, are caught in the noose. Finding itself taken in the snare, terror lends it additional strength and activity, and it makes the most vigorous exertions to disentangle itself, and escape before the hunter can come up with it. Its effort, under these circumstances, is proposed for imitation to the person who had rashly become surety for his neighbour: "Deliver thyself as a roe (*an antelope*) from the hand of the hunter, and as a bird from the hand of the fowler." Prov. vi. 5. That is, "Thou hast imprudently placed thyself in perilous circumstances, suffer no delay in making an effort for thy release."

ANTHEM, a church song, performed in cathedral service, by choristers who sung alternately. It was used to denote both psalms and hymns.

ANTICHRIST. This is a very important subject. The word is derived from the Greek, *Antichristos*, and, according to Bishop Hurd, signifies, "a person of power, actuated with a spirit opposite to that of Christ." For, to adopt the illustration of the same learned writer, "as the word **CHRIST** is frequently used in the apostolic writings for the doctrine of Christ,—in which sense we are said to 'put on Christ,' to 'grow in Christ,' or to 'learn Christ;' so **ANTI-CHRIST**, in the abstract, may be taken for a doctrine subversive of the Christian; and when applied to a particular man, or body of men, it denotes one who sets himself against the spirit of that doctrine." In this general sense, every person who is hostile to the authority of Christ, as Lord or Head of the Church, and to the spirit of his religion, may be called Antichrist; and the term occurs as thus used by the Apostle John, when, referring to certain false teachers, who corrupted the truth from its simplicity, he says, "Even now are there many antichrists." 1 John ii. 18, iv. 3. But the name is generally employed to denominate a great power that was to arise at a period subsequent to the days of the apostles, and which, in an extraordinary degree, was to corrupt the doctrine, blaspheme the name, and persecute the followers of Christ. 2 Thess. ii. 3-10; 1 Tim. iv. 1-4; 2 Tim. iii. 1-5.

What power is precisely indicated by the Scripture term Antichrist, has given rise to much discussion. The language employed in the apostolic writings, "the man of sin,"—"that wicked one,"—"the son of perdition," clearly points to an apostasy. In the book of Revelation the antichristian power is spoken of as "a great whore," and "the mother of harlots." The whole description, particularly that in 2 Thess. ii. 3-11, seems to point to Antichrist as a false or apostate church, in opposition to the true Church of Christ. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way: and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." Speaking upon this passage, Dr Begg well remarks, in his admirable 'Handbook of Popery':—"The *place* is fixed: the man of sin was to spring up in the Roman empire, for it was the Roman power that 'let' or hindered its development. In the time of this apostle the 'mystery' had begun to 'work,'—the 'little horn' of Daniel had begun to force its way up amongst the Roman kingdoms. The *time* is fixed: when the Roman secular power is subverted or 'taken out of the way,' then 'that wicked' was to be 'revealed.' The *nature* of the power is clearly described: it was to be partly temporal, taking to

some extent the place of the Roman government, and partly spiritual, 'sitting in the temple of God.' It was like Daniel's 'little horn,' to be a blasphemous and wicked power 'opposing and exalting itself above all that is called God.' The *manner* of its manifestation is clearly described: it was to come 'after the working of Satan, with all power, and signs, and lying wonders.' The *end* of this power, also, is again clearly foretold. In short, the prediction by Paul and that by Daniel, exactly correspond with each other and with Popery, but are applicable to nothing else. The same apostle gives another description of the approaching 'mystery of iniquity' in the following passage:—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth; for every creature of God is good, and nothing to be refused, if it be received with thanksgiving." 1 Tim. iv. 1-4. Here a number of additional particulars are stated, all clearly applicable to the Popish Church. The 'latter times' are evidently those of the gospel; and it is vain for the adherents of Rome to allege that the word 'some' cannot apply to them, inasmuch as they are very numerous, for the same word is often used in Scripture to describe nearly a whole people,—as where Paul says, '*some*, when they heard, did provoke' (Heb. iii. 16), although he is speaking of nearly the whole congregation of Israel. The apostle's description embraces not only the lying spirit of Popery, which has always been one of its leading features, its prohibition of marriage in the case of nuns, monks, and priests—a most remarkable feature of the system,—its commands to abstain from certain meats, but, as Mede has proved in a learned treatise on this passage, its restoration of the demon or hero-worship of the Pagans, in the form of an impious devotion offered to the Virgin Mary and the real or supposed saints."

Roman Catholic writers have sometimes attempted to apply the vivid description given of Antichrist in the New Testament to the secular Roman empire. This was the view maintained by Bossuet, and it was even supported by Grotius and Hammond. This explanation, however, is altogether untenable; and, accordingly, theological writers in all ages, even from the earliest periods in the history of Christianity, have maintained that the antichristian apostasy was to appear soon after the subversion of the Roman empire. It was the openly avowed opinion of Gregory the Great in the sixth century, that the Antichrist would be properly applicable to any man who should assume the title of Universal Bishop in the Christian Church; and yet it is remarkable that his immediate successor, Boniface III., was invested with this very title by the tyrant Phocas. The year in which the supremacy of the Pope was consummated is sometimes alleged to be A.D. 533; and as Daniel predicts that the antichristian power would exercise dominion for a time, and times, and the dividing of time, which is generally understood to denote 1260 years, we are brought to the year 1793, which was remarkable as being the year in which France, the chief supporter of the Papacy, destroyed and did away with its dominion by an act of the French assembly. Others, however, date from the year A.D. 606,

which points forward to the year 1866 as the year in which the Papal power is destined to be destroyed. Regarding its fall, one thing is certain, that the antichristian system of Popery is destined not to be reformed, but to be destroyed.

ANTI-LIBANUS. See LEBANON.

ANTIMONIANS, persons in the fourth century, who are mentioned by Mosheim as having denied the perpetual virginity of our Lord's mother, believing that she had afterwards children by Joseph,—the brethren of our Lord.

ANTINOMIANS. These derive their name from two Greek words, signifying, *against law*; their favourite tenet being, that the law is not a rule of life to believers under the gospel. The appellation is also generally given to those who carry the doctrine of justification by faith without works to such an extreme as to separate practical holiness from true believing, and injure, if not wholly destroy, every obligation to moral obedience. The following clear account of the doctrine is given by the celebrated Robert Hall:—"The fundamental tenet of the system consists in the denial of the *obligation* of believers to obey the precepts of Christ,—in supposing that their interest in the merits of the Redeemer releases them from all subjection to his authority; and, as it is acknowledged on all hands that he is the sole Lord of the Christian dispensation, the immediate consequence is, that, as far as *they* are concerned, the moral government of the Deity is annihilated,—that they have ceased to be accountable creatures. But this involves the total subversion of religion; for what idea can we form of a religion in which all the obligations of piety and morality are done away,—in which nothing is binding or imperative on the conscience? We may conceive of a religious code under all the possible gradations of laxness or severity,—of its demanding more or less, or of its enforcing its injunctions by penalties more or less formidable; but, to form a conception of a system deserving the name of religion, which prescribes no duties whatever, and is enforced by no sanctions, seems an impossibility. On this account it appears to me improper to speak of Antinomianism as a *religious* error; religion, whether true or false, has nothing to do with it: it is rather to be considered as an attempt to substitute a system of subtle and specious impiety in the room of Christianity."

Antinomianism may be traced to the period of the Reformation. Its founder was John Agricola, at first a disciple of Luther, but afterwards an opponent both to him and Melancthon. While Luther was eagerly employed in censuring and refuting the popish doctors, who mixed the law and the gospel together, and represented eternal life as the fruit of legal obedience, John Agricola went into another extreme, and took occasion to advance sentiments which Luther deemed Antinomian. He is said to have taught, that the law ought not to be proposed as a rule of life, nor used in the Church as a means of instruction,—and, of course, that repentance is not to be preached from the decalogue, but from the gospel only; that the gospel alone is to be inculcated and explained; and that good works do not promote our salvation, nor evil works hinder it.

In the seventeenth century, some of his followers in England are said to have expressly maintained, that as the elect cannot fall from grace, nor forfeit the Divine favour, so neither are the evil actions they commit really sinful, or to be considered as violations

of the Divine law; and that, consequently, they have no occasion to confess their sins, or to seek renewed forgiveness. The Antinomian does things wrong in themselves, but they are not wrong when *he* does them, because he is a believer; so that were he to steal, the crime commonly called theft would in him lose all its criminality, and cease to be a breach of the eighth commandment.

It does not appear that any set of professed Christians ever called *themselves* Antinomians,—it is rather a term of reproach, which one party has too freely applied to another, and which, therefore, requires to be received with caution. The unguarded expressions which some persons have used, the bold positions they have advanced, and the construction to which their language is liable, have led others to charge them with Antinomian principles, when, in reality, they meant not so. Thus, when they have spoken lightly of good works, or asserted that believers have nothing to do with the law of God, without fully explaining what they mean,—when they assert that God is not angry with his people for their sins, nor in any sense punishes them on that account, without at all distinguishing between fatherly correction and vindictive wrath;—these, and similar expressions, whatever be the private sentiments of those who advance them, have a direct tendency to injure the minds and morals of mankind, though it be under a pretence of enhancing the riches and freeness of Divine grace.

Properly speaking, those only are Antinomians who are *avowedly* hostile to the law of God,—who neither preach nor profess to embrace it, but term those Legalists who do. With them, preaching the law is an abomination; and they will have nothing to do with it, except to vilify and condemn. Others of a similar description, but who are not aware of the tendency of their own statements, have embraced a system which, by perverting the doctrine of Divine decrees and efficacious grace, sets aside all moral obligation, and destroys the accountability of man. "The most effectual antidote," to use the words of Robert Hall, "to the leaven of Antinomianism, will probably be found in the frequent and earnest inculcation of the practical precepts of the gospel; in an accurate delineation of the Christian temper; in a specific and minute exposition of the personal, social, and relative duties,—enforced at one time by the endearing, at another by the alarming, motives, which Revelation abundantly suggests. To overlook the distinguishing doctrines of the gospel, under the pretence of advancing the interests of morality, is one extreme; to inculcate those doctrines, without habitually adverting to their purifying and transforming influence, is another, not less dangerous. If the former involves the folly of attempting to rear a structure without a foundation, the latter leaves it naked and useless."

ANTIOCH, a city of Syria, situated on both sides of the river Orontes, about twenty miles from the place where it discharges itself into the Mediterranean. There were formerly many cities which bore that name; but this was the metropolis of Syria, and indeed of all the East. It was built three hundred years before Christ, by Seleucus Nicanor, and named in honour of his father Antiochus. Seleucus built in the same country the city of Seleucia, named from himself; Apamea, from his wife Apama; Laodicea, from his mother Laodice; and these three, together with Antioch, gave to that quarter of Syria the name of Tetrapolis, or the country of the four cities. The same name was afterwards given by Strabo to Antioch

itself, because it consisted of four distinct divisions, built at different times, each surrounded with its own wall, but all enclosed by one common line of defence.

It was built in a square form, had many gates, and, on the north side stood a rising ground of considerable elevation. Like other eastern cities of note, it was richly adorned with galleries and fountains, and numerous works of art and beauty. Ammianus Marcellinus says that it was celebrated throughout the world, and that no city surpassed it in fertility of soil, or in extent of commerce.

The ancient capital passed through many vicissitudes, both physical and political. Three times in the fourth century, once in the fifth, and twice in the sixth, it was almost totally destroyed by earthquakes. In 529, the Emperor Justinian rebuilt it, and called it, as Evagrius informs us, *Theopolis*, or, the city of God.

In A.D. 548, Chosroes, king of Persia, seized on it, burned it to the ground, and massacred the greater part of its inhabitants. Justinian rebuilt it A.D. 552. A second time was it taken by Chosroes, in 574, in the reign of Justin, when its walls and principal buildings were levelled to the ground. In the year 588, it was visited by a tremendous earthquake, by which sixty thousand of its inhabitants perished. It was again built, and again exposed to fresh calamities. In 637, or 638, in the reign of Heraclius, it was taken by the Saracens, and retaken by Nicephorus Phocas, in 966. In 970 Cedraus relates that an army of a hundred thousand Saracens besieged it, without success; but afterwards accomplished their purpose, raised new fortifications around it, and rendered it almost impregnable. Godfrey of Bouillon, when engaged in his crusading expedition for the recovery of the Holy Land, besieged Antioch in 1097. The struggle was long and sanguinary; but the Christians (so called), by their great bravery, and by means of a secret correspondence with the inhabitants, carried the day, June 3, 1098. This city having been frequently attacked by the Saracens, was ultimately taken, May 29th, 1268, by the Sultan of Egypt, who completely demolished it; and it has ever since been deprived of its former fame and magnificence, and has groined beneath the yoke of its Turkish oppressors. Once so beautiful, so flourishing, and so illustrious, it is now comparatively obscure and desolate, the mere shadow of its former greatness.

We learn, in the eleventh chapter of the book of Acts, that the persecution which arose at the time of the martyrdom of Stephen drove many of the disciples from the city of Jerusalem, and that, in their exile, they 'travelled as far as Phenice, and Cyprus, and Antioch, preaching to none but unto the Jews only,' that is, to native born Jews. Some of those thus dispersed 'were men of Cyprus and Cyrene,' who understood the Greek language, and who, when they arrived at Antioch, 'spoke unto the Grecians,' or Hellenistic Jews, 'preaching the Lord Jesus.' From this history it appears that extraordinary success attended their efforts; 'the hand of the Lord was with them; and a great number believed, and turned unto the Lord.'

In the first planting of the gospel at Antioch, we have a beautiful illustration of the genuine sympathies of Christianity in the parent church at Jerusalem. No sooner did it become acquainted with the success which had attended the preaching of its dispersed brethren at Antioch, than it sent one of its number, richly gifted, to inquire into the state of things, to aid the rising cause, and report the happy

result. 'Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch.' This 'son of consolation,' as his name denotes, proceeded on his grateful mission, and discovered, to his great joy, that the intelligence which had reached the church at Jerusalem was abundantly verified by the facts of the case. And 'when he came, and had seen the grace of God, he was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord; for he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord.' In this brief sketch there is a fulness and a beauty not surpassed in any other scriptural narrative. What he saw, what he felt, what he enjoined, what he was enabled to effect, and what were the general bearings of his character, are all points of remarkable and touching interest.

Meanwhile Saul, who had sought refuge from persecution, as a Roman citizen, in Tarsus, his native city, was regarded by Barnabas as a person eminently qualified to advance the cause of Christ at Antioch. He proceeded, therefore, after a time, 'to Tarsus, for to seek Saul. And when he had found him he brought him to Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people.' The fact that he was the apostle of the Gentiles, and that he was well acquainted with the Greek tongue, no less than his remarkable conversion, and his ardent zeal, peculiarly pointed him out as a suitable messenger to the church at Antioch, where some of the most distinguished men of the age were wont to resort. Many things of special interest occurred in this city while Paul and Barnabas sojourned in it. Great numbers were converted to the faith of Christ, the disciples were there first called Christians, and Paul and Barnabas were sent, A.D. 44, with the alms of the church to their poor brethren at Jerusalem. On their return to Antioch, with John Mark, the cousin or nephew of Barnabas, the Holy Ghost intimated to them that they were to be separated to an extensive mission of mercy to the surrounding regions; and after prayer, fasting, and imposition of hands, they set out on their evangelic tour, and visited Cyprus, Perga, Iconium, Derbe, and Lystra, every where preaching Jesus to the people. After quitting Lystra, by reason of persecution, they revisited Antioch, from whence, A.D. 51, they were sent to Jerusalem, on occasion of certain disputes which arose concerning the observance of legal rites, to which the Jews were anxious to subject the Gentile converts. Having attended the council at Jerusalem, they returned immediately to Antioch, to deliver the mind of the apostles and brethren; but Peter, soon following, entangled Barnabas in a course of dissimulation with the Jews, and rendered it necessary for Paul, in his own noble simplicity and energy of character, to withstand them to the face, and to rebuke them sharply, for their timid and disingenuous conduct. After this Paul and Barnabas separated, the former passing into Asia, and the others proceeding towards Cyprus.

Antioch was the birthplace of Luke, and also of Theophilus, to whom his two books of the evangelical history were addressed. In this city, also, the name of Christians was first given—and, as the original word indicates, by Divine authority—to the followers of Christ, who before this were commonly styled *Nazarenes*, as being the followers of Jesus of

Nazareth,—a name by which the Jews in scorn call them to this day, with the same intent with which the Gentiles of old were wont to call them *Galileans*.

Antioch, under its modern name of Antakia, is now but little known to the Western nations. It occupies, or rather did till lately occupy, a remote corner of the ancient enclosure of its walls. Its splendid buildings were reduced to hovels; and its population of half a million, to ten thousand wretched beings, living in the usual debasement and insecurity of Turkish subjects. Such was nearly its condition when visited by Pocock about the year 1738, and again by another traveller in 1813. But its ancient subterranean enemy, which, since its destruction in 587, never long together withheld its tremendous assaults, has again triumphed over it. The earthquake of the 13th of August 1822 laid it once more in ruins. The Jewish missionary, Wolfe, who was present at the awful scene, transmitted to his friends a most vivid description of this closing catastrophe. Every thing relating to Antioch is now past.

ANTIOCH, of Pisidia. Besides the Syrian capital, there was another Antioch, visited by Paul, when in Asia, and called, for the sake of distinction, Antioch in Pisidia, as belonging to that province, of which it was the capital. Here Paul and Barnabas preached. The site of this town was supposed until lately to be the spot on which Ak-Shekr now stands; but recent travellers have shown that it was situated probably near the town Yalobatch. There were several other cities of the name of Antioch (sixteen in number) in Syria and Asia Minor, built by the Seleucidæ, the successors of Alexander in these countries; but the above two are the only ones which it is necessary to describe as occurring in Scripture.

ANTIOCHUS. This was a common name applied to the Syrio-Grecian kings. There are references to several of those kings in the Old Testament prophets, and some of them are connected with Jewish history as related in the books of the Maccabees.

ANTIOCHUS SOTER, the son of Seleucus Nicanor. He derived the name of Saviour from having prevented the invasion of Asia by the Gauls, an event which is supposed to be referred to in 2 Mac. viii. 20. He began to reign, B.C. 276.

ANTIOCHUS THEOS, or THE GOD, was the son and successor of Antiochus Soter. He married Berenice, daughter of Ptolemy Philadelphus, king of Egypt. Laodice, his first wife, being herself despised, poisoned Antiochus, Berenice, and their son, who was intended to succeed in the kingdom. After this, Laodice procured Seleucus Callinicus, her son by Antiochus, to be proclaimed king of Syria. These events were foretold by Daniel xi. 6.

ANTIOCHUS THE GREAT, son of Seleucus Callinicus. He made war against Ptolemy Philopator, king of Egypt, but was defeated, 3 Mac. i. On the death of Ptolemy, however, he resolved to obtain possession of Egypt. He immediately seized Cœlo-Syria, Phœnicia, and Judea. These were soon retaken by Scopas, general of the Egyptian army, only, however, to be again conquered by Antiochus. The Jews readily submitted to his government, and in return for their kindness, he granted them large sums of money to defray the expenses of their worship, and the free exercise of their religious privileges. Antiochus was conquered by the Romans, A.M. 3815; and two years afterwards, he and his army were surprised and cut off in an attempt to seize the treasures of the temple of Belus, at Elymais, B.C. 187. He

left two sons, Seleucus Philopator and Antiochus Epiphanes who succeeded him.

ANTIOCHUS EPIPHANES, son and successor of Antiochus the Great, and a noted persecutor of the Jews. He is generally regarded as the subject of the predictions of Daniel xi. 21-29. The same prophet applies to him the epithet of "vile," v. 21, and Polybius, a contemporary historian, instead of Epiphanes, or the "illustrious," calls him Epimanes, or the "madman." Antiochus set his heart upon the conquest of Egypt. That country was then under the government of Ptolemy Philometor, his nephew, son to his sister Cleopatra. He entered Egypt, A.M. 3833, and reduced almost the whole of it to his obedience. 2 Mac. v. 3-5. The next year he returned, and while engaged in the siege of Alexandria, a false report was spread of his death. The Jews, on hearing this intelligence, were unable to restrain the open manifestation of their joy, whereupon Antiochus, enraged, entered Jerusalem by force, and slew multitudes of the inhabitants. To savage cruelty he added wicked profanity, for, conducted by the high priest Menelaus, he forced his way into the holy of holies, and carried off the most precious vessels of the temple. From that time he appeared to be determined upon the complete extirpation of the Jews. He issued an edict, prohibiting their usual religious rites. He caused the statue of Jupiter Olympus to be placed upon the altar of the temple. Judas Maccabæus resisted him with amazing valour, retook the temple, and restored the Jewish worship and sacrifices. On learning the success of Judas, Antiochus was transported with indignation, and declared that he would make Jerusalem a grave for the Jews. Providence, however, frustrated his plans. He fell from his chariot, and received such injuries that he died in the most excruciating torture of body, aggravated by the most intense agony of mind. His death happened B.C. 164.

ANTIOCHUS EUPATOR, son of Antiochus Epiphanes. He was only nine years old when his father died. Lysias, who conducted the government of the kingdom in the name of the young prince, carried on for some time the war against the Jews, but at length he concluded peace with them, and retired into Syria. In the meantime, Demetrius Soter, nephew to Antiochus Epiphanes, to whom by right the government belonged, having escaped from Rome, came into Syria. The inhabitants of Antioch opened the gates to him, and gave into his hands both Lysias and the young Antiochus Eupator, whom he caused to be put to death, B.C. 162.

ANTIOCHUS THEOS, son of Alexander Balas, king of Syria, an impostor, who personated Antiochus Eupator, and killed in battle Demetrius Soter, was treacherously put to death by Tryphon, his minister, after a short reign, B.C. 139.

ANTIOCHUS SIDETES, or EUSEBES THE PIOUS, the son of Demetrius Soter. On the death of his father, he came into Syria, and wrote to Simon Maccabæus to engage him against Tryphon, by whom his father had been murdered. 1 Mac. xv. 1-3. Antiochus pursued Tryphon until he forced him to kill himself. He assisted Ptolemy in the siege of Jerusalem, and succeeded in taking it, B.C. 134. A few years after he was killed in a war with the Persians or Parthians, B.C. 130.

ANTI-PÆDOBAPTISTS, a denomination given to those who object to the baptism of infants. See BAPTISM.

ANTIPAS. See HEROD.

ANTIPAS, the faithful martyr or witness mentioned in the book of Revelation, chap. ii. 13. He is said to have been one of our Saviour's first disciples, and to have suffered martyrdom at Pergamos, of which he was bishop. His Acts relate that he was burnt in a brazen bull. Though ancient ecclesiastical history furnishes no account of this Antipas, yet it is certain that, according to all the rules of language, what is said concerning him by John must be understood literally, and not mystically, as some interpreters have done.

ANTIPATER, an Idumean by birth, father of Herod the Great, and who both by birth and wealth was a great person in Idumea. He was appointed by the Roman Emperor to the office of Procurator of Judea, and took advantage of his position to nominate Phasael, his elder son, governor of Jerusalem, and Herod his younger, governor of Galilee. Antipater was at length poisoned, at the instigation of Malichus, who, after his death, seized upon the government of Jerusalem.

ANTIPATER, son of Herod the Great and Doris, his first wife. He attempted to poison his father, who imprisoned and afterwards put him to death.

ANTIPATRIS, a town in Palestine, anciently called Caphar-Saba, according to Josephus; but named Antipatris by Herod the Great, in honour of his father Antipater. Buckingham considers Mukhalid to be the site of Antipatris, but Dr Wilson prefers Caphar Saba, which he believes must stand in some of the Wadis near the source of the Nahr Arsnf. Paul visited Antipatris on his way to the governor of Judea at Cesarea. Acts xxiii. 31.

ANTI-SABBATARIANS, those who reject both the Jewish and the Christian Sabbaths. Directly opposed to these are *Sabbatarians*, who adhere rigidly to the original institution. When we have stated their reasonings under the latter denomination, we may endeavour to ascertain the Scripture doctrine on this important subject. See SABBATH.

ANTI-TALMUDISTS. This word is applied to those of the Jews who reject and oppose the Talmud. This class is not confined to the small sect of the Caraites, but has for some years been a growing, and has at length become a very numerous party. From the dispersion to the latter end of the last century, Rabbinism prevailed almost universally among the Jews. The Talmud was reckoned of equal authority with the Old Testament Scriptures,—nay, by many it was valued more highly; and this opinion is maintained by the Rabbinical Jews with as much tenacity as it was held by the Scribes and Pharisees in the days of our Lord. Early initiated in their traditional lore, they despise modern literature, and consider it a sin to learn any modern language. Their childhood is wholly occupied in acquiring a knowledge of Hebrew, and in learning to read and translate the Five Books of Moses. The boy then proceeds, if the state of his finances permits, to the study of the Talmud; and it is expected that at the age of thirteen he will be able to expound a difficult passage publicly in the synagogue. Learning, indeed, according to the Rabbinical axiom, is “equal to the fulfilment of all the other commandments.” It was due, however, to the writings of Mendelsohn, that the absurd tenets of Rabbinism have been gradually declining, both on the Continent and in Britain. Rabbinism is now a tottering fabric, and a licentious freedom of thought has been introduced among the Jews, which, if measures

be not speedily and actively taken for their instruction in Christianity, may lead to the prevalence of a widespread infidelity. It is to Mendelsohn this change is chiefly due. He has infused into the minds of his countrymen a spirit of reckless speculation, which refuses to yield implicit submission to the Sacred Oracles, once the glory and the guide of their fathers. Rationalism has taken the place of Judaism. Thus have the writings of this reformer of Judaism led the way to a neglect, and in many instances to an entire disuse, of the mass of absurd and inconsistent traditions forming the Talmud. He gave a bright example of a Jew becoming learned in the languages, and literature, and philosophy, of the Gentiles. This, of itself, gave rise to an important change,—a revolution. It was contrary to the whole spirit of Rabbinism for a Jew to study a profane language, or to read *Epicurean books*, as Gentile works were termed. From the days of Mendelsohn this prejudice has been dispelled; the whole field of modern literature has been opened up to the Jews, and, trampling under foot the Rabbinic exclusiveness, parents now educate their children in the language and literature of the country in which they reside. The accomplishment of this one object was of no small importance. The access to the Jewish mind is thus rendered easier, and, by the study of other writings than the Talmud, their minds are expanded and disencumbered from a host of prejudices, which for a long time shut them out from almost the possibility of becoming acquainted with Christianity. In so far as the Rabbinic power has been broken, the Jews are more easily accessible to the light of Christian truth; but it is a lamentable fact, that in an immense number of instances they have cast off the fetters of Rabbinism only to throw themselves without reserve into the ranks of infidelity. That this has been the actual effect of the Anti-Talmudic principles inculcated by Mendelsohn, is abundantly evident from the following remarks made by Dr Jost, in his ‘History of the Jews’ :—“Although no system has been formed, we think that we have perceived amongst thinking Jews a general adoption of the following principles :—All agree that the Jews are no longer a chosen people, in the hitherto received sense, and look upon expressions of this nature, in the liturgy, only as an old form. They, however, assert, that the Holy Scriptures are the only source of a true religion, capable of standing the test of reason. They remain strangers to the doctrines of Christianity, and no one believes that a confession of the Christian faith, free from hypocrisy, is possible, unless in those who have been convinced by education and custom. This pure religion consists in the conviction, that a supernatural revelation had been made to the forefathers of Israel, to Moses and the prophets,—consequently, in the belief that there is one God. For the instruction of man God has made known, through human instrumentality, that he is the moral Governor of the world, and that his eyes are upon men, valuing and retributing according to their moral worth. This presupposes the immortality of the soul. The moral code of Scripture is looked upon as the only true one, in so far as it agrees with principles generally to be acknowledged. It therefore requires not only a moral life, but one based upon religious principle, and not on worldly philosophy. Every thing that appears to militate against this is rejected, and every passage of Scripture that appears hostile, is explained from the circumstances of the times; as, for instance, the evil deeds of the patriarchs: and the same expedient was

also applied to the miracles, which some explained away altogether,—others endeavoured to explain on natural principles; but this system never became general. As to the ceremonial laws, no clear opinion has been expressed, but every one agreed with Meudelsohn, that they were only the shell that enveloped the kernel. In the course of sifting the huge mass of Rabbinic additions, a distinction was soon made between essential and non-essential. As the Divine origin of the Mosaic legislation could not be denied without the absolute overthrow of Judaism, all unauthorised additions were rejected; and a conviction was formed, that the majority of the laws still in force were not applied in the sense of the legislator, as they belonged to the Holy Land, and in other lands could not be exactly observed; that in strange countries many duties of another kind, as military service, and such like, must arise; and that, until the unknown period of the restoration of the Israelite monarchy by the expected Messiah, such laws only were to be observed as were necessary for preserving the essence of religion, or were useful for forming the congregations into a pious ecclesiastical community, without interfering with the existing relations of life, and intellectual improvement. In this way the religion remained orthodox, though not in the sense of the Rabbies."

This statement of the religious opinions prevailing among the modern Jews on the continent of Europe, affords a strange idea of the existing state of Judaism. It has lost many of its characteristic peculiarities, and mixed itself up with a species of Rationalism; and the same spirit has developed itself to a great extent among the Jews of Britain. A large and influential body have declared themselves openly Anti-Talmudists; and though they have abated little, if any thing, of their deadly hostility to the Christian faith, they have, by their renunciation of the Talmud, rendered it a much easier task to argue with them upon the principles and true scriptural foundation of Christianity. One grand obstacle in the way of their conversion is thereby removed; and though it has undoubtedly led to little or no real improvement in their views, we trust that, by the Divine blessing, the time is not far distant when all the children of Abraham, whether belonging to the Rabbinical or the reformed party, will be led to recognise Jesus of Nazareth as the true Messiah, and to look upon Him whom their fathers pierced, and to mourn.

ANTITHETIC-PARALLEL, an important rule of Biblical interpretation. See POETRY OF THE HEBREWS.

ANTI-TRINITARIANS, all who deny the doctrine of the Trinity, and who call themselves *Unitarians*, as admitting of only *one person* in the Deity. These may be conveniently considered under four classes (which see):—1. *Sabellians*, who maintain the Father, Son, and Spirit, to be one in person as well as in essence. 2. *Arians*, who believe the person of Jesus to be in a sense Divine, but not of the *same* essence with the Almighty Father. 3. *Socinians*, who consider our Lord to be *only* man; but still, considering the high honours to which he is advanced, as entitled to a degree of Divine worship. And, 4. *Humanitarians*, who contend that the Lord Jesus is a man only, "like ourselves, fallible and peccable," and entitled to no higher honour than that of a good man, a moral philosopher, and a prophet. Such were the sentiments of Dr Priestley, and such are those of most Anti-Trinitarians of the present day.

ANTITYPE, that which answers to a type or figure. A type is a model, mould, or pattern; that which is formed according to it is an antitype. See TYPE.

The word antitype occurs twice in the New Testament, viz., in the Epistle to the Hebrews (ix. 24), and in the First Epistle of Peter (iii. 21), where its genuine import has been much controverted, but, in our view, unnecessarily. The former says, that "Christ is not entered into the holy places made with hands, which are the figures" or *antitypes* "of the true—now to appear in the presence of God." Now, a *type* signifies the pattern by which another thing is made; and as Moses was obliged to make the tabernacle, and all things in it, according to the pattern shown him in the mount, the tabernacle so formed was the antitype of what was shown to Moses; any thing, therefore, formed according to a model or pattern, is an antitype.

ANTI-UNIVERSALISTS. See UNIVERSALISTS.

ANTONIA, one of the towers or fortresses of Jerusalem, called by Herod after Mark Antony. It stood on a steep rock adjoining the north-west corner of the temple, whose two outer courts it overlooked, and with which there was a ready communication, by means of secret passages, that the soldiers might easily find their way into the temple, in case of any tumult or insurrection arising. The Romans generally kept a garrison in this tower; and from thence it was that the tribune ran with his soldiers to rescue Paul out of the hands of the Jews, who had seized him in the temple, and designed to have murdered him. Acts xxi. 31, 32. It was taken by Titus, at the memorable siege of Jerusalem, who thus became master of the temple and the city.

ANXIETY, intense solicitude, the extreme of care. (See CARE.) Solicitude and anxiety, as habits of the mind in relation to worldly things, and especially to providential events yet future, are irreconcilable with the faith of a Christian, which requires him to cast all his burdens on the Lord. The charge of our Saviour (Matt. vi. 25–34), literally rendered, is, "Be not anxious about your life, indulge no anxiety respecting the morrow; for sufficient unto the day is the evil thereof."

APAMEA,—1. A city of Syria, on the Orontes, built, as is believed, by Seleucus I., king of Syria; or by his son, Antiochus Soter, in honour of Queen Apamea, wife of Seleucus, and mother of Antiochus. It was probably the same with Shepham, a city of Syria. Numb. xxxiv. 10, 11. 2. A city of Phrygia, on the river Marsyas; near which, as some have been of opinion, Noah's ark rested; whence the city took the surname of (*Kibotos*) Ark. On a medal, struck in honour of Adrian, is the figure of a man, representing the river Marsyas, with this inscription—*A medal of the Apameans;—the Ark and the river Marsyas*. That this was one of the commemorative notices of the ark and of the deluge there is little doubt; but only in the sense, that traditional shrines, or memorials of the ark, were here very ancient; and that, journeying direct from Shinar, Babylon, or adjacent places, here one of the arks, commemorative of the original ark, rested and settled. That is, here the Arkite worship was commenced, before it spread over the neighbouring country. In reference to the medal we may add, that Strabo affirms the ancient name of Apamea to have been *Kibotos*; by which name the ark (probably of Noah) was understood. *Kibotos* is, apparently, not a Greek term; it might be the name

of the temple in which commemoration was made of the ark, and of the preservation of man by it. There are several medals of Apamea extant, on which are represented the ark, with a man in it, receiving the dove, which is flying to him; and part of their inscription is the word *NOR*, in ancient Greek characters. As they are from different dies, yet all referring to Apamea, it seems that their authors had a knowledge of the tradition of commemoration respecting the ark, preserved in this city. (See *ARK*.) Many more such commemorations of an event so greatly affecting mankind, were no doubt maintained for many ages, though we are now under great difficulties in tracing them. In fact, many cities boasted of these memorials, and referred to them as proofs of their antiquity. See *ARARAT*.

APE (*cephus*.) 1 Kings x. 22; 2 Chron. ix. 21. This animal seems to be the same with the *ceph* of the Ethiopians, of which Pliny speaks (lib. viii., cap. 19.) "At the games given by Pompey the Great," says he, "were shown *cephs*, brought from Ethiopia, which had their fore feet like a human hand, their hind legs and feet also resembled those of a man." The Scripture says, that the fleet of Solomon brought apes, or rather monkeys, &c., from Ophir. The learned are not agreed respecting the situation of that country; but Major Wilford says, that the ancient name of the river Landi Sindh, in India, was *Cophes*. May it not have been so called from the *cephim* inhabiting its banks?

The ancient Egyptians are said to have worshipped apes; it is certain that they are still adored in many places in India. Maffeus describes a magnificent temple dedicated to the ape, with a portico for receiving the victims sacrificed, supported by seven hundred columns.

"With glittering gold and sparkling gems they shine,
But apes and monkeys are the gods within."

APELLES, mentioned by Paul (Rom. xvi. 10), who calls him "approved in Christ." The Greeks believe that Apelles was one of the seventy-two disciples, and bishop of Heraclea.

APELLITES, a sect of heretics in the second century, who affirmed that Christ received a body from the four elements, which at his death he rendered back to the world, and so ascended into heaven without a body.

APHARSACHITES, a people sent by the kings of Assyria to inhabit the country of Samaria, in the room of those Israelites who had been removed beyond the Euphrates. They greatly opposed the rebuilding of Jerusalem. Ezra iv. 9, v. 6.

APHEK, the name of several cities mentioned in Scripture,—1. A city in the tribe of Judah, where the Philistines encamped when the ark was brought from Shiloh. 1 Sam. iv. 2. A city in the valley of Jezreel, where the Philistines encamped on the eve of the battle of Gilboa. 3. A city in the tribe of Asher, near Sidon, in which the Canaanites were permitted to remain. 4. The chief city of Benhadad, king of Syria, situated between Heliopolis and Biblos, where the Syrians were defeated, and where twenty-seven thousand of them were killed by the falling of the walls. 1 Kings xx. 26, 30.

APHERA, a town belonging to the tribe of Benjamin.

APHES-DAMMIM, or *EPHES-DAMMIM*, a place belonging to the tribe of Judah, where the Philistines encamped when Goliath insulted the host of Israel. 1 Sam. xvii. 1.

APHTHARTODOCITES, a small sect in the sixth century, who held (as their name implies) that the body of Jesus Christ was *incorruptible*, and not subject to death. They were a branch of the Eutychians.

APIS, a symbolical deity, worshipped by the Egyptians. It was an ox, having certain exterior marks; in which animal the soul of the great Osiris was supposed to subsist. The ox was probably made the symbol of Osiris, because he presided over agriculture. To this there seems to be an allusion in Psal. cvi. 20: "They changed their glory (the invisible Jehovah) into the similitude of an ox that eateth grass."

APOCALYPSE, a word denoting revelation or unveiling, but generally applied to the vision which John saw in the isle of Patmos, during his banishment for the sake of Christ. For two centuries, not the slightest doubt was entertained of the authenticity of this book; but in the third century some doubts arose. The testimonies, however, in favour of the book being a genuine production, are too numerous and powerful to admit of being questioned. Accordingly, Mr Lowman remarks that "hardly any one book has received more early, more authentic, and more satisfactory attestations." Some German commentators have suspected the Revelation to be spurious; but our own Sir Isaac Newton long ago observed, that there is no other book of the New Testament so strongly attested, or commented upon so early, as the Apocalypse. Various opinions have been entertained in reference to the time when this book was written, some asserting that it was composed in the reign of the Emperor Claudius; and others that it was written in the reign of Nero, before the destruction of Jerusalem. The most probable opinion is, that the vision was seen in Patmos, towards the end of Domitian's reign, but not committed to writing until the apostle had been released from banishment and returned to Ephesus. Neander seems to incline to the opinion that not John the apostle, but a presbyter of Ephesus bearing the same name, was the writer of the Apocalypse. This opinion seems to be utterly without foundation.

"The occasion of writing the Apocalypse," says Hartwell Horne, "is sufficiently evident from the book itself. John, being in exile in the island of Patmos, is favoured with the appearance of the Lord Jesus Christ to him, and is repeatedly commanded to commit to writing the visions which he beheld. The scope or design of this book is twofold; *first*, generally to make known to the apostle 'the things which are' (i. 19), that is, the then present state of the Christian churches in Asia; and, *secondly*, to reveal to him 'the things which shall be hereafter,' or the constitution and fates of the Christian church, from its beginning to its consummation in glory."

No book has given rise to more numerous commentaries than the Apocalypse. The extreme difficulty of the book, from its thoroughly prophetic character, and the obscure figurative language in which its prophecies are couched, have rendered its exposition a trying task. Commentaries on the book have been produced by men of great eminence; for example, Mede, Sir Isaac Newton, Bishops Newton and Hurd, Lowman, Faber, Dr Hales, and others. But the ablest, the most erudite, and, on the whole, the most satisfactory exposition which has appeared in our day, is Elliott's "*Horæ Apocalypticæ*." But were we asked to select the clearest, the simplest, the most elegant unfolding of the apocalyptic vision, we would unhesitatingly point to "*The Seventh Vial*,"

and accordingly we present our readers with a valuable digest of the Revelation from that very able work.

"The Apocalypse is, in brief," says the author of 'The Seventh Vial,' "a history of the Church, written in grand symbolical characters, extending from the year when John saw it, which we take to have been A.D. 96, till the second and glorious return of Christ to judgment. On the little stage of Patmos, a *rehearsal* of Providence, so to speak, took place. It opens with a representation of the exaltation of Christ, and his installation on the right hand of God. This is the grand subject of the vision of the fourth and fifth chapters.

"Having exhibited in symbol Christ's installation on the right hand of God, and his investiture with his high office, the Apocalypse next presents in figure the various acts of his administration. It is here necessary to call to mind the grand end contemplated in the whole of that administration, namely, the universal establishment of his kingdom, the Church, in the unity, purity, and splendour of the millennium, in order to see how each successive act paved the way for the full attainment, in due time, of that glorious object. First of all, the ground had to be cleared. When Christ ascended and sat down at the right hand of God, the ground where he had purposed to plant his Church was occupied by the old pagan empire of Rome. A most degrading polytheism, deeply founded in the fashions and lusts of men, attired in the garb of a most fascinating poetry, enjoying the venerable prestige of a high antiquity, sanctioned by the laws, and protected and upheld by the military power, of the State, was so interwoven with the fabric of the empire, that it had become necessary, in order to eradicate this idolatrous system, and strip it of its props and defences, that the framework of the empire with which it was incorporated should be shaken and rent. This was accomplished in the opening of the seals. Each seal (see chap. vi.) ushered in a new dispensation to the Roman empire; and by these successive acts of judgment,—by the passage across its stage of the red horse, and the black horse, and the pale horse,—symbolizing respectively war, scarcity, and death, with its four terrible agencies, the sword, famine, pestilence, and the beasts of the earth,—that powerful State was so exhausted and broken, that at last, in the opening of the sixth seal, that great revolution was accomplished in which the powers of the pagan firmament were shaken, and Christianity, in the person of Constantine, was elevated to the throne of the empire.

"There is here a stop in the Apocalyptic history. The progression of the symbolical drama now passing before John is arrested. With a professedly Christian emperor on the throne, and with all the helps and facilities naturally springing therefrom for the diffusion of Christianity, we expect to be instantly told of its universal reign. With the winds of persecution and political contention all hushed, with serene skies over the Church, and nothing to impede the labours of the spiritual husbandman, we expect to see him scattering the seed far and wide, and, with zeal worthy of his cause, adding field to field, till at last he had included the whole earth within the vineyard of his Lord. Alas! our anticipations are sadly disappointed. A ranker idolatry springs up than that which had been wellnigh extirpated. A murkier night settles down on the world than any

that had ever heretofore darkened its firmament. Fiercer persecutors are seen moving on the scene than any that had defended the cause of Paganism with fire and knife. We are now but a little way off from the commencement of that noted period,—obscurely hinted to Daniel, plainly announced to John,—the twelve hundred and sixty prophetic days or years, for which preparations of a very unusual kind, but requisite, doubtless, are made. This period was to form the gloomiest, without exception, in the annals of the world,—the period of Satan's highest success, and of the Church's deepest depression; and lest she should become during it utterly extinct, her members, never so few as then, were all specially scaled. Thus secured by a Divine precaution against perishing, whether by craft or by violence, they enter the cloud. The long night passes on, darkening as it advances; but the sealed company are not visible: they disappear from the Apocalyptic stage, just as they then disappeared from the observation of the world. That they might escape the dungeons and the fires of their persecutors, they fled away, to hide in the hoary caves of earth, or to inhabit the untrodden regions of the wilderness, or to dwell beneath the shadow of the Alps, or to enjoy fellowship with God, unsuspected and unknown, in the deep seclusion and gloom of some convent. But at last the clouds break away, and the sealed company, having trod the valley of the shadow of death unhurt, one and all of them come forth, the hundred forty and four thousand sealed ones, in white raiment, and carrying palms, not to hunger and to thirst, as aforetime, when the bread and water of life were scantily supplied, nor to be scorched by the hot sun of persecution, but to be fed by the Lamb, and to be led to fountains of living waters, and to have all tears wiped away from their eyes; denoting the happy and prosperous state of the Church which shall succeed the twelve hundred and sixty years, and the exemption she shall then enjoy from all the perils, enemies, and sufferings that have hitherto attended her path. This is the vision of the seventh chapter. The vision affords us a glimpse of the Church, protected against no ordinary danger by the seal of the angel, just before she entered on the fated twelve hundred and sixty days; and another glimpse of her as she appeared after she had come through the 'great tribulation' of those days; but it leaves the events of that disastrous period—the fury with which Antichrist had warred against her, and the noble constancy with which she had withstood the assault—untold, because these were to form the subject of future Apocalyptic narration.

"After this vision the symbolic scene again progresses. The eighth chapter takes up the history exactly at the point where the sixth had dropped it. The seventh and last seal is opened, and the seven trumpets begin to be sounded. The first four trumpets include those irruptions of the barbarous nations of the north by which the Western Roman empire was completely destroyed, and the let or hindrance to the appearance of the Man of Sin, of which the Apostle Paul had spoken, taken out of the way, and the stage left empty for the rise of Antichrist. Rome had ceased to be pagan, and had become Christian; but its Christianity was not worth much; and its imperial government still subsisting, it formed an obstacle to the rise of the Papacy; for how could the Pope become lord of the world, while Cæsar continued to be so? It behoved this empire, therefore,

though professedly Christian, to give place, that the predestined enemy of Christ might appear. Accordingly each trumpet announced the descent of a new calamity upon the unhappy empire. First, a tempest of hail and fire, mingled with blood, swept across it,—the symbol of savage war waged by barbarous arms. The hordes of the North had long been collecting on the frontier of the empire; but at last, on the death of Theodosius, A.D. 395, the 'dark cloud,' says Gibbon, 'which was collected along the coast of the Baltic, burst in thunder upon the banks of the Upper Danube.' This trumpet came to an end at the death of Alaric, in A.D. 410. When the second angel sounded, 'a great mountain burning with fire was cast into the sea,'—the symbol of the Vandals under the terrible Genseric,—'a name which,' remarks Gibbon, 'in the destruction of the Roman empire, has deserved an equal rank with the names of Alaric and Attila.' He began, A.D. 429, to desolate Africa; and having burned many of its towns, and subjugated its provinces, he collected to his standard a multitude of Moors and Africans. This host he embarked, and precipitated like a burning mountain upon Italy, ravaging its sea-coast, pillaging Rome, and carrying away the wealth of its citizens in his ships. On the sounding of the third trumpet, a star shot down from the firmament, burning as a lamp, and falling upon the rivers and fountains, turned them into wormwood. In this star we behold the scourge of God, Attila, the king of the Huns, who, returning from his Eastern wars in A.D. 450, crossed the Rhine as high as Basle, and descending its course, made the entire valley through which it rolls a scene of slaughter, burning its towns and massacring the inhabitants. Turning then to the south, he inflicted similar calamities on the towns of Mantua, Milan, Venice, and other cities of Lombardy, many of which he converted into heaps of stones and ashes. But at the sounding of the fourth trumpet, the empire which these successive and terrible shocks had brought to the verge of ruin, was utterly dissolved. Its dissolution, under this trumpet, is symbolically exhibited, after the manner of Scripture when the fall of empires is the theme, by the darkening of the sun and stars,—imagery highly appropriate, and imparting a gloomy grandeur to the subject. The mandate of Odoacer, chief of the Heruli, in 476, abolished the title and office of Emperor of the West. The anarchy of the barbarians was succeeded by the short reign of Theodoric the Ostrogoth; after which the Senate, and, in short, the entire framework of the Roman Government, were removed; and that proud city, which for so many ages had held the rank of mistress of the world, was reduced to the miserable condition of a tributary Dukedom. Thus the stage on which Antichrist was to appear was now cleared. The colossal empire which had occupied it so long had been shivered, and its very fragments swept away. There was now no throne at Rome, and the 'let' no longer existed to the appearance of the Man of Sin. John, however, defers entering on the history of the Papacy. He withdraws our attention to the Eastern world, and exhibits, under the fifth and sixth trumpets, the infliction of the woes by which the Eastern empire was destroyed.

"Leaving, then, the Western world, which Providence, by a series of tremendous dispensations, had made empty and void, in order that a more terrible enemy than he who had just been struck down might be suffered to lift up himself, to be destroyed in his

turn, the scene changes to the East. Immediately the scenery becomes Eastern. So long as the West was the stage of the Apocalyptic drama, the scenery was of an occidental character,—storms of hail, and burning mountains. But now the symbols become oriental. The fifth angel sounds. The bottomless pit is opened; and forthwith there issues from it a smoke so dense, that, as it rolls its murky folds onward, it darkens the air, and inflicts blight upon the earth,—the symbol of that system of imposture which, arising in Arabia, overspread so large a portion of the world. In the Bible, error is darkness, truth is light. Along with the smoke there came locusts from the pit, which, for the space of five months, tormented men with their stings,—the Saracens, by whose arms the religion of Mahommed was propagated, and the Saracenic dominion, extended from the banks of the Indus to the base of the Pyrenees. Their career of conquest lasted five symbolical months,—an hundred and fifty years.

"The scene of the sixth trumpet, or second woe trumpet, is the banks of the Euphrates. On its sounding, the four angels which were bound in that river were loosed. The term for which they had been prepared was an hour, and a day, and a month, and a year. Their numbers were almost incredible—two hundred thousand thousand. Their equipments and appearance were of a truly martial order. 'I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions, and out of their mouths issued fire, and smoke, and brimstone. Their tails were like unto serpents, and had heads, and with them they do hurt.' Their commission was to slay the third part of men. Of the correctness of the interpretation which applies this symbol to the Turks, it is scarce possible to entertain a doubt. Did our time allow, we could show that the event fulfilled the prediction in all its particulars. At the time referred to in the prophecy, this people, who had come originally from Scythia, were divided into four clans or sultanies, all of whom were located in the neighbourhood of the Euphrates. They were at length let loose, to desolate Asia with their arms, and that part of it particularly which was the seat of the Eastern empire. Their troops consisted mainly of cavalry, and their mode of warfare was new, artillery being now for the first time employed; both of which particulars are not obscurely hinted at in the prophecy. They continued a conquering power for three hundred and ninety-one years, which, putting a day for a year, gives the predicted term of 'an hour, and a day, and a month, and a year.' Their peculiar vocation or mission was, 'to slay the third part of men.' It was against the corrupt and idolatrous Christians of the Eastern empire that the Turks were sent; and they were charged to inflict a fuller measure of vengeance than their predecessors the Saracens had done. The latter were sent to inflict chastisement, if so be those on whom it fell would repent; but not repenting, the Turks were commissioned to destroy them. To the one it was commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree; and accordingly the conquests of the Saracens were comparatively bloodless. The fields were as green, the palm trees as flourishing, behind their army, as in advance of it. But the longer the judgments of God are continued, if they prove ineffectual, they grow the more severe. Ac-

cordingly, the commission given to the Euphratean horsemen was, to slay those whom the locusts had power only to sting; and the work assigned them they executed. During their career of conquest, they committed an incredible number of slaughters, and inflicted hitherto unheard-of miseries. All the provinces of the Eastern empire they subjugated and occupied—Egypt, Greece, Palestine, Syria, Asia Minor. At last they crossed the Hellespont, drew their armies around Constantinople, besieged and took it; and thus the empire of the Cæsars came to an utter end.

“The progress of the grand symbolic drama is arrested, till, in a subsidiary vision, John has a history given him of the rise, the character, and the reign of Antichrist, and the sufferings endured by the Church during the period of his domination. The lesser is marked off from the greater vision by its symbols, which are of a completely different sort,—by its subject, which is not the administrative acts of Christ, but the crimes and successes of his enemy,—and by its retrogression in point of time. The great Apocalyptic vision had advanced to the end of the fifteenth century, when, at the sounding of the sixth trumpet, the Greek empire was destroyed; but the vision now exhibited to John recedes to the middle of the sixth century, at which time the Roman empire of the West had been overthrown by the judgment of the fourth trumpet. The events which occurred in the West during this interval,—that is, from the middle of the sixth to the beginning of the sixteenth century,—form the subject of this vision. The fourth trumpet had taken out of the way the ‘let’ which for so long a time had prevented the rise of ‘THE MAN OF SIN.’ The obstruction being removed, he arose. He was really risen, at the middle of the sixth century; but many centuries were required for the full development of his character, and the consolidation of his empire. Accordingly, he did not reach the zenith of his power till about the time that the sixth trumpet had consummated the ruin of the Eastern empire. This was the last enemy who was to arise to oppose the erection of Christ’s kingdom, and whom Christ, in the exercise of his great power, was to destroy, as he had done others. Accordingly, on the passing away of the second woe, the seventh trumpet is sounded, and seven angels, having the seven last plagues, appear upon the scene. Vial after vial is poured out upon the Papacy, and each successive shock helps onward the consummation of its awful doom. The seventh and last is poured out; and every part of the Papal universe is smitten. Its air is convulsed by terrific tempests; its earth is shaken by awful earthquakes; its cities are overthrown; its mountains are removed; its islands are submerged; and ‘a great voice out of the temple of heaven, from the throne, saying, It is done,’ announces the complete accomplishment of the grand object of Christ’s administration, in the dissolution of this system. The utter and irretrievable ruin of mystic Babylon is brought vividly before us, by the symbol of the company who stand afar off weeping and wailing, ‘And saying, Alas! alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off; and cried, when they saw the smoke of her burning, saying, What

city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas! alas! that great city, wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour is she made desolate.’ The immediate erection of Christ’s kingdom is no less vividly presented to us by the symbol of that other company, who hail with shouts of joy and praise the near advent of some long-expected and thrice-blessed event: ‘And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.’”

An attempt to explain these prophecies does not fall within the design of this work; and, therefore, those who are disposed to study this sublime and mysterious book are referred to the writings of the authors already referred to, but more especially to Dr Keith’s “Signs of the Times,” Elliot’s “*Horæ Apocalypticæ*,” and “The Seventh Vial,” which all agree in their general principles concerning the interpretation of this book, although they differ in some particular points; and it is not to be expected that there should be a perfect coincidence of opinion in the explanation of those predictions which relate to still future times; for, as Sir Isaac Newton observes, “God gave these, and the prophecies of the Old Testament, not to gratify men’s curiosity, by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event, and His own prescience, not that of the interpreters, be then manifested thereby to the world.” “To explain this book perfectly,” says Bishop Newton, “is not the work of one man, or of one age; but probably it never will be clearly understood, till it is all fulfilled.” It is graciously designed, that the gradual accomplishment of these predictions should afford, in every succeeding period of time, additional testimony to the Divine origin of our holy religion. The scope or design of the book is twofold,—*first*, To describe the things which *are*; and, *secondly*, The things which *shall be*. The former constitutes the subject of the first three chapters, and the latter is the subject of the whole of the remaining part of the book. Considerable division of opinion exists among writers, as to the structure and machinery, as well as the design and object of the prophetic part of the Apocalypse. A very general opinion is, that it is a prophecy of the chief events which shall happen to the Christian Church till the end of the world. Wetstein maintains, that it contains a description of the destruction of Jerusalem, of the Jewish war, and of the civil wars of the Romans. The fathers generally entertained the opinion, that it contains predictions of the persecutions of the Christians under the heathen emperors of Rome, and of the happy days of the Church under the Christian emperors, from Constantine downwards. The Protestant writers explain the greater part of the Apocalypse as referring to the Papal Antichrist; and the Roman Catholic writers allege that the prophecy refers throughout to the schism and heresies, as they term them, of the Reformation. Mr Faber supposes that much of the imagery of the Revelation is taken from the ancient mysteries, and Eichhorn has represented it as a drama. In this latter opinion Mr Irving coincides. “I say not,” to quote his words, “that it is a drama, but that it resembles those ancient dramas

in which high poetry, Divine morality, and mystical theology, were wont to be set forth in concert."

The views of Eichhorn, Hug, and other German writers, are at utter variance, not only with those of the distinguished writers mentioned above, but with all internal evidence and probability. All the prophecies relative to the great apostasy in the Church itself,—the rise of Antichrist, and his reign of twelve hundred and sixty years, during which the true Church is driven for refuge into the wilderness,—the overthrow of Babylon being immediately followed by the millennium, and the millennium by the final judgment, and the final judgment by the new heavens and earth, and the state of retribution, which endure for ever,—afford a series of proofs fatal to the German hypothesis of interpretation.

APOCARITES, a small sect in the third century, sprung from the Manicheans, who held that the soul of man was of the essence of God.

APOCRYPHA, books excluded from the sacred canon, not being acknowledged to be divine. They were principally the productions of Alexandrian Jews, and generally, in point of time, hold a middle place between the completion of the Old Testament and the commencement of the New. Not one of these books is extant in Hebrew, the original language of the Old Testament. Jerome, in the fourth century, gives the list of Hebrew inspired books precisely as we have it. Not one Apocryphal writer, in direct terms, claims to be inspired. Their works were never received by the Jews as part of the Old Testament. They are never quoted by our Lord or his apostles. The early fathers do not quote them as being on a level with canonical Scripture. The same authority was never ascribed to them as to the Old and New Testament, until the last Council of Trent, at its fourth session, presumed to place them all (except the Prayer of Manassah, and the third and fourth books of Esdras) in the same rank with the inspired writings of Moses and the prophets. From that period they have usurped the name of Inspired Scriptures, and have been intermingled with the canonical books in the Bibles of Roman Catholics. The apocryphal books are not only replete with absurdities, superstitions, and falsehoods, but also with false doctrines directly opposed to the doctrine of the Holy Scriptures,—such as those of purgatory, and prayers for the dead. The vital doctrine of justification by faith in the Lord Jesus is explicitly denied; and in so many words the Apocrypha teaches, that "Whoso honoureth his father maketh an atonement for his sins." This decided opposition of the apocryphal writings to the main doctrines of the Word of God, affords of itself a valid reason for their rejection from the canon.

The apocryphal writings, of which we have hitherto spoken, have been attached to the Old Testament. None have ever been admitted by the Churches into the canon of the New Testament. Several apocryphal writings were published under the name of Jesus Christ and his apostles, which are mentioned by the writers of the first four centuries; most of which have perished, though some are still extant. Few or none of them were composed before the second century; and several of them were forged so late as the third century. Histories, too, were written of the life of Christ; but all of these were rejected as spurious by the first Christians. "Besides our Gospels, and the Acts of the Apostles," says Dr Paley, "no Christian history, claiming to be written by an apostle, or apostolical man, is quoted within three hundred years

after the birth of Christ, by any writer now extant or known; or if quoted, is quoted with marks of censure and rejection."

"After the four gospels," says Dr Welsh, "had been written by the Evangelists, and had been generally received as of divine authority in the Christian church, heretics and others, who departed from the true faith, had recourse to the expedient of forging gospels, epistles, &c., under the name of some of the apostles, or that of our Lord himself, to which they might refer in support of their tenets. These works were frequently formed out of the genuine gospels, with such additions and omissions as the purposes of the writers required. There were not wanting members of the true church who followed the same practice, with the mistaken idea that the piety of the faithful might thus be promoted, or that an answer might be afforded to some of the objections of Jews and Heathens. In the second century, Irenæus tells us that the Gnostics had an innumerable multitude of spurious and apocryphal books; and in the following age they were greatly increased. The greater part of these writings perished in the course of ages.

"Of such of them as remained, a collection was published by Fabricius, about the beginning of last century, in his *Codex Apocryphus Novi Testamenti*. A full account of them is given, with translations, in Jones' well-known work on the Canon. Several of them were republished in London some years ago, in a work entitled, 'The Apocryphal New Testament.'

"That these works are not to be received as genuine, may be proved by their vast inferiority to the canonical gospels, and still more decidedly by the fact, that they were not recognised by the fathers. In 'The Gospel of our Saviour's Infancy,' there are some passages which are referred to by Eusebius, Athanasius, and Chrysostom, as containing some trifling particulars of true history connected with the life of Christ, but it is not ranked by them among the inspired writings. It is worthy of remark, that it was from this production, and from 'The Gospel of the Birth of Mary,' and the 'Protevangelion of St James,' that Mahommed derived all his knowledge of our Saviour's life. Indeed, he does not seem to have been at all acquainted with the canonical gospels; and the legends of the East in general, concerning our Lord, are all from apocryphal sources." The apocryphal books are the following: two books of Esdras, Tobit, Judith, Esther, the Wisdom of Solomon, Ecclesiasticus, Baruch, the Song of the Three Children, the History of Susannah, Bel and the Dragon, the Prayer of Manasses, and four books of the Maccabees. Of these, the Church of Rome acknowledges as canonical only Tobit, Judith, the Wisdom of Solomon, Ecclesiasticus, the first and second book of the Maccabees, Baruch, with the additions to Esther and Daniel. "It is a proof," says Dr Dick, "of the stupidity as well as the impiety of the Church of Rome, that she has presumed to elevate them to equal honour with the writings of Moses and the prophets, in defiance of the judgment of the Jewish, and I may add, of the ancient Christian Church. They were not admitted into the catalogues drawn up by individuals, or by councils, for several centuries; and were regarded as inferior to the writings which are accounted inspired, till the meeting of the Council of Trent, which established error, idolatry, and superstition, by law." It is a singular and most remarkable fact, worthy of notice, that the Church of Rome finds her strongest sanction for some of her peculiar and

favourite errors in this very Apocrypha, so universally rejected.

APOLLONIA, a city situated in Macedonia, now known by the name of *Erisso* and *Polina*. It received its name from the heathen deity Apollo, to whom a splendid temple was erected. It is mentioned, in Acts xvii. 1, as a place through which Paul passed on his way to Thessalonica. Classical geographers enumerate seventeen towns bearing the name of Apollonia.

APOLLONIUS OF TYANA, a remarkable personage who attracted much notice in the first century of the Christian era. He was a Pythagorean philosopher, who pretended to work miracles, and succeeded to such an extent in imposing upon the credulity of the ignorant, that he was held in the highest veneration, not only by the people, but by the rulers of the land. The Emperor Aurelian professed to admire his character. Adrian was at much pains in collecting his writings. From Caracalla and Alexander Severus he received divine honours. The heathens blasphemously attempted to compare this lying impostor with Jesus Christ; and Philostratus, who has written his life, represents him as more than a man; so that Eunapius, a philosopher of the fifth century, declares that Philostratus might have entitled his history, "The Descent of a God upon the Earth." But the narrative of Philostratus, written a hundred years after the death of Apollonius, is evidently fabulous, and borrowed, in many instances, from the life of the Redeemer in the Sacred Writings. The miracles are, in several cases, identical in all respects with those attributed to Jesus Christ; and hence infidel writers have been accustomed frequently to try to throw discredit upon the miracles of the New Testament, by putting them on a level with the miracles of Apollonius, those "lying wonders" which, even in that early period, led the way to still further perversions of the truth.

APOLLOS, a Jew born at Alexandria in Egypt, and described in Acts xviii. 24, "as an eloquent man, and mighty in the Scriptures." Nothing is known concerning his early history, but he appears to have been a disciple of John the Baptist, and baptized by him. Even after he came to a recognition of Jesus as the true Messiah, and had engaged with earnestness and zeal in proclaiming the gospel of Jesus, we are told that "he knew only the baptism of John." Providentially, however, he came to Ephesus, where he met with Aquila and Priscilla, who "taught him the way of God more perfectly." Thus fully instructed in the truth of God, he was eminently successful in diffusing the knowledge of Christ, both among Jews and Gentiles. From Ephesus he proceeded to Corinth, and other places of Achaia, where we are informed "he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." Acts xviii. 28. Apollos succeeded Paul in the ministry at Corinth, and such was his popularity, that it had almost led to a schism in the Church. Thus the apostle remarks, "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." 1 Cor. i. 12. Yet so little was Paul actuated by jealousy of Apollos, that we find him expressly declaring that "he greatly desired Apollos to return unto them." Afterwards the same apostle recommends him in affectionate terms to Titus (iii. 13). Jerome supposes that Apollos became at length bishop at Corinth, and died there.

APOLLYON. See **ABADDON**.

APOLOGY, a defence of one who is accused. Apologies seem to have been originally carefully written judicial defences. Of this nature are the Apologies of Socrates, attributed to Plato and Xenophon. The name passed over from Heathen to Christian authors, who gave the title of Apologies to the writings which were designed to defend Christianity against the attacks and accusations of its enemies, particularly the Pagan philosophers, and to justify its professors before the emperors. Of this sort were the Apologies of Justin Martyr, Athenagoras, Tertullian, Tatian, and others. After the secure establishment of Christianity, such Apologies in a great measure ceased to appear, till, in later times, several writers have again attacked Christian truth, either directly or by indirect insinuation. In consequence, new Apologies have been written, and Christianity has been vindicated against the attacks of the enemy with the most complete and triumphant success.

APOSTASY, a forsaking or renouncing of our religion, either by an open declaration in words, or a virtual declaration of it by our actions. The primitive Christian Church distinguished several kinds of apostasy; the first, of those who went entirely from Christianity to Judaism; the second, of those who complied so far with the Jews as to communicate with them in many of their unlawful practices, without making a formal profession of their religion; thirdly, of those who mingled Judaism and Christianity together; and, fourthly, of those who voluntarily relapsed into Paganism. Apostasy may be further considered as,—1. Original, in which we have all participated. Rom. iii. 23. 2. National, when a kingdom relinquishes the profession of Christianity. 3. Personal, when an individual backslides from God. Heb. x. 38. 4. Final, when men are given up to judicial hardness of heart, as Judas. The warnings of our Lord against apostasy are frequent, and beyond conception fearful. Matt. x. 28-39. It is hard to tell whether they are most needed in times of sanguinary persecution, or in times of seductive peace. See **BACKSLIDING**.

APOSTLE, a messenger, one sent. It is equivalent in meaning to the angel of the church in the book of Revelation, and Jesus himself is styled the Messenger of the Covenant. During the second year of his ministry, the followers of Jesus Christ became so numerous that he chose twelve persons to assist him in his work, and to carry forward that work after he had gone to the Father. These he named apostles, an appellation which, as Mosheim informs us, was appropriated at that time among the Jews to certain public officers who were the ministers of the high priests, and who were occasionally despatched on missions of importance to foreign parts. In proceeding to their selection and appointment, Jesus seems to have felt deeply the solemnity of the occasion; for Luke says, that on the day previous "He retired to a mountain to pray, and continued all night in prayer to God." The apostles were twelve in number, probably that the Christian Church might correspond to the Jewish, which was composed of twelve tribes; and to this John alludes in his vision of the New Jerusalem, which "had twelve gates, and at the gates twelve angels; and the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

The apostles were the first select ministers of Christ distinguished from all others who should ever

hold office in the Church. And accordingly Paul, when, in Eph. iv. 11, he enumerates the various authorized officers in the Church, places apostles in the very foreground: "He gave some apostles," and then, as different from and inferior to these, he mentions "prophets, evangelists, pastors, and teachers." The office of an apostle was, from its very nature, limited to the first age of the church. The qualifications essential to the office may be thus briefly noted: (1.) They must have seen the Lord. 1 Cor. ix. 1. (2.) They must have been chosen by Christ himself. Gal. i. 1. (3.) It was necessary that they should be infallibly inspired by the Spirit of God. John xvi. 13. (4.) They must have the power of working miracles. 1 Cor. xii. 8-11. (5.) They alone could impart spiritual gifts to others, by the laying on of hands. Acts viii. (6.) Their office was not limited, like an ordinary pastor, to the charge of a single congregation, but to them was entrusted the care of all the churches. 2 Cor. xi. 28. Such qualifications as these, it is plain, could not possibly be handed down to any class of men, as the hereditary successors of the apostles. The great employment to which the apostles, and indeed all ministers of Christ, must direct their special efforts is to the work of preaching. To the faithful and diligent performance of this duty all other duties must yield, for "it hath pleased God by the foolishness of preaching to save them that believe;" and the express command of Christ is to "preach the gospel to every creature." The personal ministry of Christ and the early labours of the apostles were confined to the Jews. They were not to go as yet into the way of the Gentiles, nor to enter into any city of the Samaritans. The time had not arrived when Jehovah was to say "Behold me, behold me, to a nation that was not called by his name." Accordingly, even after the resurrection of Christ, when the extended commission was given to the apostles, that repentance and remission of sins should be preached among all nations, Jesus added, "beginning at Jerusalem." And the subject of the apostolic preaching was precisely the same with that of John the Baptist and of Christ himself. They were to proclaim the near approach of the kingdom of Christ. That Messiah, when he came, should establish a kingdom, was a favourite idea among the Jews, and they were amply supported in this view by the declarations of the ancient prophets. Every where did they speak of him as a king who was to sit upon the throne of his father, David. But the true nature of this kingdom the Jews failed to comprehend. Even in the very face of the prophetic announcement, that the sceptre was to depart from Judah, and a lawgiver from between his feet, when Shiloh should come, the universal expectation was entertained that whenever the Messiah should appear he would restore the kingdom to Israel. Jesus never for a moment denied his kingly authority. He spake of a kingdom from the very commencement of his public teaching; but the description of the kingdom, we might have thought, would have dispelled the idea of mere temporal sovereignty. He spoke of it as not an earthly but a heavenly kingdom. It was to the kingdom of heaven set up in the earth—a kingdom which was so essentially spiritual, that when he would speak of its true properties, he declares it to be "righteousness and peace and joy in the Holy Ghost." This kingdom the apostles were to declare was at hand. It was in course of being established on the earth. They and all that were to

follow them in the high and holy office of ambassadors of Christ, were to be the heralds of its coming glory. For this the people of Christ were continually to pray, "Thy kingdom come." For this the ministers of Christ were incessantly to labour. And towards this all the events of providence were to contribute. Christ is even now reigning as a king; but all things are not yet put under his feet. The kingdom is only at hand. It is in process of being established, and it will only be fully set up when "the will of God is done upon this earth, even as it is done in heaven." Then the glad cry shall be heard, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." The Lord hasten this glorious event in his own time! See APOSTOLICAL SUCCESSION.

APOSTLES' CREED. See CREED.

APOSTOLIC, apostolical, something that relates to the apostles, or descends from them. Thus we say, the *apostolic* age, *apostolic* doctrine, *apostolic* character, constitutions, traditions, &c.

APOSTOLIC CHURCH, in the primitive Church, was an appellation given to all such Churches as were founded by the apostles; and even to the bishops of those Churches, as being the reputed successors of the apostles. These were confined to four, viz., Rome, Alexandria, Antioch, and Jerusalem. Byzantium, or Constantinople, is added by Cave, as having been founded by the Apostle Andrew. In after-times, the other Churches assumed the same quality, on account, principally, of the conformity of their doctrine with that of the Churches which were apostolical by foundation, and because all bishops held themselves successors of the apostles, or acted in their dioceses with the authority of apostles.

The first time the term *apostolical* is attributed to bishops, as such, is in a letter of Clovis to the Council of Orleans, held in 511, though that king does not there expressly denominate them *apostolical*, but highly worthy of the apostolical see. In 581, we find the bishops called *apostolical* pontiffs.

In progress of time, the bishop of Rome growing in power above the rest, and the three patriarchates, of Alexandria, Antioch, and Jerusalem, falling into the hands of the Saracens, the title *apostolical* was restrained to the pope and his Church alone; though some of the popes, and in particular Gregory the Great, not contented to hold the title by this tenure, began at length to insist that it belonged to them by another and peculiar right, as being the successors of Peter. The Council of Rheims, in 1049, declared that the pope was the sole apostolical primate of the universal Church; and hence a great number of apostolicals,—*apostolical* see, *apostolical* nuncio, *apostolical* notary, *apostolical* brief, *apostolical* chamber, *apostolical* vicar, &c. The only really apostolic Church is that (be it found where it may) which accords throughout with the Divine model prescribed in the New Testament.

APOSTOLIC FATHERS, an appellation usually given to the Christian writers of the first century—Barnabas, Hermas, Clement, Ignatius, and Polycarp. Of these writers, Cotelerius, and after him Le Clerc, have published a collection, in two volumes, accompanied both with their own annotations, and the remarks of other learned men. See also the genuine epistles of the apostolic fathers, by Archbishop Wake, and in the Apocryphal New Testament.

APOSTOLICAL CONSTITUTIONS AND CANONS, a collection of regulations attributed to the apostles, and supposed to have been collected by

Clement, whose name they likewise bear. It is the general opinion, however, that they are spurious, and that Clement had no hand in them. They appeared first in the fourth century, but have been much changed and corrupted since. There are so many things in them different from, and even contrary to, the genius and design of the New Testament writers, that no wise man would believe, without the most convincing and irresistible proof, that both could come from the same hand.

APOSTOLICAL SUCCESSION. It has been uniformly recognised as a favourite doctrine in the Romish Church, that Christ committed to his apostles the power of appointing bishops as their successors; that, in virtue of this authority and power, they actually did appoint certain officers, invested with precisely the same functions which they themselves exercised; and that these successors of the apostles appointed others in turn to succeed them,—and that thus the line of descent hath continued unbroken to the present time. This doctrine has of late years assumed a peculiar prominence, being dwelt upon by the Anglo-Catholic or Puseyite party in the Church of England, as a fundamental tenet of their theology. The ground on which these modern heretics rest their authority, is their alleged apostolical descent. Thus Dr Hook, one of the champions of Puseyite Episcopacy, remarks:—"Our ordinations descend in an **UNBROKEN LINE** from Peter and Paul, the apostles of the Circumcision and the Gentiles. These great apostles successively ordained Linus, Cletus, and Clement, bishops of Rome; and the apostolic succession was regularly continued from them to Celestine, Gregory, and Vitalianus, who ordained Patrick bishop of the Irish, and Augustine and Theodore for the English. And from those times, an uninterrupted series of valid ordinations has carried down the apostolic succession in our Churches to the present day. There is not a bishop, priest, or deacon among us, who may not, if he please, trace his spiritual descent from Peter or Paul." "We who have been ordained clergy," says one of the 'Tracts for the Times,' "acknowledge the doctrine of the apostolical succession; and for this reason we consider none to be really ordained, who have not *thus* been ordained." Thus has a doctrine been revived in the bosom of a Protestant Church, which for centuries has been exclusively maintained by the Church of Rome. Let us examine a little more closely this alleged apostolical succession.

We remark, then,—*first*, That the very nature of the apostolic office was such as to preclude the possibility of successors. Theirs was an office *sui generis*. They had seen Christ face to face, and they received their commission from himself personally. They were endowed with peculiar qualifications, having been baptized with the Holy Ghost, and invested with the power of working miracles. That such men should have successors, is plainly impossible. Their privileges, their qualifications, their endowments, could never be handed down to others who might come after them. "Indeed, with nearly as much reason," to use the language of an acute writer on the Puseyite controversy, "might you say that our blessed Saviour had successors in the work of redemption. The apostles did a work which could not be repeated. They revealed the gospel,—that cannot be done again. They opened the door of faith to the Gentiles,—that requires no second hand to touch it; it stands open for ever.

They laid the foundation of the Church,—that foundation can never be moved. There cannot be a succession of *founders*, any more than a succession of inventors." The office of the apostles, then, being *peculiar, extraordinary, and miraculous*, was necessarily temporary; and in all that was peculiar and essential to their office, the apostles could not possibly have successors. Suffice it to say, they were *inspired* men, who had *the power of working miracles*, and received a peculiar and extraordinary commission which never could be conveyed by them to others; they had, in these essential peculiarities of the apostolic office, no successors. Admitting, then, for the sake of argument, that, in the language of the Tractarians, "every link in the chain is known from St Peter to our present metropolitan," we are still prepared to deny that the bishops of the present day are, in any sense worth alluding to, the successors of the apostles. They can lay claim to the possession of no qualification, to the exercise of no authority, which was essentially apostolic. They may have followed, but they cannot imitate, the apostles. They never saw the Lord Jesus, nor did they receive their commission from him, in the sense in which the apostles received it. They are neither *inspired* nor *miracle-working* men. They themselves can give us no new revelation; neither can they found a Church which has been already founded, "being built upon the foundation of the apostles and prophets Jesus Christ himself being the chief cornerstone."

But, *secondly*, The alleged line of descent from the apostles is a pure fiction, being neither real nor unbroken. A long catalogue of names is brought forward, but what evidence have we that multitudes of the individuals whose names appear in the list ever existed at all, much less exercised the episcopal office? And even granting that they lived, and were invested with the office of bishops, is it certain that there was no disqualification which destroyed the validity of their ordination? And be it remembered, that the destruction of *one* link breaks the chain as effectually as ten thousand. Well, therefore, might Chillingworth remark, "that of ten thousand requisites, whereof any one may fail, not one should be wanting, this, to me, is extremely improbable, and even cousin-german to impossible." But on this point we are not left to conjecture. It is capable of being proved, on undoubted historical evidence, that the utmost irregularity has frequently prevailed in the ordination of bishops. "We read," says a writer in the 'Edinburgh Review,' "of bishops of ten years old,—of bishops of five years old,—of many popes who were mere boys, and who rivalled the frantic dissoluteness of Caligula,—nay, of a female pope." "For about three hundred years," says Bishop Burnet, "the popes were made upon the emperors' mandate. Nor did the emperors part easily with this right; but after that, the Othos and Henrys kept up their pretensions, and came oft to Rome, and made many popes; and the most of the popes so made, were generally anti-popes and schismatics; yet some of them, as Clement II., are put into the catalogues of the popes by Baronius and Binius, and by the late publishers of the Councils, Labbeus and Cossartius. There was, indeed, great opposition made to this at Rome; but let their own historians be appealed to, what a *series of monsters*, and not men, those popes were; how infamously they were elected—*often* by the harlots of Rome; and how flagitious they were, we refer to Baronius himself, who could not deny this, for all his partiality in his

great work." Thus there is an undoubted certainty that not once, but in multitudes of instances, the alleged succession hath been broken and interrupted. At every little interval in our attempt to trace the line of descent, we find that one link in the chain after another disappears, and that the whole melts from our view "like the baseless fabric of a vision, which leaves not a wreck behind." "What should we think," says Dr Alexander, in his 'Anglo-Catholicism not Apostolical,' "of a man who should claim a dormant peerage on such pretences as those on which the Anglican clergy claim spiritual descent from the apostles,—whose genealogy, when it came to be examined, was found to contain the names of persons who apparently never existed,—of persons of whom it was not known which was the father and which the son—one document averring that Richard was the son of John, and another that John was the son of Richard, while a third omitted the existence of Richard altogether,—of persons of whose legitimacy there was no competent evidence, and of persons who seem never to have belonged to the family at all! Such a claim would be at once cast aside as ridiculous; and yet it is just upon such evidence as this that the Successionists rest their claim to an official descent from the apostles, and demand, for that shadowy Eidolon which they have set up, the religious homage of 'all people, nations, and languages.'" But while we agree with Archbishop Whately, that "there is not a minister in all Christendom who is able to trace up, with any approach to certainty, his own spiritual pedigree," we are far from denying the apostolical succession of the Christian ministry generally; that is, the succession of the ministerial office, not of the men. All regularly ordained ministers are entitled to be regarded as ambassadors of Christ; and while, therefore, we repudiate the doctrine of apostolical succession as held by the Romanists and the Puseyites, we hold an apostolical succession in the best sense of the expression, that in which it is used in the following excellent remarks by the Rev. James Buchanan, in his little work "On the 'Tracts for the Times?'"—"Is there, then, no apostolical succession at all? I answer—There is a succession, if by that you mean a *transmission* of what the apostles taught and instituted in the Christian Church. There is, in this sense, the *succession of Divine truth*, transmitted from the apostles in the imperishable record of Scripture;—there is the *succession of Divine ordinances*, the preaching of the Word, the administration of sacraments, and the exercise of discipline, which have their warrant in the Word, and have been observed, with greater or less purity, from the apostolic age till now;—there is the *succession of the Church*, the body of Christ, the society of the faithful, including all in every age and country who have been gathered into his fold; and, finally, there is a *ministerial succession*, or the stated ministry of the Church's office-bearers, which will continue till 'the end of the world.' They receive their message from the Word,—their commission from Christ,—their inward call from the Spirit,—their outward call from the Church, the congregation of the faithful. But what that *ministerial succession* is, and whether it may be perpetuated by bishops or presbyters, must be determined, like every other question bearing on the order and government of Christ's house, by an appeal to the written Word."

APOSTOOLIANS, a small party of Mennonites, the followers of one of their ministers, Samuel Ap-

tool of Amsterdam, in the seventeenth century. They appear to have been Calvinists and Millenarians in sentiment, and strict in their terms of communion. See GALENISTS and MENNONITES.

APOTACTICS, or APOTACTIÆ, the first and purest sect of the Apostolics, who stand charged with no heresy, but with imitating the manners of the first age in austerity, and particularly, in renouncing all worldly professions, and having all things in common. They were of the second century, and flourished chiefly in Cilicia and Pamphylia.

APPAREL. See DRESS—ORNAMENTS.

APPARITIONS. See WITCHCRAFT.

APPEAL, a legal term, denoting a request for the transfer of a cause from one judge to another, or from an inferior to a superior tribunal. The Sempronian law secured this privilege to the Roman citizens, that they could not be capitally convicted, but by the suffrage of the people; and in whatever provinces they happened to reside, if the governor showed a disposition to condemn them to death, to scourge, or deprive them of their property, they had liberty to appeal from his jurisdiction to the judgment of the people. This law, which was enacted under the republican form of government, continued in force under the emperors; so that if any freeman of Rome thought himself ill-used and aggrieved by the presidents, in any of the provinces, he could, by appeal, remove his cause to Rome, to the determination of the emperor. A number of persons, we are told, were delegated by Augustus, all of consular rank, to receive the appeals of the people in the provinces. Thus Paul (Acts xxv. 11, 12), when he found that Festus was too much inclined to favour the prejudiced populace of Judea to do full justice to his cause, or deliver him from the lawless fury of his enemies, stood upon his rights as a Roman citizen, and said, *I appeal unto Cesar*. So, if at any time unjustly condemned on earth, it is consoling to reflect that we can appeal, with confidence of redress, to the judgment-seat of Christ. Rom. xiv. 10; 1 Cor. iv. 3-5; 2 Thess. i. 6-10. But if condemned *there* by Eternal Justice, where can we appeal? 1 Pet. iv. 18.

APPETITES, properly those keen sensations of bodily want which, without reference to any specific object, arise from the constitution of our nature, and prompt mankind, by some means, to seek supply or relief. There is a material difference between the appetites and the passions. The passions have no existence, till a proper object is presented; whereas the appetites exist first, and then are directed to an object. A passion comes after its object; an appetite goes before it, as is obvious in the appetites of hunger, thirst, and the like. Hunger and thirst are the strongest of all our appetites, being the most essential to our preservation; it is generally owing to criminal indulgence, when any other appetite acquires unreasonable strength. In obeying the natural call of appetite, in eating when hungry, or drinking when thirsty, there is neither virtue nor vice; unless, by so doing, we intentionally promote some good purpose, or violate some duty. But rightly to manage our appetites, so as to keep them in due subordination to reason, is a chief part of virtue; as the unlimited or licentious indulgence of them degrades our nature, and perverts all our rational faculties.

Though the appetites, properly speaking, belong to the body, yet the word is sometimes, by a beautiful

analogy, transferred from the animal inclinations and impulses to the affections of the mind; but, in such cases, it always denotes some strong general desire. Thus we speak of an appetite for knowledge,—for fame,—for conquest,—for riches. It is to desires of this strong, irrepressible, and even painful character, that our Saviour refers, in that beautiful passage, “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” Matt. v. 6. See also John iv. 14, vii. 37; Rev. xxii. 17, &c.

Our appetites and passions were given us for our preservation, protection, and improvement; and also for the continuance of the human race; but all excess, as well as all perversion of them from these objects, is evidently sinful, and that according to the degree in which it is indulged. Therefore, says the apostle, “I keep under my body, and bring it into subjection.” 1 Cor. ix. 27.

APPII FORUM, a place about fifty miles from Rome, near the modern town of Piperno, on the road to Naples. It probably had its name from the statue of Appius Claudius, a Roman consul, who paved the famous way from Rome to Capua, and whose statue was set up here. To this place some Christians from Rome came to meet Paul. Acts xxviii. 15. On the ruins of this ancient little village there is now erected an abbey, called *Fossa Nuova*. The *Appian Way*, sometimes termed “Queen of the Roman Ways,” on account of its length, and the difficulties attendant on its construction, commenced at Rome, and was first laid down as far as Capua,—a distance of about one thousand stadia, or one hundred and twenty-five miles. From Capua it was afterwards extended to Beneventum, and then to Brundisium, now called *Brindisi*, a celebrated city on the coast of Apulia, in the territory of the Calabris, when that port became the great resort of those who crossed or recrossed from Asia Minor to Greece; and hence, in the time of the Apostle Paul, it was the chief road to the city of Rome.

APPLE TREE. Prov. xxv. 11; Cant. ii. 3, 5, vii. 8, viii. 5; Joel i. 12. As the best apples of Egypt, though ordinary, are brought thither by sea from Rhodes, and by land from Damascus, we may believe that Judea, an intermediate country between Egypt and Damascus, has none that are of any value. Can it be imagined, then, that the apple trees of which the Prophet Joel speaks (chap. i. 12), and which he mentions among the things that gave joy to the inhabitants of Judea, were those that we call by that name? Our translators must surely have been mistaken here, since the apples which the inhabitants of Judea eat at this day are of foreign growth, and at the same time but very indifferent.

There are five places, besides this in Joel, in which the word occurs; and from them we learn that it was thought the noblest of the trees of the wood, and that its fruit was very sweet or pleasant (Cant. ii. 3), of the colour of gold (Prov. xxv. 11), extremely fragrant (Cant. vii. 8), and proper for those to smell that were ready to faint. Cant. ii. 5. We may be sure that the *taphuach* was very early known in the Holy Land, as it is mentioned in the Book of Joshua as having given name to a city of Manassah and one of Judah. Several interpreters and critics render Lev. xxiii. 40, “*Branches or fruit of the beautiful tree*,” and understand it of the citron; and it is known that the Jews still make use of the fruit of this tree at their yearly feast of tabernacles. The plant alluded to is the *citrus medica* of botanists. The editor of the ‘Pictorial Bible’ says,

that this tree grows in the East to a fine large size. Others describe it as attaining, in its wild state, the height of eight feet, and as growing erect, with long reclining branches. The citron is a native of all the warm regions of Asia. We learn from Josephus that the Jews, at the feast of tabernacles, threw the citrons at Alexander Jannæus, which they carried in their hands, according to the law.

Citron trees are very noble, being large, their leaves beautiful, ever continuing on the trees, of an exquisite smell, and affording a most delightful shade. It might well, therefore, be said, “As the citron tree is among the trees of the wood, so is my beloved among the sons.” This is a delicate compliment, comparing the fine appearance of the prince amid his escort, to the superior beauty with which the citron tree appears among the ordinary trees of the forest; and the compliment is heightened by an allusion to the refreshing shade and the exhilarating fruit. The exhilarating effects of this fruit are mentioned Cant. ii. 5, “Comfort me with citrons.” Egmont and Heyman tell us of an Arabian who was in a great measure brought to himself, when overcome with wine, by the help of citrons and coffee. To the manner of serving up these citrons in his court Solomon seems to refer, when he says, “A word fitly spoken is like golden citrons in silver baskets;” whether, as Maimonides supposes, in baskets wrought with open work, or in salvers curiously chased, it nothing concerns us to determine; the meaning is, that an excellent saying, suitably expressed, is as the most acceptable gift in the fairest conveyance. So the Rabbins say, that the tribute of the first ripe fruits was carried to the temple in silver baskets.

APPLES OF SODOM. This was a species of fruit which was said by the ancients to grow near the Dead Sea, and which was represented to be beautiful to the eye, but bitter to the taste, and full of ashes. This is generally regarded as a mere fable. Nothing has ever been discovered growing on the shores of the Dead Sea which answers in all respects to the description of the ancients; but one of the vegetable products of the valley resembles it. The plant we refer to is called the *ösher*, and grows abundantly on the declivities of the south and south-west. Burckhardt describes it as “a fruit of a reddish-yellow colour, about three inches in diameter, which contains a white substance resembling the finest silk, and enveloping some seeds.” A substance of this sort received into the mouth would be felt something like ashes. Irby and Mangles were surprised to find it, on the southern shore of the lake, “grown to the stature of a tree;” and Professor Robinson, who likewise saw it, says that it “corresponds best to the ancient descriptions of the apples of Sodom.”

APPLICATION. In sacred eloquence, the close of a discourse is often termed the *application*; obviously because the preacher, having finished his argument or exposition, proceeds to apply it practically to the hearts and consciences of his hearers. This has in some periods been done by means of a series of inferences, or uses. In the sermons of the Puritans this practice was carried to an extreme, the uses generally consisting of many divisions, with a still greater number of subdivisions. After the Restoration of Charles II. this excessive formality in the application gradually diminished in the sermons of the best English divines. Still, the scholastic manner has been retained by many distinguished preachers

both of the past age and the present. Sometimes the application, instead of being formal, is desultory, rambling, incoherent. This is, if possible, more to be avoided than the opposite fault, being indicative of false taste, if not of a vacant mind. Avoiding both these extremes, the preacher should aim at practical effect, by a direct appeal to the hearts of his hearers. His whole sermon should be so composed as to tend to a single and combined effect in the close. This imparts a unity to the whole performance, and interests the hearers unceasingly as the preacher proceeds. "There is something," says an American divine, "in this principle of oratory analogous to the current of a great river; it rises in remote mountains a mere rill, then it becomes a rivulet, then a brook, then, by the accession of tributary streams, it swells, and widens, and deepens in its course, till it rolls on a flood of waters to the ocean."

APPREHEND. In the language of Scripture this word is peculiarly significant. Paul the apostle best explains it when he saith, "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil. iii. 12. That is, that by faith I may be enabled to lay hold of heavenly glory, as the Lord by grace hath laid hold of me, to prepare me for it.

APPROBATION AND DISAPPROBATION. We are so formed as naturally and intuitively to approve what is good, and to disapprove what is evil, whether in our own actions or in those of others. In the performance of any action, whether good or bad, we are conscious of a peculiar affection of our emotional nature, so distinct in its character from every other feeling that it usually receives a separate name, being ascribed to conscience, or, as it is termed by some writers, the moral sense. We are conscious of feelings as well as of thoughts, and the judgment which we pass upon our own actions partakes more of the nature of a feeling than of a process of the mind. There is no perceptible train of thought which gives rise to the feeling,—it arises spontaneous and unbidden, refreshing our hearts with a sense of conscious well-doing, or mantling the cheek with the blush of self-reproach and shame. This feeling is intuitive, and forms the foundation of our moral nature, giving rise to the distinction which we instantly recognise between vice and virtue. It requires no process of reasoning to show that deceit is wrong; there is a monitor within, "a judge within the breast," as Dr Adam Smith terms conscience, which instantly prompts me to feel that I have erred. There is no perceptible interval of time between the performance of the act and the rise of that approving or condemnatory feeling which is attributed to conscience. It is immediate and irresistible, and its evidence is equally strong with our other intuitions, being dogmatically and indisputably certain. It is, no doubt, possible, that this feeling may be apparently overborne for a time, but the moment the unnatural pressure is removed, the feeling is as strong and as resistless as ever. Sometimes the attempt has been made to resolve conscience into a process of reasoning of some kind or other; but besides that the instantaneousness of the judgment seems to exclude such a supposition, it is impossible to adduce a process of the kind which does not involve the very feeling for which it would wish to account. Every feeling of approbation or disapprobation, whether exercised upon our own actions or extended to the actions of others, supposes necessarily some standard

to which the action is referred. That standard, then, must either exist in our own constitution, or must exist without us. If it exist within us, the judgment may be immediate, but if it exist without us, the comparison with the standard must involve a process of intellectual reasoning, which, of course, to lead to any thing like a uniform conclusion, must proceed upon some fundamental principles of the human constitution; or if it does not so proceed, the most discordant views will be entertained upon the subject. In the experience of each individual, he is prompted irresistibly to feel complacency in the performance of some actions, and shame and remorse in the performance of others. This is with him no conclusion drawn from reasoning in regard either to the nature or the consequences of the action, but simply an emotion excited naturally and involuntarily. It is an universal principle, pervading the whole human family, and no combination of circumstances has ever succeeded in totally destroying its influence and authority. To this all our other faculties yield a ready submission, and, amid all the strange perversions of the human mind and heart, conscience asserts a supremacy which, however reluctantly, the whole man is bound to acknowledge. "Brute creatures," says Bishop Butler, "are impressed and actuated by various instincts and propensities; so also are we. But additional to this, we have a capacity of reflecting upon actions and characters, and making them objects of our thought; and in doing this, we naturally and unavoidably approve some actions, under the peculiar view of being virtuous and of good desert, and disapprove others, as vicious and of ill desert. That we have this moral approving and disapproving faculty is certain, from our experiencing it in ourselves, and recognising it in others. It appears from our exercising it unavoidably in the approbation or disapprobation even of feigned characters; from the words right and wrong, odious and amiable, base and worthy, with many others of like signification in all languages, applied to actions and characters; from the many written systems of morals which suppose it, since it cannot be imagined that all these authors, throughout all these treatises, attached absolutely no meaning at all to their words, or a meaning merely chimerical; from our natural sense of gratitude, which implies a distinction between merely being the instrument of good, and intending it; from the like distinction every one makes between injury and mere harm, which Hobbes says is peculiar to mankind; and between injury and just punishment,—a distinction plainly natural, prior to the consideration of human laws." The evidence of conscience, then, has all the strength and undeniableness of an intuition. Its power may be overborne by the raging fury of ungovernable passions, but it can never be destroyed. Its still small voice is often heard, even amid the war of tumultuous feelings which prevails within us. "It is not," as has been beautifully and eloquently remarked by the most distinguished moralist as well as theologian of our own day, Dr Chalmers, "it is not that every man obeys her dictates, but that every man feels he ought to obey them. These dictates are often in life and practice disregarded; so that conscience is not the sovereign *de facto*. Still there is a voice within the hearts of all, which asserts that conscience is the sovereign *de jure*; that to her belongs the command rightfully, even though she do not possess it actually. . . . She may be outraged in all her prerogatives by the

lawless appetites of our nature ; but not without the accompanying sense within of an outrage and a wrong having been inflicted, and a reclaiming voice from thence which causes itself to be heard, and which remonstrates against it." A state of matters such as this might seem, at first sight, to diminish the weight of the evidence of conscience. It is far otherwise. Her voice may appear to be drowned, but it is not silenced. She still declares on the side of truth and virtue,—she still claims to be heard as the advocate of all that is good, and honourable, and just ; and her words are as weighty as ever. We may refuse to listen to her urgent plea on the side of virtue ; but her plea is not the less valid on that account. Vice she never for a moment sanctions or countenances, in the slightest degree. And is not all this sufficient to show the strength of that evidence which conscience gives,—evidence not in favour of intellectual truth, but of moral goodness,—evidence in favour of a class of truths which are all the more important that they bear not merely upon the understanding, but upon the heart. Had there been no intuitive conviction in favour of such truth, there would have been something like an imperfection in the framework of the human constitution. There is, however, an intuitive, irresistible, and immediate testimony borne to moral truth, by the governing power of our moral nature,—conscience ; and there is not a human being on the earth who carries not within him this faithful monitor and witness, whose employment it is to counsel, and direct, and warn, that all may be led in the paths of virtue, and be enabled to shun the paths of vice. "Upon whatever," to use the language of Dr Adam Smith, in one of the most eloquent and interesting works ever published upon moral science,—“upon whatever we suppose our moral faculties to be founded—whether upon a certain modification of reason, upon an original instinct, called a moral sense, or upon some other principle of our nature,—it cannot be doubted, that they were given us for the direction of our conduct in this life. They carry along with them the most evident badges of this authority, which denote that they were set up within us to be the supreme arbiters of all our actions, to superintend all our senses, passions, and appetites, and to judge how far each of them was either to be indulged or restrained. It is the peculiar office of these faculties to judge, to bestow censure or applause upon all the other principles of our nature.”

APPROPRIATION. This term is often used by divines to express that act of the mind by which we accept the blessings of the gospel as our own. It has been a matter of frequent controversy, whether faith involves, in its real nature, this act of appropriation. Faith, in its simplest sense, denotes nothing more than a belief in testimony ; but when we take into consideration the nature of the objects believed in the act of saving faith, it is impossible to deny, that the very act of believing on Christ is an act of receiving or appropriating Christ, and thus resting on him alone for salvation. Without such an appropriation, faith would not only be vague and indefinite, but altogether inoperative upon the heart and life. We speak not now of the consciousness of having appropriated Christ, but of the act of doing so. The former is rather to be regarded as *assurance*,—the latter as strictly *appropriation*. The former ought not to be regarded as necessarily belonging to faith,—but the latter is an essential element, without which we cannot be said to believe unto the saving of the soul. It

is one thing to say with Thomas, “My Lord, and my God,” and a very different thing to say, “Christ is mine.” The one is the act of taking Christ,—the other, an expression of our consciousness that we have so taken him. The one is plainly believing,—the other is an assurance that we have so believed. See *ASSURANCE*.

APRIES, a king of Egypt who is mentioned in Scripture under the name of Pharaoh-Hophra. “Thus saith the Lord, Behold, I will give Pharaoh-Hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life ; as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy, and that sought his life.” Jer. xlv. 30. In Ezek. xxix. 2–5 he is thus represented by a great dragon or crocodile lying in the midst of his rivers : “Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt : speak, and say, Thus saith the Lord God, Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales ; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers : thou shalt fall upon the open fields ; thou shalt not be brought together, nor gathered : I have given thee for meat to the beasts of the field, and to the fowls of the heaven.” The river Nile, as is well known, is one great source of the fertility of Egypt, and it abounds in crocodiles which are voracious, and domineer over the other inhabitants of the river. Such was Pharaoh-Hophra or Apries, of whom Herodotus says that he boasted that no god could deprive him of his kingdom. Apries was the son and successor of Psammis, and grandson of Necho, who waged war against Josiah, king of Judah. He reigned thirty years, Prideaux says only twenty-five. In consequence of his failure in an expedition against the Cyrenians, the Egyptians rose in rebellion against him. Amasis, one of his officers, was employed to endeavour to conciliate the people, but, proving treacherous, he joined the rebels, and marched against Apries, whom he defeated and took prisoner. Amasis would have treated him with kindness, but such had been his tyrannical disposition, that the people, as Herodotus informs us, summarily strangled him. Thus was fulfilled the threatening of Jeremiah, that he should be given into the hands of his enemies, as he had given Zedekiah, king of Judah, into the hands of Nebuchadnezzar, king of Babylon. He had entered into a league to defend Zedekiah, but when Nebuchadnezzar advanced with a great army, and laid siege to Jerusalem, Apries made a pretence of coming to his aid, but speedily retreated to Egypt, and abandoned his ally. Ezekiel reproaches Egypt with this baseness, and predicts that it should be reduced to a solitude, and that God would send against it the sword, which would destroy in it both man and beast. Ezek. xxix. 8, 9.

AQUARIANS (*water-drinkers*), a branch of the *Enkratites*, who carried their aversion to wine so far that they substituted water in the holy communion, though some refused it only in their *morning* communions. It is well known that the ancient Christians mingled water with their wine for sacred use ; partly, perhaps, from economy, and partly from

sobriety; but Cyprian gives a mystical reason,—because the wine and water represent Christ and his people united. See ENCRATITES.

AQUATICS, an ancient sect, who, according to Augustine, maintained water to be uncreated and eternal; probably adopting the philosophical system of Thales,—that water was the first principle of all things.

AQUILA, a native of Pontus, by occupation a tent-maker. The Apostle Paul met with him at Corinth, and finding that both he and his wife (Acts xviii. 1) were zealous advocates of the gospel of Christ, he lodged with them, and seems to have obtained employment from them, so as to enable him to earn his livelihood. Previous to his stay at Corinth, Aquila had resided at Rome, but was forced to leave the city in consequence of an edict issued by the Emperor Claudius, commanding all Jews to quit Rome. The intercourse which he enjoyed with Paul at Corinth seems to have given a great impulse to his feelings and views as a Christian, for from that period he became an energetic and successful preacher of the gospel. Paul calls both Aquila and his wife Priscilla, Rom. xvi. 3, “helpers in Christ Jesus.” On leaving Corinth, Aquila accompanied Paul to Ephesus, where he remained while the apostle went forward to Jerusalem. On the occasion of the disturbance which took place at Ephesus, in the matter of Demetrius, Aquila and Priscilla seem to have risked their lives to preserve the apostle. That they afterwards returned to Rome is plain, from Rom. xvi. 4, where the apostle sends his salutation to them; and that they were again at Ephesus appears from 2 Tim. iv. 19. At this point our knowledge of their history terminates.

AQUILA, the author of a translation of the Old Testament from the Hebrew into the Greek. He was a native of Sinope in Pontus, who, though of Jewish descent, had originally professed Christianity, but afterwards became a Jew, and is supposed to have undertaken his work in opposition to the Christians, not only that the Septuagint might be superseded, but that a new version might be given of those passages on which they chiefly relied in their controversies with the Jews. The authors of the Talmud, according to Lightfoot, sometimes quote this version, though they never quote the Septuagint. Aquila lived in the second century, and it is probable that his translation was executed about the middle of that century. According to Jerome, Aquila published two editions of his version, the second of which was the most literal; it was allowed to be read publicly in the Jewish synagogues, by the hundred and twenty-fifth novel of the Emperor Justinian. This version has always, indeed, been held in considerable estimation by the Jews, by whom it is termed the Hebrew verity.

AQUINAS (THOMAS.) Thomas D'Aquin or Aquinas stands without a rival at the head of the scholastic theologians. He is commonly called the Angelic Doctor, and by Roman Catholic writers he is held in the highest estimation, being uniformly regarded as the Homer of their theological writers; and in our own day, his works have been extravagantly lauded by the Puseyites, as containing a mine of valuable information. This eminent man was born in Naples in the beginning of the thirteenth century. He early dedicated his time and his talents to the study of both philosophy and theology. His fame as a philosopher rests chiefly on his comments on Aristotle,

whose opinions, in the days of the schoolmen, it was accounted a capital crime to controvert. At the age of seventeen, he entered the Dominican order, and when only twenty-four, he taught dialectics, philosophy, and theology in the University of Paris, with great applause. He was descended from a noble family, but, like his distinguished cotemporary Albert the Great, he renounced worldly honours, and applied himself exclusively to literary and theological pursuits. His eminence as a writer is undoubted. “He exhibited,” says Erasmus, “a constancy of application, a soundness of understanding, and a solidity of erudition, which scarcely any of the modern divines have equalled. He has made so excellent a use of the learning then in vogue, that one cannot help lamenting that he enjoyed not the advantages of the learned languages, and the other materials of politer literature.” In this extravagant eulogium of Aquinas by Erasmus we cannot sympathize. His talents, and perseverance, and learning, were undoubtedly of a high order; but his writings, though very voluminous, extending to twenty-one volumes in folio, contain so much of the absurd and useless dialectics of the schools, that they by no means compensate the labour of perusing them. Aquinas took Aristotle as his guide and his model. The five first volumes of his works are dedicated to a careful discussion of the opinions of the Stagyrice, and a review of the various commentaries, chiefly of the Arabian writers, which had appeared before his time. It is in his *Summa Theologiæ*, however, that we find a complete methodical exposition of his theological opinions. He is a subtle dialectician, a profound metaphysician. He delights in speculative inquiries into subjects of a mystical character, such as the different orders of angels,—their nature and functions. Aquinas occupies a high rank among Christian moralists, not from any peculiarity in his fundamental notions on the theory of Christian duty, but from the minuteness with which he has distinguished the various classes of duties, and the bearing of each upon the varied circumstances of individuals. He is distinguished also among the schoolmen, by the superiority of his method,—a quality which is remarkably apparent in that work which is regarded as the masterpiece of the middle ages, his *Summa Theologiæ*. He is the founder of a sect which, deriving its name from him, is called the Thomists, in opposition to those who, following the opinions of Duns Scotus, are termed the Scotists. Aquinas was a Dominican, and Scotus a Franciscan. Aquinas held that goodness originated in the nature of God, while Scotus resolved all goodness into the will of God. The former held the Virgin Mary to have been in all respects like other descendants of fallen man; the latter held the immaculate conception of the Virgin, or that she was born without original sin. The Scotists and Thomists likewise disagreed about the nature of the Divine co-operation with the human will, the measure of Divine grace that is necessary to salvation, and other abstruse and minute questions which it is unnecessary to mention. Aquinas died in 1274. He was canonized by Pope John XXII., in the year 1323, and Pius V., in 1567, gave him the title of the Fifth Doctor of the Church.

AR, the capital city of the Moabites, situated in the hills twenty-five miles on the south of the river Arnon. This city was likewise called Rabbah, or Rabbath-Moab, to distinguish it from the Ammonite Rabbah. It was afterwards called by the Greeks Areopolis;

and is at present termed El-Rabba. Sihon, king of the Amorites, burnt it; and it was afterwards pillaged by the Assyrians, under Shalmanezzer. Isa. xv. 1. Jerome informs us, that this city was destroyed by an earthquake, towards the end of the third century. In Isa. xvi. and Jer. xlviii. it is called Kir-hareseth and Kir-heres,—the city with walls of burnt brick. Mr Wylie, in his work on 'Modern Judea,' thus adverts to the present condition of Ar, in connection with the fulfilment of ancient prophecies:—"It was over this city, whose palaces then covered this now naked eminence, that the prophet poured this lament, 'Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kir-heres.' There is not at this day either dwelling or inhabitant on the spot,—there is nothing even amongst her ruins which could betoken that the city had ever possessed the wealth and splendour of a capital. 'Ar of Moab is laid waste, and brought to silence.' Isa. xv. 1. Considering that this was the capital, the ruins cover a very disproportionate space,—not much more than a mile in circuit; but it is probable that great part of the city is buried in the earth. The remains are chiefly those of private dwellings, their appearance indicating unusual strength. The ruins of a temple still remain, the gate of another edifice, and two Corinthian columns. In a plain west of the ruins is an insulated altar; but no worshipper is there. The shrine is forsaken and desecrated. 'Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el, their confidence.' Jer. xlviii. 13. Irby and Mangles say that they could find no traces of the city walls: 'For the foundations of Kir-hareseth shall ye mourn; surely they are stricken.' Isa. xvi. 7." See MOAB.

ARAB, a city belonging to the tribe of Judah. Josh. xv. 52.

ARABAH, a city belonging to the tribe of Benjamin. Josh. xviii. 22.

ARABIA, a large region of Asia, whose inhabitants are supposed to be descended from Ishmael, the son of Abraham, by Hagar the Egyptian. The inhabitants of Arabia are called in Scripture, *children of the East*, Judg. vi. 3, 1 Kings iv. 30, while in other passages they are spoken of as *Arabians*. 2 Chron. xxi. 16. The country has been divided by geographers into three separate regions, called Arabia Petræa, Arabia Deserta, and Arabia Felix. These divisions, however, were not known anciently to the inhabitants of the East, nor are they recognised in the sacred Scriptures. The Arabians are mentioned in 2 Chron. xvii. 11, as paying tribute to Jehoshaphat, from their flocks and herds; and the kings of Arabia are said to have furnished Solomon with much gold and silver. 2 Chron. ix. 14. Like the Jews, the descendants of Ishmael form a standing miracle, being, at this day, "a wild people dwelling in the presence of all their brethren." Their plundering habits have naturally provoked the hostility of other nations, and subsisting as they have done for many successive generations by rapine, there is scarcely a single people who have figured in the history of the ancient world, that has not by turns directed its arms against this turbulent race. But, amid all the efforts made to subdue them, this bold, enterprising people have maintained their national independence. It appears from Gal. i. 17, that Paul commenced his public ministry in Arabia; but the exact time when it was first preached after the apostle is not known.

It is plain, however, that there were Arabian Jews present at the feast of Pentecost, Acts ii. 11. The first monarch of Yemen, who is recorded to have adopted the Christian creed, appears to have reigned about the fourth century. Claudius Buchanan, in his *Christian Researches*, tells us that frequent mention is made in the early monuments of the bishops of Arabia; and a bishop of Bosra (Bussora) is known to have been present at the council of Antioch, which was held A.D. 269. "Whatever doubt there may exist respecting the state of Christianity in Arabia, in the first and second centuries, more definite information is obtained when we descend to the third, fourth, and fifth. 'The persecutions and disorders,' Salc observes, 'which happened in the Eastern Church soon after the commencement of the third century, obliged great numbers to seek shelter in that country of liberty (Arabia), where the principal tribes which then embraced Christianity, were those of Hanyar, Rabia, Taglab, and Bahra, and the inhabitants of Heirah.

"It is curious to observe how, in different countries, but which have the same religion, there should exist such an opposite mode of treating Christians. Niebhur, in his travels in Arabia (vol. ii. p. 192), informs us that he never could perceive that the Arabians had any actual hatred for those of a varying religion; though he allows that they treated them with pretty nearly the same contempt with which the Christians look upon the Jews in Europe. This contempt amongst the Arabs is regulated—falling heaviest on the Banians, next after them upon the Jews, and least of all on the Christians, who in their turn express least aversion to the Mussalmans. At the time that Niebhur travelled, in 1761–1762, he says he found no Christian Church remaining in Arabia, however numerous the followers of our Saviour once were in that country. 'There were, notwithstanding,' he adds, 'in the province of Lachsha, many Sabeans, or Christians of St John, whose doctrines seem to be a strange medley of the opinions and ceremonies of several different religions.'" Arabia has been the grand seat of Mohammedanism ever since its founder appeared in the seventh century.

The Arabs, inheriting the character of Ishmael, their progenitor, have in all ages led a wandering life. Many attempts have been made to subdue them, but to this hour they preserve their national independence.

Of late years a sect has arisen in Arabia termed Wahabees, professing to restore the religion of Mahommed to its original purity. This sect has been checked in its progress, in the meantime, by the exertions chiefly of the present Pacha of Egypt; but at no distant period it threatens to overturn the institutions of Islam. There has been discovered, in the neighbourhood of Mecca, the remains of a remarkable people, who boast of being descended from Jonadab, the son of Rechab, of whom it is declared, in Jer. xxxv. 19, that he "shall not want a man to stand before me for ever." These Beni-Rechab or Beni-Khebir, as they are also called, exist as a distinct people, professing pure Judaism, and understanding the Hebrew language. Dr Wolff has called the attention of the Christian world to this people, though they were mentioned by Benjamin of Tudela in the twelfth century. Their number is stated to be at present sixty thousand.

The character and history of the Arabians affords a remarkable instance of the fulfilment of prophecy

It was prophesied concerning Ishmael, "He will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren. I will make him fruitful, and will multiply him exceedingly,—and I will make him a great nation." Gen. xvi. 12, xvii. 20. This is exactly the description of the Arabs at this day; and accordingly we find an intelligent traveller, Sir R. K. Porter, remarking, "That an acute and active people, surrounded for ages by polished and luxurious nations, should, from their earliest to their latest times, be still found a wild people, dwelling in the presence of all their brethren, as we may call those nations, unsubdued and unchangeable, is indeed a standing miracle,—one of those mysterious facts which establish the truth of prophecy."

ARABICI; early in the third century, a sect of minute philosophers, from Arabia (whence their name), who conceived that the soul died with the body, and would be raised with it. Origen being called from Egypt to convert them, publicly argued with such remarkable success (having probably no leader able to contend with him), that they immediately gave up their peculiar notions, and returned to the bosom of the Church.

ARABIC LANGUAGE, one of the languages which may be considered as cognate or kindred to the Hebrew; but it abounds much more in consonants, has more inflections, and is in all respects more copious. Still its agreement with the Hebrew is such, that an acquaintance with it is found to resolve many exegetical difficulties. "All the cognate languages, indeed," as has been remarked, "supply the deficiency of the Hebrew, and make us fully acquainted with the force and meaning of obscure words and phrases, by restoring the lost roots of words, as well as the primary and secondary meanings of such roots; by illustrating words whose meaning has been hitherto uncertain; and by unfolding the meanings of other words that are of less frequent occurrence, or are only once found in the Scriptures." In securing all these advantages to the Hebrew student, Arabic is peculiarly valuable. Some philologists, indeed, allege that it is simply an enlarged and highly improved dialect of the Hebrew. One portion of the Bible, at all events,—the Book of Job,—it is impossible to understand without a knowledge of the Arabic idioms. From the various tribes into which Arabia was divided, the language was spoken in different dialects, the principal of which were the Hamyarat and the Koreish. The latter was the purest, the richest, and the most polished of all the Arabic idioms. About the beginning of the seventh century the other dialects became incorporated with it, and hence the Arabic has become one of the most luxuriant, copious, and beautiful of languages. The Hamyaritic dialect, which was spoken by the genuine Arabs, derived its name from Hamyar, the grandson of Terah. It approached near to the Syrian or Chaldaic. The Koran, it is well known, is written in the Koreish dialect; and although, as in the case of our own authorized version of the Bible, we might have supposed that it would have given a fixedness to the language, which it might not otherwise have had, we find, on the contrary, that the style of the Koran is in a manner obsolete, from the changes which the language has undergone in little more than a thousand years. The Arabic spoken and written in the age of Mahommed may

now be regarded as a dead language. It is taught, indeed, in the College of Mecca as a separate language from the modern.

ARAD, a city in Arabia Petrea, situated to the south of Judah and the land of Canaan. The king of Arad opposed the progress of the Israelites on their way to the Promised Land, defeated them, and took from them a considerable booty. But his country, in consequence, became anathematized; and as soon as they were masters of the land of Canaan, they destroyed all his cities. Numb. xxi. 1-3. Arad was afterwards rebuilt; and Eusebius places it in the neighbourhood of Kades, at the distance of twenty Roman miles from Hebron. The Israelites, in their journey through the wilderness, having quitted Shapher, came to Arad, which in our translation is called Haradah, and from thence to Makheloth. Numb. xxxiii. 23-25.

ARAM, the fifth son of Shem (Gen. x. 22), was the father of the Syrians, who from him were called Aramæans, or Aramites. There are several countries distinguished by this name in Scripture, as Aram Naharaim, or Syria of the two rivers,—that is, Mesopotamia,—Aram of Damascus, Aram of Soba, Aram of Bethrohob, Aram of Maachah; the meaning of which is, that the cities of Damascus, Soba, Bethrohob, and Maachah, were situated in Syria. Homer and Hesiod call those Aramæans who are called Syrians by the Greeks of more recent times. The Prophet Amos intimates that the first Aramæans, or Assyrians, dwelt in the country of Kir in Iberia; and that the Lord brought them from thence as he did the Hebrews out of Egypt (ix. 7); but when that event happened is not known. It must be very ancient, since Moses calls the Syrians and people of Mesopotamia by the name of Aramites. The Syrians often waged war against the Hebrews; but David subdued them, and compelled them to pay him tribute. Solomon preserved over them the same authority; but after the secession of the Ten Tribes, it does not appear that the Syrians were generally subject to the kings of Israel; unless perhaps under Jeroboam II., who restored the kingdom of Israel to its ancient boundaries. 2 Kings xiv. 25.

ARAMÆAN LANGUAGE, the name of the vernacular tongue of the Jews of Palestine in the days of our Saviour, which maintained itself along with the Greek. See GREEK OF THE NEW TESTAMENT.

The Shemitish languages, says Professor Robinson, may be properly reduced to three great branches, viz.,—1. The *Aramæan*, which originally prevailed in Syria, Babylonia, and Mesopotamia; and may therefore be subdivided into the *Syrian* or *West Aramæan*, and the *Chaldee* or *East Aramæan*, called also the *Babylonish Aramæan*. To this general branch belong also the dialects of the Samaritans, Zabrians, and Palmyrenes. 2. The *Hebrew*, with which the fragments of the Phœnician coincide. 3. The *Arabic*, to which also belongs the Ethiopic as a dialect.

The Aramæan, introduced and spoken in Palestine, has also been, and is still, often called the *Syro-Chaldaic*, because it was probably in some degree a mixture of both the Eastern and Western dialects; or perhaps the distinction between the two had not yet arisen in the age of Christ and his apostles.

So long as the Jewish nation maintained its political independence in Palestine, the Hebrew continued to be the common language of the country; and, so far as we can judge from the remains of it which are still extant, although not entirely pure, it

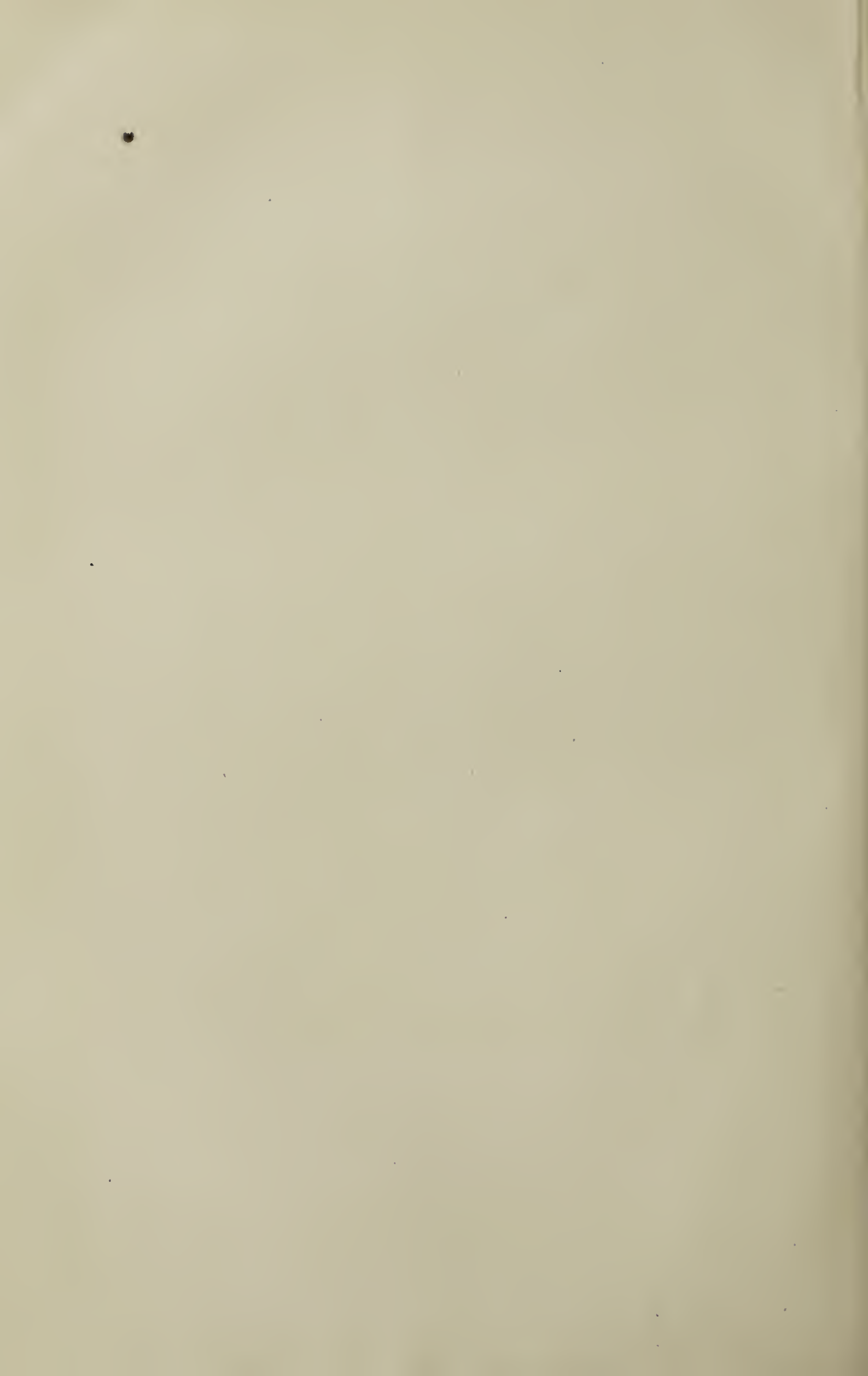


Drawn by A.W. Callcott R.A. from a sketch by James Morier Esq. Engraved by E. Finden.

MOUNT ARARAT.

And the Ark rested upon the Mountains of Ararat.

G. N. 71. 1



was yet free from any important changes in those elements and forms by which it was distinguished from other languages. But at the period when the Assyrian and Chaldean rulers of Babylon subdued Palestine, every thing assumed another shape. The Jews of Palestine lost, with their political independence, also the independence of their language, which they had till then asserted. The Babylonish-Aramæan dialect supplanted the Hebrew, and became by degrees in Palestine the prevailing language of the people, until this in its turn was in some measure, though not entirely, supplanted by the Greek. The New Testament and Josephus call it the *Hebrew*. Old as this appellation is, however, it has one important defect, namely, that it is *too indefinite*, and may mislead those who are unacquainted with the subject to confound the ancient Hebrew and the Aramæan, which took the place of Hebrew after the Babylonish exile. It will probably be most appropriate to bestow on the language of Palestine, in order to distinguish it from other dialects, the simple name of the *Palestine-Aramæan*, or the *Palestine-Syriac*; for the terms Aramæan and Syriac are fully identical.

The character and condition of the language called Hebrew, in the age of Christ and his apostles, can thus be determined with certainty; and it is a point of great importance to an interpreter of the New Testament.

1. The proper names of persons which are given in the New Testament and in Josephus, are mostly Aramæan. We need only refer to the frequent names compounded with the Aramæan Bar (*son*), as Bar-Tahmai, Bar-Jesu, Bar-Timei, Bar-Abba, &c., all of which sufficiently betray their Aramæan origin.

2. The significant surnames, also, which certain persons bore, on account of their moral or corporeal character, as Boanerges, Barabbas, Cephas, &c., are Aramæan.

3. The same is also true of most of the significant geographical names; among which the most frequent are those compounded with Beth, Caphon, and En, on which one only needs to consult the index of *Relandi Palestina*.

ARARAT, a mountain of Asia, in Armenia, on which the ark of Noah rested after the cessation of the deluge. Concerning the etymology of the name, Dr Bryant observes that it is a compound of *Ar-Arat*, and signifies, "the mountain of descent."

In Gen. viii. 4, we find it recorded that "the ark rested upon the mountains of Ararat." The particular mountain here referred to is said to be situated in lat. 39° 30' N., and long. 44° 30' E., in the range of Taurus. Its summit, being 17,700 feet above the level of the sea, is covered with perpetual snow. The name usually given to Ararat by the Turks is, Agri Dag, or the Great Mountain; and by the Armenians, Macis, or the Mother of the World; and by the Persians, Kuhl-Nuach, or the Mountains of Noah. The Armenians entertain the most profound reverence for this mountain, so that, on coming within sight of it, they kiss the earth, and repeat certain prayers, making the sign of the cross. A tradition has long existed in the neighbourhood, that some remains of the ark built by Noah are to be seen there; and Epiphanius says, "that in his time a few relics of that extraordinary structure existed on the mountain." Mr Morier declares, that the Persians told him "many stories of its wonders, such as that no one who attempted to ascend it was ever again seen, and that one hundred men, who had been sent

from Arzoum by the Pacha, to effect the undertaking, never returned. The Armenian priest assured me, with a very grave face, that the ark is still there." Various writers, and among the rest the late Dr Pye Smith, chiefly on geological grounds, dispute the locality on which the ark rested; but there can be little doubt that the tradition which fixes the scene as in Armenia, is the best founded of all the different theories that have been proposed. Josephus, quoting from Berosus, a very ancient writer, tells us, that at the very early period when that annalist lived, there was a tradition that some part of the ark was to be found in Armenia, on the mountains of the Cordyæus, or Gordiceus, a name given to the whole range of mountains to which Ararat belongs. It has also been pretended, that angels are stationed to guard the approach to the mountain, that no one may dare to intrude into a place so sacred as that on which the ark rested. The form of the mountain, according to Tournefort, is that of a sugar loaf, having two summits; the lesser sharp and pointed, the higher, which is that of the ark, lies north-west of it, and rears its head far above the other mountains, and may be seen by the traveller from an immense distance. The separate peaks are called Great and Little Ararat, and the distance between is seven miles.

It was until recently believed that the summit of Mount Ararat had never been reached; but we are informed by Professor Parrot that, in 1829, he accomplished this difficult task. The Professor appears to have been in the service of Russia, whose armies, in the last contest with Turkey, were at the period referred to in possession of the surrounding country. After he and his party had failed in two attempts to ascend, the third proved successful. This mountain is alleged by all the travellers who have visited it to be an object of surpassing grandeur and sublimity. "Nothing," says Mr Morier, "can be more beautiful than its shape,—more awful than its height." Sir R. Ker Porter thus described the effect produced upon his mind by a view of the mountain:—"From the spot on which I stood, it appeared as if the hugest mountains of the world had been piled upon each other to form this one sublime immensity of earth, and rock, and snow. The icy peaks of its double heads rose majestically into the clear and cloudless heavens; the sun blazed bright upon them; and the reflection sent forth a dazzling radiance equal to other suns. This point of the view united the utmost grandeur of plain and height. But the feelings I experienced while looking on the mountain are hardly to be described. My eye, not able to rest for any length of time upon the blinding glory of its summits, wavered down the apparently interminable sides, till I could no longer trace their vast lines in the mists of the horizon; when an inexpressible impulse, immediately carrying my eye upwards again, refixed my gaze upon the awful glare of Ararat; and this bewildered sensibility of sight being answered by a similar feeling in the mind, for some moments I was lost in a strange suspension of the powers of thought." "On descending into the plain of Nackshan," says the Rev. Henry Martyn, "my attention was seized by the appearance of a hoary mountain in front at the other end, rising so high above the rest that they sunk into nothing. It was truly sublime; and the interest it excited was not less when, on inquiring its name, I was told it was Agir or Ararat. At four in the afternoon we set out for Shurror. The evening was pleasant; the ground over which we passed was full of

rich cultivation and verdure, watered by many a stream, and containing forty villages,—most of them with the usual appendage of gardens. To add to the scene, the great Ararat was on our left. On the peak of that hill the whole Church was contained: it is now spread far and wide, but the ancient vicinity of it knows it no more. I fancied many a spot where Noah, perhaps, offered his sacrifices; and the promise of God that seed-time and harvest should not cease, appeared to me more anxiously fulfilled in the agreeable plain where it was spoken than elsewhere, as I had not seen such fertility in any part of the Shah's dominions. Here the blessed saint landed in a new world: so may I, safe in Christ, outride the storms of life, and land at last on one of the everlasting hills." The incredulity of the Armenians as to the possibility of ascending to the top of Ararat is based on their superstition. They are firmly persuaded that Noah's ark exists to the present day on the summit of the mountain; and that, in order to preserve it, no person is permitted to approach it. We learn the grounds of this tradition from the Armenian chronicles, in the legend of a monk of the name of James, who was afterwards patriarch of Nesibis, and a cotemporary and relative of St Gregory. It is said that this monk, in order to settle the disputes which had arisen with respect to the scriptural account of Noah, resolved to ascend to the top of Ararat, to convince himself of the existence of the ark. At the declivity of the mountain, however, he had several times fallen asleep from exhaustion, and found, on awaking, that he had been unconsciously carried down to the point from which he first set out. God at length had compassion on his unwearied though fruitless exertions, and during his sleep sent an angel with the message that his exertions were unavailing; but, as a reward for his indefatigable zeal, he sent him a piece of the ark,—the very same which is now preserved as the most valuable relic in the cathedral of Etschmiadzen. The belief in the impossibility of ascending Mount Ararat has, in consequence of this tradition, which is sanctioned by his Church, almost become an article of faith, which an Armenian would not renounce, even if he were placed in his own proper person on the summit of the mountain. The Armenian, as soon as he comes within view of it, kisses the earth, and repeats certain prayers, making the sign of the cross.

From Bochart we learn that the Sibylline oracles placed the mountains of Ararat in Phrygia; which cannot be reconciled with the statement of the inspired writer. Dr Shuckford, after Sir Walter Raleigh, argues that the true Ararat lies among the mountains of the north of India; but Mr Faber has answered his reasoning, and proved, by a comparison of geographical notices incidentally mentioned in the Old Testament, that the Ararat of Armenia is the true Ararat.

ARAUNAH (2 Sam. xxiv. 16-18), or ORNAN, as the same person is called (1 Chron. xxi. 18), was an inhabitant of Jerusalem, at or soon after the time that city went by the name of Jebus, whose threshing floor was situated on Mount Zion,—the same spot on which the temple of Jerusalem was afterwards built.

ARBA, or KINJATH-ARBA, the original name given to Hebron. It seems to have received its name from Arba, a man of distinction among the Arabians. The Jewish Rabbins say, the name of Arba, which signifies four, was derived from the circumstance that

Abraham, Sarah, Isaac, and Rebekah, were buried there. It was a place of great antiquity, for Moses speaks of it as having been built seven years before Zoan in Egypt, the royal city of the Pharaohs; and it was consequently one of the oldest cities in the world. Joshua mentions Arba as the same with Hebron. See HEBRON.

ARBACES, a general of the Medes, and governor of Media under Sardanapalus, king of Assyria, whose empire he subverted. Prideaux is of opinion that Tiglath-pileser and Arbaces are the same person under two distinct names. Archbishop Usher is of a different opinion, supposing that one possessed Media, and the other Assyria.

ARBELA, or ARBAH-EL, signifies, fine countries, countries of God; for which reason we find several places so named in Palestine. The first, according to Eusebius, was a village on the other side of the Jordan, dependant upon Pella. The second, according to Josephus, was a place in the province of Galilee, in the vicinity of Scphoris. The third was a village in Upper Galilee, noted for its caverns, which were the frequent refuge of robbers.

ARCH. The structure of the arch does not appear to have been known to the Hebrews; and accordingly, in the only passage of Scripture where the word occurs (Ezek. xl. 16), the marginal reading of *galleries* or *porches*, which were so common in the East, is certainly to be preferred.

ARCHAD, an ancient city, alleged by the Septuagint to have been built by Nimrod. See ACCAD.

ARCHANGEL, according to some, means an angel occupying the eighth rank in the celestial order or hierarchy, which consists, according to the apostles, of thrones, dominions, principalities, and so on. Col. i. 16; 1 Pet. iii. 22; Eph. i. 21. The fathers who have interpreted the words of the apostles, are not agreed on the number and order of the celestial hierarchy. Origen was of opinion, that Paul mentioned part only of the choirs of angels, and that there were many others of which he said nothing; and this notion may be observed in many of the subsequent fathers. Others have reckoned up nine choirs of angels. The author who is commonly cited under the name of Dionysius the Areopagite admits but three hierarchies, and three orders of angels in each hierarchy. In the first are seraphim, cherubim, and thrones; in the second, dominions, mights, and powers; in the third, principalities, archangels, and angels. Some of the Rabbins reckon four, others, ten, orders, and give the different names according to their degrees of power and knowledge; but this rests only on the imagination of those who amuse themselves with speaking very particularly of things of which they know nothing. These titles of rank are probably allusions to the customary order in the courts of the Assyrian, Chaldean, and Persian kings; hence Michael the archangel tells Daniel that he is one of the chief princes in the court of the Almighty. Bishop Horsley and others of late have contended that the term archangel is a title belonging to our Lord himself; but the arguments which they employ in support of this opinion, though ingenious, are far from being conclusive. See ANGEL.

ARCHBISHOP, the chief or metropolitan bishop in the Episcopal Church, who has several suffragans under him. Archbishops were not known in the East till about the year 320; and though there were some soon after this who had the title, yet that was only a personal honour, by which the bishops of consider-

able cities were distinguished. It was not till of late that archbishops became metropolitans, and had suffragans under them. The ecclesiastical government of England is divided into two provinces, viz., Canterbury and York. The first archbishop of Canterbury was Austin, appointed by King Ethelbert, on his conversion to Christianity, about the year 598. This dignitary has frequently been consecrated by the pope. His Grace of Canterbury is the first peer of England, and the next to the royal family, having precedence of all dukes and all great officers of the crown. It is his privilege, by custom, to crown the kings and queens of the kingdom. The archbishop of York has precedence of all dukes not of the royal blood, and of all officers of the State, except the lord high chancellor. The first archbishop of York was Paulinus, appointed by Pope Gregory about the year 622. The following extract from 'Foxe's Book of Martyrs,' gives a curious account of the origin of archbishops in England, and of the way in which the bishops' sees were originally settled in that kingdom:—"About the year 180, King Lucius, son of Coilus king of the Britons, hearing of the miracles and wonders done by the Christians at that time, directed letters to Eleutherius, bishop of Rome, desiring to receive the Christian faith from him, although there is great difference in authors about the computation of the time. The good bishop hearing the request of the king, sends him certain preachers called Fagan and Damian, who converted the king and people of Britain, and baptized them with the baptism and sacrament of Christ's faith. They overthrew the temples of the idols, and converted the people from their many gods, to serve one living God. Thus, true religion increasing, superstition decayed, with all other rites of idolatry. There were then in Britain twenty-eight head priests, whom they called flamines; and three archpriests, who were called archflamines, having the oversight of their manners, and as judges over the rest. These twenty-eight flamines they turned to twenty-eight bishops, and the three archflamines to three archbishops."

ARCHDEACON, a priest in the Episcopal Church, invested with authority of jurisdiction over the clergy and laity next to the bishop, either through the whole diocese, or only a part of it. There are sixty in England, who visit every two years in three, when they inquire into the reparations and moveables belonging to churches, reform abuses, suspend, excommunicate; in some places prove wills, and induct all clerks into benefices within their respective jurisdictions. The writers of the Romish Church endeavour to trace this office to the New Testament, alleging that Stephen was the first by whom it was exercised. There is no mention of any office, however, really analogous to that of the modern archdeacon, earlier than the fourth century. Bingham declares the duties of this ecclesiastical functionary to consist in attending the bishop at the altar, and assisting him in the management of the revenues of the Church, in preaching, and in ordaining the inferior clergy. It is obvious, from this description, that the original exclusive secularity of the office has been entirely lost sight of, and the archdeacon, not contented with arrogating an unwarranted superiority to the simple, though highly useful, office of deacon in apostolic times, has been converted into a spiritual officer, on whom is made to devolve preaching and the administration of the sacraments. This perversion of a valuable office by the Episcopalian and Romish

Churches has not the slightest foundation in the Word of God, but owes its origin to the corruptions which not long after the days of the apostles crept into the Church. As early as A.D. 400 the archdeacon was regarded as next in authority to the bishop. From this period they gradually rose in authority, until in the eleventh and twelfth centuries they were acknowledged as the most influential prelates of the Church, and at the summit of their power. The office began not long after to decline in authority; and now it has almost wholly been abolished in the Romish Church, at least on the Continent. In the Greek Church, since the seventh century, there have been no archdeacons, except one in the Greek imperial court at Constantinople. In the Lutheran Church they are simply the chief of the deacons; but in the Episcopal Church of England, they are the deputies of the bishops, to superintend the districts.

ARCHELAUS, the son of Herod the Great. Having put to death his sons Alexander, Aristobulus, and Antipater, and disinherited Antipas, whom at first he had declared king, Herod substituted Archelaus in his room, and gave Antipas the title of tetrarch only. On the decease of his father, Archelaus succeeded to the kingdom of Judea, and reigned there at the time that Joseph was returning from Egypt with the young child Jesus and his mother. Apprehending that the new king would be as desirous of taking away the life of his child as his father Herod had been, Joseph was afraid to proceed; but being warned of God in a dream, he turned aside into the parts of Galilee, and dwelt in the city of Nazareth. Matt. ii. 22. Archelaus seems to have inherited no inconsiderable portion of the cruel temper of his father. He governed Judea with so much violence that the chief of the Samaritans and Jews impeached him to Augustus, who immediately summoned him to Rome to answer for his conduct. Upon his arrival there, the emperor ordered his accusers to appear against him, and allowed him to defend himself; but his defence was so little satisfactory to Augustus, that he banished him to Vienne, a city of Gaul, where he continued in exile to the end of his days.

ARCHERY. This art is evidently of very high antiquity. We find, in Gen. xxi. 20, Ishmael spoken of as an archer,—probably in reference to his use of the bow and arrow as weapons of defence; and again in Gen. xxvii. 3,—“Take,” said Isaac, “thy quiver and thy bow, and go out to the field, and take me some venison,”—there is an obvious allusion to the employment of archery in hunting. But although these and other passages show that the Hebrews were familiar with this art from a very early period, we find no express mention of its employment in war until the battle of Gilboa, in which Saul was wounded by the Philistine archers. From that period archery seems to have been cultivated by the Israelites with peculiar care; and accordingly, we find David, the successor of Saul, issuing directions to “teach the children of Judah the use of the bow.” 2 Sam. i. 18. The tribe of Benjamin seem to have excelled particularly in archery. So skilful were the Persians in this art, that they are spoken of in prophecy as characterised by remarkable skill in the use of the bow. “Call together,” says Jeremiah (l. 29, 41, 42), “all the archers against Babylon: all ye that bend the bow, camp against it round about. Behold, a people shall come from the north, and a great nation;” “they shall hold the bow;” “every man put in array

against thee, O daughter of Babylon." Herodotus declares, that the Scythians were superior to all other nations in the practice of archery; and that the Ethiopians and Egyptians also greatly excelled the Persians. Among the Greeks archery seems to have prevailed from an early period. See ARROW—Bow.

ARCHI, a city belonging to the half tribe of Manasseh beyond the Jordan. Josh. xvi. 2.

ARCHIPPUS, one of the pastors of the Church at Colosse, to whom the Apostle Paul, at the close of his Epistle, gave an important exhortation to "take heed to the ministry which he had received of the Lord, that he fulfilled it." Col. iv. 17.

ARCHI-SYNAGOGUS, or RULER OF THE SYNAGOGUE. Luke xiii. 14; Mark v. 22. These officers regulated all the concerns of the Jewish synagogue, and gave permission to persons to preach. They were generally old men of superior learning, and highly respected among their brethren. There appears to have been several of them attached to each synagogue. They were termed by the Jews *Hacamin*, or *Wise Men*, and exercised considerable influence. They were judges of thefts, and similar offences. Paul is supposed to allude to these officers when he asks, "Is it so, that there is not a *wise man* among you? no, not one that shall be able to judge among his brethren?" 1 Cor. vi. 5. These rulers had the power of inflicting punishment upon those whom they considered as rebellious against the law. Next to the *Archi-Synagogus* was an officer whose business it was to offer up public prayers to God for the whole congregation; hence he was called *Sheliach Zibhar*, or the Angel of the Church. There appears to have been an inferior officer, who is spoken of in Luke iv. 20, as the *Minister*, who had the charge of the Sacred Books.

ARCHITECTURE. The necessity of obtaining shelter being one of the primary wants of man, *architecture* must have been one of the earliest arts to which his attention was directed. Accordingly, even in the antediluvian age of the world we perceive traces of considerable advancement in this important art. In Gen. iv. 17, we are informed that Cain built a city; and when we think of the construction of the ark, that stupendous vessel, which was reared of sufficient strength and massiveness to outride the surges of the universal flood, we cannot refrain from wondering at the extent to which the knowledge of architecture among the Antediluvians must have gone. The early history of the inhabitants of Palestine exhibits no indications of their acquaintance with the art of building. The aboriginal occupants of that country appear to have lived in dens and caves of the rocks; and when they were necessitated to move from place to place in quest of pasture for their flocks, they seem to have constructed tents which they could carry about with them, and pitch wherever they wished to settle. The first rude attempt, probably, at the exercise of the architectural art, would be the construction of huts built of mud or clay, as they often are to this day in the East. The villages of modern Egypt still consist of mud and straw-built huts. In such places as Judea and some of the neighbouring countries, where rain often falls in torrents, particularly during the winter season, the people would be compelled to resort to wood and stone in constructing the walls of their dwellings. And this they must have done at an early period; for Moses, in the law concern-

ing the leprous house, declares, "Then the priest shall command that they take away the stones in which the plague is." The greater durability, however, of houses which are built of wood and stone has not led to the abandonment of the practice, which still prevails to a great extent in the East, of building with mud or dried clay. Many of the Oriental buildings display great magnificence and splendour. Specimens of architectural skill among the Hebrews were not limited to the temple of Solomon, and the gorgeous edifices of the sacred city. In such buildings, and indeed in all houses not constituted of wood, the Eastern style of building has a peculiarity, which is thus admirably described and commented on by the Rev. Dr Jamieson, in his valuable additions to Dr Paxton's 'Illustrations of Scripture':—"An immense stone, similar in size to the druidical ruins of Stonehenge, but cut in the rectangular form, is placed at the junction of the two walls, intended and calculated, by its ponderous weight, as well as by the strong cement that is used to fasten it, to give solidity and compactness to the neighbouring portions. With this view the block is laid several feet from the bottom, to press down the layer of small stones that form the corners of the base, and thereby perform an office of no small importance in ensuring the permanence and stability of the building. A stone of this description is prepared with unusual care, and, indeed, is regarded as so holy that it imparts sanctity to the rest of the edifice; and as the customs of Orientals in the practice of the useful arts, as well as in their habits of life, have continued from time immemorial unaltered, it is more than probable, it is certain, that such gigantic stones, which the Eastern notions of architecture require, were hewn for insertion in the houses of the ancient inhabitants of that part of the world. In manifest reference to this custom, the Psalmist, describing the prosperity which his country would enjoy if the people remained steadfast in the ordinances and ways of the Lord, says, 'That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace;' i. e., be prudent, industrious, amiable, and virtuous, qualified to sustain the important relations of wives and mothers, be the ornament of their families, and the bond of union between them. But a far more beautiful and striking allusion is made to this custom in another passage of the Psalms, prophetic of the times of Messiah. One of these stones, which the pious care of David had provided towards the erection of that long meditated structure, had been rejected by the builders,—probably as unsuitable, on account of its plainness and want of elegant proportions; and the oracle having been consulted, God, for reasons of importance, though not specified, had commanded the despised stone to be the only one employed as the chief corner-stone: 'The stone which the builders refused is become the head stone of the corner.' Psal. cxviii. 22. It was a common occurrence for builders, out of the multitude of single stones that were usually made ready at the commencement of a building, to make their choice of the one best suited to be the chief corner-stone,—to reject one and prefer another; and it was, therefore, no singularity in the workmen at the temple to exercise the usual discretion. But the gospel history has revealed the symbolical meaning of this action, by showing, that just as the builders of the temple rejected a stone, and would have thrown it aside as

worthless among the rubbish, which God afterwards commanded to be used in the walls of that splendid edifice; so the Jews refused and crucified Jesus, whom God, in his wise and holy sovereignty, exalted to be the chief stone of the corner, supporting the whole spiritual temple, and uniting the several parts of it into one building, 'an habitation of God through the Spirit.' In what precise style of architecture Solomon's temple was built has been a subject of much discussion among the learned. Some have actually alleged that the orders of architecture were originated on that occasion, by direct inspiration from God. Others, again, contend that the workmen employed by Solomon being either Egyptians or Phœnicians, the temple must have been in the Egyptian style. The idea has been started, more recently, that it was in the Greek style, and that in its form, proportions, and distribution, it resembled the temple of Ceres at Eleusis. But whatever may have been the order after which this splendid religious edifice was reared, there is no appearance of its ever having been imitated, the Jews being positively forbidden to have any other places for public worship. The result of this restriction in their laws was, that the Jews never seem to have possessed any national system of architecture, at least no trace is to be found of it. See HOUSES.

ARCHONTICS, a branch of the Valentinians, towards the close of the second century, who supposed the world to be created by the higher orders of angels, —*archontes*, or archangels; but the creation of woman they ascribed to evil demons—which seems to indicate they were woman-haters. They supported their principles chiefly by pretended revelations of their own.

ARCTURUS, the name given to a star of the first magnitude in the northern hemisphere, towards the pole. Astronomers place it at some distance from the Great Bear, and in the constellation Boötes. Job, adverting to the power of God, saith, He "maketh Arcturus, Orion, and Pleiades, and the chambers of the south" (ix. 9); and again, "Canst thou guide Arcturus with his sons?" xxxviii. 32. Some are of opinion that in these passages the term Arcturus is used to denote Ursa Major, or the Great Bear. The expression, "his sons," is supposed to indicate the three stars in the tail of the Bear. Boötes, in fact, was often called by the Greeks *Arctophylax*, or the Bear-keeper. It is not improbable, therefore, that Ursa Major is intended in both passages of the Book of Job.

That the course of the stars influenced the seasons, in the opinion of the ancients, is well known; whence Pliny says (lib. ii. cap. 39), "Arcturus seldom rises without bringing hail and tempests;" and (lib. xviii. cap. 28), "The evils which the heavens send us are of two kinds,—that is to say, tempests which produce hail storms, and other like things, which is called *Vis Major*, and which are caused, as I have often said, by dreadful stars, such as Arcturus, Orion, and the Kids." The ancients, however, were mistaken in this notion, for the stars only marked that time of the year when such things might naturally be expected. See the article CONSTELLATION.

AREBBA, or RABBAH, a city mentioned in Josh. xv. 60, and which is supposed to be the same with Arba or Hebron.

AREOPAGUS, or HILL OF MARS, the place or court in which the areopagites, the celebrated and supreme judges of Athens, assembled. It was on an eminence, formerly almost in the middle of the city;

but nothing remains by which we can determine its form or construction. This hill is almost entirely a mass of stone; its upper surface is without any considerable irregularities, but neither so level nor so spacious as that of the Acropolis, and though of no great height, not easily accessible, its sides being steep and abrupt. On this hill the Amazons pitched their tents, when they invaded Attica, in the time of Theseus; and in aftertimes the Persians, under Xerxes, began from hence their attack on the Acropolis.

The learned are not agreed respecting the number of judges that composed this august court; for some limit them to thirty-one, others to fifty-one, and by some they are extended to five hundred. The truth is, that their number seems not to have been fixed, but to have been more or less in different years. This tribunal originally consisted of only nine persons, who had all discharged the office of archons, had acquitted themselves with honour in that trust, and after a rigorous examination before the logistæ, had given a satisfactory account of their administration. The areopagites were judges for life; they never sat in judgment but in the open air, and that only in the night time, that their minds might be less liable to distraction from surrounding objects, and less susceptible of either pity or aversion from extraneous motives. At first they took cognizance of criminal causes only, but in process of time their jurisdiction became of great extent.

The areopagites took cognizance of murders, impieties, and immoralities; they punished vices of all kinds, idleness included; they rewarded or assisted the virtuous;—they were peculiarly attentive to blasphemies against the gods, and to the performance of the sacred mysteries. It was, therefore, with the greatest propriety that Paul was examined before this tribunal. Having preached at Athens against the plurality of gods, and declared that he came to reveal to the Athenians that God whom they adored without knowing him, the apostle was carried before the areopagites, as the introducer of new deities (Acts xvii. 19, 22), where he spoke with so much wisdom, that he converted Dionysius, one of the judges, and was dismissed without any interference on their part. The appearance of Mars' Hill is thus described by Dr E. D. Clarke:—"It is not possible to conceive a situation of greater peril, or one more calculated to prove the sincerity of a preacher, than that in which the apostle was here placed; and the truth of this, perhaps, will never be better felt than by a spectator, who, from this eminence, actually beholds the monuments of pagan pomp and superstition, by which he, whom the Athenians considered as the 'setter forth of strange gods,' was then surrounded; representing to the imagination the disciples of Socrates and of Plato, the dogmatist of the porch, and the sceptic of the academy, addressed by a poor and lowly man, who, 'rude in speech,' without the 'enticing words of man's wisdom,' enjoined precepts contrary to their taste, and very hostile to their prejudices. One of the peculiar privileges of the areopagitæ seems to have been set at defiance by the zeal of Paul on this occasion,—namely that of inflicting extreme and exemplary punishment upon any person who should slight the celebration of the holy mysteries, or blaspheme the gods of Greece. We ascended to the summit by means of steps cut in the natural stone. The sublime scene here exhibited is so striking, that a brief description of it may prove how truly it offers to us a

commentary upon the apostle's words, as they were delivered upon the spot. He stood upon the top of the rock, and beneath the canopy of heaven. Before him there was spread a glorious prospect of mountains, islands, seas, and skies; behind him towered the lofty Acropolis, crowned with all its marble temples. Thus every object, whether in the face of nature, or among the works of art, conspired to elevate the mind, and to fill it with reverence towards that Being 'who made and governs the world' (Acts xvii. 24, 28),—who sitteth in that light which no mortal eye can approach, and yet is nigh unto the meanest of his creatures,—'in whom we live, and move, and have our being.'"

AREOPOLIS, a city of Arabia Petræa, situated on the river Arnon, called also *Ar*, and *Rabbath-Moab*. See *AR*.

ARETAS. There were many princes of Arabia of this name; but the only one mentioned in Scripture is he who had only a year before gained possession of Damascus when Paul, who had preached the gospel there with much zeal, was persecuted by the Jews residing in the city, A.D. 38. Acts ix. 23, 24; 2 Cor. xi. 32, 33. Under Nero, fifteen years after, it appears, by the coins, that the Romans were again masters of the city. The coincidence of time here is worthy of remark.

ARGOB, the name of a district which lay beyond Jordan, belonging to the half tribe of Manasseh, and in the country of Bashan. It is extremely fertile, and included sixty cities, all of which had very high walls and strong gates, independent of numerous villages and hamlets, which were not enclosed. Deut. iii. 4, 14; 1 Kings iv. 13. But the name was more particularly given to the metropolis of the country, a city which, according to Eusebius, lay fifteen miles west of Gerasa. We find another place of this name mentioned in 2 Kings xv. 25, where it is stated that Pekah conspired against Pekahiah, king of Israel, "and smote him in Samaria, in the palace of the king's house, with Argob and Arieih."

ARIUS, the head of a well-known heretical sect, which derived its name from him. He flourished about the commencement of the fourth century, and was a native of Lybia, or, according to Photius, of Alexandria. Little is known of his early history and education. He became distinguished, however, as a divine, and particularly from the erroneous opinions which he entertained and taught on the person of Christ. He taught that Jesus Christ was not a divine person, but merely the highest of created beings. The doctrine that the Son of God was co-eternal, co-essential, and co-equal with the Father, appeared to him to savour too much of Sabellianism, or a confounding of the Persons of the Trinity. To preserve, therefore, the distinctness of the Persons in the God-head, Arius fell into the fatal heresy of denying the proper divinity of the Son. He asserted that the Son was of *like* substance, not of the *same* substance, with the Father. Hence the distinction expressed in Greek, the orthodox asserting that the Son was *homoousios*, while the Arians maintained that he was only *homoiousios*. These doctrines, opposed as they were to the plainest doctrines of the Word of God, were not long in attracting the attention of the Church, and bringing upon Arius ecclesiastical censure. He was condemned, first by a council held at Alexandria, and afterwards by the celebrated Nicene Council, A.D. 325, at which the Emperor Constantine attended in person. At this council was drawn up what is well known in ec-

clesiastical history as the Nicene Creed, which is intended to disown the doctrines of Arius. This creed, as containing an exposition of the sentiments of the majority of the council on the question of the Person of Christ, was finally adopted. "At first," says Neander, "seventeen bishops, who probably belonged to the strictly Arian party, declined to go with the majority. But as the creed was to be made known under the imperial authority, and threatened all who would not adopt it with the loss of their places and condemnation, as refractory subjects, the greater part of these yielded through fear; and there remained, finally, but two bishops, besides Arius, namely, Theonas of Marmarica in Libya, and Secundus of Ptolemais, who declared without reserve against the Nicene Creed. The two zealous personal friends of Arius themselves, Eusebius of Nicomedia, and Theognis of Nice, subscribed the creed; declaring with Eusebius of Cæsarea, that they yielded for the sake of peace, after having expressed their views as to the way in which it ought to be understood, so as to be free from all objection. Still they refused to subscribe with the rest the condemnatory clauses against the Arian doctrines, not, as they avowed, because they did not agree with the others as to the doctrinal matter, but because, according to the way in which they had learned to understand the doctrines of Arius from his written and oral communications, they could not believe that he had actually taught the doctrines he was accused of teaching. At that time the thing was overlooked; but Arius and his two faithful friends were excommunicated, as teachers of error, from the Church, deposed from their spiritual office, and by the Emperor Constantine condemned to banishment. The latter was at this time overflowing with a fanatical hatred of the doctrines of Arius, which now appeared to him as blasphemous, and subversive of all Christianity; and this fanaticism impelled him already to apply all the expedients of the Byzantine despotism to suppress these doctrines entirely. In an edict issued at this time, he places Arius in the same class with Porphyry, the antagonist of Christianity; and directed that all the writings of Arius, as those of Porphyry, should be burned—the penalty of death even being threatened against those who should be detected in any clandestine attempt to preserve these writings. While Constantine was in this state of feeling, Eusebius and Theognis, who had already rendered themselves suspected by the emperor in refusing to subscribe the condemnatory clause, could not long remain protected against his displeasure; but it turned out, as Theonas and Secundus had foretold them, that they soon shared the same fate with the latter. Three months after the close of the council, they also were deposed from their places and banished."

Arius was now excommunicated as a heretic, and banished to Illyricum, where also he was soon after proscribed, and obliged to flee farther. After three or four years, however, Arius and his followers were recalled, for what reason, or under what circumstances, historians are not well agreed, and the emperor insisted on his being received into the communion of the Church of Alexandria. That Church, however, with Athanasius now at their head, refused to receive him. Upon this, the emperor sent for Arius to Constantinople, and insisted upon his being received into communion by Alexander, bishop of that city. However, on the day before this was to

have taken place, Arius died suddenly, from a complaint in his bowels. Some attributed this to poison; others, to the prayers of his enemies; but it is at least possible that it might proceed from a natural cause, with which neither prayer nor poison was connected.

Arius was a man of great learning and eminent talents. He was peculiarly skilful in the art of disputation, and by his acuteness and subtlety he often succeeded in silencing, where he failed to convince. The point on which he differed from the orthodox creed was one which suited the character of his mind; and by his persuasive eloquence he contrived to recommend his sentiments to the favourable notice of many in his day. The doctrines of Arius, though they agitated the Christian Church for some time after his death, gradually lost their popularity among all classes, and would have probably disappeared altogether long before this time, had they not been revived in the beginning of the last century, by the learned Dr Samuel Clarke. Now, however, the Arians are almost entirely absorbed in the Unitarians, or rather Socinians, who believe the Saviour to have been nothing more than a man.

ARIANISM, a term used to express the system of doctrine taught by Arius in the fourth century. Its leading principle was, that Christ was the first and the most exalted of the creatures of God, and existed before the rest were created, and is not like any thing that was made. This was the opinion for which Arius was condemned by the Council of Nice, and his writings ordered to be burned. His system is thus concisely stated by Dr Hill, in his 'Lectures on Divinity':—"The one eternal God, the source of all being and power, did, in the beginning, before any thing was made, produce, by his own will, a most perfect creature, to whom he communicated a large measure of glory and power. By this creature God made the worlds, all things that are in heaven and that are in earth, so that he alone proceeded immediately from God, while all other creatures not only existed after him, but were called into being by his instrumentality, and placed by the Father under his administration. Having been the creator of the first man, he was from the beginning the medium of all Divine communication with the human race. He appeared to the patriarchs, he spake by the prophets, and in the fulness of time he was incarnate; *i. e.*, clothed with that body which, by the immediate operation of God, was formed out of the Virgin Mary; and thus, according to the Arian system, the man Christ Jesus had a real body, like his brethren. But that body, instead of being animated by a human soul, was informed by the super-angelical spirit, who had been with God from the beginning, who condescended to leave that glory, partook in the sorrow and agony which filled up the life of Jesus, and in recompense of this humiliation and obedience, was exalted to be the saviour, the sovereign, and the judge of mankind." Such was the view of the person of Christ which Arius professed to have received from the Scriptures; and which, opposed as it is throughout to the doctrine of Scripture on the subject, was condemned as heretical. The three precise points which the Nicene Council condemned in the opinions of Arius were these,—That there was a time when Christ did not exist; that he began to exist when he was produced of the Father; and that he was produced, not out of the substance of the Father, but like other creatures, out of nothing. The attempt has frequently been made, and by none more strenuously than Dr Priest-

ley, to show that the fathers of the Church, before the Council of Nice, or, as they are generally termed, the Ante-Nicene fathers, held Arian opinions in regard to the person of Christ. It is impossible, however, to peruse their writings attentively, without perceiving that, although on other points they have occasionally fallen into error, on this point they are sufficiently explicit and precise, maintaining both the eternity of Christ, and his being of the same substance and essence with the Father. This latter point the Council of Nice expressed, by the adoption of the Greek word, *homoousios*. This word, therefore, became the mark of distinction between the orthodox and the Arian opinions. It is a curious circumstance that this very word had been condemned by the Council of Antioch, which sat sixty years before. But to account for this apparent inconsistency between two early councils of the Christian Church, it must be borne in mind that the controversy, in the time of the Council of Antioch, was with the Sabellians, who denied the distinction of persons between the Father and the Son. Previous to this time the word *homoousios* had been frequently employed by Christian writers to express the consubstantiality of the Father and the Son; and the Sabellians, to throw discredit upon the word, and thereby, if possible, upon the sentiment which the word expressed, alleged that the very use of such a word as *homoousios*, implied that there was a substance anterior to the Father and the Son, of which each received a part. The Council of Antioch, perceiving that such an erroneous inference was drawn by the Sabellians from the use of this word, laid it aside altogether. The Council of Nice, however, not being concerned with Sabellianism, but with Arianism, revived the use of *homoousios* in the sense in which it had been used by the earlier writers, and thus effectually distinguished the orthodox from the Arian doctrine. The Arian never could consent to use this word, as being diametrically opposed to his opinions. But some who received the name of Semi-Arians adopted the word *homoiousios*, to denote their view of the person of Christ, believing, as they did, not that Christ was possessed of the *same*, but of a *similar* substance with the Father. After the death of its founder, Arianism made rapid progress, being countenanced frequently by successive reigning emperors at Rome after Constantine. At length the Bishop of Rome assumed infallibility, and fixed the Athanasian doctrine at Rome, while the African and Eastern Churches, which rejected his authority, supported Arianism, or some of its modifications. Before the end of the fourth century this heresy had almost entirely disappeared in the greatest part of the Roman empire, and it never again raised its head until the seventeenth, or rather the beginning of the eighteenth, century. Since that period it has repeatedly been avowed by individual theologians and small sections of Churches, but has nowhere assumed the form of a distinct and separate sect, being generally the premonitory symptom of an individual being about to lapse into all the gross and palpable errors of avowed Socinianism.

ARIEL, one of the names of the capital city of Moab, called *Ar*, or *Rabbath-Moab*. But Ariel, which means *Lion of God*, is a name also given to Jerusalem. Ariel is used sometimes to signify the altar of burnt-offerings in the temple of Jerusalem, and sometimes the temple itself. Isa. xxix. 1, 2.

ARIMANIUS, the evil god of the ancient Persians. The magi maintained the existence of a good and an

evil principle,—the former having been from eternity,—the latter created. The good principle they termed Oromasdes,—the evil principle they termed Arimanus.

ARIMANON, a city of refuge beyond the river Jordan, which is supposed to be the celebrated Ramoth in Gilead. Josh. xxi. 38.

ARIMATHEA, a once beautiful town situated between Lydda and Joppa, about thirty miles to the north-west of Jerusalem, in the plain of Sharon. It is now a poor village called Ramla. It is supposed to have been the Ramah of the Old Testament, where Samuel the prophet dwelt (1 Sam. xxv. 1), and the Arimathea of the New Testament, the city of the wealthy Joseph, whose noble character is referred to by each of the evangelists. Ramah and Lydda were the two first cities that fell into the hands of the crusaders, and the former being abandoned by its inhabitants in the night, was thrown open to the invaders, who made it their rendezvous and place of feasting for three days. Dr Clarke describes Ramla as being in a state of desolation and ruin, while Buckingham thinks that it bears marks of having once been a considerable city, which is not unlikely from its being on the road to Joppa, the principal port of the country. At this Rama, or Ramathaim Tophim, as it is called 1 Sam. i., Samuel was born.

ARIOCH, the name of the king of Ellasar, one of those kings who formed the league with Chedorlaomer against the kings of Sodom and Gomorrah. Gen. xiv. 1.

ARISTARCHUS, spoken of by Paul in his Epistle to the Colossians (iv. 10), and often mentioned in the Acts of the Apostles. He was a Macedonian, and a native of Thessalonica. He accompanied Paul to Ephesus, and there continued with him during the two years of his abode in that place, sharing with him in all the dangers and labours of the ministry. Acts xix. 29, xx. 4, xxvii. 2. He was near losing his life in a tumult raised by the Ephesian silversmiths. He left Ephesus with the apostle, and went with him into Greece. Thence he attended him into Asia, from Asia into Judea, and from Judea to Rome.

ARISTOBULUS, of whom Paul speaks (Rom. xvi. 10), was, according to the modern Greeks, brother of Barnabas, and one of the seventy disciples,—was ordained a bishop by Barnabas, or by Paul, whom he followed in his travels,—was sent into Britain, where he laboured much, made many converts, and at last died. Mr Taylor thinks there is good reason for believing that Aristobulus was a Christian minister, who was absent in Britain, with part of the family of Brennus, the British king, at the time when Paul saluted his family. The evidence of the Welsh triads he holds to be clear to this effect; and there seems to be no cause of suspicion, either of the falsity of the assertion, or of any interpolation in these documents; and, certainly, the Greeks and the Britons are witnesses perfectly independent of each other, so that collusion is out of the question. If Aristobulus were ordained by Paul, we see how the Britons might be “disciples of the tentmaker,” as they are called by Theodoret, even if Paul never visited Britain in person. See CHRISTIANITY

ARISTOTLE. This distinguished philosopher, whose writings exercised a powerful influence over the minds of men for many ages, was a native of Stagyræ, a small town in Macedonia. Having lost his father in early life, his education was less com-

plete than it would otherwise have been, and for a short period he followed the profession of arms. Ambitions, however, of acquiring literary renown, he quitted the life of a soldier for that of a student, and for twenty years he was the scholar of Plato, who highly appreciated his talents, and foresaw his future fame. So powerful, indeed, did the genius of Aristotle appear in the eyes of Plato, that he gave him the name of Mind. Nor was the compliment undeserved or exaggerated. The pupil soon became the rival of his master. Having cultivated his mental powers not only by persevering study, but by extensive travels, he was selected by Philip, king of Macedon, to be the tutor of his son. The combination was a happy one. It was befitting the philosopher of Stagyræ to be the preceptor of Alexander the Great. The hero never failed, amid all his greatness, to recognise the obligations under which he lay to his distinguished instructor. Having finished the education of his illustrious pupil, Aristotle retired to Athens, where he opened the Lyceum, and founded that school of philosophy which was destined to rival, and almost to outshine, the school of Plato. And while thus engaged in profound researches into almost every department of speculative truth, he was no inattentive observer of the various changes and revolutions which were taking place in the states of Greece. The part which he took, indeed, in political affairs, sometimes exposed him to obloquy, and even to danger. At length, in old age, he was accused of impiety; and fearing, perhaps, the fate of Socrates, he judged it prudent to flee to Chalcis. Doomed to exile and to false reproach, Aristotle was unable to bear up under the load of calamities which had come upon him in his old age; and we are informed that he poisoned himself. Origen alleges that the accusation of impiety against the gods of Paganism was not undeservedly brought against Aristotle, since he alleged that offerings and sacrifices were altogether useless, and that the gods pay little attention to the pomp of external worship, unless it be accompanied with sincere devotion on the part of the worshipper. The inculcation of such opinions was sufficient to draw down upon the philosopher the wrath of Pagan priests, trenching as it did upon their rights and prerogatives. There is scarcely a single subject within the domain of human intelligence which has not been handled by Aristotle in his writings. With theoretical and practical science he was equally familiar; and differing in this respect from his master, Plato, whose researches were chiefly limited to the ethereal region of speculative philosophy, he made it one of the chief objects of his teaching to render science uniformly practical.

ARISTOTELIAN PHILOSOPHY. It would be impossible to select an uninspired individual whose writings and opinions have exercised a longer and more despotic sway over the intelligence of the world than those of Aristotle. Throughout the middle ages this philosopher ruled with undisputed authority over the empire of mind. It was accounted a capital crime to contradict, or even to doubt, the truth of his doctrines; and the influence of his philosophy pervaded the science, the literature, the theology of centuries. It is only justice, therefore, to the prince of ancient philosophers, to sketch, however briefly and imperfectly, the leading points of his system. In reference to matter, Aristotle held that “matter is only power,” or capability of existing, and that which gives it energy and real existence is *form*.

Our knowledge he believed to originate in the senses; and in attempting the solution of the question which has puzzled inquirers in all ages, What connects the object perceived with the percipient mind? he maintained the existence of what he called sensible species, or small, imperceptible images, which, coming from external objects, pass along the nerves to the brain, becoming, by some inexplicable process, intelligible species; or, in other words, imparting to the mind a knowledge of the existence of the object from which these images, or, as they were regarded by Plato, shadows of things, proceed. By this hypothesis, unfounded though it is, a chain of connection is established between the external object and the brain; but we are still left in ignorance of that mysterious link which connects the mental feeling or sensation with its object. This theory, absurd though it obviously is, maintained undisturbed possession of the minds of men for ages. It is not, however, on his researches into the science of mind that the fame of Aristotle rests; his dialectical system is that part of his philosophy which has been most powerful for good or for evil over the minds of men; and that part, besides, which has chiefly affected the moral and religious opinions of multitudes. "Without Aristotle," says the historian of the Council of Trent, "we would have had no system of religious belief." The doctrine of the syllogism was, indeed, as Mr Dugald Stewart remarks, "one of the most singular facts in the history of the human understanding." It is an analysis of all reasoning, and may, therefore, be employed as a valuable test to discover the validity either of our own reasonings or those of others. It was the perpetual use of it in the scholastic ages, and the prevalent idea that it was of universal application, not as a test, but a mode of reasoning, which brought the syllogism into so great discredit. Inattention, indeed, to the end which Aristotle had in view in bringing forward the syllogism, has been the fruitful source of all the objections which have been made to it. So much, in fact, has the true design been misunderstood, that from the period when Lord Bacon alleged that discoveries in natural philosophy are not likely to be promoted by the engine of syllogisms, the strange misconceptions which dictated such a sentiment have been handed down to the present day. Under the same false impression, Locke adopts somewhat similar language, asserting, that "He who shall employ all the force of his reason only in brandishing of syllogisms, will discover very little of that mass of knowledge which lies concealed in the secret recesses of nature." Mr Stewart echoes the sentiment, and declares, "The syllogistic art can be of no use in extending our knowledge of nature." Nay, even the penetrating acuteness of Dr Brown fails to perceive the fallacy, and accordingly he remarks: "The imperfection of the syllogism, as an instrument of reasoning for the acquisition of knowledge, is strikingly shown by the very examples which every writer on the subject employs to illustrate its power." These quotations from some of the most eminent writers on mental science since the days of Bacon, afford an interesting illustration of the fact, which has been often exemplified in the history of science, that fallacious opinions given forth by men who are held in high admiration, are in great danger of being received and adopted too hastily by those who succeed them in the path of scientific inquiry. The error of Bacon on this subject is the same with that of the philosophers whose language

we have just quoted,—an error in reference to the real object of the syllogistic art. The syllogism is no proper instrument for the discovery of truth, and it was a fatal error of the schoolmen, that they attempted to make it available as an instrument of discovery. For ages science was thus retarded, and it was not until Galileo by his example, and Bacon by his salutary precepts, had taught men the true path of discovery, that the logic of Aristotle began to be disused in physics as well as in abstract science. It must not, however, be supposed that Aristotle and Bacon are the authors of two opposite systems. It is not so. The system of Aristotle was undoubtedly defective, in so far as, while it unfolded the principles of reasoning, it took no cognizance of the materials of reasoning. The system of Bacon, however, directs its whole effort to discover the matters of fact which are to form the ground-work of our reasoning. The former is a logic of *words*, the latter a logic of *things*. We are not, however, to imagine that Aristotle was ignorant of induction. He made use of it to a great extent; but he was ignorant of it as a *method* for the discovery of truth. The whole system of Aristotle was essentially a dogmatical system, and one which encouraged, as it actually led to a blind submission to the sayings of its author. He is, no doubt, regarded by the German philosophers as entitled to be regarded as the founder of the empirical sect of philosophers, who make their uniform appeal to experience. But while this was the character of his own practical researches, the effect of his dialectical system was quite the reverse. It tended to enslave the minds of men, and for ages its injurious influence in this respect was extensively felt. This was, in fact, the main cause of that profound ignorance which has given rise to the appellation of the Dark Ages. Men were at that period engaged busily in acquiring what was termed knowledge; but their knowledge was limited to dialectical subtleties, and the art of angry disputation. In the misnamed schools of philosophy, matter, and form, and existence, were the only subjects discussed, and not a single advance was made in useful knowledge. It is distressingly painful to any one whose feelings are alive to the improvement of his race, to contemplate those ages of melancholy ignorance. Questions and debates about trifles,—contests about words,—a blind subjection to the decisions of Aristotle, prevented the progress of mankind in real knowledge. And no department of inquiry suffered more from the baneful influence of the Aristotelian dialectics than theology. That noblest of all the sciences was reduced to a mass of trifling and unimportant points of debate. "How many angels could dance upon the head of a pin?"—"Does an angel, in passing from one point of space to another, require necessarily to pass through the intervening space?"—such were the topics which grave theologians keenly discussed; and in the solution of such questions as these Aristotle was appealed to with greater deference than the inspired writers themselves. The authority of Aristotle received a severe blow by the rise of the Reformation. The same events which led to the overthrow of the tyrannical power of the Church, led to the partial overthrow of the Church's idol, Aristotle. But the latter was less severely wounded in his power than the former, and for a long period after the blessed Reformation, both the Protestants and the Papists continued to venerate the opinions of the Stagyrice. Over the one he

exercised an influence by the number of intricate problems which his writings suggest, affording scope for the exercise of free, expansive thought; over the latter he exercised an influence still more powerful, by the mechanical formulæ, the strict rules of reasoning, which suited well that servility of mind of which the Romanist dare not divest himself.

ARITHMETIC. See NUMERATION.

ARKITES, the descendants of Canaan who inhabited the town of Arca, in Phœnicia, at the foot of Mount Lebanon. It was sometimes denominated, in honour of the Roman emperors, "Cæsarea of Libanus." Of the Arkites nothing is now known.

ARK OF NOAH. The word translated ark by the sacred writers, when speaking of the deluge, means properly a box or chest, and accordingly the same Hebrew word is used to describe the small, floating vessel in which the infant Moses was placed, when he was cast upon the Nile. The vessel called an ark was built by Noah, at the express command of God, when the wickedness of the whole human family had become so great, that it repented the Creator that he had made man upon the earth, and he resolved to destroy the whole world with a flood, with the exception of the righteous Noah and his family, who were appointed to survive the universal deluge, and to repeople the postdiluvian earth.

No point in the sacred narrative has given rise to greater, and in many cases more trifling disputes, than the circumstances connected with the construction of this wonderful vessel. One thing is certain, that from the length of time which was occupied in building it,—one hundred and twenty years,—it must have been a work of enormous labour, and probably more than human skill. The office which the ark was intended to serve—the preservation during the deluge, of Noah, his family, and the several species of creatures—renders it likely that God did not leave his faithful servant in such a momentous crisis to the exercise of his own unaided ingenuity; but that, while Noah wrought "by faith" in this appointed work, he was guided by a wisdom far higher than his own, and accordingly, with infallible accuracy was the ark suited to accommodate and to preserve the precious freight with which it was intrusted. Accordingly, it is a deeply interesting fact, that while in our day, both in Britain and America, naval architecture has made the most astonishing progress, it is found that for strength, durability, and good sailing powers, those vessels are decidedly superior which approach to the proportionate dimensions of the ark of Noah. Thus science, as it advances, only tends to show all the more clearly the truth and inspiration of God's Word. The dimensions of the ark, as given by Moses, are three hundred cubits in length, fifty in breadth, and thirty in height; and Kircher has proved geometrically, that, taking the common cubit of a foot and a half, the ark was abundantly sufficient for all the animals supposed to be lodged in it. Snellius computes the ark to have been half an acre in area. Father Lamy shows that it was one hundred and ten feet longer than the Church of St Mary's at Paris, and sixty-four feet narrower; and if so, it must have been longer than St Paul's Church in London from west to east, and broader than that church is high in the inside, and fifty-four feet of our measure in height. Dr Arbuthnot computes it to have been eighty-one thousand and sixty-two tons.

The wood of which the ark was built is called in the Hebrew gopher-wood, and in the Septuagint square timbers. Some translate the original cedar, others pine, and others box. Pelletier prefers cedar on account of its incorruptibility, and the great abundance of it in Asia; whence Herodotus and Theophrastus relate that the kings of Egypt and Syria built whole fleets of it instead of fir. Bochart prefers the cyprus-tree. In what place Noah built his ark has given rise to much dispute. But the most probable opinion is, that it was built in Chaldea, in the territories of Babylon, where there was so great a quantity of cyprus in the groves and gardens, in the time of Alexander the Great, that that prince built a whole fleet out of it, for want of other timber. And this conjecture is confirmed by the Chaldean tradition, which makes Xisuthrus, another name for Noah, set sail from that country.

Considerable discussion has been raised as to the form of the ark. For a long period it was tacitly agreed that the most probable form was that of a boat; but Professor Robinson seems to think it must have been a large oblong floating house, in the form of a parallelogram with the roof either flat or only slightly inclined. On the arrangements of the ark Dr Candlish thus remarks, "There were rooms and different storeys in the ark, and what is called a window, or perhaps a sloping roof rising a cubit above the sides, and made of some transparent substance. There were probably also other windows in the sides—for the word rendered window, in a subsequent place, at the sixth verse of the eighth chapter, when the sending forth of the raven out of the ark is mentioned, is different from that used when it is said, in the orders given for the building of the ark, 'a window shalt thou make to it.' In that other passage, the word may denote a window on the side, while here probably it is the roof that is spoken of. There were the means, then, of distributing the inmates of the ark, and preserving order among them. And if more questions be asked, as to how untamed and savage animals could be got to live harmoniously and quietly together, let it be remembered that the same Lord who will hereafter make the wolf dwell with the lamb, and the leopard lie down with the kid—when the earth shall be as full of the knowledge of the Lord, as it then was full of the waters covering the sea—that that same Lord, who designed the ark floating on the flood to be the very type and emblem of that holy mountain of his, in all which they shall not hurt nor destroy,—that He, then, with equal ease, could both move the creatures, at Noah's command, to enter in and constrain them for a brief season to resume the peaceful nature which they had in paradise, before this creation began to groan for the sin of man,—and which are they not to have again, when creation is delivered, and paradise restored?"

ARK OF THE COVENANT. This was a chest of shittim-wood, rather more than thirty inches in breadth, the same in depth, and three feet and a-half in length. It was covered over with the purest gold, with an ornamented border on the top; on each side were two gold rings, for the staves by which it was carried, and which remained in them. The ends of these staves were drawn out so far as to touch the veil which separated the apartments. The lid of the ark was of pure gold, adorned with two figures of cherubim, so placed that their faces turned toward each other, and leaned downward toward the ark. The wings were so spread as to form a sort of

seat, hence the lid was called the mercy-seat, and might be considered as a throne on which the Shechinah or Divine presence rested, while the ark itself formed, as it were, the footstool. The ark contained the golden pot that had manna, Aaron's rod, and the tables of the covenant. It was deposited in the holiest place of the tabernacle. When the Israelites passed through Jordan, on their way to the promised land, "the priests that bare the ark of the covenant of the Lord stood firm on dry ground, in the midst of Jordan; and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan." Josh. iii. 14-17. After remaining for some time at Gilgal, the ark was conveyed to Shiloh. It was taken by the Philistines and detained for many years at Kirjath-jearim; from which David resolved to remove it in a new manner. He accordingly had it placed upon a new cart, which was drawn by oxen; but the latter causing the ark to shake, Uzzah put forth his hand to prevent its fall, when the anger of the Lord was kindled against him, and he was instantly struck dead for his presumption. This awful judgment filled David with terror, and caused him to leave it during three months at the house of Obed-edom; it was, however, removed from thence to his palace in Jerusalem; and when Solomon had built and dedicated the temple, he there fixed it in the most holy place. 1 Chron. xv. 25-28; 1 Kings viii. 1-11. Richard Watson, in his able Biblical and Theological Dictionary, thus describes its history and uses:—

"It remained in the temple till the times of the last kings of Judah, who gave themselves up to idolatry, and even dared to place their idols in the holy temple itself. The priests, being unable to bear this profanation, took the ark and carried it from place to place, to preserve it from the hands of those impious princes. Josiah commanded them to bring it back to the sanctuary, and it was accordingly replaced. 2 Chron. xxxv. 3. What became of the ark at the destruction of the temple by Nebuchadnezzar, is a dispute among the Rabbins. Had it been carried to Babylon with the other vessels of the temple, it would, in all probability, have been brought back with them, at the close of the captivity; but that this was not the case is agreed on all hands; whence it is probable that it was destroyed with the temple.

"The ark of the covenant was, as it were, the centre of worship to all those of the Hebrew nation who served God according to the Levitical law; and not only in the temple, when they came thither to worship, but everywhere else in their dispersions through the whole world; whenever they prayed, they turned their faces towards the place where the ark stood, and directed all their devotions that way. Dan. vi. 10. Whence the author of the Book of Cosiri justly says, that the ark, with the mercy-seat and cherubim, were the foundation, root, heart, and marrow of the whole temple, and all the Levitical worship performed therein; and, therefore, had there been nothing else wanting in the second temple but the ark only, this alone would have been a sufficient reason for the old men to have wept when they remembered the first temple in which it stood, and for the saying of Haggai (ii. 3), that the second temple was as nothing, compared with the first,—so great a share had the ark of the covenant in the glory of Solomon's temple. However, the defect was supplied, as to the outward form, for in the second temple there was also an ark of the same dimensions with the first, and put in the

same place; but it wanted the tables of the law, Aaron's rod, and the pot of manna; nor was there any appearance of the Divine glory over it; nor any oracles delivered from it. The only use that was made of it, was to be a representation of the former on the great day of expiation, and to be a repository of the Holy Scriptures; that is, of the original copy of that collection of them made by Ezra after the captivity, in imitation of which the Jews, in all their synagogues, have a like ark or coffer, in which they keep their Scriptures."

ARM. The whole power and resources of men are often in Scripture, by an easy image, called their *arm*; because on the exertion of these they depend, and by these they are qualified for the execution of their purposes. Psal. x. 15, xxxvii. 17. How forcible and full of beauty, in this point of view, is that passage, "Cursed be the man that trusteth in man, and maketh flesh his arm!" Jer. xvii. How just the confidence of Hezekiah against Sennacherib,—"With him is an arm of flesh; but with us is the Lord our God, to help us, and to fight our battles!" 2 Chron. xxxii. 8.

It would seem to have been a custom with ancient warriors, when hotly engaged in battle, and aiming to strike an effectual blow, to make bare the arm, and this was the more easily accomplished from the loose dresses worn by the Orientals. So, in allusion to this, when some extraordinary and decisive exertion of Divine power is adverted to, it is not unusual for the sacred writers to describe it as *making bare, revealing, and stretching out, the arm*. Isa. lii. 10. Hence these phrases always signify some signal act of Jehovah for the destruction of his enemies, and the deliverance of his people; or for the demonstration of his truth among men. Isa. liii. 1.

But inasmuch as the power of God is usually exerted in behalf of his Church in intimate connection with that of the Church herself, we may hence understand the import of Isa. li. 9, which is the call of Zion on her God, "Awake, awake, put on strength, O arm of the Lord;" which is followed by the call of God upon his people, "Awake, awake, put on thy strength, O Zion." Isa. lii. 1. See a similar idea in Phil. ii. 12, 13. Yet when, in obedient love and humble dependence, we have exerted ourselves to the utmost, what sweet propriety is there in the grateful acknowledgment, "THOU HAST WROUGHT ALL OUR WORKS IN US!" Isa. xxvi. 12.

In Eastern countries the relations of deceased persons often express their grief by cutting their naked arms with knives and daggers. To this custom the Prophet Jeremiah alludes (xlviii. 37),—"For every head shall be bald, and every beard clipped; upon all the hands shall be cuttings, and upon the loins sackcloth." This strange custom must have existed before the age of Moses; for we find him expressly prohibiting the practice: "Ye shall not make any cuttings in your flesh for the dead." Lev. xix. 28. And the priests of Baal, we are told, "cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them." 1 Kings xviii. 28. Nay, Calmet throws out the absurd conjecture, that "the marks of the Lord Jesus," which the Apostle Paul bore about with him, were the scars of wounds which he had inflicted upon his arms in token of his love to the Redeemer.

ARMAGEDDON, a place mentioned in the Apocalypse (xvi. 16), literally signifying the mountain of Megeddon, or Megiddo, a city situated in the great

plain at the foot of Mount Carmel, where King Josiah received his mortal wound in the battle with Pharaoh-Necho, king of Egypt. 2 Kings xxiii. 29, 30. It is also the place where Barak overcame Sisera with his great army. Judges v. 19. At Armageddon, the three unclean spirits coming out of the dragon's mouth, are to gather together the kings of the earth to the battle of the great day of God Almighty. Rev. xvi. 13, 14.

ARMENIA, a province of Asia, comprising the modern Turcomania, and part of Persia; having Georgia on the north; Kurdistan, which was the ancient Assyria, on the south; and Asia Minor, now called Natolia, on the west. This province includes the sources of the Tigris and the Euphrates, the Araxes and Phasis; and here also the country of Eden, in which paradise was situated, is supposed to lie.

Armenia is often confounded with Aramæa, the land of Aram or Syria; but they are totally different. Armenia, which is separated from Aram by Mount Taurus, is supposed by Bochart to have been so denominated from Ar-Men, the mountainous country of Meni or Minni,—the people of which country are mentioned under this name by Jeremiah, when summoning the nations against Babylon. It was anciently divided into Armenia Major and Armenia Minor.

In ancient times, as at present, the Armenians appear to have been famous for their industry and mercantile enterprise. We find Ezekiel mentioning them as trading with Tyre when in its flourishing state (xxvii. 14):—"They of the house of Togarmah traded in thy fairs with horses, and horsemen, and mules." They are remarkable for their cultivation also, and yet it is strange that they have many customs which resemble those of the Jews. Herodotus tells us that they carried on a considerable trade in wine, which they sent down the Euphrates to Babylon. At present Armenian merchants are found dispersed over all Europe, and at one time to such an extent did they carry their mercantile enterprise, that they were in possession of nearly the whole trade of the Levant. "It would seem, that of all the Christians of Asia, the Armenians have preserved themselves the most free from Mohammedan and Papal corruptions. Part of Armenia now belonging to Persia, and part of it to the Turks, it is natural to conclude how much they must have been urged to adopt the Mohammedan creed; and it appears from Chardin (vol. ii. p. 232), that it is almost incredible to conceive the artifices that have been had recourse to by the Church of Rome to endeavour to turn them to the Catholic faith. Buchanan observes, that Armenians are to be found in every capital of Asia, where they are respected for their orderly conduct. In India they are settled in all the chief places, where they arrived many centuries before the English." We have no information as to the period when Christianity was first introduced into Armenia, but it does not appear that it was fully embraced either by the king or the people before the fourth century, and even after that period, the various revolutionary changes to which the country was subjected must have sorely tried the adherence of the people to the Christian faith. They have been successively conquered by the Saracens, the Turks, and the Persians, but still they stood firm; and although at one time, by dint of persecutions, many were gained over to the Mohammedan

delusion, the great mass of the people maintained their attachment to Christianity.

The manners and customs of the Armenians scarcely differ, if at all, from those of the Turks and Persians, with the exception of their adherence to various Jewish observances. They are distinguished by superior cultivation, manners, and honesty, from the barbarians under whose yoke they live, and even from the Greeks and Jews. The cause (says the 'Encyclopædia Americana') is to be found in their creed, and in their religious union; but particularly in the BIBLE, which is freely distributed among the people by the clergy, in translations that are esteemed valuable in theological literature. The written language owes its cultivation to the translation of the Bible, begun in A.D. 411, and finished in 511. With the biblical literature of the Armenians, is connected their theological, historical, and mathematical literature; which has recently found many assiduous students in Paris.

ARMENIAN CHURCH. It was formerly considered a branch of the Greek Church, and submitted to the see of Constantinople, until the seventh century, when they withdrew from the communion of the Greek Church, in consequence of their adoption of the Monophysite tenet, that there is only one nature in Christ, or that he is both God and man, without their union in one person. This opinion had been condemned by the Council of Chalcedon. After they became an independent Church, they still retained the Episcopal form of government, but they claimed the privilege of electing their own bishops. In the fifth century, Armenia was divided into fifteen provinces, and subdivided into one hundred and ninety-one dioceses. The Church is governed by three patriarchs, the chief of whom has his residence at Echmiadzin, near Erivan. He exercises jurisdiction over Turcomania or Armenia Major. A second patriarch resides in Lesser Armenia, and a third in Georgia. The chief, or metropolitan patriarch, though elected by the bishops, must have his election confirmed by the King of Persia. He presides over forty-two archbishops, each of whom can claim the obedience of four or five suffragans. The second patriarch, who is under the authority of the first, governs the Church in Cappadocia, Cilicia, Cyprus, and Syria, and has under his jurisdiction twelve archbishops. The third, who governs the Church in Georgia, has only eight or nine suffragans. Besides these patriarchs, the Armenians have others in various countries. Thus there is one at Constantinople, another at Jerusalem, and a third in the Russian empire, all of whom own the authority of the metropolitan patriarch.

The Armenians acknowledge the Nicene, and daily use the Apostles' Creed. They are Monophysites, so far as to believe that there is only one nature in Christ, but they differ from the sect which bears that name in many important respects, and hold no communion with that branch of the Monophysites who are termed Jacobites, nor with the Copts or Abyssinians. The following detailed account of the tenets of the Armenian Church is quoted from the 'Scripture Gazetteer':—"They believe that our Saviour descended into hell, and liberated all the souls of the damned by the grace and favour of his glorious presence; and that this liberation was not for ever, nor by a plenary pardon or remission, but only till the end of the world, when they will return to their former place of torment. They hold that neither the souls nor bodies of any saints or

prophets are in heaven, except the Virgin Mary and the Prophet Elijah, and that they will not be admitted into heaven until the day of judgment; yet, in imitation of the Greek and Roman Churches, they invoke those saints with prayers, do them reverence, adore their pictures and images, and burn to them lamps and candles. The worship is conducted after the Eastern manner, by prostrating their bodies, and thrice kissing the ground. When they first enter the church they uncover, and cross themselves three times, after which they cover their heads, and sit cross-legged on carpets. The greater part of the public service is performed before day-light in the morning. They are strictly attentive to the vigils of the Church festivals; and on Saturday evenings they all resort to the churches, and perfume their houses with incense when they return home. In their monasteries, the whole Psalter of David is read every twenty-four hours; but in the cities and churches it is divided into eight portions, and each portion into eight parts, at the end of each of which the *Gloria Patri* is said. The Armenians acknowledge seven sacraments, as does the Romish Church, and administer baptism and the eucharist in a peculiar manner. They practise immersion, which they consider most essential to the sacrament. After baptism, the *enyrop* or *chrism* is applied, and the forehead, eyes, ears, breast, palms of the hands, and soles of the feet, are anointed with consecrated oil in the form of the cross. They also administer the eucharist to the child, with which they only rub its lips. The child is then carried home by the godfather, accompanied by the music of drums and trumpets. The mother does not go to church for forty days after delivery. The eucharist is administered only on Sundays and festivals. They steep the bread in the wine, and thus the communicant receives both kinds together,—a form different from the Greek, the Roman, and the Protestant Churches. The rites and ceremonies of the Armenian Church, in short, greatly resemble those of the Greek. Their liturgies are nearly the same, but the fasts they observe are more numerous, and kept with greater austerity. Their monastic discipline is in high repute, and is extremely severe. The clergy are allowed to marry once, but the patriarchs and bishops must remain in a state of strict celibacy."

ARMENIAN VERSION. At the time when Christianity was first introduced into Armenia, there being no written language used in the country, the Scriptures were read in the *Peschito*, or old Syriac version. In the beginning of the fifth century an Armenian alphabet was invented by a priest named Meisrob. He proceeded to translate the Scriptures, founding his labours upon the Alexandrian Septuagint. Michaelis speaks highly of this version; but it has undergone considerable alteration, to accommodate it to the old Syriac version, and latterly, to the Latin Vulgate. The Armenian version has been attributed to Chrysostom, but probably without foundation.

ARMHOLES. We find the Prophet Ezekiel (xiii. 18) declaring, "Woe to the women that sew pillows to all *armholes*," or elbows, as it is in the margin. In using this expression, the prophet probably alludes to a custom which exists in Eastern countries, of placing along the wall, on the rich carpets which cover the floors of their apartments, a range of narrow beds or mattresses, with velvet or damask bolsters. On these couches the guests recline, resting their elbows upon the soft bolsters; thus enjoying a

luxurious ease, which the prophet refers to as a sinful indulgence. Roberts, the traveller in the East, informs us that "rich people have a great variety of pillows and bolsters to support them in various positions. Some are long and round, and are stuffed till they are quite hard; whilst others are short and soft, to suit their convenience in taking repose."

ARMIES. See **ARMY**.

ARMINIUS (JAMES), or **HERMANN**, the reputed founder of the sect of Arminians, or Remonstrants, was born at Oudewater, in Holland, in 1560. He studied at Utrecht and in the University of Leyden, where he so distinguished himself, that the magistrates of Amsterdam sent him, at the public expense, to finish his studies in theology at Geneva, under the famous Theodore Beza. During his residence at Geneva, he imbibed the doctrines of Peter Ramus, the first writer who openly dared to controvert the opinions of Aristotle. It was accounted a grave offence to maintain, much more to teach, as Arminius did, the philosophy of Ramus; and he found it necessary to quit Geneva, and retire to Basle. There he was treated with the highest consideration, and his public lectures were numerous attended. The Faculty of Theology offered him the degree of Doctor in Divinity, which, however, he declined. After returning to Geneva, where he remained for a short time, he visited Italy, chiefly for the purpose of attending the lectures of a celebrated professor at Padua. On his return he was ordained minister at Amsterdam in 1588, where he soon acquired a high reputation as a preacher and a learned divine. Such was the extent of his theological learning and his acknowledged ability, that he was selected as a fit person to refute a work which had appeared, in which the supralapsarian doctrine of predestination was attacked by some of the ministers at Delft. It so happened, however, that on examining the subject, he became a convert to the very doctrines which he was appointed to refute, and even carried his opinions further than the ministers of Delft had done. He now condemned the doctrine of absolute decrees, and particular election. He maintained that Christ died, not for the elect alone, but for all men without exception; and that none have been chosen to eternal life but those who God foresaw would believe and obey the gospel. This change in the opinions of Arminius took place in 1591, and, as might have been expected, excited the most violent commotion. He was branded as an apostate from the Calvinistic doctrine; and it was only by the superiority of his talents, the unblemished excellence of his private character, and his eloquence as a preacher, that he maintained his footing in Amsterdam. At length, after labouring in that city for fifteen years, he was elected Professor of Theology at Leyden, as successor to Francis Junius, in 1603. Thus occupying an influential position, Arminius inculcated his peculiar opinions with the utmost earnestness upon his pupils. The flame of controversy now burst forth, not in Leyden alone, but throughout the whole of Holland. His colleague at Leyden, Francis Gomar, a man of talent and of polemic power, defended the Calvinistic system, and attacked violently the heterodox tenets of Arminius. Various attempts were made by the States to allay the conflicting elements, but in vain,—the storm of angry disputation raged with tremendous fury. Pamphlets, polemic treatises, public lectures, open disputes between the rival parties,—all were at work in this scene of hottest warfare. At length,

worn out by the turbulence of the period, distressed by the calumnies and misrepresentations to which he was exposed, and his health undermined by the intense application and incessant labours which the controversy entailed upon him, Arminius died on the 19th October 1609.

It is impossible to peruse the works of Arminius, without being impressed with the conviction, that he was a man of sincere piety, of decided ability, and extensive information. The opinions which he advanced in opposition to the Calvinistic doctrines, were erroneous and unscriptural; but we cannot deny to the man and the divine those excellent qualities which even his bitterest opponents must admit that he possessed.

ARMINIANISM, strictly speaking, is that system of religious doctrine which was taught by Arminius, Professor of Divinity in the University of Leyden. (See ARMINIUS.) If, therefore, we would learn precisely what Arminianism is, we must have recourse to those writings in which that divine himself has stated and expounded his peculiar tenets.

This, however, will by no means give us an accurate idea of that which, since his time, has been usually denominated Arminianism. On examination, it will be found that, in many important particulars, those who have called themselves Arminians, or have been accounted such by others, differ far more widely from the nominal head and founder of their sect, than he himself did from Calvin, and other doctors of Geneva. There are, indeed, certain points with regard to which he has been strictly and uniformly followed by almost all his pretended adherents; but there are others of equal, or of greater importance, dogmatically insisted on by them, to which he unquestionably never gave his sanction, and even appears to have been decidedly hostile.

Arminius ought not, therefore, to be charged with all the erroneous opinions which those calling themselves Arminians, have from time to time maintained. Arminianism, properly so called, differs from Calvinism in reference to the doctrines of unconditional election, particular redemption, and other points necessarily connected with these. The Calvinists hold that God, of his own free, sovereign mercy, elected some to everlasting life; the Arminians, on the other hand, do not deny election, but they deny that it is absolute and unconditional, maintaining that God elected those who he foreknew would be possessed of that faith and holiness to which salvation is annexed in the gospel scheme. The Calvinists maintain that Christ died for the elect only, and that his death is therefore available for none other; the Arminians hold that Christ died for all men, plainly and literally. The Calvinists assert that the elect are constrained, by the irresistible power of Divine grace, to accept the overtures of mercy, and to receive Christ as their Saviour; the Arminians contend that the grace of God is offered, but that it may be resisted by man, and rendered ineffectual. The doctrine of the perseverance of the saints was left unresolved by Arminius, but his followers avow their belief that saints do not necessarily persevere in a state of grace, but may fall from it after they have been renewed by the Spirit of God. Such are the chief points on which Arminius himself differed from the Calvinists. His followers, however, soon after his death, began to avow opinions which their leader, had he lived, would have reprobated. In regard to the corruption of man, the doctrine of justification,

of the righteousness of Christ, of the nature of faith, of the province of good works, of the necessity and operations of grace, they differed widely from Arminius. It is impossible, indeed, to delineate the various changes which Arminianism has assumed, or to describe it as it at present exists. In many of its aspects Arminianism has adopted the tenets of the Socinians and Pelagians.

In the next year after the death of Arminius, that is, in 1610, his followers and partizans presented a *remonstrance* against certain points of Calvinism, from which they received the name of *Remonstrants*. Indeed the chief differences were reduced to the famous FIVE POINTS; which are thus stated by Moshem:—

1. "That God has not fixed the future state of mankind by an absolute, unconditional decree; but determined from all eternity to bestow salvation on those who he foresaw would persevere unto the end in their faith in Jesus Christ, and to inflict everlasting punishment on those who should continue in their unbelief, and resist unto the end his Divine succours." See Ezek. xviii. 30–32; Acts xvii. 24–30; Matt. xxiii. 37; Rom. ii. 4, 5, v. 18; 1 Tim. ii. 1–4; 2 Pet. i. 10, iii. 9.

2. "That Christ, by his death and sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular. That, however, none but those who believe in him can be partakers of the Divine benefit." See 1 John ii. 2; John iii. 16, 17; Heb. ii. 9; 1 Cor. viii. 11.

3. "That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free-will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good; and that, therefore, it is necessary, to his conversion and salvation, that he be regenerated and renewed by the operations of the Holy Ghost, which is the gift of God through Jesus Christ."

4. "That this Divine *grace*, or energy of the Holy Ghost, which heals the disorders of a *corrupt nature*, begins, advances, and brings to perfection, every thing that can be called *good* in man; and that, consequently, all good works, without exception, are to be attributed to God alone, and to the operation of his grace; that, nevertheless, this grace is offered to all, and does not *force* men to act against their inclinations; but may be *resisted*, and rendered *ineffectual*, by the perverse will of the impenitent sinner." Isa. i. 16; Deut. x. 16; Eph. iv. 22.

5. "That they who are united to Christ by faith, are thereby furnished with abundant strength, and with succours sufficient to enable them to triumph over the seduction of Satan, and the allurements of sin and temptation; but that the question, 'Whether such *may* fall from their faith, and forfeit *finally* this state of grace,' has not yet been resolved with sufficient perspicuity; and must, therefore, be yet more carefully examined, by an attentive study of what the Holy Scriptures have declared in relation to this important point." Heb. vi. 4–6; 2 Pet. ii. 20, 21; Luke xxi. 35; 2 Pet. iii. 17.

The following remarks on the Five Arminian Points, are from the pen of the Rev. Dr Alexander, of Princeton Theological Seminary, an eminent American divine.

In these five articles the Arminian theory is not fully developed. The object was, to present the new opinions in the most plausible dress, and in that form

which would seem to deviate the least from the public standards of the Belgic Church. But it was alleged by their opponents, that the real opinions of the Remonstrants were not fully expressed in these articles; and that, under the cover of orthodox expressions, great and dangerous errors lay concealed. And that they were not mistaken in these views became evident in the conferences which took place between the leading theologians of both parties, at the Hague, and at other places; and more evidently from the *APOLOGY* for the Arminians, published after the meeting of the Synod of Dort, by Episcopius, the leader of the party. In this document they avow and defend the opinions charged upon them by the Contra-Remonstrants, and which have since been known under the name of Arminianism.

The cardinal point of difference between Calvinists and Arminians is, Whether the reason why one man is saved and another not, is owing to the grace of God or to the free-will of man? All the other points of difference may easily be traced up to this one. For although the Arminians acknowledge the necessity of grace, which they make universal, yet they make the efficacy of that grace to depend on the human will; whereas Calvinists maintain, that the grace of God, without violence to human liberty, is efficacious to subdue the stubborn will, and to render men cordially willing to be saved from their sins in the way of the gospel. If in this they are right, they cannot but be right in their views of the doctrines of election, of redemption, and final perseverance. Whereas, if the Arminian view be correct, the difference in the final destiny of men is not owing to any purpose to save some and pass by others, but to the different improvement of the common grace afforded to all men. And if the final result depends, in the first instance, upon the will of man, so it will afterwards; consequently he who believes and repents to-day, may become an unbeliever and impenitent man to-morrow. However Arminians may differ among themselves in other matters, they all agree in this cardinal doctrine of their system. They, furthermore, all hold that there is no election of grace but what depends on the foresight of faith and holiness in the creature; that Christ died equally for all men, and equally intended the salvation of all men; that in conversion the effect depends upon the right improvement of the grace afforded; and that by the exercise of the same free-will by which the gospel was embraced, the true believer may turn away from God, and become as bad, or worse, than before his conversion. And as, according to the above view, the whole Arminian system depends on the doctrine that the will of man must first act and give consent, before common grace can become efficacious,—so that the first right choice is not produced by the effectual operation of grace, but precedes it,—it necessarily follows, that their views of human depravity are different from those of Calvinists; for while the latter believe that man's death in sin is so complete that he, until renewed, has no ability of will (see *INABILITY* and *WILL*) to do any thing spiritually good, the Arminian holds, that, under the suasive influence of truth, he may choose to embrace the gospel, and thus render efficacious that grace which can only operate by his consent.

The chief difficulty in the Arminian theory is, to reconcile it with the language of Scripture, the nature of Christian prayer and thanksgiving, and with apparent facts. For example, if God had equally intended

the salvation of the whole human race, would he not have equally furnished all men, in all ages, with the gospel, and other means of grace? Can it be said with truth, that sufficient grace has been granted to all the heathen to bring them to salvation? And the mere possibility of the salvation of some of them, if it should be conceded, is not enough. According to the principles of Arminianism, all men should enjoy equal advantages; or at least salvation should not be so improbable and difficult as it is to a vast majority of the human family. Various plans of evading this difficulty have been resorted to, none of which are sufficient to render the acknowledged fact consistent with the doctrine of universal and sufficient grace. The same difficulty is, in part, found to exist as it relates to the conversion of many who do enjoy the means of grace. If conversion be produced by moral suasion, which the sinner has the ability to comply with or reject, why is it called regeneration, and why is it that often the amiable and moral are not converted, while the profligate, and even the blaspheming infidel, are made the subjects of grace? When we examine particular cases of Christian experience, we cannot easily avoid the conclusion, that grace is sovereign and efficacious, and that the stubborn will of man uniformly resists, until overcome by the sweetly constraining power of God.

Arminianism, although introduced into the Reformed Churches by James Arminius, did not originate with him. The very same views, in substance, were maintained by the Semi-Pelagians, and afterwards by the Molinists and Jesuits in the Romish Church. It is a very remarkable fact, that the reformers seem to have unanimously agreed in their opinions respecting the efficacy of grace, and the impotency of the will in relation to holy acts. This is evident from all their early creeds and confessions, as well as from their writings. It is, doubtless, true, however, that the followers of Arminius, after his death, deviated much further from the common doctrines of the Reformation than he did; but this is what commonly takes place in all similar cases. The man who first calls in question received opinions, does not wish to appear to recede too far from the creed of the Christian community with which he has been connected; and all the necessary consequences of his opinions may not be obvious at first; but by discussion the system in all its bearings becomes manifest; and a man's disciples are found to be more ready to extend his principles to all their legitimate consequences than he was. And in regard to all errors, it has been remarked, that their tendency is downwards; the adoption of one error commonly prepares the way for another still more erroneous. Thus the leaders of the Arminian party in Holland approximated much nearer to Unitarianism after the Synod of Dort than they had done before, and professed, and publicly taught, doctrines which, it is believed, Arminius would have rejected with horror.

The decision of the Synod of Dort, called to consider and find a remedy for the dissensions and disturbances of the Church, was unfavourable to the doctrine of the Arminians on every one of the points of difference; and, in consequence, they were deposed from all ecclesiastical offices, and from the mastership of all schools and colleges in the United Provinces; and by the States-General of Holland severe laws were passed against them, by which all who refused submission were condemned to banishment, fines, or imprisonment. Such persecution on account

of religious opinion, is *now*, by the common consent of all Protestants, condemned as unjust and tyrannical; but we should not judge of the acts of a former age by the liberal sentiments of toleration which now happily prevail. All the reformers, and most of their immediate successors, conscientiously believed that heretics ought to be coerced by the arm of civil power. And it should be remembered, that in many places, while the Arminians were favoured by the civil authorities, they treated the orthodox with insolence, and excited disturbances which the civil magistrate was not always able to suppress.

At present there are multitudes who profess Arminian doctrines, in whole or in part, and some large Christian denominations who maintain and propagate the whole system. These, however, differ from each other in minor points, while they agree in all the leading doctrines taught by Arminius, and strenuously oppose whatever bears the peculiar stamp of Calvinism, which they load with obloquy. For the proceedings of the Synod of Dort, see the article DORT.

ARMOUR-BEARER. This was a person who attended upon a warrior, for the purpose of carrying his arms. Both kings and generals in Eastern countries had attendants of this kind, who were generally selected from the bravest of the soldiers. The Jews suppose that the armour-bearer of Saul was Doeg the Edomite, who had been appointed to that office on account of the readiness with which he obeyed the command of Saul to put to death the priests of Nob.

ARMS. The arms of the Hebrews may be distinguished into two kinds, the defensive and the offensive. In both cases they were generally composed of brass, though in some cases of iron. The head of Goliath's spear is said to have weighed six hundred shekels of iron. 1 Sam. xvii. 7. The utmost attention was paid by the Hebrew soldiers to the cleanliness and good order of their arms. Thus we often read in Scripture of furbishing the spear, and making bright the arrows. Particular care, however, was bestowed upon their shields, which they scoured, polished and anointed with oil, to render them smooth and slippery. Hence the exhortation of the prophet, "Arise, ye princes, and anoint the shield." Isaiah xxi. 5. The equipment of a Roman soldier is thus described by Josephus, when speaking of the siege of Jerusalem, "Their infantry are armed with breast-plates and helmets, and they carry a sword on each side. The sword they wear on the left side is by far the longest, for that on the right is not above a span's length. The select body of infantry which forms part of the general's life-guard, is armed with lances and bucklers, but the rest of the phalanx have a spear and a long shield; besides which they bear a saw, a basket, a spade, and a hatchet; they also carry with them a cord, a sickle, a chain, and provisions for several days." Each weapon will be described particularly and in detail under its own separate head.

ARMY. The enormous amount of soldiers composing an Eastern army is sometimes almost incredible. Thus six hundred thousand men, marched out of Egypt to take possession of the land of Canaan. Our surprise, however, is considerably diminished when we remember that in oriental countries the profession of a soldier is a compulsory employment; and in the Mosaic code, we find every man of twenty years old and upward described as "he that goes forth to war." And that the law in this respect was rigorously put in force, we may

learn from the melancholy circumstances attending the military execution of the inhabitants of Jabesh-Gilead. There are two memorable instances on record where the whole people took the field. Judg. xx. 11; 1 Sam. xi. 7. The army among the Hebrews was usually called the Host, and was commanded by an officer styled the Captain of the Host. It consisted of the infantry, the cavalry, and the chariots. The armies of several of the Hebrew kings were very large. That of David amounted to 288,000 men, that of Solomon included 1400 chariots, and 12,000 horsemen; that of Jehoshaphat amounted to 1,160,000 men, and that of Jeroboam to 800,000.

ARNON, a river frequently mentioned in Scripture (Deut. ii. 24, &c.), and which rises in the mountains of Gilead or Moab, and runs by a north-west course into the eastern part of the Dead Sea. It is now called *Wady Mod-jeb*, and divides the province of Belka from that of Kerek, as it formerly divided the kingdoms of the Moabites and Amorites. On the banks of this stream, a decisive battle was fought between the Israelites under Moses, and the Amorites under Sihon, the result of which was the total defeat of that heathen prince. This river was the boundary of Moab in early times.

AROER, a city belonging to the tribe of Gad, situated on the brook Arnon. It was originally in the possession of the Moabites, until it was taken from them by Sihon, king of the Amorites. It is represented now by the ruins of Araayr. The city stood not on the immediate banks of the Arnon, but on the edge of the high precipice by which the valley of the Arnon is overhung. This is one of the high places of Arnon, to which allusion is thus made in Numb. xxi. 28:—"For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon."

ARPAD or **ARPHAD**, a city and district in Syria, usually combined with Hamath. Both of these places are mentioned as having been subdued by Sennacherib, king of Assyria, Isa. x. 9, Jer. xlix. 23. It was destroyed by the Chaldeans, but soon rebuilt.

ARPHAXAD, son of Shem, and father of Salah; born A.M. 1648, one year after the deluge, died A.M. 2086, aged four hundred and thirty-eight years. Gen. xi. 12. Gesenius speaks of this word as not only the name of an individual, but as denoting at the same time a people, or region of country. This eminent German Orientalist seems inclined to favour the conjecture of Bochart, that it is the province *Arrapachitis*, in Northern Assyria near Armenia, the primitive country of the Chaldeans.

ARRHABONARII, a sect who held that the eucharist is neither the real flesh and blood of Christ, nor yet the sign of them, but only the pledge or earnest thereof.

ARROW. (See ARMS.) The arrows of the Hebrews were at first made of a sharp reed; afterwards they employed light wood with a head of brass or iron, which was commonly barbed. From Job vi. 4, the arrows would appear to have been sometimes dipped in poison, though in no other passage of Scripture is there any allusion to such a practice. Some commentators, indeed, think that when Paul speaks of the "fiery darts," he is alluding to poisoned arrows; but it is more probable that he refers to another practice, which was sometimes adopted in

Eastern countries,—that of arming the arrows with combustible materials, which scattered fire in the ranks of the enemy. Divination with arrows was a method of presaging future events, practised by the ancients. Ezekiel (xxi. 21) informs us, that Nebuchadnezzar, putting himself at the head of his armies, to march against Zedekiah, king of the Jews, and against the king of the Ammonites, stood at the parting of two ways, to mingle his arrows together in a quiver, in order to divine from thence which way he should march. Jerome, Theodoret, and the modern commentators after them, believe that this prince took several arrows, and upon each of them wrote the name of the king, town, or province which he was to attack; for example, upon one, Jerusalem; upon another, Rabbah, the capital of the Ammonites; and upon another, Egypt, &c. After having put these into a quiver, he shook them together, and then drew them out; and the arrow which was drawn was thought to declare the will of the gods to attack first that city, province, or kingdom, with whose name it was inscribed.

Della Valle, quoted by Paxton, mentions another mode of divination by arrows:—"He saw at Aleppo a Mohammedan, who caused two persons to sit upon the ground, one opposite to the other, and gave them four arrows into their hands, which both of them held with their points downward, and, as it were, in two right lines, united one to the other. Then a question being put to him about any business, he fell to murmur his enchantments, and thereby caused the said four arrows of their own accord to unite their points together in the midst (though he that held them stirred not his hand), and, according to the future event of the matter, those of the right side were placed over those of the left, or on the contrary." Some think that the arrows were cast into the air, and the inquirer proceeded in the direction to which the arrow inclined in its descent. D'Herbelot, quoted by Jamieson, gives still another mode of divining by arrows, which prevailed among the Arabs:—"The ancient idolatrous Arabs used a sort of lots, which were called lots by arrows. These arrows were without heads or feathers; they were three in number; upon one of them was written, 'Command me, Lord;' upon the second, 'Forbid, or prevent, Lord.' The third arrow was blank. When any one wanted to determine on a course of action, he went with a present to the diviner (who was the chief priest of the temple), who drew one of his arrows from his bag, and if the arrow of 'command' appeared, he immediately set about the affair; if that of prohibition appeared, he deferred the execution of his enterprise for a whole year; when the blank arrow came out, he was to draw again. The Arabs consulted these arrows in all their affairs, particularly their warlike expeditions." The word arrow is often used in Scripture metaphorically, to denote some of the most dreadful of natural evils. Thus, "When I shall send upon them the evil arrows of famine" (Ezek. v. 16); and, "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day." Psal. xci. 5. In Psal. xlv. 5, the gospel is spoken of under the figure of arrows,—"*Thine arrows are sharp in the heart of the king's enemies.*" The words of wicked men are called "arrows" in Scripture; "their teeth" are said to be "spears and arrows;" "their tongue is an arrow shot out;" and the false witness is "a sharp arrow."

ARSENAL. There is no appearance in Scripture

of arsenals or armouries having been used by the Hebrews during the earlier period of their history, or, indeed, until the time of David, when "the shields of mighty men" are said to have been hung in the tower of David. Again, in the reign of Solomon, three hundred golden shields were deposited in the house of the forest of Lebanon. The same king seems to have had a naval arsenal at Ezion-Geber on the Red Sea, and established magazines of arms in all the fortified cities of Judah. 2 Chron. xi. 12:—"And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side." Both Uzziah and Hezekiah made stores of arms of all sorts. At a late era of the Jewish history, we find Jonathan and Simon Maccabeus in possession of arsenals or magazines of weapons both offensive and defensive, which they had carefully collected, not only by plundering their enemies on the field of battle, but also by employing their own workmen to forge them. Thus well supplied with ammunition and large stores of arms well kept and ready for use, the Jews contrived to maintain their ground amid the constant jealousies and threatenings and frequent invasions of their numerous and powerful enemies. The whole history of the Jews is one continued narrative of wars and contentions, and to be prepared against all hazards, they appear to have been at all times provided with well-furnished arsenals. Such precautions were rendered necessary at almost every period of the Jewish history, from the annoyance to which that people were constantly subjected by the surrounding nations.

ARTAXERXES, or AHASUERUS, a king of Persia, the husband of Esther, who, in the opinion of the learned Usher and Calmet, was the Darius of profane writers. See AHASUERUS.

ARTAXERXES, a name given by Ezra to the Magus, called, by Justin, Oropastes; by Herodotus, Smerdis; by Æschylus, Mardus; and by Ctesias, Sphendardates. After the death of Cambyses, he usurped the government of Persia, pretending to be Smerdis, son of Cyrus, whom Cambyses had put to death. This is the Artaxerxes who wrote to his governors beyond the Euphrates, signifying, that having received their advices relating to the Jews, he required them to forbid the Jews from rebuilding Jerusalem. Thus, from A.M. 3483, the Jews did not dare to forward the repairs of the city walls, till 3550, when Nehemiah obtained permission to rebuild them from Artaxerxes Longimanus. Neh. i., ii.

ARTAXERXES LONGIMANUS is supposed by Dr Prideaux to be the Ahasuerus of Esther. He was the son of Xerxes, and grandson of Darius Hystaspes, and reigned in Persia from A.M. 3531 to 3579. He permitted Ezra, with all those inclined to follow him, to return into Judea, A.M. 3537. Ezra vii. 8. Afterwards, Nehemiah also obtained leave to return, and to build the walls and gates of Jerusalem, A.M. 3550. Neh. i. 11. From this year chronologers reckon the beginning of Daniel's seventy weeks. Dan. xi. 29. These are weeks of years, and make four hundred and ninety years.

ARTEMAS. Very little is known concerning either the life or death of this individual. He appears to have been a disciple of the Apostle Paul, by whom he was despatched to Crete, in room of Titus (iii. 12.) From the office assigned to him, he must have been held in esteem by the apostle. Some think that he was one of the apostle's scribes.

ARTEMONITES, a denomination in the third century ; so called from *Artemon*, who taught that, at the birth of the man Christ, a certain Divine energy united itself to him. He was a Unitarian, of the same principles as Theodotus, Paul of Samosata, and the modern Socinians.

ARTICLES, LAMBETH. The Lambeth Articles were so called because drawn up at Lambeth Palace, under the eye, and with the assistance, of Archbishop Whitgift, Bishop Bancroft, Bishop Vaughan, and other eminent dignitaries of the Church. That the reader may judge how Calvinistic the clergy were under the reign of Queen Elizabeth, we shall here insert them :—"1. God hath from eternity predestinated certain persons to life, and hath reprobated certain persons unto death. 2. The moving or efficient cause of predestination unto life is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the persons predestinated ; but the alone will of God's good pleasure. 3. The predestinati are a pre-determined and certain number, which can neither be lessened nor increased. 4. Such as are not predestinated to salvation shall inevitably be condemned on account of their sins. 5. The true, lively, and justifying faith, and the Spirit of God justifying, is not extinguished, doth not utterly fail, doth not vanish away in the elect, either finally or totally. 6. A true believer, that is, one who is endued with justifying faith, is certified by the full assurance of faith that his sins are forgiven, and that he shall be everlastingly saved by Christ. 7. Saving grace is not allowed, is not imparted, is not granted to all men, by which they may be saved if they will. 8. No man is able to come to Christ, unless it be given him, and unless the Father draw him ; and all men are not drawn by the Father, that they may come to his Son. 9. It is not in the will or power of every man to be saved." What gave occasion to the framing these Articles was this :—Some persons had distinguished themselves at the University of Cambridge by opposing predestination. Alarmed at the opinions that were vented, the above-mentioned archbishop, with others, composed these Articles, to prevent the belief of a contrary doctrine. These, when completed, were sent down to Cambridge, to which the scholars were strictly enjoined to conform.

ARTICLES OF FAITH. Every attentive reader of the Bible cannot fail to be struck with the entire absence from it of any thing approaching to the appearance of a regular systematic treatise. Principles the most important are scattered, in an apparently incidental and irregular manner, throughout the various books of which the Sacred Scriptures consist ; and hence the importance, nay, the absolute necessity, of various Churches gleaning from the Bible those grand truths which form what divines call the *credenda*, or things to be believed. This, indeed, has been the practice from the earliest ages, as is evident from the "Apostles' Creed," the "Apostolical Constitutions," and other similar writings, down to the modern formularies and confessions of faith. Nor have the articles of faith, as exhibited by different Churches, and at different periods, been always the same. Innumerable circumstances have tended to modify the aspect which creeds and articles have assumed. On this subject Dr Welsh remarks, in his 'Elements of Church History :—"While the essential truths of the gospel, as objects of saving faith, have continued the same in all periods of the Church, their scientific form has constantly varied, being deter-

mined by the personal character and views of individuals, as affected by the condition of society at the time when they flourished, and the systems of philosophy which then prevailed. There is nothing which proceeds from the hands of man, in reference to the Scriptures, which is not more or less tinged by one or other of the particulars which have been mentioned. We find the topics, the form, and the expression of creeds and confessions even of the true Church, in successive eras, affected, or in a great measure determined, by the errors against which it was necessary to guard the faithful, and by the controversies which prevailed ; and the influence of the spirit of the different ages, and of the personal characters of individuals, is often, also, perceptible in matters of doctrine, worship, and government. There is nothing in any human system that has not been affected by preceding events and opinions, and what often appears as the calm and unbiassed dictate of all minds, has been nothing more than a compromise between contending opinions." It is wonderful, indeed, that amid the many disturbing elements which the circumstances of different Churches and individuals present, the various articles of faith which have from time to time been selected, should be so similar in their appearance as they actually are. The grand cardinal truths of the Bible are maintained, with few exceptions, by the Churches of Christendom ; and while one Church attaches greater prominence to one truth, or set of truths, and another Church to another, their creeds and formularies are seldom, on a careful inspection, found to differ so widely as at first sight we are apt to imagine. Nor does the exhibition of articles of faith supersede the use of the Sacred Scriptures. On the contrary, it is only by Scripture that the truth of these uninspired compositions can be proved. "To the Church," as Archbishop Whately well observes, "has her all-wise Founder left the office of *teaching*, to the Scriptures that of *proving*, the Christian doctrines : to the Scriptures he has left the delineation of Christian *principles* ; to each Church the *application* of these principles, in their symbols or articles of religion, in their forms of worship, and in their ecclesiastical regulations." The practical value of creeds and confessions is a matter which has been placed, by the experience of ages, almost beyond the reach of doubt, as affording a compendious, and therefore more impressive and practical view of the leading points of Christian doctrine ; and besides, as preventing Christians themselves from being tossed about with every wind of doctrine. Instead, however, of such a simple, condensed statement being given by the early founders of Christianity, as might naturally have been expected, they have apparently, as with one consent, united in withholding it. The wisdom of adopting such a course, however, may easily be discerned. By laying down grand general principles by which Christians were themselves to regulate the minute details of religious worship and discipline, ample scope has been given to the diversities of opinion and varied modes of feeling existing among men, while the main doctrines and principles of the Christian system were left untouched. Had Christianity been a system of mere local application, there might have been no difficulty in laying down an established arrangement of worship and discipline similar to that of the Jews ; but being intended to be preached to every creature under heaven, it was fitting that the prominent landmarks having been set up, the minor details should be left to accommodate

themselves to the circumstances and local peculiarities of every particular Church or nation. Even the few forms which have been appointed of God, have been sadly abused for purposes of superstition, and it were better far to disown all subjection to human creeds and confessions, however valuable in themselves, than to view them, like the Romanists, with extravagant admiration and regard,—as superior in authority even to the Word of the unerring Jehovah. See CREEDS

—CONFESSIONS.

ARTICLES OF PERTH. James VI., on his accession to the throne of England, at the death of Elizabeth, set himself gradually to approximate the Church of Scotland to that of England. His attempts were met with the most determined resistance on the part of the true Presbyterians of Scotland. At length he succeeded, by a decisive effort, in introducing Prelacy into his northern dominions, and having succeeded in one part of his project,—the appointment of bishops in the Church of Scotland,—he resolved to take steps for bringing the rites and observances of the Church into closer conformity with that of England. For the accomplishment of this favourite design, and when he conceived that all was ripe for its fulfilment, he summoned a General Assembly to be holden at Perth, on the 25th of August 1618. By the previous arrangements of the crafty monarch, an Assembly was obtained completely subservient to his purposes. As the result of its deliberations, *The Five Articles of Perth*, as they are usually called, were carried by a majority. These Articles were as follows:—I. That the Lord's supper should be received in a kneeling posture, and not sitting, as had been the practice in the Scottish churches. II. That in extreme cases, the communion might be administered in private. III. That baptism also might be administered in private. IV. That the episcopal rite of confirmation should be observed. V. That Christmas, Good Friday, Easter, and Pentecost, should be observed as holidays. Such were the famous Articles by which James proposed to subvert the Presbyterian Church of Scotland; and as they had been passed by a subservient General Assembly, and had thus received the sanction of the ecclesiastical authorities of the country, the next object of the monarch was, to procure for them the ratification of the civil power. Nor was it difficult to obtain this. In a few weeks they were ratified by the privy council. The Scottish parliament was summoned to meet at Edinburgh, on the 25th of July 1621. In vain did the faithful Presbyterian ministers remonstrate. The Articles were ratified, in obedience to the king; not however, without such violent opposition that the motion for their ratification passed by a very small majority. That was a gloomy day for Scotland, and by a curious coincidence, the aspect of the heavens was in harmony with the melancholy nature of the event by which the day was signalized. But we cannot better describe the circumstances to which we refer than by quoting the eloquent language of Dr Hetherington, in his interesting *'History of the Church of Scotland:'*—"The morning had been lowering and gloomy, and as the day advanced the gloom waxed deeper and deeper, as the gathering clouds seemed to concentrate their huge voluminous masses around and over the city. At the very moment when the Marquis of Hamilton, the lord high commissioner, rose to give the formal ratification to the acts, by touching them with the sceptre, a keen blue flash of forked lightning blazed through the murky gloom,

followed instantaneously by another, and another, so dazzlingly bright as to blind the startled and terrified parliament, in the act of consummating its guilty deed. Three terrific peals of thunder followed in quick succession, appalling the trembling conclave, as if the thunder-voice of heaven were uttering denunciations of vengeance against the insulters of the dread Majesty on high. Then descended hailstones of prodigious magnitude, and sheeted rains so heavy and continuous as to imprison for an hour and a half the parliament which had perpetrated this act of treason against the King of kings, by subjecting his Church to an earthly monarch. This dark and disastrous day was long known in Scotland by the designation of '**BLACK SATURDAY**,'—'black with man's guilt, and with the frowns of heaven.'"

ARTICLES OF THE CHURCH OF ENGLAND. These Articles were chiefly founded upon a body of forty-two Articles, compiled under the authority of Archbishop Cranmer, in the reign of Edward VI. On the 12th of January 1563, a convocation was held, in the course of whose sittings King Edward's Articles were carefully considered and revised. As the result of this revision, the whole formulary was reduced to Thirty-Nine Articles, expressed in more perspicuous and scriptural language. These Articles having been adopted by the convocation, were confirmed by royal authority. They were ratified anew in 1571, and again by Charles I. To these the law of England requires the subscriptions of all persons ordained to be deacons or priests; of all clergymen inducted to any ecclesiastical livings, and of licensed lecturers and curates; of the heads of colleges, of chancellors, officials and commissaries, and of schoolmasters. At one time, all Dissenting preachers were compelled by statute to subscribe to the greater number of the Thirty-Nine Articles. That statute, however, is now repealed. Schoolmasters, also, are now exempted from the obligation to subscribe. In originally drawing up the Articles in King Edward's time, John Knox was consulted; and it is probably through his advice that many important changes were effected. Dr Mc'Crie tells us that "He had influence to procure an important change in the communion office, completely excluding the notion of the corporal presence of Christ in the sacrament, and guarding against the adoration of the elements, which was too much countenanced by the practice, still continued, of kneeling at their reception. In his '*Admonition to the Professors of the Truth in England*,' Knox speaks of these amendments with great satisfaction. 'Also God gave boldness and knowledge to the court of parliament to take away the round clipped god, wherein standeth all the holiness of the Papists, and to command common bread to be used at the Lord's table; and also to take away the most part of superstitions (kneeling at the Lord's table excepted), which before profaned Christ's true religion.' These alterations gave great offence to the Papists. In a disputation with Latimer, after the accession of Queen Mary, the prolocutor, Dr Weston, complained of our countryman's influence in procuring them. 'A runaway Scot did take away the adoration or worshipping of Christ in the sacrament, by whose procurement that heresy was put into the last communion book; so much prevailed that one man's authority at that time.' In the following year, he was employed in revising the Articles of Religion, previous to their ratification by parliament." From this statement it is plain that

the English Church is indebted for much of the purity of her Articles to the great Scottish reformer. He appears to have been summoned to London for the purpose of affording his valuable advice in the matter; and it is impossible to say how far the Calvinistic character,—the scriptural accuracy,—of the Thirty-Nine Articles may have received their impress from the exertions and influence of Knox. To whatever cause it is due, the creed of the Church of England, as contained in her Articles, is diametrically opposed to the whole spirit of the Oxford theology, and to uphold honestly the doctrines of the one, they must needs renounce the doctrines of the other. See CHURCH OF ENGLAND.

ARTICLES, SIX, an act which passed both houses of parliament, and obtained the assent of Henry VIII., by which the whole body of Popery was restored, and which consisted of the following points:—That in the sacrament of the altar, after the consecration, there remaineth no substance of bread and wine, but the natural body and blood of Christ; that communion in both kinds is not necessary; that priests, according to the law of God, may not marry; that vows of chastity ought to be observed; that private masses ought to be continued; and that auricular confession is expedient and necessary, and ought to be retained in the Church. Archbishop Cranmer made a noble stand against this act while it was passing the house of lords, and disputed every inch of ground; but all his efforts were ineffectual.

ARTOTYRITES (*bread and cheese eaters*), a branch of the *Montanists*, in the second century, who are charged with eating bread and cheese in the Lord's supper. It is asserted that they did this in imitation of Abel, of whom it is said (Gen. iv. 4), he "brought of the firstlings of his flock, and of the fat thereof;" which, it is possible, they might interpret of the milk, or rather *cream*, as Grotius has since done. But it is very possible that they might do this in their love-feasts, rather than the eucharist.

The Artotyrites admitted women to the priesthood and episcopacy; and Epiphanius tells us that it was a common thing to see seven girls at once enter into their church robed in white, and holding a torch in their hands; where they wept and bewailed the wretchedness of human nature, and the miseries of this life.

ARTS. Very little is known of the state of the arts among the ancient Hebrews, and the little information we are able to acquire, is only to be gathered from incidental remarks in the Sacred Scriptures. After the fall, when man was doomed to earn his bread by the sweat of his brow, ingenuity was exercised to render his labour available for the supply of his wants. Hence the invention of the arts may be said to originate in necessity. Agriculture seems to have been the only art of man's primeval state; but in the fourth generation after the creation of man we find mention made of artificers in brass and iron, and also of musical instruments. Noah understood the planting of vineyards, and the art of fermenting the juice of the grape. To the architecture of the antediluvian world we have already adverted. (See ARCHITECTURE.) In metallurgy they had made some progress, and the art of constructing musical instruments was also understood. The Antediluvians appear to have been acquainted with writing, either by means of letters or hieroglyphics. After the flood the arts seem to have made very rapid progress. Thus in the time of Moses, we find him describing

an eminent artificer in these words: "See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work." Exod. xxxv. 30-35. It is probable that, from their long residence in Egypt, the Hebrews would acquire a very extensive and varied knowledge of some of the most useful arts. How far they had profited by the instructions of the Egyptians is quite apparent, from the progress of the arts at a time subsequent to that of Moses. Thus Horne remarks, in his 'Introduction to the Critical Study of the Scriptures':—"Soon after the death of Joshua, a place was assigned by Joab, of the tribe of Judah, to artificers; for in the genealogy of the tribe of Judah, delivered in 1 Chron. iv. 14, we read of a place called the *valley of craftsmen*, and, verses 21, 23, of a family of workmen of fine linen, and another of potters; and when Jerusalem was taken by Nebuchadnezzar, the enemy *carried away all the craftsmen and smiths*. 2 Kings xxiv. 14. But as proof that their skill in manufactures and trade therein could not be very extensive, we find that the Prophet Ezekiel (xxvii.), in describing the affluence of the goods which came to Tyre, makes mention of nothing brought thither from Judea except wheat, oil, grapes, and balm, which were all the natural product of their ground. It appears that the mistress of the family usually made the clothing for her household, and also for sale. Exod. xxxv. 25; 1 Sam. ii. 19; Prov. xxxi. 18-24; Acts ix. 39. Employment consequently, as far as the arts were concerned, was limited chiefly to those who are engaged in the more difficult performances; for instance, those who built chariots, hewed stones, sculptured idols, or made them of metal, or who made them of instruments of gold or silver, and brass, and vessels of clay, and the like. Judg. xvii. 4; Isa. xxix. 16, xxx. 14; Jer. xxviii. 13. Artificers among the Hebrews were not, as among the Greeks and Romans, servants and slaves, but men of some rank and worth; and as luxury and riches increased, they became very numerous. Jer. xxiv. 1, xxix. 2; 2 Kings xxiv. 14. Building and architecture, however, did not attain much perfection prior to the reign of Solomon. We read, indeed, before the Israelites came into the land of Canaan, that Bezaleel and Aholiab (who were employed in the construction of the tabernacle) excelled *in all manner of workmanship* (Exod. xxxv. 30-35); but we are then told, that they had their skill by inspiration from God, and it does not appear that they had any successors; for, in the days of Solomon, when the Hebrews were at rest from all their enemies, and were perfectly at liberty to follow out improvements of any kind, yet they had no professed artists that could undertake the work of the temple; so that Solomon was obliged to send to Hiram, king of Tyre, for a skilful artist (2 Chron. ii. 7, 13, 14), by whose direction

the model of the temple, and all the curious furniture of it, was both designed and finished. But after the Jews were under the influence or power of the Romans, there is no doubt that a better taste prevailed among them. Herod, at least, must have employed some architects of distinguished abilities to repair and beautify the temple, and render it the superb structure which the description of Josephus shows that it must have been. From the frequent mention made in Sacred History of numerous instruments and of various operations in metals, we are authorised to infer, as well as from other sources, that a considerable number of the arts was known and practised among them."

After the first captivity, the Hebrews devoted themselves with additional ardour to the improvement of the arts. All the young men, even of the highest and wealthiest families, learned mechanical trades. The arts of common life were sedulously cultivated. Thus, from the frequent allusions in the Sacred Scriptures, it is obvious that pottery was thoroughly understood. The use of the forge and the anvil seems to have been also familiar to the Hebrews. The arts of spinning and weaving seem to have been indisputable accomplishments of the Eastern women; and all the articles of clothing, indeed, even in families of the highest rank, were home-spun. The manufacture of linen, the art of embroidery, the varied styles of needlework, appear to have been carefully cultivated among the Jews.

ARUBOTH, a city and district of the tribe of Judah, mentioned in 1 Kings iv. 10. Its exact site and locality are now unknown.

ARUMAH, a city near Sichem, where Abimelech resided. Judg. ix. 41. Some commentators regard it as the same with Rumah, mentioned in 2 Kings xxiii. 36.

ARVAD, a Phœnician town, on the coast opposite to Tyre. Ezek. xxvii. 8, 11. The Arvadites are mentioned in Gen. x. 18, and seem to have been employed as mariners by the Tyrians. The place, which is quite deserted, is now called Ruad.

ARZA, a steward over the house of Elah, king of Israel. It was while drinking in the house of Arza that Elah was slain by Zimri. 1 Kings xvi. 9.

ASA, king of Judah, who succeeded his father Abijam, B.C. 955. He was distinguished for his zeal in maintaining the purity of divine worship, having deprived his own mother of her office and dignity as queen, because she had erected an idol to Ashtarté. 1 Kings xv. 13. He destroyed also the idols of Judah, Benjamin, and Mount Ephraim, repaired the altar of burnt-offerings, and summoned the people to a solemn festival in the fifteenth year of his reign. In the commencement of his reign, the country being in the enjoyment of a somewhat lengthened peace, extending throughout ten years, he embraced the opportunity of putting his kingdom in the best possible military condition, and could bring into the field an army of 580,000 men. Thus furnished with numerous and well-disciplined forces, and putting his trust in Jehovah, God of Hosts, he encountered and vanquished the Cushite king Zerah. While Asa and his victorious army were returning to Jerusalem, they were met by the prophet Azariah, by whose advice the king with his people renewed their covenant with Jehovah. 2 Chron. xvi. 1-3. Asa is reproached in his later years with having had recourse to the physicians rather than to the Lord. He reigned forty-one years in Jerusalem.

ASAHIEL, the son of Zeruiah and brother of Joab. He was killed by Abner while pursuing him after the battle of Gibeon. 2 Sam. ii. 18, 19. To revenge his death, his brother Joab some years after treacherously killed Abner. 2 Sam. iii. 26, 27.

ASAI AH, a servant of Josiah, who was sent along with others to consult Huldah the prophetess concerning the Book of the Law found in the temple, B.C. 624. 2 Chron. xxxiv. 20.

ASAMON, a mountain of Galilee, situated near Sephoris.

ASAPH, the son of Barachiah of the tribe of Levi, was a celebrated musician in the time of David. He is termed a seer, 2 Chron. xxix. 30, a name applied to him rather probably in consequence of his musical genius than his prophetic powers. Several of the psalms, as the fiftieth, and the series of psalms extending from the seventy-third to the eighty-third, have the name of Asaph prefixed to them. He seems to have been a leader of a musical band, and also a composer of music.

ASCENSION DAY. A festival of the Church of England, held on the second Thursday before Pentecost, in commemoration of our Lord's visible elevation to heaven. The first mention of this day occurs in the *Apostolical Constitutions*, a spurious production of the fourth century. Chrysostom refers to Ascension Day in one of his homilies. Ambrose and Augustine also allude to it. Not the slightest trace of such a festival, however, can be found in the early fathers, nor has the observance of it the remotest countenance from the Word of God.

ASCENSION OF CHRIST. The doctrine that the Lord Jesus Christ really ascended into heaven, is clearly stated in the New Testament. Thus we are plainly informed, that having risen from the dead, and given many infallible proofs of his resurrection, he led his disciples from Jerusalem to Bethany, and thence, while blessing them, "he was parted from them and carried up into heaven." Such is the plain statement of the gospel narrative. And that this mysterious event should actually happen, had been expressly foretold in the Old Testament Scriptures. One of the most important parts of the Jewish ceremonial, indeed, the entrance of the high priest once every year into the holy of holies, was expressly designed to typify, as we are informed in the Epistle to the Hebrews, the entrance of Christ himself into the holy place, having obtained eternal redemption for us. And the same truth which was represented typically, was also declared prophetically. Thus, in Psal. lxxviii. 18, it is expressly stated, "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men." And that which had been predicted of old time really happened; for we find it explicitly stated, that "while they," the disciples, "beheld, he was taken up, and a cloud received him out of their sight; and while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel, which said, This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." From this passage, it is evident that the fact of our Lord's ascension is attested by the disciples who saw him ascend, and to this was added the testimony of two angels who declared expressly, that he had been taken up into heaven. The evidence becomes still stronger, when we reflect that Stephen, Paul, and John, afterwards beheld him in his ascended state. Nor was the ascension of the Redeemer,

an event of which the disciples had received no previous warning. On the contrary, we find Jesus declaring, "I go my way, and ye shall seek me, and shall die in your sins : whither I go, ye cannot come." John viii. 21. And in another place, "What and if ye shall see the Son of man ascend up where he was before?" Still more explicitly, when arraigned before the high priest, Jesus says, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." The object of the ascension was, that Christ must enter into possession of the glory which he had with the Father before the world was. Nor has he entered the heavens as an individual merely, but as the Representative and Head of all his believing people. Hence he is termed their *Forerunner*, and in view of his ascension, he said to his disciples, "I go to prepare a place for you, and I will come again and receive you unto myself, that where I am, there ye may be also." His ascension was also necessary, that, as their High Priest, he might intercede for his people, and that he might commission the Spirit to enlighten, comfort, support, and sanctify his chosen ones. The mission of the Spirit, indeed, is asserted by our Lord himself to be dependent upon his own return to the Father. "If I go not away," says he, "the Comforter will not come unto you; but if I depart, I will send him unto you." One of the most important ends of the ascension, undoubtedly, was, that Jesus might exercise still more openly his kingly office over the Church; for "he must reign till he hath put all enemies under his feet." The ascension of Christ is one of the most important articles of our faith, and one which affords much comfort to his faithful followers in every age of the Church; feeling as they do, that besides being "made to sit together in heavenly places in Christ Jesus," they have the firm assurance, that, as their elder Brother hath passed into the heavens, they also shall, in due time, be exalted to reign with him as kings and priests for ever.

ASCETICS. This name is given by the ancient ecclesiastical writers to those Christians who adopted a mode of life distinguished from the general mass, by habits of greater devotion, by the practice of more rigid austerity, and by other features of peculiar self-denial. This appellation was not confined to any particular class, but applied indiscriminately to all whose mode of life was peculiarly spiritual. In particular, Bingham informs us, in his 'Christian Antiquities,' that the name was applied to such persons as the following:—"To those who had inured themselves to habits of extreme abstinence; to those who were peculiarly devoted to the exercise of prayer, and the private offices of religion; to those, likewise, who had evinced a more than ordinary spirit of charity, and contempt of the world, especially in the surrender of their wealth to the service of God, or the use of the poor; to the widows and virgins of the Church, and to all such as adopted a life of celibacy and continence; and, finally, to those who had either imposed upon themselves peculiar austerities, for the purpose of realizing a higher standard of piety, or who had been subjected to peculiar personal suffering in defence of religion." In the habits and practices of these primitive ascetics, may be traced the commencement of the monastic system. The difference, however, between the ascetics, and even the most primitive of the monks, is thus accurately described by an intelligent writer:—"1. The ascetics, as their

name implied, were men of active habits, who, although professing a life of greater austerity than others, did not, on that account, abandon the stations they held in society, and differed chiefly from other men in their seeking to acquire higher attainments in spirituality and self-denial. The monks, on the contrary, were men withdrawn from the business and conversation of the world, who lived either in solitary and secluded cells, or in monastic societies, remote from the haunts of mankind. 2. Again, the primitive ascetics were indifferently either clergy or laity; the vocations of the clerical and ascetic life being then consistent with each other. But the monks, by their original institution, were to be exclusively laymen, their total seclusion from society rendering the duties of the clerical and monastic vocation totally incompatible. 3. Still further, the ancient ascetics were subject to no peculiar rules of government, bound by no precepts but those of the gospel, adopting no form of discipline but what they themselves imposed, and subject only to the authority of the Church to which they belonged; whereas the monks, at least those who lived in monasteries, were necessarily subject to the arbitrary, and oft-times unscriptural, rules of the peculiar society to which they had attached themselves." From these remarks, it is plain that a very marked difference existed between the ascetics and the monks, so that the latter can scarcely be said to owe their origin to the former. The Church of Rome, in its anxiety to trace the monastic system as near as possible to apostolic times, endeavours to establish the complete identity of the ascetics and the monks; but it must be obvious, from the remarks already offered, that the two differ from each other in the most essential features. And on this subject the learned Bingham, referring to the early ages of the Church, observes:—"Although every monk was an ascetic, yet every ascetic was not a monk. Anciently, every Christian that made profession of a more strict and austere life was dignified with the name of ascetic, which is a name borrowed by the Christians from the ancient philosophers, as Valesius shows, out of Arian, Artemidorus, and Philo; and signifies, as the word imports, any one that exercises himself by the severe rules of abstinence and virtue; of which kind there were always ascetics, without being monks, from the first foundation of the Church by the apostles."

ASCLEPIDOTÆANS, a small sect in the third century; so called from Asclepidotus, who taught, like Artemon and the modern Socinians, that Jesus Christ was a mere man.

ASCODROGITES, or **ASCITES**, a party of *Montanists* in the second century, who, it is said, brought into their churches bags, skins, or bottles, filled with new wine, to represent the new wine mentioned by Christ; they danced round these bottles, and intoxicated themselves with the wine. They are likewise called *Ascitæ*; and both words are derived from the Greek, *askos*, a bottle. The charge appears improbable and ridiculous. See **MONTANISTS**.

ASCODRUTES, a branch of *Gnostics* or *Valentinians* in the second century, who asserted, that divine mysteries, being the images of invisible things, ought not to be represented by visible things, nor incorporeal things by corporeal and sensible. Therefore they rejected the sacraments, and are said to have confined their religion to theory. See **GNOSTICS**.

ASENATH, daughter of Potiphar, priest of On, the wife of Joseph (Gen. xli. 45), and mother of

Ephraim and Manasseh. (See POTIPHAR.) This marriage of Joseph to the daughter of the priest of On, has appeared to various writers to call for explanation. Thus Sharon Turner, in his 'Sacred History of the World,' attempts to account for what might otherwise appear a most unwarrantable union:—"In ancient days, we learn from Juba, the African prince and historian, that the Arabs peopled a part of Egypt, from Meroe to Syene, and built the city of the Sun. Pliny has preserved this remarkable but little noticed fact: 'Juba says that the city of the Sun, which was not far from Memphis, in Egypt, has had the Arabs for its founders; and that the inhabitants of the Nile, from Syene up to Meroe, are not Ethiopian people, but Arabs.' He says of this Juba, as noting his good authority, 'In this part it pleases us to follow the Roman arms and King Juba, in his volumes written to Caius Cæsar of the same Arabian expedition.' This important passage of Juba bears, I think, upon the history of Joseph, and explains why he married the daughter of a priest at Heliopolis or On. Being an Arabian colony, it would not then have in it the base superstitions of Egypt, but would have, at that period, retained enough of the Abrahamic or patriarchal religion, to make a female there more near to his own faith and feelings than in any other part of Egypt."

ASH. This word occurs only once in the Sacred Writings, in Isa. xlv. 14, where it is said of the fabricator of idols, "He planteth an *ash*, and the rain doth nourish it." The Septuagint and Vulgate render it the *pine* or *larch*. This tree is of the class *Monœcia*, order *Monodelphia*. The American larch is chiefly grown in our plantations. The larch of the Bible, however, differs in some respects from that with which we are familiar. The bark of the branches is of an ash-coloured grey; the leaves a little wider, and brighter green; and the cones an inch long. The wood is applied to various uses; and in Italy it is much employed in such household ornaments as are to be painted or gilded. This circumstance points it out as all the more likely to have been used in the construction of idols; for Isaiah expressly mentions (xl. 19), that the goldsmith "spreadeth over" the image with gold; and as a still further proof that wood was gilt in such cases, he speaks of the carpenter as "encouraging the goldsmith." The resinous quality of the larch also fitted it for burning; and accordingly, we find it said of the idol-maker, "He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth a roast and is satisfied; yea, he warmeth himself and saith, Aha, I am warm, I have seen the fire." These various considerations, viewed in their combined aspect, render it highly probable that the *ash* of Isaiah was a species of the larch tribe.

ASHAN, a city of Judah (Josh. xv. 42); but, perhaps, afterwards yielded to Simeon. Josh. xix. 7. Eusebius says that, in his time, Beth-ashan was sixteen miles from Jerusalem westward.

ASHDOD, or AZOTUS, a city of the Philistines. Josh. xv. 46; 1 Sam. v. 1. This city, says Herodotus (lib. ii. 157), sustained the longest siege of any city in the world, against Psammeticus, king of Egypt. This was the place where Philip the evangelist was led by the Spirit, after having baptized the Ethiopian eunuch. "It is now," says Pliny Fisk, "an inconsiderable village, called by the Turks Esdood, and consists of one hundred or one hundred and fifty miserable cabins or holes, built of stone, covered with

branches of trees and roots, and these, again, with earth, so that vegetation appears everywhere upon the top of them." The city lies near the shore of the Mediterranean, between Gaza and Joppa. It is situated on the summit of a grassy hill, commanding a fine view of the extensive and beautifully undulating country around. To this place the Philistines carried the ark, which they had taken in their wars with Israel; and having brought it into the house of Dagon, their god, the idol was overthrown.

ASHDOTH, a city in the tribe of Reuben, called Ashdodth-pisgah (Josh. xii. 3, xiii. 20); because it was seated in the plains at the foot of Mount Pisgah, or at the springs of Pisgah. *Ashdodth* may be taken, as *Sheduth*, for springs, or rather for *rills*, which, falling from some height, form small cascades in their descent, and shed their waters around.

ASHER, one of the sons of Jacob and Zilpah, Leah's servant. He had four sons and one daughter. Gen. xlix. 20; Deut. xxxiii. 24. The inheritance of his tribe lay in a very fruitful country, with Phœnicia west, Libanus north, Carmel and the tribe of Issachar south, and Zebulon and Naphtali east; but it never possessed the whole range of district assigned to it. See CANAAN.

ASHER, a city between Scythopolis and Shechem, and, consequently, remote from the tribe of Asher. Josh. xvii. 7. In the 'Old Itinerary to Jerusalem,' it is placed between Scythopolis and Neapolis. Eusebius says there was a large town of this name between Ashdod and Askelon.

ASHES. One of the most ordinary Eastern modes of expressing deep grief was to sit on the ground with ashes covering the head. Job is said to have done this (ii. 8):—"And he took himself a potsherd to scrape himself withal; and he sat down among the ashes." To denote his humiliation under God's threatened judgments, we are told of the king of Nineveh (Jonah iii. 6):—"For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes." When Abraham would indicate his feeling of his insignificance before God, he says, (Gen. xviii. 27), "I am but dust and ashes." Jerusalem, as an Eastern mourner, is thus described (Lam. iii. 16):—"He hath also broken my teeth with gravel stones, he hath covered me with ashes." When God would threaten to reduce a land to barrenness, he speaks of raining dust and ashes upon it. Thus, Deut. xxviii. 24, "The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed." In Isa. xlv. 20, we find the proverbial expression, "He feedeth on ashes," used to denote the employment of means without the slightest effect; or, in other words, that the labour of the man was fruitless. In the same sense Hosea says (xii. 1), "Ephraim feedeth on wind," or, he is wearying himself for very vanity. Even yet, in Eastern countries, both men and women may be seen, in times of mourning, clothing themselves in sackcloth and ashes. Burckhardt mentions that he saw the female relatives of a deceased chief running up and down with their heads, faces, and breasts covered with ashes.

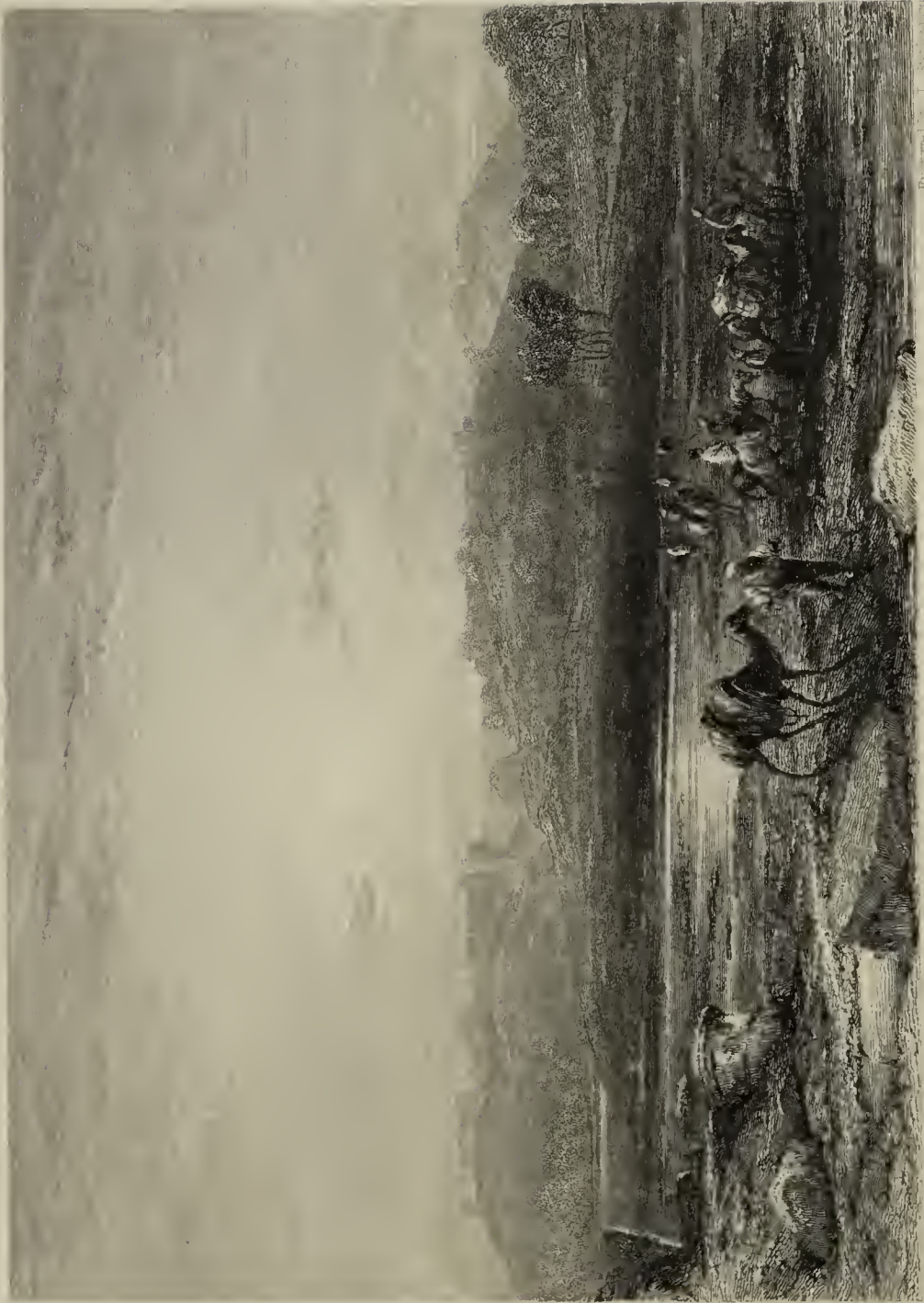
ASHIMA, a deity adored by the men of Hamath, who were settled in Samaria. 2 Kings xvii. 30. Some of the Rabbins say, that Ashimah had the shape of an ape; others, that of a lamb, a goat, or a satyr. Both the ape and the goat were worshipped in Egypt, and in the East.

ASIA. One of the four great geographical divisions of the earth. It was from it, as the cradle of civilization, that the arts and sciences were diffused over the rest of the earth. To the Christian, in particular, Asia is the most interesting portion of the earth's surface. There the Lord God planted the Garden of Eden, the scene of man's primeval felicity, and the scene also of his temptation and fall. There the descendants of Noah found a home after the Deluge, and thence dispersed their colonies into the other parts of the globe. There Jehovah first revealed to man that wondrous scheme of mercy by which God was to be specially glorified, and multitudes to be finally and eternally saved. There the Almighty planted his favourite people the Jews, among whom "he made bare his arm, and by signs, wonders, and mighty deeds" established the conviction of his righteous providence, leading the people of Israel like a flock by the hands of Moses and Aaron. It was also the great scene of Divine revelation; the theatre on which the prophets uttered their predictions, and where the Son of God illustrated and fulfilled them. Here the work of human redemption was accomplished by the Messiah; and from hence the light of the glorious gospel was diffused over a benighted world. In Asia the Christian faith was propagated by the aid of miracles, and cherished with the blood of martyrs, and there the first Christian Churches were planted, under the direction of inspired apostles.

The character of the Asiatics is uniformly represented by travellers to be of a description the most dissolute and degraded. They are said to be characterised by cruelty, meanness, lying, and the grossest licentiousness. Such a state of society is naturally to be looked for in countries which are subjected to the most tyrannical despotism and the most degrading superstition. In Asiatic Turkey, in Arabia, Persia, and partly also in Hindostan and the Asiatic isles, the Mahomedan faith prevails; in Hindostan, the religion of Brahma; and in Thibet, and further eastward, among the Burmese, in China, and the isles of Japan, the religion of Buddha or Foe is universally established. These various systems of superstition have exercised the most injurious influence upon the manners of the Asiatic people; and by the encouragement of polygamy, and the inculcation of penances and pilgrimages, instead of purity of heart and life, they have reduced the people to a state of the lowest moral degradation. Of late, however, Christianity has been making its way in many parts of Asia, and particularly in Hindostan, with a rapidity the most encouraging. At a very early period Christianity seems to have been introduced into India, as appears from the remnants of the Syrian Churches which have been found in Malabar; and it is earnestly hoped, that as from Asia first sounded forth the word of the Lord, so throughout every one of the vast and populous tribes of the now degraded and superstitious Asiatics the gospel of Christ shall again be proclaimed in its saving and sanctifying power.

ASIA MINOR. Asia was generally divided into Major and Minor. Asia Minor was a large country (Acts xix. 10) lying between the Euxine or Black Sea northward, and the Mediterranean southward. It is now called Anatolia or Natolia. Asia Major denotes all the rest of the Asiatic continent. Asia Minor contained the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas,—all of which are mentioned in the New Testament; Lydia, Ionia,

and Æolis (which are sometimes included under Lydia), Caria, Doris, and Lycia. Of these, Lydia and Caria (taken in their larger acceptations, the latter including Doris), Mysia and Phrygia, including Troas or Phrygia Minor, formed the Roman PROCONSULAR ASIA, which has been thought by some to be the same as the Scripture Asia. But, as Dr Wells remarks, it is evident that Mysia, Phrygia, and Troas, are reckoned by the sacred writers as distinct provinces from the Asia so called in Scripture. It is therefore more reasonably supposed, that by Asia in the New Testament is sometimes to be understood Lydia in its largest acceptation, so as to include Ionia and Æolis; for in this were comprehended the seven cities, the Churches of which are styled the Churches of Asia. Dr Paley, however, alleges that Asia, throughout the Acts of the Apostles, does not mean the whole of Asia Minor or Anatolia, nor even the whole of the Proconsular Asia; but "a district in the interior part of that country, called Lydian Asia, divided from the rest much as Portugal is from Spain." Ruins of cities, towns, temples, and other interesting memorials of antiquity, everywhere arrest the eye of the traveller, as he passes through Asia Minor. There is no country, however, which it is more difficult to explore. "In European Turkey," remarks Lieutenant-Colonel Leake, "the inhospitality of the Mahomedan system is somewhat tempered by its proximity to civilised Europe, its conscious weakness, and the great excess of the Christian population over the Turkish; but in Asia Minor the Christian must always feel that he is merely tolerated. The Turks are sensible that the country is still their own, and that they are a step further removed from those Christian nations whose increasing power keeps pace with the decline of their own race, obliging them to look forward to their expulsion from those regions which they usurped from the Greeks, when the Christian states were comparatively feeble, as to an event that must some day be fulfilled." Of late years several attempts have been made to explore this interesting country, and various monuments of antiquity have been transferred to England, which throw considerable light on its history. The following description is given of the present state of Asia Minor in the 'Narrative of a Mission of Inquiry to the Jews from the Church of Scotland in 1839:—"Immorality has awfully increased among the Mahomedans, and indeed among all classes of the community throughout Asiatic Turkey; while, at the same time, the depopulation of the empire has been going on rapidly. This decay is proved by the multitude of burying grounds throughout the country, that have now no village existing near them. During the year 1838, the plague, smallpox, and other diseases, carried off most of the children in Asia Minor under two years of age. In one part of the plain of Cayster, where three hundred yoke of oxen used to be employed, the ground is now tilled by only twelve. A village near Smyrna, including the aga's house, and one thousand two hundred acres of land, was lately offered for sale for twenty thousand piastres,—a sum equal to two hundred pounds. In fact, the country is drained of its inhabitants, by the frequent draughts on their young men to serve in the army. The governors complain that they cannot get people for any service. Every thing indicates that the strength of the empire is gone, and that the time is at hand when 'the waters of the great river Euphrates shall be dried up.' Rev. xvi. 12." How far this may be the coun-



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Ed. 1841

RUINS OF ASCALON.

"Iskkelon shall be a desolate re."

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try intended in 1 Pct. i. 1, it is difficult to determine: certainly Proconsular Asia is too distant from Capadocia and Bithynia to be united with them, or with any other province mentioned in his salutation; not to say, that Proconsular Asia was previously occupied and taught by Paul, and afterwards by John.

ASIARCHS. These men described in Acts xix. 31, as "certain of the chief of Asia," were wealthy citizens selected to preside at the public games, and to take care that all the rules and arrangements be observed. It appears to have been during the celebration of such games at Ephesus, that an uproar was raised by Demetrius the goldsmith, in consequence of the Apostle Paul denouncing the prevailing idolatry, which, as is well known, was the worship of the heathen goddess Diana. So great, indeed, was the fame of the Ephesian Diana, and so great the reverence shown her, that her effigy was worshipped with singular fervency by even the most remote and barbarous nations, and temples were dedicated by them to her. Considerable discussion has taken place among the learned, as to the precise office of these Asiarchs, some representing them as priests of religion, and others as civil magistrates. It is plain, however, that their authority was not limited to one city, but extended to several. It is interesting to notice the manner in which these officers were chosen. The Asiarchs were elected in the following manner:—Each of the cities of Asia, about the beginning of their year, which was at the autumnal equinox, held a council, in which a proper person from among their own cities was proposed; these names being transmitted to the general council of Proconsular Asia, one of them was fixed on. Of those whom each of the cities of Asia had thus recommended, the common council created ten only as Asiarchs; and out of that number the Roman proconsul chose the president of the sacred rites. Commentators, however, are not agreed on one point, viz., whether all who were designated by the public council of Asia performed this function together, or whether only one was elected Asiarch. Strabo mentions many Asiarchs; but in Eusebius, Polycarp is said to have suffered martyrdom when "Philip was Asiarch, and Statius Quadratus Proconsul of Asia." Moreover, the Asiarchs, as we find from the Greek authors, did not, as some have supposed, always reside at Ephesus, but also in other cities to which the sacred rites of Asia were common, as Smyrna, Cyzicus, and other places. It must be observed, too, that even those who had at any time discharged the office of Asiarch, used to have the title still bestowed upon them by courtesy; so that the Asiarchs mentioned in the Acts may either have been those then in office, or those who had been so. Dr Bloomfield thinks that one elected by the Proconsuls was styled *the Asiarch*, and the rest were his assessors, and themselves also styled Asiarchs. The dignity was great; but the expense also was great: so that only men of wealth could undertake it. Hence we find Aristides exerting himself strenuously to be discharged from this costly office, to which he had been three or four times nominated. This notion of the Asiarchs is confirmed by a medal of Rhodes, struck under Hadrian, on the reverse of which we read, "A coin struck in common by thirteen cities, in honour of the magistrate of Rhodes, Claudio Fronto, ASIARCH and high priest of the thirteen cities."

ASIA, SEVEN CHURCHES OF. These were, as recorded in the Apocalypse, **EPHESUS, SMYRNA,**

PERGAMOS, THYATIRA, SARDIS, PHILADELPHIA, and LAODICEA (which see), all of them situated in Proconsular Asia, which is said to have contained five hundred cities. Bishop Newton observes, that they "lie in a circular form, so that the natural progress was from Ephesus to Smyrna, and then successively to Pergamos, Thyatira, Sardis, Philadelphia, Laodicea; so round to Ephesus again; which is the order that John has observed in addressing them, and which probably was the circuit which he took in his visitation." These were, in the primitive ages, most flourishing Christian communities, some of them enjoying the inspired ministry of the apostles themselves. The epistles addressed to them by the Apostle John were written in Patmos, an island now called Palmosa, in the Archipelago. The date at which they were penned, is alleged by Sir Isaac Newton to have been in the reign of Nero, while Grotius declares it to have been in that of Claudius. The generally received opinion is that which assigns the date to A.D. 95 or 96, towards the end of Domitian's reign.

ASKELON, or ASHKELON, one of the five lordships of the Philistines, situated on the shore of the Mediterranean Sea. It was defended on one side by the sea, while a natural wall of rock ran round it in the form of a semicircle, enclosing a deep hollow, in which the town was placed. The fortifications of Askelon were erected on the enclosing line of rock, and their foundations may still be traced all the way round. It was esteemed the strongest city on the Philistine coast, and was taken possession of by the tribe of Judah after the death of Joshua. Judg. i. 18. The Philistines, however, regained possession of the place. Various predictions have been uttered concerning it, which have been literally fulfilled. Thus, "The king shall perish from Gaza, and Ashkelon shall not be inhabited." Zech. ix. 5. Gaza has long been deprived of her king; and travellers tell us that not a single inhabitant is to be found among the ruins of Askelon. This city was famed in antiquity for a temple dedicated to Decreta, the mother of Semiramis, who was worshipped here under the form of a mermaid; and also for a temple dedicated to Apollo, at which Herod, the father of Antipater, and grandfather of Herod the Great, officiated as a priest.

ASMONEANS, a name given to the Maccabees, descendants of Mattathias, who was, according to Josephus (Antiq., lib. xii. cap. 8), the great-grandson of Asmonæus. The family of the Asmonæans became very illustrious in the later times of the Hebrew commonwealth; it was the support of the religion and liberty of the Jews, and possessed the supreme authority, from Mattathias to Herod the Great. (See **MACCABEES**.) It is nowhere said whether the Asmonæans were of the race of Josedech, in whose family the office of high priest continued in a lineal descent till Alcimus was promoted to that dignity. This is certain of the Asmonæans, that they were of the course of Joarib, which was the first class of the sons of Aaron; and, therefore, on the failure of the former pontifical family (which had now happened by the flight of Onias, son of Onias, into Egypt), they had the best right to succeed to that station. Under this right, Jonathan took the office, when nominated to it by the reigning king in Syria; being also elected thereto by the general suffrage of the people. The dynasty of the Asmonæans lasted one hundred and twenty-six years, from the time of the treaty between Antiochus Eupator and Judas Maccabæus, B.C. 162, to the death of Antigonus, B.C. 37.

ASNAPPER, the name of a king or governor of Assyria, who sent the Cutheans into Palestine. He is mentioned in Ezra iv. 10. It has been disputed what precise king is meant by the name, some supposing it to be Shalmaneser, and others, with perhaps more probability, Esarhaddon.

ASP, a kind of serpent frequently referred to in the Sacred Writings. It belongs to the genus *Coluber* of Linnæus, and by Forskal it is regarded as the *Coluber baetœn*, about a foot in length and two inches in circumference, spotted with black and white, oviparous, and its bite is deadly. Its poison is more deadly than that of any other venomous creature inhabiting the East. The only remedy in this case is immediate amputation or excision of the part affected, or searing the wound with a red-hot iron, which extinguishes the virus, or prevents it from entering the blood, and thus taking effect upon the constitution. The mode in which the poison diffuses itself through the system is gradual. Its bite induces slumber, which, by degrees, is converted into profound sleep. Death ensues within twenty-four hours, unaccompanied by pain or violent symptoms; the only perceptible change being the gradual diminution of pulsation. The whole body immediately becomes of a blackish colour; and mortification, as if from a gangrene, follows in the space of a day. The bite of the asp is said by Aristotle to admit of no remedy; and Pliny allows of no other cure but to extirpate the wounded part.

The Hebrew *pethen* is variously translated in our version; but interpreters generally consider it as referring to the asp. Zophar alludes to it more than once, in his description of a wicked man: "Yet his meat in his bowels is turned, it is the gall of asps within him. He shall suck the poison of asps: the viper's tongue shall slay him." Job xx. 14, 16. The venom of asps is the most subtle of all; it is incurable; and, if the wounded part be not instantly amputated, it speedily terminates the existence of the sufferer. To these circumstances Moses evidently alludes, in his character of the heathen: "Their wine is the poison of dragons, and the cruel venom of asps." Deut. xxxii. 33; see also Rom. iii. 13. To tread upon the asp is attended with extreme danger; and to express in the strongest manner the safety which the godly man enjoys under the protection of his heavenly Father, it is promised, that he shall tread with impunity upon the adder and the dragon. Psal. xci. 13. No person of his own accord approaches the hole of these deadly reptiles; for he who gives them the smallest disturbance, is in extreme danger of paying the forfeit of his rashness with his life. Hence the Prophet Isaiah, predicting the conversion of the Gentiles to the faith of Christ, and the glorious reign of peace and truth in those regions which, prior to that period, were full of horrid cruelty, declares, "The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi. 8, 9. In the glowing descriptions of the golden age, with which the Oriental writers and the rapturous bards of Greece and Rome entertained their contemporaries, the wild beasts grow tame, serpents resign their poison, and noxious herbs their deleterious qualities; all is peace and harmony, plenty and happiness.

The soaring genius of these heathen writers, however, could reach no higher than a negative felicity;

but the inspired bard, far surpassing them in the beauty and elegance, as well as in the variety of imagery, with which he clothes the same ideas, exhibits a glowing picture of positive and lasting happiness. The wolf and the leopard not only forbear to destroy the lamb and kid, but even take their abode with them, and lie down together. The calf, and the young lion, and the fatling, not only come together, but also repose under the same covert, and are led quietly in the same band, and that by a little child. The cow and the she-bear not only feed together, but even lodge their young ones, for whom they used to be most jealously fearful, in the same place. All the serpent kind is so perfectly harmless, that the sucking infant, or the newly-weaned child, puts his hand on the basilisk's den, and plays upon the hole of the asp. The lion not only abstains from preying on the weaker animals, but also becomes tame and domestic, and feeds on straw like the ox. These are all beautiful circumstances, and admirably descriptive of an improved moral condition of the whole creation.

ASPASTICUM, the name given among ecclesiastical writers to an apartment adjoining the ancient churches, in which the presbyters sat to receive the salutations of the persons who came to visit them, to desire their blessing, or to consult them on business.

ASPHALTITES, LAKE OF. See DEAD SEA.

ASPHALTUM. See PITCH.

ASS. There are three different Hebrew words which are referred by the translators of our authorised version of the Bible to the ass. 1. The *hamor*, or the ordinary ass, used for domestic purposes; 2. The *para*, rendered onagar, or wild ass; and, 3. The *athon*, or she-ass. The ass is an animal which bears a considerable resemblance to the horse in form. It differs from that animal, however, in having long ears, a short mane, and long hairs covering only the end of the tail. Its general colour in this country is dun or dirty brown; but in the East it was generally reddish-brown, and in some cases, as we find from the Song of Deborah, asses were white. In its wild state, the ass is much handsomer and more elegant in figure than the common ass. Aristotle mentions the wild ass as exceeding the horse in swiftness; and Herodotus speaks of them as drawing chariots of war. The nobles in Palestine were wont to ride upon asses. Judg. v. 10, x. 4, xii. 14. The ass was unclean by the law; because it did not chew the cud. To draw with an ox and an ass in the same yoke was prohibited (Deut. xxii. 10); a law which Le Clerc, we think without the slightest foundation, regards as merely symbolical, importing that they must not form improper alliances in civil and religious life. The *onagar* or wild ass is found in Persia, and is characterised by singular beauty of form and swiftness of foot. To this latter quality there is an evident allusion in Job xxxix. 5-7: "Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver." The untameableness of this animal is adduced in Scripture as an emblem of the depravity of man: "Vain man would be wise, though man be born like a wild ass's colt" (Job xi. 12); and it was predicted of Ishmael, that "he will be a wild man,"—literally, "a wild ass man." Gen. xvi. 12.

Asses were much valued in Oriental countries for various purposes. The strength of the animal, and its capability of bearing a heavy load, are alluded to by Jacob,—“Issachar is a strong ass, couching down between two burdens.” From an early period asses formed no small portion of the wealth of Oriental shepherds, and it was accounted no undignified employment to feed asses. When the Israelites conquered the Midianites, they carried away “three score and one thousand asses.” Saul was in search of his father’s asses when he was met by Samuel, and anointed king over Israel. In the days of the judges, it was accounted a mark of distinction to ride upon an ass; and even yet, Morier tells us that the mollahs in Persia ride on white asses. As the breed of horses, however, increased in Judea, and more especially after the days of Solomon, the ass seems to have fallen in the estimation of the Jews; and at length, after the seventy years’ captivity in Babylon, it was regarded as a mark of poverty and meanness to appear in public riding upon an ass. This explains the reason of the prediction of Zechariah in reference to the entrance of Christ into Jerusalem: “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.” Zech. ix. 9. This animal was employed in preparing rice ground which had been flooded for the seed, by treading upon the soil, and working it with his feet. The Prophet Isaiah is supposed to refer to this practice when he says, “Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.” That the ass was much employed in useful labour is evident from the rest of the Sabbath being claimed for him: “That thine ox and thine ass may rest.” Exod. xxiii. 12. The extensive advantage, however, which was taken of this valuable animal did not prevent it from being beaten and oppressed. When living, it was despised; and when dead, its carcase was thrown into a ditch, or cast out into the open field. Hence the Prophet Jeremiah, describing the fate of Jehoiachin, says, “He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.” The she-ass was more highly valued in Eastern countries than the male, more especially for the saddle. This was the kind of animal which Balaam rode; and we find, in a description of the wealth of Job (i. 3), mention made of “five hundred she-asses.” In ancient times the ass was very generally used as a beast of burden; and although in course of ages camels were more frequently employed in the East for carrying goods, yet the ass is stated so late as the days of Isaiah to have been joined with the camel in bearing heavy loads. Thus: “They will carry their riches upon the shoulders of young asses, and their treasures upon the hunches of camels, to a people that shall not profit them.” Isa. xxx. 6. This useful animal was often sent, in early times, to drive the millstone. Hence the allusion of our Lord in his solemn declaration, Luke xvii. 1, 2. In this passage the Greek word translated “millstone,” implies a large millstone turned by asses,—heavier than that turned by women or by slaves. Among the Jews the ass could neither be used as food nor offered in sacrifice. The firstling of an ass was to be redeemed with the sacrifice of a lamb, or deprived of life. In extreme cases, however, the law was disregarded; for in 2 Kings vi. 25, it is

stated, that when the Syrian armies besieged Samaria, such was the scarcity of provisions, that “an ass’s head was sold for fourscore pieces of silver,”—a sum equivalent to about ten pounds of our money. It has been contended, however, by Mr Taylor, in his ‘Scripture Illustrated,’ that the word *hamor* is not to be understood in this passage as signifying an ass but is the same as *homer*, a certain measure of wheat. The rendering of our authorised translation is thus conclusively defended by Professor Paxton:—“We know what is meant by the head of an ass; but the head of a homer, or measure of wheat or barley, is quite unintelligible. Nor could the sacred writer say with propriety that the city was suffering by a ‘great famine,’ while a homer of grain was sold for eighty pieces of silver; for in the next chapter he informs us, that, after the flight of the Syrians, and provisions of every kind, by the sudden return of plenty, were reduced to the lowest price, ‘a measure of fine flour (which is the thirtieth part of a homer) was sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.’ Besides, had the historian intended a measure of corn, he would not have said indefinitely, a homer was sold for eighty pieces of silver; but a homer of wheat, or of barley, or of oats, which are not of the same value. The prophet accordingly says, in the beginning of the next chapter, ‘A measure of fine flour shall be sold for a shekel, and two measures of barley for a shekel.’ And John, in the Book of Revelation: ‘A measure of wheat for a penny, and three measures of barley for a penny.’ Rev. vi. 6. Our translators, therefore, have taken a just view of this text, and given a correct version.”

ASSARON. See OMER.

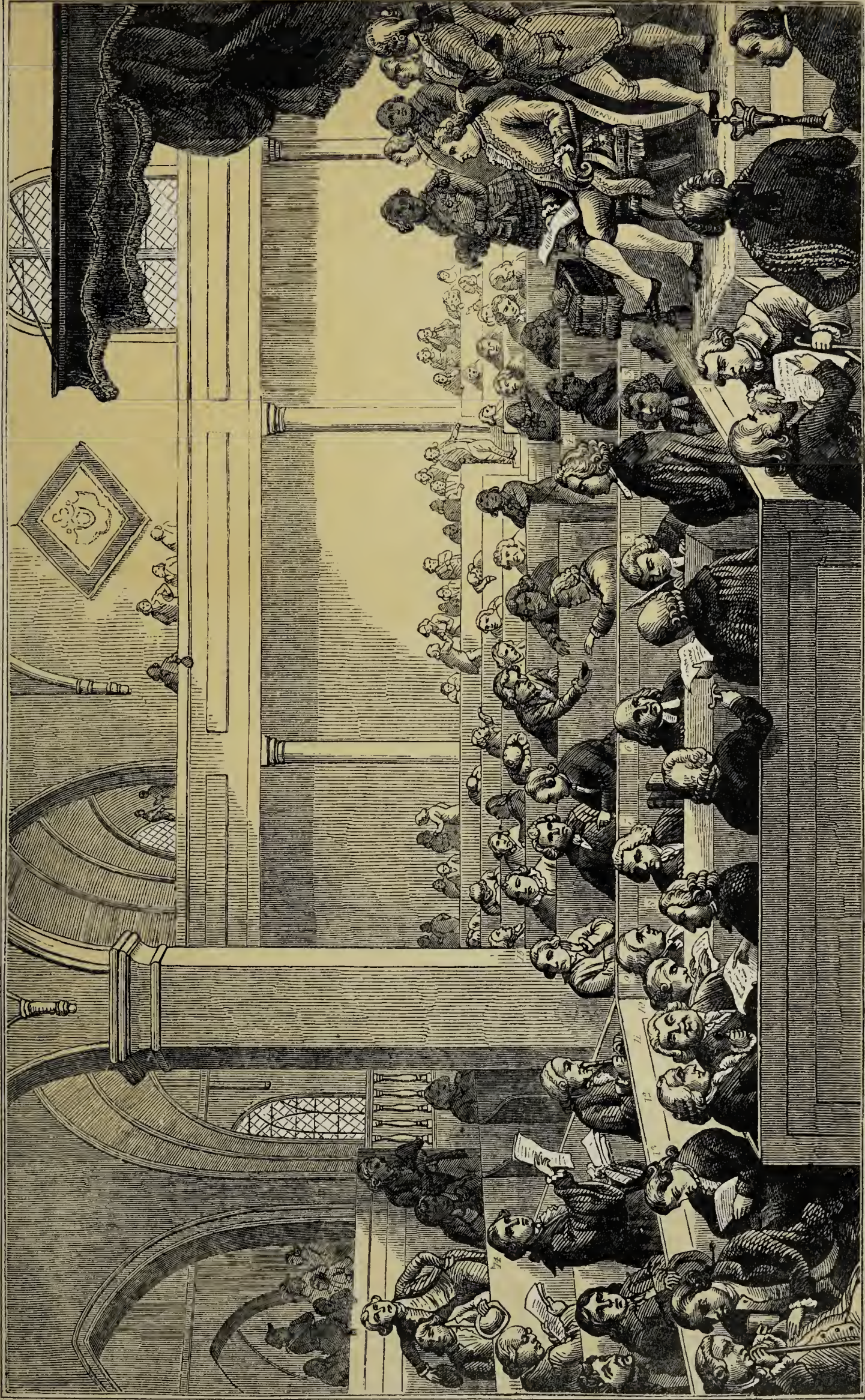
ASSASSINS, a tribe or clan in Syria, called also Ismaelians, probably from Ishmael, whose hand was against every man. Gen. xvi. 12. Also, Batenists, or Batenians. They are supposed to owe their origin to the *Karmatian people*, an heretical sect among the Mahomedans, who settled in Persia about the year 1090; whence in process of time they sent a colony into Syria, which took possession of a considerable tract of land among the mountains of Lebanon, extending nearly from Antioch to Damascus. Their religion was compounded of the various superstitions of the Persians, Jews, and Mahomedans; but the distinguishing article of it was, that the Spirit of the Supreme resided in their sheikh, or chief; and that all his injunctions were the commands of God; and they were trained to that degree of submission, that they would instantly kill themselves at his command, being assured of immediate entrance into paradise. Their chief was known in Europe by the name of the “Old Man of the Mountain;” and his followers were called *Assassins*;—according to some, from the family of one of their leaders, named *Arsacidæ*; or, according to Mr Mills, by corruption, from Hussanees, the followers of *Hussan*; or, according to Volney, from the Turkish word, *Hassassin* (to kill silently and by surprise), a night robber. Their office was to murder any person whom their sheikh commanded. “This chief, from his exalted residence on the summit of Mount Lebanon, like a vindictive deity, with the thunderbolt in his hand, sent inevitable death to all quarters of the world:” so that the chiefs of all nations dreaded this sanguinary tyrant; and many were weak enough to pay him a secret pension, by way of security. In 1272, however, they were subdued by the forces of

the Sultan Bibaris; but it is supposed that the *Druses*, who now inhabit those mountains, sprang from some remains of these barbarians. See *DRUSES*.

ASSEMBLY, GENERAL, OF THE CHURCH OF SCOTLAND. This important convocation of the Church of Scotland is composed of ministers and elders commissioned from different parts of the country at stated periods, generally once a year, to deliberate upon the interests of the National Church. The first meeting of this body was held at Edinburgh, on the 20th of December 1560. It consisted of forty members, only six of whom were ministers, the rest being leading Protestants, who were desirous of promoting the cause of the reformed Church. It is a singular circumstance, that there were seven different meetings of Assembly without a moderator or president. But as the number of members increased, and there was greater necessity for maintaining order, a moderator was appointed to be chosen at each meeting, whose business it was to preside over the deliberations. The first person who occupied this honourable office was John Willock, superintendent of Glasgow, who filled the chair of the Assembly at their meeting in December 1563. In July 1568, it was arranged that the constitution of the Assembly should be on the representative system. It has the countenance of a representative of majesty, styled the Lord High Commissioner, who is always a nobleman; and holding its meeting annually, and, according to present practice, in the month of May, it usually continues to sit for twelve days. In its judicial capacity, as a court of review, and as the court of last resort, the General Assembly has a right to determine finally every question brought from the inferior courts by reference, complaint, or appeal: and it possesses such a general superintendence of the discipline of the Church, of the management of the inferior courts, of the conduct of the ministers, and of the spiritual interests of the people, that it has authority to go beyond the record in any particular case, to redress a wrong which appears to have been done, or to apply the discipline of the Church where it may have been neglected by the inferior courts, or as the circumstances of the case may require. But to do this regularly, the parties interested must be legally cited, if they were not before at the bar. The legislative authority of the General Assembly has as extensive effects as its judicial functions. It has the power of enacting statutes with regard to every subject of ecclesiastical cognizance; which are equally binding as permanent laws, on the Assembly itself, on the inferior courts, and on the individual members of the Church. The Assembly is composed of ministers and ruling elders chosen by each presbytery to represent them; and also of ruling elders chosen by the universities, and by the town-councils of certain burghs. The great design of the Assembly is thus laid down in the Second Book of Discipline:—"This Assemblie is institute that all things either omitted or done amisse in the provinciale assemblies may be redressit and handlit; and things generally serving for the weill of the haill bodie of the Kirk within the realme may be forsein, intreatit, and set furth to God's glorie." At a very early period a wise limitation was assigned to the power of legislation possessed by the Assembly. By the Barrier Act, which was passed in 1697, every proposition for a new law must first be proposed in the form of an overture, either originating in the Assembly itself, or suggested by the inferior judicatories.

Though it should be approved of by the Assembly, it cannot be enacted into a statute till it has been first transmitted to the several presbyteries of the Church for their consideration, and has received the sanction of at least a majority of the presbyteries. The laws which are enacted by the Assembly after receiving this sanction, are the established and permanent statutes of the Church. This ecclesiastical court or parliament of Scotland continued to be convened with regularity until it was suppressed by King James, for the purpose of more effectually accomplishing his favourite design,—the introduction of Prelacy into the Church of Scotland. From 1618, accordingly, no Assembly sat until the famous Assembly which met at Glasgow in 1638, and which abolished Prelacy and established the Second Reformation. The General Assembly was again suppressed in 1653 by Cromwell; but after a violent interruption of nearly forty years, it was convened on the 16th October 1690. Two years after this, King William made an attempt to prevent this court from holding its regular sittings; but although he succeeded in procuring a postponement of the meeting which was appointed for 1693, he found himself quite unable to do away with the court altogether, as he desired. The General Assembly met, in the full enjoyment of its spiritual independence, on the 29th March 1694. After the accession of Queen Anne, an attempt was once more made to interfere with the liberties of the supreme ecclesiastical court of Scotland. The attempt, however, was met by a spirit of calm and dignified resistance, which prevented any further encroachment for a long period on the part of the State. The General Assembly continued regularly to hold its sittings every year during the whole of last century, undisturbed and unfettered in its actings by the civil power. At length, however, in the year 1834, a line of acting was entered upon by the ecclesiastical judicatories, which some considered as calling for the prompt and decided interference of the civil courts. The Church proceeded in her onward movements in what she considered quite a competent and legal course. At last, however, a collision ensued between the civil and ecclesiastical courts which terminated in the Disruption of 1843. The circumstances which more immediately led to this were as follows:—The Act on Calls, generally known by the name of the Veto Act, which was passed by the Assembly with the view of preventing the intrusion of unacceptable ministers on reclaiming congregations, was hailed by the friends of evangelical religion as likely to obviate, in all time coming, the universally acknowledged evils of unrestricted patronage. A case, however, arose under the operation of this Act,—the celebrated Auchterarder case,—which led, at length, to the most disastrous consequences. Mr Robert Young, preacher of the gospel, had been presented by Lord Kinnoul to the parish of Auchterarder. The presbytery proceeded so far as to moderate in a call, and it was found that the call was signed by his lordship's factor, not a resident in the parish, and by two heads of families. On the other hand, two hundred and eighty-seven heads of families, communicants, entered their dissent before the prebytery, and as there were only three hundred and thirty on the roll, this amounted to an overwhelming majority of dissentients. The presbytery refused to sustain the call; and their decision was confirmed by the synod and Assembly. Mr Young was accordingly rejected, and due intimation of this decision given to all the

The General Assembly of the Church of Scotland as in 1783.



From a Print after a Painting by David Allan.

1 Earl of Dalhousie, Lord High Commissioner.

10 Lord Robertson, Procurator for the Church.

2 Rev. Mr. Duff.

11 Dr. Finlay, Professor, Glasgow.

3 Principal Robertson.

12 Dr. Cröss, Tron Church, Glasgow.

4 Dr. Spence, Moderator.

13 Hon. Henry Erskine.

5 Dr. Drysdale, Clerk.

14 James Boswell.

6 Dr. Wishart.

15 Sir Henry Moncrieff.

7 Dr. Macknight.

8 Dr. Carlyle.

9 Dr. Webster.

A. Fullarton and Co., London and Edinburgh.

parties interested. An action was forthwith raised against the presbytery in the Court of Session, at the instance of Lord Kiinnoul and the presentee. The conclusion of the summons was, that the rejection of the presentee solely in respect of a vote of the parishioners was illegal, and injurious to the patrimonial rights of the pursuer, and contrary to the provisions of the statutes and laws regarding the collation or settlement of ministers; and that, in consequence of the presentation, the presbytery were still bound to make trial of the qualifications of the presentee, and if found duly qualified, to receive and admit him. In entering into this action, the Church was careful to maintain her own spiritual jurisdiction, deuying altogether the jurisdiction of the civil courts in matters which concern the conferring of the pastoral office. "The Court of Session might determine whether a presentation were valid or not, and consequently, whether the presentee possessed any legal claim to the fruits of the benefice in consequence of such a presentation; but when the presentation was sustained, every other step in the process of admission was exclusively within the sole jurisdiction of the ecclesiastical courts, and not subject to the review of any civil court." The matter was ably pleaded in Court, and by a majority of three it was decided that the presbytery, in rejecting the presentee on the sole ground of the dissent of the people, had acted illegally. This decision excited the greatest alarm throughout the Church of Scotland. At their next meeting, the General Assembly passed a declaratory act, asserting the independence of the Church upon any civil power in regard to her spiritual jurisdiction, and her determination to maintain and enforce it. The Auchterarder case was appealed to the House of Lords; but after a long and able pleading, the decision of the Court of Session was affirmed on the 3d of May 1839. It was now evident that a collision had taken place between the ecclesiastical and civil courts of the country, and attempts were made, by negotiations with the Government, to procure an adjustment of conflicting jurisdictions. Meanwhile other cases arose, founded on the exercise of the Veto Act, and the encroachments of the civil courts upon the spiritual independence of the Church were multiplied. Negotiations failed, and after many fruitless attempts to prevail upon the Government to make an effort towards a reconciliation of differences, a solemn appeal was made to the Legislature on the subject. Their decision was also adverse. The 'Claim of Rights' was laid upon the table, and, although a majority of Scottish members voted for sustaining the petition, nevertheless the Parliament of Great Britain, by a large majority, refused to entertain the question which the Church was anxious to press on their attention. Thus was the course which the inferior civil courts had followed, plainly, though indirectly, sanctioned by the supreme civil judicature of the country. The Church was thus pronounced to have been acting illegally, or, at least, contrary to what the State now pronounced to be the law of the land. The crisis had now come. In consequence of this alleged change in the constitution of the Church, four hundred and seventy-four ministers left her pale, with a large number of elders, members, and adherents, who formed themselves into the Free Church of Scotland.

ASSEMBLY, WESTMINSTER, the name by which is usually designated that celebrated synod of divines which was summoned by Parliament in the

reign of Charles I., and to whose deliberations we owe the invaluable Confession of Faith, and Larger and Shorter Catechisms. This Assembly met on the 1st July 1643, in King Henry the Seventh's chapel, in Westminster Abbey. The avowed object of this convention of divines was, as declared in the ordinance of Parliament, "to confer and treat among themselves of such matters and things touching and concerning the liturgy, discipline, and government of the Church of England." About nine months before the hierarchical form of Church government had been abolished, and there being at that time, therefore, no body of men possessing ecclesiastical authority in England, the Parliament summoned the Assembly, nominated all the members, and even appointed the prolocutor or moderator, who was to preside over their deliberations. The king issued a proclamation, forbidding the meeting of the Assembly, but without producing the desired effect. The Assembly convened on the appointed day. By the arrangements of Parliament, the list of members consisted of one hundred and forty-two divines, and thirty-two lay assessors. Before commencing proceedings, Dr Twisse, as prolocutor, preached from John xiv. 18, "I will not leave you comfortless, I will come to you." Both the members of Assembly and the Parliament were present. The true theory of the Assembly is thus satisfactorily explained by Dr Hetherington, in his 'History of the Westminster Assembly':—"There was a Christian Church in England, but not organized; and the civil power, avowing Christianity, had called an Assembly of Divines, for the purpose of consulting together respecting those points of government and discipline which require the sanction of civil authority for their full efficiency. Such an Assembly could have been called only by a Christian civil magistrate; and only in a transition state of the Church, when disorganized, or not yet duly constituted. In such a state of matters, the problem to be solved was this,—On what terms could a National Church be constituted, so as neither to encroach upon civil liberty, as the papal and prelatie Churches had done, nor to yield up those inherent spiritual rights, privileges, and liberties, which are essential to a Church of Christ? And, for that purpose, it was almost indifferent whether the State should first mention the terms on which it would establish a National Church, or the Church specify the terms on which it would consent to be established; only, that the latter would have been the simpler and the purer method of making the arrangement. The former, however, was the plan adopted; and, for that reason, the statement of the propositions came from Parliament." To carry forward the business the more regularly and expeditiously, the Assembly resolved itself into three equal committees. The first subject proposed for consideration by Parliament was, the revision of the Thirty-Nine Articles. The discussion, however, upon this subject, though nearly three months were spent upon it, came to no satisfactory termination, being interrupted by the arrival of the Scottish commissioners. The attention of the Assembly was now turned to the SOLEMN LEAGUE AND COVENANT, which had been drawn up by the celebrated Alexander Henderson, and was designed to be a bond of union between England and Scotland, in defence of the religious liberties of both countries. This important document received the sanction of the Assembly, and was solemnly sworn to, and signed by them.

By order of Parliament, the Assembly was next

called to deliberate upon the important subjects of discipline, and a directory of worship and government. From the composition of the Assembly, consisting of three parties, Presbyterian, Independent, and Erastian, it may be easily conceived that questions touching the government of the Church were likely to give rise to lengthened and keen discussion. It was decided, however, as the result of their deliberations, that Christ is the Head of the Church; that from him all the authority of church-officers is derived; that of these officers, some are extraordinary and have ceased, such as prophets, apostles, and teachers, while others are ordinary and permanent; that pastors, and doctors, or teachers, are essentially the same, and are the highest order of officers in the Church; that ruling elders are of Divine appointment, and distinct from pastors; and deacons are also of Divine appointment, not, however, to preach or to rule, but attend to the pecuniary and secular concerns of the Church. On these points, the Assembly were tolerably harmonious; but not so on those which immediately followed,—ordination and discipline. A contention on these topics was carried on between the Presbyterians and the Independents. The main heads of the controversy are thus clearly stated by Dr Hetherington:—"There was no disagreement between the two parties in matters of doctrine; they both admitted the same orders of office-bearers in the Church, though the Independents would have recognised more than the Presbyterians thought either necessary or commanded in the Scriptures; and they differed little in their opinions respecting the powers properly inherent in congregations. But the Independents refused to recognise the Presbyterian system of successive Church courts,—as presbyteries, synods, and assemblies,—possessing authoritative jurisdiction over those immediately beneath them, though they were willing to admit the advantage of synods in cases of difficulty, to the opinions of which great respect would be due, but not subjection and necessary obedience. The point, however, on which the greatest disagreement existed, was that relating to the ideas which they attached to the term Church. In their view, each company of believers, though not more than seven in number, forms a Church, complete in itself, and in no respect subordinate to, or requiring the aid of, any other Church. Such a Church might, at its first formation, be entirely without pastors, elders, or church-officers of any kind; but having met together, and made a solemn declaration of faith, and entered into a mutual Church covenant, they immediately became possessed of such inherent powers as to entitle them to choose and ordain all necessary church-officers, without the presence or the intervention of any pastor previously ordained. Other pastors might, indeed, be present; but their presence was not necessary to the validity of the ordination conferred. In the same manner, the congregation of ordinary members might censure or depose their office-bearers, and choose and ordain new ones whenever they thought proper; and if the office-bearers did not readily submit and become private members again, the congregation were entitled to withdraw from communion with them altogether, and to reconstitute their system as at first. Against such proceedings no appeal could be taken to any other authority, each congregation possessing all power in itself, and being free to have recourse to the principle of non-communication in any case, though against the whole Christian Church.

Even when thus stated, the difference between the Independent and the Presbyterian systems may be brought within a very narrow compass. The Presbyterians never denied that a company of true believers might be a true church, though destitute of pastors; nor that they might select the most grave and pious of their number, and set him solemnly apart to the office of the ministry, without the presence of any ordained pastor, if in circumstances where that could not be obtained. They admitted that the Church must possess in itself the power of all that is necessary to the continuation of its own existence. But they held, also, that Christ himself at first chose and appointed office-bearers, and gave to them authority to ordain others; that this was matter of precept, and to be regularly obeyed in every instance when that was possible, because it had been so commanded; while they regarded the Congregational mode as a matter of necessity, justifiable only in cases where without it the enjoyment of Christian ordinances could not be obtained. The error of the Independents consisted in adopting as the ordinary rule the *case of necessity*, instead of the *method of precept*; and in adhering so pertinaciously to this view as to condemn and refuse to admit into their communion all who could not agree with them."

Besides the Independent controversy, the Assembly were also occupied for some time in opposing the unscriptural opinions of the few Erastians who belonged to the body; the ablest of whom, undoubtedly, was the learned Selden. The distinct province of the church-officers, from that of the civil magistrate, was most conclusively maintained against the Erastian party, and the views which the great majority of the Assembly held are comprehensively expressed in the proposition which they embodied in the Confession of Faith: "THE LORD JESUS, AS KING AND HEAD OF HIS CHURCH, HATH THEREIN APPOINTED A GOVERNMENT IN THE HAND OF CHURCH-OFFICERS, DISTINCT FROM THE CIVIL MAGISTRATE." Several statements had been modified for the purpose of pleasing the Independent party, but not the slightest attempt was made to compromise matters with the Erastians. The utmost anxiety, on the contrary, was manifested to preserve the Confession free from the slightest taint of Erastianism. This valuable compendium of Scripture doctrine was drawn up by the Assembly with the greatest deliberation and care, and completed in the end of 1646. The Erastians, though weak in the Assembly, were sufficiently powerful in Parliament to prevent the entire and unqualified ratification of the Confession by the Legislature. The doctrinal part met with the full approbation of both Houses of Parliament; but they agreed that the particulars in discipline should be recommitted. Neal, in his 'History of the Puritans,' informs us, that the particulars which the Legislature thus declined, in the meantime, to ratify, were, the 30th chapter, "Of Church Censures;" the 31st chapter, "Of Synods and Councils;" and the 4th section of the 20th chapter, "Of Christian Liberty, and Liberty of Conscience."

In the first part of its sittings, the Assembly was occupied almost entirely by the discussions respecting the Directories of Ordination and Worship, which they completed towards the end of 1644. The Confession of Faith involved so many points of anxious debate, that it was not laid finally before Parliament in its complete state, with the Scripture proofs annexed to its propositions, until the 29th of April 1647. The Shorter Catechism was presented to the

House of Commons on the 5th of November 1647, and the Larger on the 14th of April 1648. This completed the regular business of the Westminster Assembly. The valuable documents had been prepared, the drawing up of which had been the main object for which the Assembly had been convened, and it remained for the Legislature of the country to approve or reject them on their own responsibility. But the Parliament neither sanctioned nor refused to sanction the productions of the Assembly; nor yet would they dissolve the Assembly for some time, hoping that a pacific arrangement with the king might yet be effected. On this account the Assembly continued to hold its sittings till the 22d of February 1649, about three weeks after the king had been beheaded, having sat five years, six months, and twenty-two days; in which time they had held one thousand one hundred and sixty-three sessions. Thus closed one of the most memorable assemblies which has ever sat in the history of the Christian Church.

ASSENT, that act of mind by which it acknowledges any proposition to be either true or false. There are three degrees of assent — conjecture, opinion, and belief. Conjecture is but a slight and weak inclination to assent to the thing proposed, by reason of the weighty objections that lie against it. Opinion is a more steady and fixed assent, when a man is almost certain, though yet some fear of the contrary remains with him. Belief is a more full and assured assent to the truth. See BELIEF.

ASSHUR, a son of Shem, who gave name to Assyria. It is believed that he dwelt originally in the land of Shinar, and about Babylonia; but was compelled by Nimrod to remove thence, towards the springs of the Tigris, in the province of Assyria, where he built Nineveh, Rehoboth, Calah, and Resen. This is the sense generally given to Gen. x. 11, 12: "Out of that land (Shinar) went forth Asshur, and builded Nineveh," &c. But others understood it to speak of Nimrod, who left his own country and attacked Assyria, which he overcame, built Nineveh, and here established the seat of his empire. The Prophet Micah (v. 6) calls Assyria the land of Nimrod. See ASSYRIA.

ASSHURIM, the sons of Dedan, (Gen. xxv. 3), a people of Arabia.

ASSIDEANS, sometimes called CHASIDIM, from a Hebrew word signifying merciful, pious. It was from this sect the Pharisees sprung. They seem to have been a numerous and powerful sect in the time of the Maccabees. They usually swore by the temple, as in their eyes an oath of the strictest kind. They observed strictly the traditions of the elders. A company of them resorted to Mattathias, to fight for the law of God, and the liberties of their country. This sect arose either during the captivity, or soon after the restoration, of the Jews; and were probably in the commencement, and long afterward, a truly pious part of the nation; but they at length became superstitious. The following is the account given by Dr Prideaux of the origin of this ancient sect of the Jews:—"After the return of the Jews from Babylon, and the full settling of the Jewish Church again in Judea by Ezra and Nehemiah, there arose two parties of men among them; the one, who, adhering to the written Word, held, that in the observance of that alone they fulfilled all righteousness, and, therefore, thought this alone sufficient to entitle them to the name of Zadikim,—that is, the

righteous: the other, who, over and above the written Law, superadded the traditional constitutions of the elders, and other rigorous observances, which, by way of supererogation, they voluntarily devoted themselves to, and, therefore, from hence being reckoned of a superior degree of holiness above the others, they were called Chasidim,—that is, *the pious*, who are the same that are mentioned in the Maccabees by the name of Assideans. From the former of these proceeded the Samaritans, the Sadducees, and the Karaites; and from the latter, the Pharisees and the Essenes."

ASSOCIATION OF IDEAS. This expression is usually employed by writers on the science of mind to designate the principle of connection which exists among our thoughts. For this term Dr Brown substituted that of *suggestion*, with the view of avoiding all tendency to the assertion of any particular opinion as to the mode of connection. Whatever name is employed, nothing more is meant than that one thought is followed by another, according to regularly operating principles. What, then, are the principles which explain this connection? The laws which have been most commonly admitted by the most distinguished writers on the science of mind are, resemblance, contrast, and contiguity in time and place; and to illustrate each of them, numerous instances are adduced tending to show that there are many successive thoughts which may be reduced under these general heads.

It is a striking proof of the tendency which error has to perpetuate itself, that Reid, and Stewart, and even Brown, have thought fit to illustrate these laws of association at great length, as if they had been the fixed and established principles, according to which, in all cases, without a single exception, thought recurs. The mere fact of the occasional presence of such relations as resemblance and contiguity among our trains of thought, is sufficient to show, that such relations are cognizable by the human mind; but the circumstance that they are only *occasionally* present, ought to have been regarded as a satisfactory proof that these, at all events, were not the causes of the recurrence of our thoughts. The fact is, the principle of causation is the same in the world of mind as in the world of matter,—that of invariable antecedence and consequence. The great difficulty, however, in tracing the principle which regulates the recurrence of thought, is to discover the particular mental antecedent, which, in every case, corresponds to a particular consequent. Sometimes it is of an emotional, and sometimes of a strictly intellectual character; and the analysis of any train of thought is nothing more than the discovery of the corresponding antecedents and consequents; or, in other words, the discovery of those thoughts which, from their former co-existence, have a tendency again to recur.

On this single principle of co-existence, it is easy to explain the varied appearances which present themselves in the operation of the laws of mind. Thus contiguity is only another expression for co-existence, and therefore is nothing more than an admission of the principle which we have been illustrating; and as it is a well-known mode of expressing the law of causation, that in similar circumstances similar causes produce similar effects, it is not difficult to perceive, that in many cases similarity should be observed to be so strikingly characteristic of the thoughts immediately succeeding each other, as to be mistaken for a law by which thoughts are connected.

This tendency to substitute an occasional circumstance for a real cause, has given rise to many fallacious speculations in science; and it is an error against which Bacon warns philosophic inquirers, in his *Novum Organon*. It is possible by habit, as Locke has well remarked, to convert a mere casual association into one of permanence; and what is this but to establish the co-existence in its invariable and most inveterate form? And as to what are termed accidental associations, they may be viewed as holding a place in the mental world corresponding to events which are accidental in the physical world, being such as are so imperfectly known by us, that we are incapable of tracing the corresponding antecedent to which they owe their origin.

Co-existence, then, is the single principle according to which thoughts recur, just as invariable sequence is the single principle according to which material phenomena recur. Causation is in both cases the law of succession, and the introduction of other principles under the name of primary laws of association, has not merely tended to confuse, but to falsify the science of mind; and as to the secondary laws, as they are called, of Dr Brown, they are to be regarded as nothing more than circumstances which tend to modify, in its operation, the law of succession.

No principle of our nature is more important as an object of inquiry both to the minister of Christ and to the instructor of youth, than that which we have now been considering. It is a melancholy fact in heathen nations, so perverted have the minds of the people become, that even moral crimes have ceased to be connected in their minds with even the slightest degree of turpitude. Thus we find malice and revenge exalted into virtues among savage tribes, and the patient forbearance of the Christian stamped as the basest cowardice. Among the Romans suicide was a virtue; among Christians it is a crime of the deepest dye. The South Sea Islanders and the ancient Lacedæmonians practised theft without scruple; while, by the laws of Europe, it is punished with death. Such facts point out to us the extensive influence of association, and the necessity of the thoughts being directed from childhood into a true scriptural channel.

ASSOS, a sea-port town of Asia Minor, situated to the south of Troas, and over against the island of Lesbos or Mitylene. The neighbourhood of Troas was famed for quarries of sarcophagus stone, where, according to Pliny, dead bodies were consumed in forty days. The evangelist Luke, and others of Paul's companions, went by sea from Troas to Assos, but Paul went thither by land, and meeting them in Assos, they proceeded to Mitylene. We have no account in history of any Christian church in that town till a considerably advanced period. It is in the eighth century that John, bishop of Assos, is said to have been in the Nicene council; although, no doubt, its inhabitants had embraced the gospel long before that period. Troas was a city of the territory of Tarsus. Commentators have been at a loss to explain why Paul should have preferred travelling by land to Assos. Dr Doddridge thinks that it was that he might enjoy a little longer the company of his friends at Troas. It is now supposed to be a poor village called Beiram. Calmet mentions several cities named Assos. 1. A maritime city in Lycia. 2. Another in the territory of Eolis. 3. Another in Mysia. 4. Another in Lydia. 5. Another in Epirus.

ASSUMPTION, a festival in the Romish Church,

in honour of the pretended miraculous ascent of the Virgin, body and soul, into heaven. It was established in the seventh century, and fixed to the 15th of August. The assumption of Mary was not always a point of faith; the ancient martyrologies speak of it with very great reserve, as a thing not fully ascertained; yet is it at present universally believed in the Roman Church, and a divine who should deny it would be obliged to retract. The Greek Church also celebrate the festival of the *Assumption* on the 15th of August. The most ridiculous fables are believed on this subject. There were two apocryphal books, entitled 'The Assumption of Moses,' and 'The Assumption of the Virgin.'

ASSURANCE, the firm persuasion or undoubting impression of the certainty of any thing. In theological language, the term is used in a threefold sense, *assurance of the understanding*, *assurance of faith*, and *assurance of hope*.

1. The first of these different kinds of assurance is thus mentioned by the Apostle Paul: "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ." Col. ii. 2. This "full assurance" is obviously a firm belief of the truth of what is believed, founded on a clear perception of its truth, by the illuminating influence of the Spirit upon the understanding. The truth is seen by the mental eye, and therefore it is believed. Now this is evidently a high Christian attainment belonging to an advanced period in the history of the Divine life in the soul. It supposes the Christian not only firmly to believe the truth, but also clearly to see that it is the truth of God. Thus, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." Eph. i. 17.

2. The second species of assurance, or that which is termed assurance of faith, may be defined to be a firm belief of the record which God hath given us of his Son, and an entire dependence on him. To this the Apostle Paul refers in Heb. x. 22: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." In this case the object of which we are assured is the truth of the Word of God, not as in the assurance of understanding from an intellectual perception of its truth, but from an implicit surrender of the soul to the force of the Divine testimony. In the former case, we are in the situation of the apostle when he says, "That which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; that which we have seen and heard declare we unto you;" and in the latter case we are in the position of the apostle, when he declares, "We have believed, therefore have we spoken." The ground on which the assurance of faith rests, is the perfect credibility of the Divine testimony. It is therefore simply faith in a higher and more intense degree of energy, and such as only manifests itself in advanced believers.

3. The last species of assurance, or that which receives the name of assurance of hope, is a firm belief that we are savingly interested in the Lord Jesus Christ, and are really the children of God. This is spoken of in Heb. vi. 11: "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end." The



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assurance in this case has reference not to the object of Christian belief, but to the personal condition of the believer. It is on a reflex examination of the nature, and reality, and practical efficacy of his faith, that he arrives at the conclusion that he is a true believer, and consequently will experience the truth of the Divine declaration, "He that believeth shall be saved." In this instance, the man is supposed to be assured of eternal salvation, and on this point assurance can only be obtained by a careful examination whether or not he be a true believer. He must be looking, not *outwards*, towards the object of faith; but *inwards*, towards the subject of faith. He is exercising a *reflex*, in opposition to a *direct* act of faith.

Such, then, being the three different senses in which the term assurance is used in Scripture, when the question is proposed, Whether assurance is of the essence of faith?—a question which has been often and keenly discussed by theological writers,—it is necessary to bear in mind the important distinctions to which we have adverted. If by assurance be meant a firm persuasion of the truth of the Divine testimony, then we hesitate not to declare that it is essential to faith; but if by the use of the term, we mean to indicate the believer's persuasion of his own personal salvation, however desirable such an attainment is, and however anxiously it ought to be aimed at, still we cannot admit that it is, in any sense, of the essence of saving faith. It is not, properly speaking, an act of faith, but a process of reasoning, founded upon faith. It may, therefore, be more properly termed an assurance of sense than of faith, being founded on a reflex examination of our own feelings and dispositions.

ASSYRIA, an ancient kingdom or empire of Asia, deriving its name from Asshur, the second son of Shem. Considerable difference of opinion exists among commentators as to the real meaning of Gen. x. 11, and hence it is doubtful whether Nineveh the capital of Assyria was founded by Asshur or Nimrod. Sir Isaac Newton assigns an origin to the empire so modern as to date it only from the days of Pul. This monarch, at all events, who is supposed by Dr Prideaux to have been the father of Sardanapalus, greatly enlarged the boundaries of the kingdom. Pul was succeeded by Tiglath-Pileser under whose government the Assyrian empire became the ruling power in the East. He also conquered the kingdom of Israel and carried away part of the ten tribes beyond the Euphrates, the remainder, along with Hoshea, king of Israel, being carried into Media by his son and successor, Shalmaneser. Israel now became tributary to Assyria, until Hezekiah threw off the yoke and brought Sennacherib to the gates of Jerusalem, where the divine vengeance overtook him, and his whole army were slain in a night. 2 Kings xix. 35. In process of time, the kingdom of Assyria was subverted according to the predictions of Isaiah, Nahum, and Zephaniah, and partitioned among the Babylonians and Medes. According to the chronology of Sir Isaac Newton, the fall of the Assyrian empire happened about the third year of Jehoiakim, king of Judah, B.C. 607. The province of Assyria is now called Kurdistan, and forms a part of the Persian empire. It is remarkable for little except the robberies of the Kurds.

ASTARTE, or ASHTORETH, or ASTORETH. A female divinity worshipped by the Sidonians and by the Philistines (1 Sam. xxxi. 10), and after their example, by the Hebrews, in the days of the Judges

and Solomon, with great observance, and in connection with Baal. The extent of this worship among the Phœnicians and Carthaginians, is shown by the frequent occurrence of this name in the proper names both of men and women. Greek and Roman writers compare this name, partly with Juno, more commonly with Venus and the Moon. From this latter circumstance, the figure of the idol Astarte was generally horned. It is called by Jeremiah "The queen of heaven" (vii. 18, xlv. 17-25.) A temple was erected to this idol, at the city of Hierapolis in Syria, where three hundred priests attended at her altar, and were constantly employed in offering sacrifices. Solomon, seduced from his allegiance to the God of his fathers through the influence of his foreign wives, introduced the worship of Ashtoreth in Israel, and built a temple to her on the Mount of Olives. The worship of this deity was finally abolished by Josiah. 2 Kings xxiii. 13, 14. We learn from profane writers that Astarte was worshipped under different names in many countries as the productive power of nature or the principle of conception and parturition. It was the chief female deity, or the moon, while Baal was the chief male deity, or the sun. Hence the two idols are combined in Judges ii. 13.

ASTROLOGY, predicting by the stars. That astrology was sedulously cultivated in the East, especially in Chaldea, appears from various passages, as Isa. xlvii. 13; Jer. l. 35; Dan. i. 20. Moses tells us, that there were in his time magicians or enchanters in Egypt (Exod. vii. 11), who are denominated *mekashphim*, "because," says Professor Jahn, "they computed eclipses of the sun and moon, and pretended to the people that they produced them by the efficacy of their own enchantments." Astrology was prohibited to the Hebrews, as we learn from Deut. xviii. 10; Lev. xx. 27. Daniel studied the art of astrology at Babylon, but he did not practise it. So famed were the Chaldeans in this art, that at length a Chaldean came to be synonymous with an astrologer. They appear to have formed the learned caste, occupying the same station as the priests did in Egypt. From their long and continued observation of the stars, they pretended to foretell future events. The sun, moon, and planets, they called interpreters, as making known the will of the gods; their rising, setting, colour, and other particulars connected with them, were held to presage hurricanes, droughts, earthquakes, and other public calamities, as well as private disasters. The planets they alleged to exercise an influence for good or evil upon the destinies of men. Such were the pretensions of astrology, and it is not at all surprising, that with the advance of true scientific knowledge, the claims of this absurd system of divination should have entirely passed away.

ASTRONOMY, the study of the heavenly bodies, which is undoubtedly the most sublime of all the sciences, and the first which was carefully studied by man. The most ancient records of the history of the sciences, as far as profane authors are concerned, are those which Josephus the Hebrew gives of the Antediluvians, and these regard astronomy. But his remarks are few, and these are placed not altogether beyond the reach of doubt. We can say little more of the astronomy of the Asiatic nations, from whom we have received the principles of this science. Bailly wishes to give, particularly to the Indian astronomy, a very remote antiquity, asserting that astronomy

must have been cultivated 3102 years before the Christian era. But these eras are very seldom to be much trusted; and we know that the ancients, while they speak of the studies of the Indians, say nothing in particular of their astronomy. We do not doubt, however, that astronomy was cultivated among the Indians, even from the most ancient times. But they have not left monuments sufficient to enable us to speak of them with any degree of certainty.

From the ancients we have received the first principles of astronomy, which are the foundation of the whole science. The division of time into days, months, and years, the constitution of the zodiac, the formation of signs and constellations, the distinction of planets and of fixed stars, the establishment of the poles, and of the solstitial and equinoctial points, and other similar things, which are now looked upon as astronomical, required then many observations, and attentive and repeated speculations; nor did they deserve less praise than the discoveries of the aberration of the fixed stars, and of the rotation of the terrestrial axis in the astronomy of modern times. Whatever nation first studied astronomy, we only recognise the Greeks as our masters. But they, by their own confession, received instruction from foreign nations. The Chaldeans and Egyptians may be regarded as the masters of the Greeks. Callisthenes, if we may credit Porphyry, cited by Simplicius, brought from the Chaldeans astronomical observations of one thousand nine hundred and three years; that is, from 2227 B.C. Epigenes found others very ancient. Hipparchus and Ptolemy, in their theories of the eclipses, made use of some observations by the same. Apollonius, who was very well skilled in natural observations, as Seneca says, learned in the schools of the Chaldeans that comets are not exhalations and transitory fires, but constant bodies, and lasting like the planets, and that their courses were known. Geminius and Suidas described the lunisolar period as derived from the astronomy of the Chaldeans. Herodotus traces to them the invention of the sun dial. The Egyptians had still greater share in the astronomical instruction of the Greeks. Thales, Pythagoras, Eudoxus, Plato, the first astronomers of Greece, derived the elements of that science from the Egyptians; nor did the Greek astronomy ever make any remarkable advance till it was established in Egypt in the school of Alexandria. The observations of the Chaldeans on eclipses which yet remain, are upon lunar eclipses; but the Egyptians observed both lunar and solar; and from the time of Vulean, son of Nilus, down to Alexander, they observed, according to Laertius, three hundred and seventy-three eclipses of the sun, and eight hundred and thirty-two of the moon; which agrees justly enough with the periods of both. The various divisions of their years,—the observation of the heliacal rising, as astronomers say, of Sirius or Canicula,—the period of fourteen hundred and sixty-one years, or the Canicular year, which they instituted upon the withdrawal of a day every four years from the appearance of that star,—the situation of the pyramids exactly towards the four cardinal points of the compass,—the methods of calculating the eclipses, and various other monuments of astronomical knowledge,—prove that the Egyptians observed the stars with attention, that they formed ingenious results, and that they had some right to the title which they arrogated, of fathers and masters of astronomy. Very scanty information is afforded in the Scriptures rela-

tive to the solar system. The ancient Hebrews believed that there were three heavens,—the atmosphere, or that between the surface of the earth and the clouds; the expanse above the clouds; and the heaven of heavens, or peculiar dwelling-place of Jehovah. An evidence that an attempt was made, at a very early period, to regulate the year by the annual revolution of the sun, may be found in the fact, that the Jewish months were divided into thirty days each. Gen. vii. 11, viii. 4. Mention is made in the Book of Job of particular stars, and also of constellations; but whatever may have been the extent of the observation of the ancient Hebrews and Chaldeans, they were completely ignorant of the principles and laws which form the science of physical astronomy.

ASTYAGES, a king of Media, who also bore the name of Cyaxares. He is not mentioned in Scripture, but his son Astyages or Darius is mentioned in the book of Daniel. This last had two daughters, one of whom was married to Nebuchadnezzar, son of Nabopolassar king of Chaldea, and the other was married to Cambyses the Persian, and was mother of Cyrus, by whose decree the Jews were delivered from the Babylonish captivity. Astyages, the son, seems to bear different names in Scripture. In Dan. ix. 1, he is called Ahasuerus; in Dan. vi. 1, Artaxerxes; and in Dan. v. 31, Darius the Mede. He received from his father the government of Media. He was along with Cyrus at the conquest of Babylon, and succeeded Belshazzar when that king was slain, as is expressly mentioned in Dan. v. 30, 31:—"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."

ASUPPIM, HOUSE OF. This word occurs, 1 Chron. xxvi. 15. Asuppim signifies *gatherings*. Hence the phrase is used evidently for a *store-house*; probably of precious things connected with the temple.

ASYLUM. See REFUGE, CITIES OF.

ASYNCRITUS a person mentioned by the Apostle Paul in Rom. xvi. 14. The Greeks say that he was Bishop of Hyrcania, and observe a festival in his honour.

ATAD. At Atad's threshing-floor (Gen. 1. 11) the sons of Jacob, and the Egyptians who accompanied them, mourned for Jacob; whence it was afterwards called Abel-mizraim, "the mourning of the Egyptians." (See ABEL-MIZRAIM.) Jerome says that this place was situated between Jordan and Jericho, two miles from the river, and three from the city. Dr Wells places it on the west of the Jordan, and not far from Hebron, and says that it is uncertain whether Atad is the name of a place or of a man.

ATAROTH. There are several cities of this name:—1. One in the tribe of Gad, beyond Jordan. Numb. xxxii. 3, 34. 2. Another on the frontiers of Ephraim, probably Ataroth-addar. Josh. xvi. 5, 7, xviii. 13. 3. ATAROTH BETH-JOAB, in Judah. 1 Chron. ii. 54.

ATHACH, a city of Judah, one of the cities to which David sent a portion of the spoil taken from the Amalekites, 1 Sam. xxx. 30.

ATHALIAH, the daughter of Ahab, king of Israel, the granddaughter of Omri, king of Samaria, and the wife of Jehoram, king of Judah. Jehu having slain her son, Ahaziah, she seized the kingdom, and destroyed all the sons of Jehoram by other wives, except Jehoash, who was providentially saved

by his father's sister, Jehosheba. After six years' usurpation, Athaliah was slain, and Jehoash succeeded to the throne.

ATHANASIAN CREED. This creed declares, "The catholic faith is this: that we worship one God in trinity, and trinity in unity—neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal." "The Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord; and yet not three Lords, but one Lord." "The Father is made of none, neither created nor begotten. The Son is of the Father alone; neither made nor created, but *begotten*. The Holy Ghost is of the Father and the Son; neither made, nor created, nor begotten, but *proceeding*." This creed was formed in opposition to the Sabellians and the Arians.

The *eternal* generation of the Son of God forms an essential part of this creed, as well as of the Nicene; it is on this principle that the Son is called "God of God, Light of Light, very God of very God; begotten, not made;" which certainly does not apply to the human nature of Christ, which was "made of a woman,—made under the law." Most certain it is, that many of the Christian fathers maintain this mysterious doctrine of eternal generation; and it has had able defenders, down to Dr J. Owen, Dr Waterland, Dr Edward Williams, and Andrew Fuller. On the other hand, some Trinitarians, equally zealous, have considered the opinion as both inconsistent in itself, and derogatory to the Son of God,—“as implying derivation and inferiority,” though certainly not so intended by the Athanasians. Dr Watts, and other advocates for the pre-existence of Christ's *human soul*, have considered the production of this first of creatures as the highest sense in which our Saviour is in Scripture called "the Son of God." The Supreme Being is, in all respects, so infinitely above the conception of men, and perhaps of angels, that it becomes us to conduct all speculations relative to the Deity with reverence, and even awe; to veil our faith under the wings of devotion, as the seraphim cover their faces while they worship.

But the exceptionable part of this creed lies in what are commonly called "the damnatory clauses,"—"Whosoever will be saved, before all things it is necessary that he hold the catholic faith; which faith, except every one do keep whole and undefiled, without doubt he shall *perish everlastingly*. And the catholic faith is this,"—proceeding to the statements of the doctrine of the Trinity above given. Now, it is most certain that we cannot use too much caution on this subject. The Scripture, indeed, speaks of faith in Christ as necessary to salvation, but refers rather, perhaps, to the vital principle itself, than to any form of confession; and it seems, above all things, improper to mingle anathemas with our devotions.

ATHEISM, in the strict and proper sense of the word, is a denial of the existence of a God. It is compounded of the two terms, *a*, negative, and *Theos*, God, signifying *without God*. Atheists have been also known by the name Infidels; but the word Infidel is now commonly used to distinguish a more numerous party, and is become almost synonymous with Deist. He who disbelieves the existence of a God,

is a speculative Atheist; he who professes to believe in God, and yet lives and acts as if he entertained no such belief, is a practical Atheist. So completely opposed to the first principles of our nature is speculative Atheism, that many have doubted whether an Atheist from conviction has ever existed. That Atheism, absurd and irrational, however, as it is, has had its votaries, both in ancient and in modern times, cannot be denied. In the early history of the human mind, the transition was rapid, from the unintelligible wonders of nature, to the workings of a Superior Intelligence. All nature was spiritualized. Not only was there believed to be a soul in man, but in the plants, the animals, the very elements, nay, the world itself; so that even the abstract idealism of Fichté and Schelling arrives, with all its laborious and transcendental speculations, at nearly the same conclusions with the earliest exertions of human reason. From final causes, man seems in his speculations almost to have taken his departure at first as from a point the most obvious to his mind. It was the natural outgoings of man towards a Being, in the knowledge of whom all his future knowledge could only find its consummation and its end.

Among the ancient philosophers, both of Greece and Rome, were found several open and avowed Atheists. Some asserted the eternity of the world, and others that it had its origin in a fortuitous concourse of atoms. From the Christian era, till the days of Spinoza, Atheism as a creed was unknown. In the seventeenth and eighteenth centuries, advocates of this system arose in Italy, France, and England. Of all the systems of opinion that have ever been broached, Atheism is the most absurd and contradictory. Archbishop Tillotson rightly considers it as unreasonable, for five reasons:—1. Because it gives no tolerable account of the existence of the world. 2. Because it does not give any reasonable account of the universal consent of mankind in this apprehension, that there is a God. 3. Because it requires more evidence for things than they are capable of giving. 4. Because the Atheist pretends to know that which no man can know. 5. Because Atheism contradicts itself. The absurdity of Atheism is thus strikingly noticed by John Foster:—"The wonder turns on the great process by which a man could grow to the immense intelligence that can know there is no God. What ages and what lights are requisite for this attainment! This intelligence involves the very attributes of Divinity, while a God is denied. For unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a Deity by which even he would be overpowered. If he does not absolutely know every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be a God. If he does not know every thing that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes another Deity by being one himself, he cannot know that the Being whose existence he rejects does not exist." Atheism is sometimes divided

into two heads, explicit and constructive. These two species are thus explained by Dr Dick in his Lectures on Theology:—"Explicit Atheism consists in the formal denial of the existence of God. He is an Atheist who excludes from the universe any other intelligence than that of the human mind; says that it is eternal; that there is nothing in it but matter and motion, and talks of nature, and chance, and fate,—words which have no meaning, but serve as a substitute in discourse for the name of a living, designing Agent, by whom all things were created and are governed. Atheism is so contrary, not only to the general sentiments of mankind, but to the clearest deductions of reason, that some have supposed it to be impossible that any man could be an Atheist, and have thought that those who were reputed Atheists in ancient times were falsely charged with this crime, because they treated the gods who were commonly worshipped with contempt. It is not necessary to examine whether this opinion is true or false, because, whatever judgment may be pronounced upon certain old philosophers, some of the moderns have put the matter out of doubt by an undisguised avowal of their unbelief. Atheists have appeared in our own age, and in our own country.—By constructive Atheism, I mean sentiments which amount to the denial of God, or lead to this conclusion, although they do not formally express it. Such Atheism was charged upon Epicurus and his followers, who represented them as removed to a distance from mortals, and taking no interest in their affairs. The charge may be brought, with justice, against those who deny the providence of God; who consider him as limited in essence and knowledge, as did the elder Socinians; or divest him of any of his attributes, and substitute in the room of the transcendently just and all-perfect Being of the Scriptures, a God fashioned according to their own likeness, an idol of their own brain. Under this head we may include what is called practical Atheism, by which is meant such conduct as virtually contradicts the profession of the lips; and accordingly, an apostle speaks of some, 'who profess to know God, but in works deny him, being abominable and disobedient, and to every good work reprobate.' And certainly the man, whose profane and lawless conduct indicates that he has renounced the authority of God, or calls in question his omnipotence and his justice, is guilty of violating the precept—which requires a practical, and not merely a verbal, acknowledgment of him,—as well as the man who ventures to impugn his existence." Dr Sprague judiciously points out the debasing influence of Atheism upon the understanding and conscience. "Any system of error," he remarks, "and especially any which deeply involves man's relations to his Creator, must have a tendency to pervert the moral discernment; but if this is true, even of those systems which still recognise the existence of a God, what must not be true of Atheism, which begins by blotting out the doctrine of the Divine existence? Is not the soul that believes there is no God, no rule of duty, no future retribution, in a moral midnight? And if conscience really forms any enlightened decisions where such a creed is professedly held, does it not prove that it has within itself some beams of natural light which even the blackness of Atheism cannot quench; that it practically, however feebly, holds on upon some great truths, while the language of the lips would seem to imply that it had cut loose from all of them?"

On the moral responsibility even of the Atheist, the following striking remarks occur in the Rev. Dr Chalmers' work 'On Natural Theology':—"Man is not to blame, if an Atheist, because of the want of proof; but he is to blame, if an Atheist, because he has shut his eyes. He is not to blame that the evidence for a God has not been seen by him, if no such evidence there were within the field of his observation; but he is to blame, if the evidence have not been seen, because he turned away his attention from it. That the question of a God may lie unresolved in his mind, all he has to do, is to refuse a hearing to the question. He may abide without the conviction of a God, if he so choose; but this his choice is matter of condemnation. To resist God after that he is known, is criminality towards him; but to be satisfied that he should remain unknown, is like criminality towards him. There is a moral perversity of spirit with him who is willing, in the midst of many objects of gratification, that there should not be one object of gratitude. It is thus that, even in the ignorance of God, there may be a responsibility towards God. The Discerner of the heart sees whether, for the blessings innumerable wherewith he has strewed the path of every man, he be treated like the unknown benefactor who was diligently sought, or like the unknown benefactor who was never cared for. In respect at least of desire after God, the same distinction of character may be observed between one man and another,—whether God be wrapt in mystery, or stand forth in full development to our world. Even though a mantle of deepest obscurity lay over the question of his existence, this would not efface the distinction between the piety, on the one hand, which laboured and aspired after him, and the impiety, upon the other, which never missed the evidence that it did not care for, and so grovelled in the midst of its own sensuality and selfishness. The eye of a heavenly Witness is upon all these varieties; and thus, whether it be darkness or whether it be dislike which hath caused a people to be ignorant of God, there is with him a clear principle of judgment, that he can extend even to the outfields of Atheism." That man may well be termed "a fool" who says there is no God.

ATHENS, a city of ancient Greece, distinguished not merely for political greatness and military power, but rendered still more illustrious by the glory it acquired from the learning, eloquence, and politeness of its inhabitants, and from the arts and sciences which were indebted to it either for their origin or their perfection.

The visit of Paul to this famous city, is one of the most striking events in his history. At that period, especially, when the light of the gospel began to dawn upon the world, the people of Athens had reached a high degree of cultivation. There philosophy and polite literature were alike enthroned. The emporium of commerce, and the eye of Greece, Athens appears to have been the school of the world, the focus in which were concentrated the brightest rays of Grecian science and of Grecian art. When, therefore, an individual such as Paul, who relished the truly noble pleasures of intellectual cultivation, entered Athens, what must have been his feelings? While all the fond emotions and inexpressible delights of scientific pursuit recurred to his mind, we might imagine that his feelings would harmonize with the beauty, the grandeur, the magnificence of the scene. But far different were the thoughts and the feelings with which Paul viewed the proud monuments of

human genius, which on every side met his eye. We are told by the sacred historian, that "his spirit was stirred within him when he saw the city wholly given to idolatry." The architectural grandeur, and the costly ornaments of their temples, presented to his mind only the most striking proofs of the lowest moral degradation. He felt the deepest moral indignation at the insult offered to the true God, in the worship of a people the most enlightened in the world. To what line of conduct, then, did his feelings lead? "He disputed in the synagogues with the Jews, and with the devout persons, and in the markets daily, with them that met with him." With that zeal and boldness which uniformly characterized the apostle, he gave instructions daily in the market, or place of public resort, to all with whom he had an opportunity of conversing. Pointing, no doubt, to the various temples with which he was surrounded, he would endeavour to convince them of the folly and impiety with which they were chargeable; and he would probably take occasion to instruct them in these first and fundamental truths of the Christian religion,—that "there is one God, and one mediator between God and man, the man Christ Jesus."

The novelty of such tenets appears to have engaged the fancy of the Athenians, so that, ere long, the apostle met with opposition from the schools of philosophy. "Then certain philosophers of the Epicureans and of the Stoics encountered him." In all the pride of learning, these two sects, whose opinions were, of all the Grecian sects, the most opposed to each other, united in encountering this innovator, whose doctrines had already attracted so much attention. Did we attempt to compare, or rather to contrast the opinions of these philosophers, with the awful and imposing doctrines which Christianity proclaims, we would discover a full and satisfactory reason for that jealousy and alarm which seized these boasted masters of science, and determined them to check the progress of the new opinions. "And some of them said, What will this babbler say?" These, we may suppose, had either received no distinct statement of the apostle's doctrines, or their judgment was so blinded by passion and prejudice, that they failed to perceive their real weight and importance. The word here translated "babbling," might be more literally rendered, "one who sows his words like seed;" thereby indicating, that the Athenians considered Paul as one who spoke inconsiderately, and who gave utterance at random to sentiments which he himself did not understand. The reason of such an epithet is obvious. The truths to which the apostle invited the attention of the Athenians, were in complete discordance with those modes of speech and habits of thought to which they had been accustomed; and, therefore, the beautiful and connected system of Christian truth appeared to them a mass of incoherent and unconnected statements.

Others, again, who had listened more attentively to the apostle's instructions, but who were still lamentably ignorant of their real nature, asserted that Paul seemed to be "a setter forth of strange gods," because he "preached unto them Jesus and the resurrection." From these words it would appear that the apostle had declared unto his auditors the equality which subsists between the Father and the Son, and the ascension of Jesus to the right hand of the Majesty on high. On what grounds the Athenians classed the resurrection in the number of the gods, is not so apparent. The greater part of the commentators have imagined that they might regard the resurrection

as a goddess, with equal propriety as concord, hope, &c., to whom they reared temples. It is difficult, however, to accede to this opinion, when we reflect that the doctrine of the resurrection must have been familiar to the Athenians, having been taught in one shape or other by several of their own philosophers. This doctrine, although disbelieved by many, was publicly taught by more than one of the Grecian sects, as well as by the Chaldeans, to whom the origin of their philosophy might be ultimately traced. Their mistake, therefore, most probably arose, not from the doctrine itself, but from the manner in which it was illustrated. Perhaps, dazzled with the description of the heavenly world, they imagined that the apostle was investing the saints with all the honours of deity, and thus adding to the number of the gods. The Athenians, however, not contented with the vague accounts of the Christian doctrines spread by report, were anxious to hear a full statement of them from the mouth of Paul himself. They led him, therefore, to the Areopagus. This was a court of great authority, held, as the name imports, on a hill sacred to Mars. It was composed of a considerable number of upright and experienced men, appointed to take cognizance of offences committed either in civil or religious matters. From the whole course of the narration, it would appear that Paul was considered rather as a deluded fanatic, than as a criminal. They were anxious to know what opinions he would dare to promulgate in their learned city. They asked him, therefore, apparently with a contemptuous sneer, "May we know what this new doctrine is whereof thou speakest? For thou bringest certain strange things to our ears: we would know, therefore, what these things mean." As an explanation of the narrative, the historian adds, in a parenthesis, "For the Athenians and strangers which were there, spent their time in nothing else than to tell or to hear some new thing."

There is nothing which, in perusing the history of a people, a reflecting mind regards with more suspicion, than any general remark on the disposition of their minds; for there is such a diversity in the general, much more the minute, appearance of individual minds, that it appears nothing less than absurdity to assert, that the same disposition exists in the minds of all the inhabitants in such a large and populous city as Athens. And, no doubt, the remark of the sacred writer would have met with that distrust, and even disbelief, which all such expressions commonly receive; but fortunately the same remark has been made, in nearly the same terms, by their most celebrated orator, Demosthenes. There were many peculiar circumstances, besides, in the intellectual and political condition of this singular people, which might combine in the formation of this general habit. By the reproachful and contemptuous manner in which the apostle was called upon to state his doctrines, we might suppose that he would have been depressed and discouraged. But, as little depressed by their scorn as he would have been awed by their frowns, we are told that Paul stood forth in the midst of Mars' Hill, and cried, "Ye men of Athens, I perceive that in all things ye are too superstitious." The word here translated "superstitious," might have, perhaps, been more accurately rendered, "a worshipper of demons." As a belief in the existence and influence of such beings was almost universal among the Greeks, the original word was commonly employed in a favourable sense, as indicating a devout

person. The apostle most probably uses it in this meaning, to express his opinion, that the Athenians had more temples, and were more uniformly attentive to religious duties, than the other places of Greece which he had visited. As a proof of this general remark, he proceeds to bring forward a fact which had come under his own observation: "For as I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God."

Amidst the almost incredible number of their deities, the Greeks had, perhaps, few which had not been derived from the various nations with whom they had intercourse. Numerous instances, were it necessary, might be adduced, to prove that they borrowed the greater part of their mythology, as well as their philosophy, from the Egyptians and Chaldeans; and, as if they had been determined to omit none, they had reared an altar "to the unknown God." (See ALTAR AT ATHENS.) Divines are almost uniformly of opinion, that by this expression is meant the God of the Jews. This opinion is rendered almost certain, when we consider that the Jews, although so numerous in Athens as to have synagogues for their worship, yet in religious matters despised the Gentile world. They held intercourse with all around them in a civil and commercial, but never in a religious capacity. It is highly probable, therefore, that the attributes of the true God, whom the Jews worshipped, would be altogether unknown to the Athenians.

ATONEMENT, expiation or satisfaction for sin. The term usually employed under the Law to express this idea was *Kaphar*, which literally means "to cover," Ps. xxxii. 1; Lev. xvi. 30. The corresponding word employed by the Septuagint is *ilasmos*, a propitiation. The true atonement or propitiation, and that which all the sacrifices under the Law typified, was the atonement of Jesus Christ, or that propitiatory offering which he made by his death on Calvary, covering, expiating, making a propitiation for the sins of his people. He was the substitute of sinners, and in their room he voluntarily rendered to Jehovah the Father that satisfaction for sin which the character, the government, and the law of God demanded. From the earliest ages the idea of propitiation or atonement for sin had been familiar to man, but the substitution of Emmanuel, God with us, God in our nature, was a conception which could never have occurred to man without a divine revelation. The prevalence of sacrifice, from the earliest ages, merely showed that there existed in the mind of man a deep consciousness of guilt in the sight of a holy God, and a heartfelt sense that an expiation or atonement was necessary. But the actual atonement provided by our offended Creator, the grand truth conveyed in that sublime passage of Holy Writ, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16), far exceeds the power of human reason to discover. Man's boasted intellect must bow with profound humility before that simple but sublime statement of the Word of God—a statement which embodies the fact of an atonement having actually been made by which sin was expiated, and all the demands of law and justice fully and for ever satisfied. Let us then try to unfold the principles of the atonement.

The atonement, properly speaking, is a *moral*, and not a *commercial* transaction. Crimes may be atoned for, but debts cannot be. Debts are transferable,

crimes are not; the former may be mere accidents, but the latter enter into the essence of moral character. If debts are assumed and paid by a third person, the first is of right acquitted from further obligation. But if atonement is offered by a third person for crimes, and the atonement is accepted, the acquittal of the first from punishment is still an act of grace; since the criminal is no less personally deserving of punishment than before. Hence our justification before God, "through the redemption which is in Christ Jesus," is said to be "freely, by his grace," and "according to the riches of his grace." Rom. iii. 24; Eph. i. 7. In cases where the party offending is unable to render adequate atonement in his own person, and where the punishment could not be endured by him without ruining him—as is the case in all capital offences—if the suffering of another be accepted in his stead, the atonement thus made by a substitute is technically termed a *vicarious atonement*. This is a case that rarely happens in human governments; yet this is the case in relation to the atonement made by Christ. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isa. liii. See **SUBSTITUTION**.

It may be well here to state clearly the Scripture sense of the terms *wrath* and *propitiation*, as applied to God, in treating this great subject. Rom. i. 18, v. 9, iii. 25; 1 John iv. 10. By *the wrath of God*, then, is meant, not a turbulent passion, much less a settled implacability; but *that moral sentiment of justice*, which exists in perfection in the Infinite Mind, and which dictates the punishment of sin. By *propitiation* is meant, *that which, in a given case, makes it proper and just for God to exercise his mercy in forgiving sin*. God is infinitely merciful, but let it never be forgotten that he is also infinitely just. A poet has well remarked, "A God all mercy were a God unjust." God, with reverence be it spoken, must necessarily, from his own nature and the rectitude of his government, punish sin. He must punish it either in the sinner himself, or in the sinner's surety. Jehovah the Father hath punished sin in his own Son. "On him he hath caused to meet the iniquities of us all." To all believers, therefore, their iniquities have been forgiven, because the substitutionary atonement hath been accepted.

Some writers (as Taylor, in Calmet) confound *atonement* with *reconciliation*. But the appeal to etymology in defence of this confusion of ideas is but egregious trifling, unworthy of a subject so vast and solemn. And as to Rom. v. 11, it is well known that the original word there used, should have been rendered *reconciliation*. It is God, and not man, who receives the atonement; but believers, as the whole context shows, *receive reconciliation through Christ*. The former provides the way, and secures the existence of the latter, in harmony with all the Divine perfections. They differ, therefore, as cause and effect differ; and it is from confounding this distinction that the most fundamental errors have been palmed upon the world with a show of plausibility. In the New Testament, as well as in the Old, the atonement is represented as the ground and basis of reconciliation to God. 2 Cor. v. 18–21; Heb. ix. 15; Rom. iii. 24–26, v. 1–21.

Neither is the term *atonement* to be confounded, as is frequently done, with the term *redemption*. Between these two terms there are plain differences; and no one, without a perception of these differences, can treat this great subject with lucidness or accuracy.

They differ in object and design, and of course are of a different nature; so that things may be truly affirmed of one which cannot be truly affirmed of the other. *First*, They differ in *object*. Atonement is offered to God as its object; redemption is purchased or procured for men as its object. Atonement is a sacrifice offered; redemption is a benefit conferred. *Secondly*, They differ in *design*. The design of the atonement is to render God propitious, as the sovereign ruler; the design of redemption, to make man everlastingly blessed. Hence, *thirdly*, They differ in *nature*. Atonement being made to God, and made by a sacrifice of inestimable value, is in its own nature infinite; nor is it possible for us to conceive how its intrinsic worth and glory, or its efficacy and adaptation to its end, could be increased. Its *sufficiency* is infinite; for who can overrate "the precious blood of Christ," or take exact account of his "unsearchable riches?" Its end was, "that God might be just, and the justifier of him that believeth in Jesus." This end was infinitely desirable; for it involves an infinite good,—*"glory to God in the highest, on earth peace, and good-will to men."* But this end the atonement has accomplished. **GOD IS JUST, AND THE JUSTIFIER OF HIM THAT BELIEVETH IN JESUS.** Its *efficacy*, therefore, is complete. It could not be more so. "By one offering" of himself, says the apostle, "he hath perfected for ever them that are sanctified." Heb. x. 14. "Christ is the end of the law for righteousness to every one that believeth." Rom. x. 4. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. viii. 33, 34. Is not that atonement, then, in its nature infinite, which is sufficient to satisfy God, the infinite lawgiver and judge, in the remission of sin to every one who cordially confides in it; and which so effectually repairs the injury done by sin as to justify Him in the sight of the whole universe for so doing? Can we talk of limits to the value of such a sacrifice? Can we assign bounds to the efficacy of such an expiation? Can we apply terms of measurement to the *nature* of such an atonement for sin? Is not the covering ample enough to protect a universe from the punishment of sin, were they all in need of its protection, and to resort to it for shelter?

Redemption, on the contrary, is in its very nature definite. It has an inseparable relation to men, as its object; and, therefore, in its very nature is limited to the number for whom its price is paid, in whose behalf it is accepted, and on whom the blessing is actually bestowed. Redemption is not expiation for sin, but the deliverance of men from sin, by means of such an expiation. Hence Christ is said "by his own blood" to have obtained eternal redemption for us. Heb. ix. 12. Hence the word redemption is used for *pardon*, which is *our actual* deliverance from punishment (Eph. i. 7; Col. i. 14); for *sanctification*, which is *our actual* deliverance from the dominion of sin (1 Pet. i. 18; Isa. lix. 20); and for *the resurrection*, which is the actual deliverance of our body from the grave at the last day. Rom. viii. 23; Eph. i. 14, iv. 30. Hence it is clear, that in Scripture usage atonement and redemption differ in their nature; and that the one is the cause, and the other the effect. Atonement is the ground of redemption (Isa. liii. 4-9); redemption is the result of the atonement. Isa. liii. 10-12. The atonement takes effect by chang-

ing the relations of God towards the guilty (Rom. iii. 21); redemption takes effect by changing the relations of the guilty towards God. Rev. xiv. 4. The former was completely finished on the cross. Dan. ix. 24; John xix. 30. The latter is now in daily progressive operation, and will not be finished till the final consummation of all things. Eph. iv. 30. The latter is a proper subject of prayer; but not the former. Psal. xxvi. 11, cxxx. 8. The atonement is definite only in design; but in nature, value, and sufficiency, is infinite; and in adaptation to the wants of sinners, universal. John iii. 16. Redemption, on the other hand, is personal in its nature, particular in its purpose and application, and, of course, limited in its extent to the number of those who are actually made partakers of its inestimable blessings, by faith in the Redeemer's blood. Acts xx. 28; Eph. v. 25-27; Tit. ii. 14; Gal. iii. 10-14. In a word, atonement is the price paid for the redemption of the Church: "By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." Zech. ix. 11. Redemption is the freedom of the Church, which was itself purchased by the atonement: "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. v. 9.

This doctrine of atonement, as thus stated, is the leading truth of Christianity (1 Cor. xv. 3), and is styled by Paul, from its distinguishing fact, the doctrine of the "*cross*," and the doctrine of "**CHRIST CRUCIFIED**." 1 Cor. i. 17-24; Gal. v. 11, vi. 12-14. This is that grand peculiarity of the gospel, which was then a stumbling-block to the Jew, and foolishness to the Greek; and which in every age since has had to encounter the strongest opposition from the various prejudices of the human heart. It was, indeed, imbibed in its humbling and holy simplicity by the primitive believers, and was held fast in its purity and glory by the persecuted Waldenses,—that is, by the true Church,—while the mother of harlots was revelling in the midnight darkness of a professed but corrupted gospel. Its ascendancy was in a measure restored at the Reformation, but only to encounter afresh similar opposition, as at first, and from similar causes; for now, as ever, "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

"Errors on this subject," it has been well observed, "sap the whole structure of religion. All the great outlines of theology become vague and incoherent notions, when deprived of their connection with this central truth. By necessary consequence, erroneous systems of religion originate chiefly in wrong views of the atonement." Papists add human merit to Christ's; and then, as if this were not sufficient, superadd penance and purgatory; thus falsifying the words of Him who said on the cross, *It is finished*. Arminians, regarding redemption as universal, have made it in every sense conditional; and thus denied the doctrine of gratuitous election. Socinians, denying the necessity of an atonement in order to the forgiveness of sin, reduce Christ to a mere man, and his death to that of a martyr, sealing his doctrine with his blood. Swedenborgians consider Christ's sufferings to have been on his own account, not ours; and hence discard the imputation of his righteousness. Restorationists contend that Christ died for all mankind absolutely, and therefore all shall be ultimately saved. Universalists (at least modern ones) affirm that atonement simply means reconciliation.

and that Christ died merely to convince mankind of the immutability of God's universal saving love. While infidels, regarding circumstances as the sole causes of virtue, and the doctrine, miracles, life, and death of Christ, as altogether unnecessary, reject the Bible altogether, as an imposition on human credulity. Thus, in some form, and to some degree, error on this subject is radical in every erroneous system of religion.

It is painful to trace the progress of lax opinions on this vital truth for a century past. Spencer, Sykes, and Warburton, led the way by their mode of treating the Mosaic sacrifices. The immortal Butler, in his 'Analogy,' while asserting the efficacy of Christ's sacrifice to secure the pardon of sin, had said, with his usual modesty, "How, and in what particular way, it had this efficacy, there are not wanting persons who have endeavoured to explain; but I do not find that the Scripture has explained it." Dr Taylor of Norwich, in his 'Scripture Doctrine of the Atonement Examined,' and in his 'Key to the Apostolic Writings,' undertook this explanation, and gives the following as his view:—"By the blood of Christ God discharges us from guilt, *because* the blood of Christ is the most powerful mean of freeing us from the pollution and power of sin."—"We have no sufficient ground to consider its virtue and efficacy *in any other light*." He then goes on to say, that by the blood of Christ is meant, not the corporeal substance,—not the sufferings and death of our Lord,—but "the blood of Christ," says Dr Taylor, "is his perfect obedience and goodness." Thus, by that species of sophistry which substitutes an effect for the cause,—which tells one half of the truth, and overlooks or denies the other half,—together with an artful accommodation of Scripture language to notions of his own, he has succeeded in shutting out from his scheme of atonement all reference to the vindication of the Divine rectitude, and the satisfaction of the Divine law, in which, according to the apostle, the whole nature and value of the atonement, *as such*, consists. On Dr Taylor's hypothesis the name of atonement is retained, though the thing itself is excluded; and his theory may be regarded as that of the better sort of modern Socinians. Yet there have arisen among them bolder spirits, who discard the very name. Dr Priestley, in his Answer to Paine, had the temerity to affirm, "that the doctrines of atonement, incarnation, and the Trinity, have no more foundation in the Scriptures, than the doctrines of transubstantiation and transmigration." This statement needs no comment. It must certainly have been designed for those whose knowledge of the Scriptures was, like Mr Paine's, somewhat superficial. See CHRIST CRUCIFIED.

A second hypothesis respecting the doctrine of atonement, and which has even been embraced by some professed Calvinists, differs in many important particulars from that which has been already noticed. It consists in admitting that the death of Christ was a sacrifice, propitiation, or atonement for sin; but then it denies that there was any real, intrinsic value in it, abstractedly considered, any thing that was calculated in its own nature to effect the expiation of it, while it also resolves the whole of its saving or atoning influence into Divine appointment. This is Butler's grand defect; and he has been followed in it by Drs Whitby, Price, Macknight, and others.

Now, although among these various writers there may possibly exist some shades of difference, there

are, nevertheless, certain leading points in which they all manifestly agree; such as, that the death of Christ was not absolutely necessary to the salvation of sinful men; that God, had it pleased him, might have saved sinners without the intervention of his Son; that other ways of saving the elect were possible, and that there is no necessary connection between the death of Christ and the pardon of sin, except that which results from Divine appointment; for that the efficacy of the atonement does not arise from the dignity of the sufferer, but from its being the will of God that it should be so; consequently, that the proper divinity of the Son of God is not essentially connected with the value of his sacrifice.

This hypothesis, though at first sight it may appear far more plausible than that of the Socinians, is liable to many and insurmountable objections; of which, in particular, two may be here mentioned. It impeaches the wisdom of God, as it appears in the economy of man's redemption; and it has an equal tendency to depreciate in our estimation the atonement which the Saviour made. It involves in it a bold reflection on the Divine wisdom, inasmuch as it supposes God to have effected that by great means, which might have been equally well accomplished, as to every important result, by such as were inferior. It is a maxim equally applicable to physics, to morals, and to theology, that it is needless to effect that by more instruments which may be done by fewer. This axiom has been formed from contemplating the works and dispensations of God; in which, whilst there is nothing defective, we never discover any thing that is superfluous or redundant. Admitting, therefore, the divinity of the Son of God, it is not easy to perceive how any can deny the efficacy of his atonement; for, if a Divine person have suffered, by Divine appointment, we may rest satisfied, that it was not only proper it should be so, but that nothing less could have sufficed.

The question as to the extent of the atonement, has, in various periods of the history of the Christian Church, been a subject of keen and exciting controversy. The Arminians maintain that, in the design and intention of the Father, the blood of Christ was shed for all mankind, so that he so far satisfied the Divine justice as to render it consistent with the honour of God to enter into lower terms with them than before; and that the salvation of all is now possible, upon the condition of their faith, repentance, and sincere obedience. This view of the atonement has been often revived since it was publicly repudiated in 1618 by the Synod of Dort; and even in our own day the controversy has been awakened in quarters where better things might have been expected. The form, however, which the heretical doctrine has assumed is no longer that of gross Arminianism, but rather the more modified form of Hopkinsianism, as it is termed in America,—a form which maintains that Christ died for all men, while it asserts also the doctrine of particular election. Such views have, probably, obtained more extensive currency in this country from the favourable reception and wide circulation of the theological writings of President Dwight. Though privately held by many, it is only very recently that these opinions, in reference to the atonement, have been openly avowed, and boldly advocated both from the press and the pulpit. One of the ablest of the recent supporters of them is Dr Wardlaw of Glasgow, whose work on the subject has been published, with the design of maintaining a

universal atonement. "According to this scheme," he remarks, "the atonement was designed as a vindication, manifestation, or, rather, display of the righteousness of God, such as to render forgiveness and salvation consistent with the honour of that perfection of the Divine character; leaving the Supreme Ruler and Judge, in the free and sovereign exercise of the mercy in which he delights, to dispense those blessings more or less extensively, according to the good pleasure of his will." This statement obviously shows, that, in Dr Wardlaw's opinion, the atonement had no particular, but only a general design; that it removed obstructions to the free exercise of Divine mercy; and that on the removal of the legal obstructions, the sovereign electing mercy of God was displayed. Thus election is made posterior in point of time to the atonement, and the purchase of Christ, instead of being an actual purchase of lost sinners to salvation, is merely a purchase to a possible election. In this view the link is severed which connects Christ and his people. He is no longer, in the accomplishment of his great work, their surety, their representative, and head. He makes no arrangement with the Father in their name, and on their behalf. The federal character of Christ's mediation is completely lost sight of, and the whole transactions of the covenant are rendered nugatory. In carrying forward his mediatory work, Christ could have no special love to his people, as they were not yet chosen by the electing love of the Father. The whole tendency of the scheme, indeed, as set forth by Dr Wardlaw, is to reverse the process of redemption as set forth in the Scripture, and to deprive it of that natural order and beauty which the orthodox doctrine exhibits. On this subject the words of the Westminster Confession of Faith are such as commend themselves by the natural and scriptural order in which the doctrine is stated. "It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the mediator between God and man; unto whom he did from all eternity give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified."

In order to understand the manner wherein Christ becomes an atonement, "we should," says Dr Watts, "consider the following propositions:—1. The great God having made man, appointed to govern him by a wise and righteous law, wherein glory and honour, life and immortality, are the designed rewards for perfect obedience; but tribulation and wrath, pain and death, are the appointed recompense to those who violate this law. Gen. iii.; Rom. ii. 6, 16, i. 32. 2. All mankind have broken this law. Rom. iii. 23, v. 12. 3. God, in his infinite wisdom, did not think fit to pardon sinful man without some compensation for his broken law; for, 1. If the great Ruler of the world had pardoned the sins of men without any satisfaction, then his laws might have seemed not worth the vindicating. 2. Men would have been tempted to persist in rebellion, and to repeat their old offences. 3. His moral government over his creatures might have appeared as a matter of small importance. 4. God had a mind to make a very illustrious display both of his justice and of his grace among mankind; on these accounts he would not pardon sin without a satisfaction. 5. Man, sinful man, is not able to make any satisfaction to God for his own sins, neither by his labours nor by his sufferings. Eph. ii. 1, 8, 9. 6. Though man be incapable to satisfy for his own violation of the law, yet

God would not suffer all mankind to perish. 7. Because God intended to make a full display of the terrors of his justice, and his divine resentment for the violation of his law, therefore he appointed his own Son to satisfy for the breach of it, by becoming a proper sacrifice of expiation or atonement. Gal. iii. 10, 13. 8. The Son of God being immortal, could not sustain all these penalties of the law which man had broken, without taking the mortal nature of man upon him,—without assuming flesh and blood. Heb. ii. 13, 14. 9. The Divine Being having received such ample satisfaction for sin by the sufferings of his own Son, can honourably forgive his creature man, who was the transgressor. Rom. iii. 25, 26. *Now, that this doctrine is true will appear, if we consider,—*1. That an atonement for sin, or an effectual method to answer the demands of an offended God, is the first great blessing guilty man stood in need of. Mic. vi. 6, 7. 2. The very first discoveries of grace which were made to man after his fall, implied in them something of an atonement for sin, and pointed to the propitiation Christ has now made. Gen. iii. 15. 3. The train of ceremonies which were appointed by God in the Jewish Church are plain significations of such an atonement. 2 Cor. iii.; Col. ii.; Heb. x. 4. Some of the prophecies confirm and explain the first promise, and show that Christ was to die as an atoning sacrifice for the sins of men. Dan. ix. 24–26; Isa. liii. 5. Our Saviour himself taught us the doctrine of the atonement for sins by his death. Matt. xx. 28; John vi. 51; Luke xxii. 19. 6. The terrors of soul, the consternation and inward agonies which our blessed Lord sustained a little before his death, were a sufficient proof that he endured punishments in his soul which were due to sin. Mark xiv. 33; Heb. v. 7. 7. This doctrine is declared, and confirmed, and explained at large, by the apostles in their writings. 1 Cor. xv. 3; Eph. i. 7; 1 John ii. 2, &c., &c. 8. This was the doctrine that was witnessed to the world by the amazing gifts of the Holy Ghost, which attended the gospel. See the Acts of the Apostles.

*"The inferences and uses to be derived from this doctrine are these:—*1. How vain are all the labours and pretences of mankind to seek or hope for any better religion than that which is contained in the gospel of Christ! It is here alone that we can find the solid and rational principle of reconciliation to an offended God. Heb. iv. 14. 2. How strange and unreasonable is the doctrine of the Popish Church, who, while they profess to believe the religion of Christ, yet introduce many other methods of atonement for sin besides the sufferings of the Son of God. 3. Here is a solid foundation, on which the greatest of sinners may hope for acceptance with God. 1 Tim. i. 15. 4. This doctrine should be used as a powerful motive to excite repentance. Acts v. 31. 5. We should use this atonement of Christ as our constant way of access to God in all our prayers. Heb. x. 19, 22. 6. Also as a divine guard against sin. Rom. vi. 1, 2; 1 Pet. i. 15, 19. 7. As an argument of prevailing force to be used in prayer. Rom. viii. 32. 8. As a spring of love to God, and to his Son Jesus Christ. 1 John iv. 10. 9. As a strong persuasive to that love and pity which we should show on all occasions to our fellow-creatures. 1 John iv. 11. 10. It should excite patience and holy joy under afflictions and earthly sorrows. Rom. v. 1–3. 11. We should consider it as a most effectual defence against the terrors of dying, and as our joyful hope

of a blessed resurrection. 1 Cor. xv. 50. 12. Lastly, as a divine allurements to the upper world.'

ATONEMENT, DAY OF, a day of solemn expiation among the Jews, on which the sins of the whole year were publicly atoned for. The warrant for its observance is to be found in Lev. xvi. 29 :—"And this shall be a statute for ever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you." The sacrifice on this day was more solemn than on any other. It was offered by the high priest alone, and, according to the later Jews, this was the only occasion on which the high priest was permitted to pronounce the word Jehovah, the peculiar name of God. The manner in which the high priest discharged the duties of this solemn day, are well worthy of being specially noticed. "Early in the morning he bathed, and for the first time arrayed himself in the rich garments of his office; then, proceeding to the court, he washed his hands and feet at the laver. During this day, he bathed his whole body five times, and washed his hands and feet ten times. He then killed the morning sacrifice, laid the pieces on the fire, trimmed the lamps in the holy place, and offered the incense, and blessed the people from the steps of the porch. The usual morning service thus being concluded, he proceeded to offer the sacrifices peculiar to the day—a bullock, a ram, and seven lambs for a burnt-offering, with meat-offerings, and a kid for a sin-offering. He then washed his hands and feet at the laver.

"As it was a fast day, the people did not return home, but the public services were continued without intermission. The high priest again bathed his whole body, and put on the white linen dress usually worn by priests, thus showing that when he appeared as a sinner, to expiate his own sins and the sins of the people, he was to be arrayed in a humble dress, and that there is no distinction of persons before God; also that he then acted, not in his peculiar character of high priest, but as the representative of the congregation. Having again washed at the laver, he proceeded to the north side of the altar, where he found more animals ready to be sacrificed. The first were the sin-offerings: the bullock for his own sins and those of the priests, and the two kids of the goats for the congregation. Placing his hand upon the head of the bullock, he turned towards the holy place, and solemnly prayed, as follows: 'O Lord, I have sinned, done perversely, and transgressed before thee, I and my house. I beseech thee, O Lord, expiate the sins, perversities, and transgressions whereby I have sinned, done perversely, and transgressed, I and my house, as it is written in the law of Moses thy servant, saying, For on this day he will expiate for you, to purge you from all your sins before the Lord, that ye may be clean.' The attending ministers added, 'Blessed be the glorious name of his kingdom for ever and ever.' He then went to the north-east corner, and the kids were placed one on his right and the other on his left hand. Two pieces of gold, one inscribed 'for the Lord,' the other 'for Azazel,' were put into a box, and the high priest drew forth one with each hand, and the goat on the hand in which was the lot for Azazel became the scape-goat, and a scarlet list was tied on its forehead. The Jewish tradition is, that this cloth frequently became white when tied on the goat, but that it never changed during the last forty years before the destruc-

tion of Jerusalem; it is noticed by some with a reference to the manner in which the Jews, about that period, imprecated the blood of Christ to be on themselves and on their children, Matt. xxvii. 25. The other goat was then taken to the rings, the high priest having repeated his confession, killed the bullock, and gave a vessel with some of the blood to a priest, who carried it to the top of the steps of the porch, stirring the blood to prevent its congealing. The high priest next took from the altar a censer of coals, and ascended the steps of the porch, carrying also a plate with incense, while the people anxiously prayed for him. He crossed the porch and the holy place, and opening the veils, entered the holy of holies. The reader will remember that this day was the only time during the year when that sacred place was entered by any one. Standing before the ark, the high priest placed the censer on the floor, and with his hands put the incense upon the fire. When the place was filled with smoke, he retired backwards till he was without the veil, uttering a short, but lifeless, formula for national prosperity. He then fetched the blood, and sprinkled it eight times before the ark, and leaving the burning censer, retired to the holy place, where he set down the rest of the blood, and proceeded to the court of the priests. He then sacrificed the goat, and sprinkled the blood in the same manner. During this time no person was allowed to come beyond the altar.

"The next process was to make atonement for the holy place, by sprinkling the blood of the bullock and the goat, first separately and then mixed together, before the veil and upon the altar of incense. Then, crossing the court of the priests, he made atonement for that place, by pouring out the rest of the blood at the south-west corner. The great altar was not sprinkled as that of incense; perhaps from being considered to be so holy as to sanctify every offering laid upon it (see Exod. xxix. 37; Matt. xxiii. 19), it was not thought to need any purification.

"The time now came for sending away the scape-goat, as a type of Him who bare away our infirmities and carried off our diseases. The high priest proceeded to the part of the place where the goat stood, and, with the stationary men, confessed over it the sins of the people, placing their hands upon its head. It was then given to a person, who, accompanied by others, led it forth to a high and steep rock, about twelve miles from Jerusalem. Ten booths were erected on the road thither, at equal distances, and in each of them some persons were placed. The man in charge of the goat was delivered over to each of these companies in succession, meat and drink being offered to him at each station. The company from the last booth stopped at a distance from the rock, while the man who led the goat unbound the scarlet cloth, and tore it in two; replacing one half between the horns of the animal, and fixing the other piece to the rock; then pushing the goat backwards to prevent it leaping, he tumbled the animal over the rock, and it was dashed to pieces by the fall. The person appointed to discharge this duty then returned to the nearest booth and remained there till the evening, when he bathed, and washed his clothes, and went back to the city. Maimonides thus speaks of this ceremonial:—"The scape-goat expiates all the sins mentioned in the law, whether light or heavy, whether committed through contumacy or error, whether done ignorantly or knowingly. Every one who repents is thus atoned for by the scape-goat; but

if any one do not repent, then only his lighter transgressions are expiated by the scape-goat.' Let us learn to look to Him who was typified by the scape-goat.

"Meanwhile the priest disposed of the carcasses of the sin-offerings; only the fat was burned upon the altar, the rest being burned without the city, as directed, Lev. ii. 12, by some of the priests, who also bathed and washed their clothes before their return.

"At the time when they supposed that the man with the scape-goat had gone three miles from Jerusalem, the high priest entered a pulpit in the court of the women, and read Lev. xvi. and xxiii. 27-32, the passages in the law concerning this solemnity. He also repeated eight short prayers. Then, returning to the inner court, he washed his hands and feet at the laver, went again to a chamber on the north side, where he bathed and put on his rich garments, and again washed his hands and feet at the laver; this being required of every priest each time he quitted the court and re-entered it. He then offered two rams for a burnt-offering.

"By this time the hour for the evening service had arrived, and when it was offered, the high priest again washed and bathed, and putting on his plain garments, washed and went into the holy of holies a fourth time, to bring away the censer and incense plate. His being said to enter once, has reference to his entering only one day in the year. He then again washed, bathed, put on his rich garments, washed, and went into the holy place to offer the evening incense and trim the lamps. Then washing for the last time, the high priest laid aside his rich apparel and retired to his own house, accompanied by the multitude, rejoicing that God had not mingled his blood with that of the sacrifices."

Dr Hales thus explains the emblematic meaning of these ceremonial observances:—"The whole of this process seems to be typical or prefigurative of the grand atonement to be made for the sins of the whole world by Jesus Christ, 'the high priest of our profession.' (Heb. iii. 1), and a remarkable analogy thereto may be traced in the course of our Lord's ministry. He began it with personal purification at his baptism, to fulfil all legal righteousness. Matt. iii. 13-15. Immediately after his baptism he was led, by the impulse of the HOLY SPIRIT, into the wilderness, as the true scape-goat, who bore away our infirmities, and carried off our diseases. Isa. liii. 4-6; Matt. viii. 17. Immediately before his crucifixion, he was afflicted, and his soul was exceeding sorrowful unto death, when he was to be made a sin-offering like the allotted goat (Psal. xl. 12; Isa. liii. 7; Matt. xxvi. 38; 2 Cor. v. 21; Heb. i. 3); and his sweat, as great drops of blood falling to the ground, corresponded to the sprinkling of the meroy-seat (Luke xxii. 44); and when, to prepare for the sacrifice of himself, he consecrated himself in prayer to God (John xvii. 1-5; Matt. xxvi. 39-46); and then prayed for his household, his apostles, and disciples (John xvii. 6-9), and for all future believers on him by their preaching. John xvii. 20-26. He put off his garments at his crucifixion, when he became the sin-offering (Psal. xxii. 18; John xix. 23, 24); and, as our spiritual high priest, entered once for all into the most holy place, heaven, to make intercession with God for all his faithful followers. Heb. vii. 24-28, ix. 7-15. Who died for our sins, and rose again for our justification. Rom. iv. 25." The day was a great solemnity of the Hebrews,—a

day of rest, and of strict fasting. Leo of Modena, Buxtorf, and others, have collected many particulars relative to the solemnities of this day from the Rabbin, as may be seen in the larger edition of Calmet.

ATTALIA, a city of Pamphylia, which Paul and Barnabas visited, A.D. 45. Acts xiv. 25. It still subsists under the name of *Satalia*, or *Adalia*. It was built or refounded by Attalus Philadelphus, king of Pergamos, who gave to it his own name.

ATTITUDE. See ACCUBATION—MEALS.

ATTRIBUTES OF GOD are the several qualities or perfections of the Divine nature. Some distinguish them into the negative and positive or affirmative. The negative are such as remove from God whatever is a mark of imperfection in creatures; such are infinity, immutability, immortality, &c. The positive are such as assert some perfection in God, which is in and of himself, and which, when found in the creatures in any measure, is from him. This distinction is now mostly discarded. Some distinguish them into absolute and relative. Absolute attributes are such as agree with the essence of God, as Jehovah, Jah, &c.; relative attributes are such as agree with him in time, with some respect to his creatures, as Creator, Governor, Preserver, Redeemer, &c. But the more commonly received distinction of the attributes of God, is into *communicable* and *incommunicable* attributes. The communicable attributes are those of which there is some resemblance in men, as goodness, holiness, wisdom, &c.; the incommunicable attributes are such as there is no appearance or shadow of in men, as independence, immutability, immensity, and eternity. A later distribution still, for the sake of clearness, is into the *natural* and *moral* attributes of God. The *natural* attributes of God are, UNITY, SELF-EXISTENCE, SPIRITUALITY, ALMIGHTY POWER, IMMUTABILITY, ETERNITY; the *moral* attributes are, WISDOM, JUSTICE, GOODNESS, MERCY, and FAITHFULNESS. See those different articles in this work.

ATTRITION. The casuists of the Church of Rome have made a distinction between a perfect and imperfect *contrition*. The latter they call attrition, which is the lowest degree of repentance, or a sorrow for sin arising from a sense of shame, or any temporal inconvenience attending the commission of it, or merely from fear of the punishment due to it, without any resolution to sin no more; in consequence of which doctrine, they teach that, after a wicked and flagitious course of life, a man may be reconciled to God, and his sins forgiven on his death-bed, by confessing them to the priest with this imperfect degree of sorrow and repentance. This distinction was settled by the Council of Trent. It requires little or no reflection, however, to perceive that the mere sorrow for sin because of its consequences, and not on account of its evil nature, is no more acceptable to God than hypocrisy itself can be.

AUDÆANS, or AUDIANI, the followers of Audæus (called by Mosheim, Ardæus), by all accounts a man of severe manners in the fourth century, who, having been "excommunicated in Syria, on account of the freedom and importunity with which he censured the corrupt and licentious manners of the clergy," and banished into Scythia, formed a religious society, of which he was appointed bishop, or pastor, on something like the primitive plan,—himself and flock labouring with their own hands. He is charged with being an *Anthropomorphite* (which see), and explaining the Scriptures too literally; which, perhaps, originated in his rejecting the mystical interpreta-

tions of some of the orthodox; but his chief heresy was in keeping Easter at the time of the Jews' pass-over, contrary to the decree of the Council of Nice, which is alleged to have been made to flatter Constantine, by making the festival of Easter coincident with his birthday.

AUDITORS, a name given in ecclesiastical history to a branch of the Manichean sect, which was divided into the *Elect* and *Auditors*. The former is said by Beausobre to have been clerical persons, and they are termed by Theodoret, the *Perfect*; but the latter is represented as corresponding to the laity, and called *Auditors*, because they listened in the church while others taught.

AUGSBURG, or AUGUSTAN CONFESSION. This Confession was drawn up by Melancthon, the German Reformer, and presented, in 1530, to a diet of the German princes, which had been convened to meet at Augsburg. It consisted of twenty-one articles, in which the Reformers embodied their views of the grand leading doctrines of Divine truth. This Confession forms one of the symbolical books of the Lutheran Church, and, as D'Aubigné remarks, "will ever remain one of the masterpieces of the human mind enlightened by the Spirit of God."

AUGUSTINE, or, as he is sometimes called, St Austin, was one of the most celebrated fathers of the church. He was born A.D. 354, at Tagasta, a city of Numidia, in Africa. The spiritual history of his early life is thus detailed by Neander:—"The incipient germs of his spiritual life were unfolded in the unconscious piety of childhood. Whatever treasures of virtue and worth the life of faith, even of a soul not trained by scientific culture, can bestow, was set before him in the example of his pious mother. The period of childlike, unconscious piety was followed, in his case, by the period of self-disunion, inward strife and conflict. For at the age of nineteen, while living at Carthage, he was turned from the course which a pious education had given him, by the dissipations and corruptions of that great city. The fire of his impetuous nature needed to be purified and ennobled by the power of religion: his great but wild and ungoverned energies, after having involved him in many a stormy conflict, must first be tamed and regulated by a higher, heavenly might, must be sanctified by a higher spirit, before he could find peace. As it often happens that a human word, of the present or the past, becomes invested with important meaning for the life of an individual, by its coincidence with slumbering feelings or ideas, which are thus called forth at once into clear consciousness, so it is with Augustine. A passage which he suddenly came across in the Hortensius of Cicero, treating of the worth and dignity of philosophy, made a strong impression on his mind. The higher wants of his spiritual and moral nature were in this way at once brought clearly before him. The true and the good at once filled his heart with an indescribable longing; he had presented to the inmost centre of his soul a supreme good, which appeared to him the only worthy object of human pursuit; while, on the other hand, whatever had, until now, occupied and pleased him, appeared but as vanity. But the ungodly impulses were still too strong in his fiery nature, to allow him to surrender himself wholly to the longing which from this moment took possession of his heart, and to withstand the charm of the vain objects which he would fain despise and shun. The conflict now be-

gan in his soul, which lasted through eleven years of his life." In this frame of mind he became a member of the sect of the Manicheans, and entered first into the class of auditors. "It was the sum of his wishes to be received into the class of the *elect*, so as to become acquainted with the mysteries of the sect,—which were the more alluring to his eager thirst for knowledge, by reason of their enigmatical character,—and thus finally attain to the clear light he was so earnestly in pursuit of. But his interviews with Faustus, one of the most eminent teachers of this sect, so entirely baulked his expectations, that, after having spent ten years as a member of the sect, he was thrown into complete bewilderment. At length he was fully convinced that Manicheism was a delusion; but from this he was in danger of falling into absolute scepticism, from which nothing saved him but that faith in God and truth which remained planted in the deepest recesses of his soul." The philosophy of Plato now became his all, and he sought nothing further. At length his attention was particularly directed to the Epistles of Paul, and partly through the blessing of God upon his study of the Word of God, and partly through the instructions and impulse which he received from the public discourses of Ambrose, Bishop of Milan, the prayers of his godly mother were answered, in his conversion to God. The passage of Scripture which he himself acknowledges to have been, under God, instrumental in his conversion, was Rom. xiii. 13, 14—"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." This, he seemed to feel, was an exhibition of his past life; and humbled that he should so long have lived to the lusts of the flesh, he longed and prayed that henceforth he might be enabled to live to the Spirit. His anxiety at first was to retire from the world—a resolution which he carried into effect for a time; but after having in his retreat composed various religious treatises, he was ordained a priest, and after a short time became bishop of Hippo, in Africa. He was remarkably distinguished as a polemic divine, at first against the errors of the Manichees, but afterwards, and still more powerfully, against the baneful heresy of Pelagius. His writings, which are varied in their character, amount to no fewer than two hundred and seventy-two treatises. After a long and laborious life, while engaged in a work connected with the Pelagian controversy, this eminent divine and godly man died, at the age of seventy-six, A.D. 429. It is impossible to estimate too highly the influence of the writings of Father Augustine. In the beginning of the seventeenth century the publication of a commentary on the writings of Augustine, which Jansenius had been preparing for twenty years, gave origin to the sect of the Jansenists, which, as the opponents of the Jesuits, and approaching most nearly in their sentiments to the orthodox faith, have been at different periods the objects of violent persecution in the Papal Church. Nay, it may with truth be affirmed, that however Romanists may talk of the infallibility of the church, this very controversy between the Jansenists and the Jesuits almost rent the church asunder. The doctrines of Augustine, indeed, to which Jansenists adhere, are essentially opposed to the unscriptural Arminianism which pervades the whole system of Popery. All the works of the

Fathers, but more especially Augustine, have been mutilated by the Expurgatorial Index. In the preface to the Venice edition this is openly acknowledged.

AUGUSTUS, the second Emperor of Rome, who succeeded Julius Cæsar in the government, B.C. 19, and A.M. 3955. It was in his reign that the enrolment took place referred to in Luke ii. 1, which led Joseph and Mary to take up their abode for a time at Bethlehem, where, as had been predicted by the ancient prophets, the Messiah was born. By Augustus also was the temple of Janus shut, in token of universal peace, at the very time when the Prince of Peace was born. Augustus died A.D. 14.

AURICULAR, what is spoken into the ear or privately; a term commonly applied to the private confession made to a priest, as among the Papists. See **CONFESSION**.

AUTHENTICITY OF THE SCRIPTURES.

Among writers on the Christian evidences considerable confusion may often be perceived in their views of the precise meaning of authenticity, when applied to writings, as contradistinguished from genuineness. The two words are frequently interchanged even by authors of intelligence and ability; and thus their argument in favour of the credibility of the Sacred Writings is deprived of that perspicuity and force by which it would otherwise have been characterized. The difference between the authenticity and the genuineness of a book is simply this: A book is genuine when it has been written by the person whose name it bears as the author of it; a book is authentic when it relates matters of fact as they really happened. The proof of the authenticity may often derive considerable weight from the established genuineness of the work. Thus, in reference to the Bible, when it has been satisfactorily shown that the narratives therein recorded were written by the persons and at the time attributed to them, we have gone far to show that the narratives are themselves matters of fact; for it is plain that events of such importance, bearing upon the interests not of individuals merely, but of nations, could not have been published to the world, amid so many means of disproving the truth of the statements, without being instantly met, on the part of multitudes, by a flat and a full denial. The incidents were given to the world with all simplicity and minuteness of detail, among the very people, and in the very places, where they are said to have happened; and what stronger proof, then, could be adduced for their authenticity than the fact that they were received as accurate and faithful narratives of what actually occurred? And this argument bears both upon the Old and the New Testaments. In neither case were the alleged revelations such as were likely to be received without an implicit conviction of their truth. There could be no predisposition in favour of a religion so opposed to the prejudices of mankind. In such circumstances evidence would be demanded,—the clearest and the most convincing; and such evidence was furnished by the miracles with which the statements were supported. "It would be the greatest miracle of all," remarked Chrysostom, "if the world believed without miracles." On the connection between miracles and the nature of the truths which they were wrought to attest, the following judicious observations are made by Professor Dick:—"Admit the miracles, and all is intelligible; deny the miracles, and all is mystery. Deny the miracles, and you must say that there

were two epochs, namely, the age of Moses and the age of Christ, when the human mind underwent a sudden revolution, and acted in opposition to the laws by which, at all other times, it is governed. Men believed without evidence. Without evidence they adopted opinions contrary to their deep-rooted prejudices; engaged in practices repugnant to their strongest inclinations; sacrificed the good opinion of those whose favour they once highly prized; and exposed property, liberty, and life to hazard, for a dream. But as human nature is the same in all ages, those who lived at the periods referred to must have had good reason for their conduct. Now, the only reason which could justify their conduct, was such evidence as left no room for doubt: and in this case the evidence must have been miraculous, for in no other way could a revelation from heaven be proved."

An attempt is often made to weaken the force of the evidence drawn from the testimony of primitive times, by alleging that, as being Christians, their testimony is to be received with suspicion. To this the reply of Addison is conclusive:—"We must consider that, in the case before us, the persons to whom we appeal were of an opposite party till they were persuaded of the truth of those very facts which they report. They bear evidence to a history in defence of Christianity, the truth of which history was their motive to embrace Christianity. They attest facts which they had heard while they were yet heathens; and had they not found reason to believe them, they would still have continued heathens, and have made no mention of them in their writings."

From the genuineness of the Sacred Writings, then, we infer their authenticity. They would not have been believed if they had not been true. The whole feelings, and inclinations, and prejudices of the people were opposed to the reception of the truth; and it is only on the supposition that they saw and believed the miracles which were wrought, that we can conceive them becoming converts to the Christian system. See **GENUINENESS—CREDIBILITY—INSPIRATION—AUTHORITY**.

AUTHORITY. In matters which are strictly connected with the exercise and operation of individual conscience,—in other words, in matters that are purely religious,—human authority is obviously excluded. In all such cases the appeal must be made exclusively to the Bible. It has ever been the policy of the Church of Rome, however, to interpose the authority of the Church as superior to that of the Inspired Volume. Human teaching is thus made to usurp the place of Divine, and the statements of the fathers, or the decrees of councils, are regarded as a sufficient foundation for our faith. On the respect due to the fathers, the following judicious remarks may be quoted from the late Rev. Thomas Scott's reply to Bishop Tomline:—"The ancient fathers of the Christian Church may be read with benefit in various ways; their persons ought in general to be venerated,—even their supposed mistakes are entitled to our candour; but they *have no authority over our creed*, any more than we have over the creed of our remote posterity. So little agreement in sentiment is found among the fathers, that it would be a very easy task to bring together a long catalogue of their mutual discordances; and so inaccurate were they, *as to historical facts*, that it would be equally easy to make a long list of their undeniable mistakes. Their comments upon the Scripture were often such as would be almost universally rejected, nay, despised, in

these days. They were uninspired men, and fallible as others are." These strictures on the opinions of the fathers are amply borne out by the researches of Mr Taylor, in his 'Ancient Christianity.' If the authority of the ancient Church is to be appealed to in matters of faith, it will be difficult to obtain a unanimous verdict in favour of any one theological point. Emerging from the darkness of heathenism, many of them had very vague and imperfect views of gospel truth. But it is a consolation to reflect that we have an unerring standard to which to appeal, even the Word of the living God. The complete sufficiency of Scripture as a rule of faith and practice, is the grand doctrine of Protestantism. This was of itself a tenet maintained with the utmost unanimity in the primitive Church; and it was not until Christianity became corrupted by the traditions and commandments of men, that the authority of antiquity was held forth as equal, if not superior, to the authority of Scripture. At the Reformation, Luther and his followers revived the long-forgotten principle of the sufficiency of Scripture; and, in opposition to the usurping influence of authority, asserted the right of private judgment. "Believe not every spirit," says the apostle, "but try the spirits whether they be of God." With such a command laid upon us by God himself, we cannot yield our judgments and our consciences to the authority of men, however just their claims to be listened to with attention and respect. To all the pretensions of authority we ought ever to reply, The witness of men may be great, but the witness of God is greater, and that witness we have in the Bible.

AUTO DA FE. See **INQUISITION**.

AVA, a city or district of Assyria, from which Shalmaneser brought a colony, called Avites, to inhabit Samaria, after he had carried the Ten Tribes into captivity. 2 Kings xvii. 24-31. Josephus says that the names Ava, Cuthah, Hamath, and Sepharvaim, are those of tribes, not of countries. The precise locality of Ava is not known. Grotius places it in Bactriana. Some writers suppose it to be the same as Ahwaz, the only probable place of similar name in Khnsistan. This town is situated upon the river Karoon, which discharges its waters into the head of the Persian Gulf. Its extensive ruins still attest its ancient importance.

AVE MARIA, or HAIL, MARY! A form of devotion constantly used in the Church of Rome, including the salutation addressed by the angel Gabriel to the Virgin Mary—"Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus." It concludes with a prayer to the Virgin in these words, which plainly savour of idolatry:—"Holy Mary, mother of God, pray for us, sinners, now, and in the hour of our death. Amen." This absurd part of the Romish ritual can lay no claim to a more remote antiquity than the beginning of the fifteenth century, and yet it has come into universal use among Papists, and on the same footing with the Lord's Prayer. Their chaplets and rosaries are divided into so many Ave-Maries, and so many Paternosters. The Papists ascribe a wonderful efficacy to their Ave-Maries.

AVEN, a plain in Syria; the same, probably, as the Plain of Balbec, or Valley of Baal, where there was a magnificent temple dedicated to the sun. Hence, probably, its name of *Aven*, or vanity. The valley is called Bocat, and seems to be the same with the Aven

mentioned in Amos i. 5: "I will break also the bar of Damascus, and cut off the inhabitant from the Plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord." It is situated between Lebanon and Anti-Lebanon, and hence called the valley of Lebanon. Josh. xi. 17. This is also the name of a city of Egypt situated on the Nile, south-east of the Delta, and east of Memphis, celebrated for its Temple of the Sun. It is called On, Bethshemesh, and, according to the Septuagint and Vulgate, Heliopolis, or City of the Sun. It was a famous seat of learning, and its inhabitants were accounted, if we may credit Herodotus, the most learned of the Egyptians. Moses is said to have spent his youth in this city, and to have received that knowledge for which he was so distinguished. In Ezek. xxx. 17, we find a prophecy in regard to Aven, which seems to have been fulfilled by Nebuchadnezzar: "The young men of Aven and of Pi-beseth shall fall by the sword: and these cities shall go into captivity."

AVENARIAN, the name of a school of Hebrew philology, which proceeds upon the principle, that the Hebrew, being the primitive language from which all others are derived, may be explained by the aid of the Greek, German, Latin, and other languages. Its founder was John Avenarius, professor at Wittenberg. He has had but few followers.

AVENGE, to vindicate the rights, or redress the wrongs, of those who have been injured. Gen. iv. 24; Lev. xix. 18; Luke xviii. 3, 7, 8; Acts vii. 24; Rom. xii. 19. God has a sovereign, and magistrates a subordinate power, to avenge injuries. Private individuals are forbidden to exercise this power. See **RETRIBUTION—REVENGE**.

AVENGER OF BLOOD. In Gen. ix. 6, it is declared, in reference to manslaughter, that "whoso sheddeth man's blood, by man shall his blood be shed." The execution of this sentence, in primitive times, devolved upon the brother or nearest male relation of the person who had been slain. The right also of purchasing back property or persons belonged also to the nearest of kin. Hence the term *Goël* or Redeemer, was applied to the blood-avenger, or nearest male relation. In the law of Moses the right of the *goël* was distinctly recognised; but to prevent any abuse of this office from the sudden out-breakings of violent resentment, cities of refuge (six in number) were appointed at convenient distances throughout Palestine, to which the man-slayer might flee, until steps could be taken for bringing him to justice. The origin and nature of the practice of *goëlism* is thus explained by Dr Jamieson, in his additions to 'Paxton's Illustrations of Scripture:—' "The custom of *goëlism*, that is, of the nearest kinsman avenging the blood of a murdered relative, was, like many other traditional observances in the early history of the world, partly the dictate of nature, and partly the result of necessity. Wherever men congregated, even in small numbers, it was obviously essential to the existence of society, that measures should be adopted for the safety and protection of every individual belonging to it; and in primitive times, when there was no fixed government, nor written law,—when no authority was recognised but the will of the father of a family or chief of a tribe, and men were held together by the bonds of a common family alliance,—the strong impulse of natural affection was sufficient to serve for the redress of injuries and the infliction of suitable revenge. The eldest

on whom devolved the honours and privileges of the family, or the heir-at-law, became the natural protector of all connected with it, and the enemy of those who shed their blood. In the event of his absence, or inability, from age and sickness, the nearest of kin partook of the same natural feelings; and thus a train of sentiment and a course of conduct which nature inspired, became, in the absence of written or established law, the rule by which the relatives were guided in regard to those whose hands were imbrued in the blood of a dear and valued friend. To avenge his death was not only the natural desire,—it became the imperative duty, of the person who stood in the nearest relationship to the unfortunate deceased; and from being a duty, it came to be reckoned a debt of honour,—to fail in discharging which, stamped indelible infamy on the name of the unworthy and cold-hearted kinsman. Among people where goëlsism prevails, no labour is avoided, no sacrifices grudged, yea, the heaviest expenses are willingly incurred, and long toilsome journeys performed, in order to discover the hiding-place, or surprise the person of the assassin; and some have been known, amid many disappointments, to persevere for years, till they at length succeeded in fulfilling the painful obligation of obtaining satisfaction for the blood that had been shed. Niebuhr relates the story of an Arabian he met with, who had carried about with him for several years a dagger, which he meant to plunge into the heart of a person who had killed his friend, and who had always contrived to elude him; and Michaelis speaks of another Arabian, whose mother studiously concealed from him the fact of his father's murder, to prevent his leaving her to seek the assassin; but his neighbours upbraiding him with undutifulness, and he coming at last to the knowledge of his parent's fatal end, he set out and travelled over the whole of that extensive country, till at length he got a clue to the murderer, who was working in a sand pit, and, stealing upon him unawares, despatched the object of his long and anxious search. It is only a few years ago, says Sir John Malcolm, that three persons at Abushehr were delivered into the hands of the relatives of those whom they had murdered. The nearest of kin, the children of the deceased, were mere infants, but in their little hands the weapons were put, and with the aid of their relatives, thrust into the fast-bound bodies of the assassins."

If the goël should neglect to discharge the duty which devolved upon him, the next of kin to him was expected to become the blood-avenger, and in this case he received the name of *Megoël*, or the nearest relation but one. The custom of goëlsism prevails at this day among the Arabs; and travellers inform us that punishment is often commuted in such cases into a fine, which is paid to the family of the deceased. No such compensation for blood was permitted under the Mosaic law.

AVIGNONISTS, certain fanatics of Avignon in the last century, who adopted the errors of the *Collyridians*, a sect who, in the fourth century, distinguished themselves by an extraordinary devotion to the holy Virgin. The Avignonists were founded by Grabianca, a Polish nobleman, and Pernety, a Benedictine (abbé of Bural), a learned but most eccentric writer. A work published in 1790, entitled, 'The Virtues, Power, Clemency, and Glory of Mary, Mother of God,' is attributed to his pen.

AVIM or AVITES. This people seem to have been descended from Hevaeus, son of Canaan, and

they are said in Deut. ii. 23 to have been expelled by the Capthorim. The scattered relics of this nation remained mixed up with the five Philistine lordships. They are supposed by Calmet to be the same with the Hivites, some of whom dwelt at Gibeon, and others at the foot of Mount Hermon. The territory of the Avim extended from Gaza to "the river of Egypt," about forty-four miles. This district corresponds to the kingdom of Gerar in the time of Abraham. The original country of the Avim is called Hazerim in Deut. ii. 23, already quoted. This tract was in the portion of Simeon. Seventeen cities with their villages are recorded as having belonged to it. But where are they now? The answer is to be found in the words of Jeremiah, (xlvii. 6, 7):—"O thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the Lord hath given it a charge against Ashkelon, and against the sea-shore? there hath he appointed it." From these striking words of ancient prophecy, it is plain that the destruction wrought by the sword of the Lord among the Philistines was the effect of God's irreversible purpose and decree. The "sea-shore," included in this commission, would take in Tyre and Sidon.

AVITH, a city of the ancient kings of Edom, in Idumea. Gen. xxxvi. 35.

AWE, a strong sentiment of respect, mingled with emotions of fear; a reverence so deep as almost to amount to dread. Psal. xxxiii. 8. Sublime, sacred, and solemn objects, awaken awe,—they fill at once the senses, the understanding, and the imagination,—they make the beholder pause to consider whether he is worthy to approach them any nearer,—they rivet his mind and body to the spot, and render him cautious, lest by his presence he should contaminate that which is hallowed. So Jacob felt at Bethel (Gen. xxviii. 16, 17); and Peter, when prostrate at the feet of Jesus, uttered that striking exclamation (Luke v. 8), "Depart from me; for I am a sinful man, O Lord." When the creature places himself in the presence of the Creator; when he contemplates the immeasurable distance which separates himself, a frail, finite, and guilty mortal, from his infinitely perfect Maker, he *stands in awe* before him; his pride is humbled, his self-conceit is abashed, his petulance hushed, and his whole soul is subdued and softened by the very contemplations which most expand and ennoble it. Psal. iv. 4.

AWL, an instrument said, in Exod. xxi. 6, to have been used in perforating the ear as a sign of perpetual servitude. This custom seems to have prevailed in other Oriental countries.

AXE. This weapon seems to have been very frequently used in battle in ancient times, and from the description which is given of its effects, it must have been one of the most deadly weapons which the combatant wielded. The very words of the prophet (Jer. li. 20, 21), already referred to (See ARMS), are sufficient to show the destructive consequences of its employment. From Rev. xx. 4, this instrument appears to have been used in beheading: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded (literally, beheaded with an axe) for the witness of Jesus." The word axe is frequently used in Scripture symbolically. Thus, "And now also the axe is laid unto the root of the trees." Matt. iii. 10. "It was customary with the Jewish prophets,"

says Adam Clarke, "to represent the kingdoms, nations, and individuals, whose ruin they predicted, under the figure of forests and trees doomed to be cut down. See Jer. xlv. 22, 23; Ezek. xxxi. 3, 11, 12. It has been well observed, that there is an allusion here to a woodman, who, having marked a tree for excision, lays his axe at its root, and strips off his outer garment, that he may wield his blows more powerfully, and that his work may be quickly performed." Long had there been a controversy between Jehovah and his vineyard, but that controversy is now about to come to an end. Only forty years more, and Jerusalem must be trodden down of the Gentiles, and the haughty descendants of Abraham be scattered to all the ends of the earth, a proverb and a byeword among all nations. Well might the Baptist declare, "The axe is now laid to the root of the tree." A rich, luxuriant foliage, a profusion of lovely blossom, is of no avail now. The axe is at the root, and if there be no fruits of holiness, no evidence of a change of heart, its doom must be pronounced by the Lord of the vineyard, "Cut it down, why cumbereth it the ground?" The warning of the Baptist may be considered as addressed to every sinner.

AZAL. In Zech. xiv. 5, we find mention made of a place bearing this name; but where it was situated is not known. The signification of the word is supposed to be "at the foot of the hill."

AZARIAH, the name of several high priests among the Jews. 1 Chron. vi. 9, 10. It was also a name given to Uzziah, king of Judah. 2 Kings xv. (See **UZZIAH**.) Also the Hebrew name of one of the three

youths mentioned in Daniel's prophecy, which was exchanged for the Chaldean Abcdnego. Dan. i. 7, iii. 19. See **ABEDNEGO**.

AZAZEL, the Hebrew name of the scape-goat led to the wilderness on the great day, or **FAST**, of **EXPIATION**. Lev. xvi. 10. See **SCAPE-GOAT**.

AZEKAH, the name of a city in the tribe of Judah. Josh. xv. 35. It lay to the south of Jerusalem, and east of Bethlehem, distant about four leagues from the former, and five from the latter. It was here that the five kings of the Amorites, with their confederate army, were overthrown by Joshua. Josh. x. 10. On that occasion their army was destroyed by an extraordinary shower of hailstones, so that, we are informed, "more died of the hailstones than they whom the children of Israel slew." The army of the Philistines, in which was the giant Goliath, encamped at Shochoh and Azekah. 1 Sam. xvii. 1. Eusebius and Jerome state, that in their time there was a town in this quarter called Ezeca, which was probably the same as that mentioned in the Scriptures.

AZEM, a town belonging to the tribe of Simcon. Josh. xix. 3.

AZMAVETH, or **AZMOTH**, or **BETHERMOTH**, a town supposed to have been situated in the tribe of Judah, between Jerusalem and Anathoth. It is the city mentioned in Ezra ii. 24; Neh. vii. 28.

AZNOTH-TABOR, one of the boundaries of the tribe of Naphtali. Josh. xix. 34. Eusebius places it not far from Cæsarea Philippi.

AZOTUS, the New Testament name of Ashdod. See **ASHDOD**.

B.

BAAL, signifying *Lord*, was the name of a chief domestic and tutelary god of the Phœnicians, and particularly of the Tyrians; worshipped also by the Hebrews, especially at Samaria, with great pomp, along with Astarte (which see). Of the currency and extent of this worship among the Phœnicians and Carthaginians, we have a striking proof in the frequency with which the name of Baal occurs in compound proper names,—as Ethbaal, Jerubbaal, and others. Among the Babylonians the same god was worshipped under the name of Bel or Belus. Many writers have supposed, that under the name of Baal the sun was worshipped; but Gesenius has endeavoured to show, by various ingenious arguments, that not the sun, but the planet Jupiter, as the guardian and giver of good fortune, was the object of this worship. That the worship of the sun, moon, and stars, prevailed in early times, is evident from the allusion which Moses makes to the practice in Deut. iv. 19: "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." It is likely, indeed, that this was the earliest form in which idolatry manifested itself, and that the worship of Baal and Astarte is the most ancient form of heathenism. We find among the Egyptians

a place called Heliopolis, or the city of the sun, in consequence, as tradition informs us, of a large temple being reared in it, which was dedicated to the worship of Baal, or the sun. Particular notice of the worship of the sun occurs in 2 Kings xxiii. 11: "And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire." As more convenient for the adoration of the hosts of heaven, the altars of Baal were generally built on high places. This is evident, among other passages, from Jeremiah xix. 5: "They have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind;"—a passage which also shows that it was customary to offer human sacrifices in the worship of Baal. The Druids in our own country seem to have been accustomed to adore a god of the name of Bel or Baal; and General Vallancey, to prove that the Irish are descended from the Phœnicians, tells us that this was the name of the principal deity worshipped by the ancient Irish. The priests of this idolatrous worship appear to have been very numerous. Thus Jezebel, the queen of Israel, is said in Scripture to have entertained no fewer than four hundred and fifty priests of Baal at her own table

The mode in which their worship was conducted is represented to have been of a peculiar description. While the sacrifice was smoking upon the altar, the priests danced round it with furious gesticulations and cries, cutting themselves with knives and lancets. The same practices seem to have prevailed in the worship of the Syrian goddess Astarte.

BAALAH, the name of two cities; the one was in the northern part of the tribe of Judah, called also Kirjath-jearim (Josh. xv. 9), which appears to have had a mountain of the same name in its neighbourhood (Josh. xv. 11); the other city was situated in the southern part of the same tribe. Josh. xv. 29.

BAALATH, a city of the tribe of Dan (Josh. xix. 44); rebuilt or fortified by Solomon (1 Kings ix. 18),—probably the same which is called (Josh. xix. 8) Baalath-beer, from its possessing a well.

BAAL-BERITH (*the lord or guardian of covenants*), a deity worshipped by the Shechemites. Judg. viii. 33, ix. 4. Bochart supposes that Berith is the same with Beroe, the daughter of Venus and Adonis, who was given in marriage to Bacchus, and that she gave her name to the city of Berith in Phœnicia.

BAAL-GAD, so called from the worship of Gad (that is, Fortune), at the foot of Mount Hermon, near the sources of the Jordan. Some suppose it to have been the same with the celebrated Baalbec or Helio-polis.

BAAL-HAMON, a place near which Solomon had a vineyard. Cant. viii. 11.

BAAL-HAZOR, a town or village near the territory of Ephraim (2 Sam. xiii. 23); perhaps the same as Hazor mentioned in Neh. xi. 33.

BAAL-HERMON, a town and an adjacent mountain near Mount Hermon. 1 Chron. v. 23; Judg. iii. 3.

BAAL-MEON, a city of Reuben (Numb. xxxii. 38; 1 Chron. v. 8); sometimes called Beth-baal-meon, the house or temple, of Baal-meon. The Moabites took it from the Reubenites, and were masters of it in the time of Ezekiel. Ezek. xxv. 9. Eusebius and Jerome place it nine miles from Esbus, or Esebon, at the foot of Mount Baaru, or Abarim.

BAAL-PEOR, a god of the Moabites, whose licentious rites are alluded to in Numb. xxiv. 1-9. To this idolatrous worship, mingled with the most revolting impurities, the Israelites were seduced, when encamped in the Wilderness of Sin; and the Psalmist alluding to it says (cvi. 28): "They joined themselves unto Baal-peor, and ate the offerings of the dead." From the latter clause of this verse the learned Selden has supposed that Baal-peor is the same with Pluto.

BAAL-PERAZIM, a place in the Valley of Re-phaim, not very far distant from Jerusalem. 2 Sam. v. 23. The reason of this appellation is given in 1 Chron. xiv. 11.

BAAL-SHALISHA, a place situated near the mountains of Ephraim. 2 Kings iv. 42; 1 Sam. ix. 4.

BAAL-TAMAR, a place in Benjamin, probably so called because it abounded in palm trees. Judg. xx. 33.

BAALTIS, the same as Astarte, or the moon; next to Baal, the deity most honoured by the Phœnicians. See ASTARTE—ASTAROTH.

BAAL-ZEBUB. See BEEL-ZEBUB.

BAAL-ZEPHON, a place in Egypt, near the head of the Red Sea. Exod. xiv. 2, 9; Numb. xxxiii. 7.

It is said to have derived its name from its being situated in the desert tracts between the Nile and the Red Sea, which were held to be the abode of Typhou, the evil genius of the Egyptians.

BAASHA, son of Ahijah. He was general of the armies of Nadab, king of Israel, whom he treacherously murdered at the siege of Gibbethon, taking possession of the government, which he retained for twenty-four years. He put to death the whole race of Jeroboam, who had been doomed by God to destruction. God was angry with Baasha because of idolatry, and commissioned a prophet to warn him; but, enraged at the tidings, he killed the man of God.

BABEL, TOWER OF. The Hebrew word translated Babel, signifies confusion, a name which was probably given to the tower, because of the confusion of languages which miraculously took place in the course of its erection. The land of Shinar, in which the posterity of Noah settled, lay along the river Tigris, extending from the mountains of Armenia, to the junction of the Tigris and Euphrates; and the plain of Shinar, where the tower was built, appears to have been the site of the city of Babylon afterwards. The tower was built about A.M. 2247. The shape or figure of the tower, whether round or square, has been disputed by writers on the subject. The opinion of Strabo is that it was a square pyramid.

To understand the striking history of the tower of Babel, as it is recorded in the Sacred Scriptures, we may quote the words in which it is narrated: "And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth." Gen. xi. 1-9. From this passage we learn, that only one language was spoken, previous to the event here recorded, by the whole human family. But whether the emigration "from the east," or, perhaps, "eastward," for the original expression will bear both meanings, took place on the part of a number, or of the whole of mankind, is not certain, though the plain reading of the passage, as well as the universality of the effects which followed, would incline us to believe that mankind in a body had come to the resolution of changing their residence. At length they settled in the Plain of Shinar, where the celebrated city of Babylon afterwards stood. Here they resolved to build a city and a tower, whose top might reach unto heaven; and the object which they had in view is stated in these words: "Let us make us a

name, lest we be scattered abroad upon the face of the whole earth." The precise meaning of this statement is not at first apparent. Some have supposed that the human race were afraid of a second deluge, and resorted to the building of Babel with a view to preserve themselves in the event of such a catastrophe. This, however, is far from being a probable supposition. Dr Candlish, in his 'Contributions towards the Exposition of the Book of Genesis,' gives a much more plausible explanation of the building of Babel:—"It was an act of daring rebellion against the Most High; and in particular, against his prerogative of dividing to the nations their inheritance; being avowedly intended for the very purpose of preventing the orderly dispersion which God had manifestly appointed. Comp. x. 25, xi. 4. It was, moreover, an act of apostasy from the patriarchal faith, and worship;—being probably the first open avowal and establishment of heathenism, or idolatry. For the building of the tower towards heaven,—according to their declared design, "Let us make us a name,"—had certainly a religious meaning. They meant the tower to be a religious edifice, a sacred monument, a temple. What name they were making to themselves,—what gods they intended, by means of the tower, to worship,—whether the heavenly bodies, or dead saints, or living heroes, such as Nimrod himself,—or all the three combined,—it may be difficult to say. But that their daring scheme was the flagrant consummation of their departure from the living God, is too plain, from the spirit in which it was undertaken, and the object it was meant to serve."

The judgment which followed this act of daring impiety was the confusion of tongues, and the consequent dispersion of mankind, and the population of the earth. This is one of those remarkable instances in which the wicked purposes of men have been overruled for the accomplishment of the wisest designs on the part of God. Considerable difference of opinion has existed among the learned as to the nature of the confusion. Some, as Le Clerc, have asserted, that the variety of languages which exists, has been of gradual formation, and the confusion at Babel amounted to nothing more than such a complete misunderstanding among the builders, that they were under the necessity of bringing their common work to a close, and settling in different and separate localities. Scaliger and others, again, imagine that they still continued to speak the same language, but were visited by God with such a confusion in their views and apprehensions, that they attached different meanings to the same words. Others, again, suppose that they were suddenly deprived of all language, and thus compelled to separate and to devise languages, by which each community might hold intercourse among themselves. Casaubon, followed by Bishop Patrick in his Commentary, accounts for the confusion, by alleging that the people were made so completely to forget the original language, as to speak it in a different manner one from another. Shuckford thinks that the confusion and consequent dispersion were gradual, not sudden. How many languages were at first formed by the dispersion, it is, of course, impossible to say. The Hebrews affirm that they were seventy, because the descendants of the sons of Noah, enumerated in Genesis, amounted to that number. Josephus and the fathers of the Church reckon them seventy-two. But whatever may have been the extent of the changes produced by the confusion at Babel, the languages of those who settled near the centre of

population seem to have been very slightly affected by its influence. And besides, although, as we have already said, the language of the historian would seem to involve the whole human family in the sin of building the tower, and the punishment which followed, the opinion has been very generally entertained, that a considerable portion of mankind were not engaged in building the tower, and therefore were exempt from the subsequent calamities. The learned author of the article "Philology," in the last edition of the 'Encyclopædia Britannica,' adduces various arguments to prove that none but the progeny of Ham and their associates were present at the building of the tower, and that they alone suffered by the judgment consequent upon that event.

The earliest authentic information concerning the tower of Babel is derived from Herodotus, who describes it as a sacred enclosure dedicated to Jupiter Belus, consisting of a regular square of two stadia, or a thousand feet, on each side, and adorned with gates of brass. In the midst of this area rose a massive tower, whose length and breadth was one stadium; upon this tower arose seven others. Strabo tells us that the whole was a stadium, or five hundred feet in height. The following particulars of the tower of Belus are from Dr Prideaux:—"Till the time of Nebuchadnezzar, the temple of Belus contained no more than the [central] tower only, and the rooms in it served all the occasions of that idolatrous worship. But he enlarged it by vast buildings erected round it, in a square of two furlongs on every side, and a mile in circumference, which was one thousand eight hundred feet more than the square at the temple of Jerusalem, for that was but three thousand feet round; whereas this was, according to this account, four thousand eight hundred; and on the outside of all these buildings was a wall enclosing the whole, which may be supposed to have been of equal extent with the square in which it stood,—that is, two miles and a half in compass,—in which were several gates leading into the temple, all of solid brass; and the brazen sea, the brazen pillars, and the other brazen vessels which were carried to Babylon from the temple of Jerusalem, seem to have been employed in the making of them; for it is said that Nebuchadnezzar did put all the sacred vessels which he carried from Jerusalem into the house of his god at Babylon; that is, into this house or temple of Bel. This temple stood till the time of Xerxes; but on his return from the Grecian expedition, he demolished the whole of it, and laid it all in rubbish, having first plundered it of its immense riches, among which were several images or statues of massy gold, and one of them is said by Diodorus Siculus to have been forty feet high, which might perchance have been that which Nebuchadnezzar consecrated in the Plains of Dura."

Modern travellers mention a large artificial mound on the western side of the Euphrates, called the Birs Nimrod. We cannot describe its present appearance better than in the language of Mr Rich:—"Leaving out of the question any conjecture relative to the original destination of this ruin, the first impression made by the sight of it is, that it was a solid pile, composed in the interior of sun-burnt bricks, and perhaps earth or rubbish; that it was constructed in stages, and faced with fine bricks, having inscriptions on them, laid in a very thin layer of cement; and that it was reduced by violence to its present ruinous condition. The upper storeys have been forcibly broken

down, and fire has been employed as an instrument of destruction, though it is not easy to say how. The facing of fine bricks has been partly removed, and partly covered by the falling down of the mass, which is supported and kept together. The Birs Nimrod is, in all likelihood, at present pretty nearly in the same state in which Alexander saw it, if we give any credit to the report, that ten thousand men could only remove the rubbish, preparatory to repairing it, in two months. If, indeed, it required one half of that number to disencumber it, the state of dilapidation must have been complete. The immense masses of vitrified brick which are seen on the top of the mound, appear to have marked its summit since its destruction. The rubbish about its base was probably in much greater quantities, the weather having dissipated most of it in the course of so many revolving ages; and possibly portions of the exterior facing of fine brick may have disappeared at different periods." This description is a striking commentary upon the words of the Prophet Jeremiah (li. 25, 26, 44): "Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the Lord. And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall."

BABYLON, CITY OF, the capital of the ancient kingdom of Babylonia. Its precise situation is not distinctly known, but it was situated on the river Euphrates, and as is supposed in north lat. 32° 28' 30" and east long. 44° 9' 45". Its early history is involved in much darkness. Josephus says that Nimrod, the grandson of Ham, was the founder of Babylon, and it was almost completely rebuilt by Semiramis, the Assyrian queen, B.C. 1200. Nebuchadnezzar, according to Eusebius, so improved and adorned it, as to have rendered it one of the wonders of the world. Hence his proud exclamation—"Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" Dan. iv. 30. This magnificent city stood in the midst of a large plain, and was divided into two parts by the river Euphrates, which ran through it from north to south. Hence it is described in Jer. li. 13, "O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness." The inhabitants were exceedingly credulous, superstitious, lewd, and debauched. Modesty, indeed, appears to have been utterly banished from all ranks. So debasing and brutifying was their idolatry,—or so much did they render the name of their religion subservient to their passions,—that practices the most abominable, which were universal among them, formed the very observance of some of their religious rites, of which even heathen writers could not speak but in terms of indignation and abhorrence. Against the Babylonians, therefore, for their idolatry, tyranny, pride, drunkenness, and lewdness,—in which they at once gloried and "trusted,"—the Spirit of God denounced the just and terrible judgments of Heaven. "Thou hast trusted in thy wickedness, and thy wisdom, and thy knowledge, it hath perverted thee, therefore shall evil come upon thee: none shall save

thee. Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. I will cut off from Babylon the name and remnant, the son and nephew, saith the Lord; and I will sweep it with the besom of destruction." Isa. xiii. 9; xiv. 22, 23; xlvii. 10. Nor has one word failed of all the denunciations of wrath which were uttered against this city of "idols and graven images."

For the space of twenty-six years after the death of Nebuchadnezzar, Babylon continued to retain its glory, and was at once the seat of an imperial court, the station of a numerous garrison, and the scene of a most extensive commerce. It was at length invested, about 540 years before the Christian era, by the victorious armies of Cyrus the Great, who, having turned the river into another channel, obtained possession of the city, slew the king Belshazzar, and reduced the proud and wicked inhabitants under the Persian yoke. Jer. li. 31. From that period Babylon ceased to be the metropolis of a kingdom, and its grandeur very rapidly decayed.

The Babylonians having afterwards rebelled against the Persians, Darius Hystapes, B.C. 518, marched against them with a numerous army, and invested the city. Determined upon a desperate defence, and desirous to make their provisions last as long as possible, the inhabitants adopted the barbarous resolution of destroying all such persons in the city as could be of no service during the siege. Having, accordingly, sacrificed the lives of their friends and nearest relatives, and resolutely regardless of their own, they resisted successfully all the strength of the Persians for the space of eighteen months. But, by a stratagem far from being honourable to the conqueror, Babylon at length fell into the hands of Darius. As soon as the Persian monarch was in possession of the city, he ordered its hundred gates and its impregnable walls to be demolished, and put to death 3000 of the principal of its inhabitants. See Jer. li. 58.

In the year B.C. 478, Xerxes, the successor of Darius, plundered the temple of Belus of its immense wealth, and then laid its lofty tower in ruins. In this state it continued till the year B.C. 324, when Alexander the Great made an attempt to restore Babylon and its temple to their former magnificence; but his sudden death put an end to the undertaking. Under the successors of Alexander, this mighty city rapidly declined, and in the year B.C. 294, it was almost exhausted of its inhabitants by Selencus Nicator, who built, about fifty miles to the north of it, the city of Selucia. (See Jer. li. 41-46.)

The city originally consisted of twenty-five principal streets, intersecting each other, and which divided the city into a number of small squares, amounting to six hundred and twenty-six. A most magnificent bridge was thrown across the Euphrates, and at the two ends of the bridge were two splendid palaces, connected with each other by a passage running under the bed of the river. The old palace stood on the east end of the bridge, near which was the temple of Belus, enclosing the tower of Babel. The new palace, which stood on the west side of the river, was nearly four times as large as the other, being seven and a half miles in circumference, and surrounded by a lofty triple wall. This new palace was built by Nebuchadnezzar, and in it Alexander the Great died. Near this palace were situated the Hanging Gardens raised by Nebuchadnezzar, which were piled on a

successive series of terraces as high as the walls. It is somewhat remarkable that Herodotus makes no mention of these gardens. The walls of Babylon appear to have been of immense height and breadth, though writers differ widely as to their precise dimensions. Diodorus Siculus says that they were so broad, that six chariots could be driven together upon them; and Herodotus states that they were eighty-seven feet in breadth. They were built of brick, baked in the sun, and cemented with bitumen. In each of the four sides were twenty-five gates of solid brass. Hence Isaiah (xlv. 2), speaking of Babylon, "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron." The towers on the walls amounted to two hundred and fifty. The walls were composed of brick, and cemented by a glutinous earth called bitumen, which possessed the quality of hardening by course of time, and becoming durable as stone. The walls, for greater security, were surrounded on the outside with a ditch, which was always filled with water. The city was in its greatest glory in the time of Nebuchadnezzar. In the reign of his grandson, Belshazzar, it was taken and destroyed by Cyrus, king of the Medes. It is deeply interesting to mark the complete accordance of the actual events with the Scripture predictions.

The following striking comparison of the predictions of Scripture, in regard to the fate of Babylon, with its actual fulfilment, as narrated by the most recent travellers, is taken from the highly popular work of Dr Keith, on the 'Evidence of Prophecy':—"From the temple of Belus and the two royal palaces, to the streets of the city and single dwellings, all have become *heaps*; and the only difference or gradation now is from the vast and solid masses of ruins, which look like mountains, to the slight mound that is scarcely elevated above the plain. '*Babylon is fallen*,' literally **FALLEN** to such a degree, that those who stand on its site and look on numerous parallel mounds, with a hollow space between, are sometimes at a loss to distinguish between the remains of a street or a canal, or to tell where the crowds frequented or where the waters flowed. '*Babylon is fallen*,' till its ruins cannot fall lower than they lie. *It is cut down to the ground. Her foundations are fallen*; and the ruins rest not on them. Its palaces, temples, streets, and houses, lie '*buried in shapeless heaps*.' And '*the view of Babylon*,' as taken from the spot, is truly a picture of utter desolation, presenting its *heaps* to the eye, and showing how, as if literally buried under them, '*Babylon is brought down to the grave*.'

"'*Cast her up as heaps*.'—Mr Rich, in describing a grand heap of ruins, the shape of which is nearly a square of seven hundred yards in length and breadth, states, that the workmen pierce into it in every direction in search of bricks, '*hollowing out deep ravines and pits, and throwing up the rubbish in heaps on the surface*.' '*The summit of the Kasr*' (supposed to have been the lesser palace), is, in like manner, '*covered with heaps of rubbish*.'

"'*Let nothing of her be left*.'—'*Vast heaps constitute all that now remains of ancient Babylon*.' All its grandeur is departed,—all its treasures have been spoiled,—all its excellence has utterly vanished; the very heaps are searched for bricks, when nothing else can be found;—even these are *not left* wherever they can be taken away, and Babylon has for ages been '*a quarry above ground*,' ready to the

hand of every successive despoiler. Without the most remote allusion to this prophecy, Captain Mignan describes a mound attached to the palace, ninety yards in breadth by half that height, the whole of which is deeply furrowed in the same manner as the generality of the mounds. '*The ground is extremely soft, and tiresome to walk over, and appears completely exhausted of all its building materials; nothing now is left save one towering hill, the earth of which is mixed with fragments of broken brick, red varnished pottery, tile, bitumen, mortar, glass, shells, and pieces of mother-of-pearl*,'—worthless fragments, of no value to the poorest. '*From thence shall she be taken,—let nothing of her be left*.' One traveller, towards the end of last century, passed over the site of ancient Babylon, without being conscious of having traversed it.

"'*Babylon shall be pools of water*.'—While the workmen *cast her up as heaps* in piling up the rubbish while excavating for bricks, that they may *take them from thence*, and that *nothing may be left*; they labour more than trebly in the fulfilment of prophecy; for the numerous and deep excavations form *pools of water*, on the overflowing of the Euphrates, and, annually filled, they are not dried up throughout the year. '*Deep cavities are also formed by the Arabs, when digging for hidden treasure*.' '*The ground is sometimes covered with pools of water in the hollows*.'

"'*Sit on the dust, sit on the ground, O daughter of the Chaldeans*.'—The surface of the mounds, which form all that remains of Babylon, consists of decomposed buildings, reduced to dust; and over all the ancient streets and habitations there is literally nothing but the dust or the ground on which to sit.

"'*Thy nakedness shall be uncovered*.'—'*Our path*,' says Captain Mignan, '*lay through the great mass of ruined heaps on the site of "shrunk Babylon"*.' And I am perfectly incapable of conveying an adequate idea of the dreary, lonely nakedness that appeared before me.

"'*Sit thou silent, and get thee into darkness*.'—There reigns throughout the ruins '*a silence profound as the grave*.' Babylon is now a '*silent scene, a sublime solitude*.'

"'*It shall never be inhabited, nor dwell in from generation to generation*.'—From Rauwolf's testimony it appears that in the sixteenth century '*there was not a house to be seen*.' And now '*the eye wanders over a barren desert in which the ruins are nearly the only indication that it ever had been inhabited*.' '*It is impossible*,' adds Major Keppel, '*to behold this scene, and not to be reminded how exactly the predictions of Isaiah and Jeremiah have been fulfilled, even in the appearance Babylon was doomed to present, that she should never be inhabited; that the "Arabian should not pitch his tent there"; that she should "become heaps"; that her cities should be "a desolation, a dry land, and a wilderness"*.' '*Babylon is spurned alike by the heel of the Ottomans, the Israelites, and the sons of Ishmael*.' It is '*a tenantless and desolate metropolis*.' '*It shall not be inhabited, but be wholly desolate*.'

"'*Neither shall the Arabian pitch tent there; neither shall the shepherds make their folds there*.'—It was prophesied of Ammon that it should be a stable for camels, and a couching-place for flocks; and of Philistia, that it should be cottages for shepherds, and a pasture for flocks. But Babylon was to be visited with a far greater desolation, and to become unfit or unsuited even for such a purpose; and that neither a tent would be pitched there, even by an Arab, nor a fold made by a shepherd, implies the last degree

of solitude and desolation. 'It is common in these parts for shepherds to make use of ruined edifices to shelter their flocks in.' But Babylon is an exception. Instead of taking the bricks *from thence*, the shepherd might with facility erect a defence from wild beasts, and make a fold for his flock amidst the heaps of Babylon; and the Arab who fearlessly traverses it by day, might pitch his tent by night. But neither the one nor the other could now be persuaded to remain a single night among the ruins. The superstitious dread of evil spirits, far more than the natural terror of the wild beasts, effectually prevents them. Captain Mignan was accompanied by six *Arabs*, completely armed; but he 'could not induce them to remain towards night, from the apprehension of evil spirits. It is impossible to eradicate this idea from the minds of these people, who are very deeply imbued with superstition.' And when the sun sunk behind the *Mujelibè*, and the moon would have still lighted his way among the ruins, it was with infinite regret that he obeyed '*the summons of his guides*.' '*All the people of the country assert that it is extremely dangerous to approach this mound after night-fall, on account of the multitude of evil spirits by which it is haunted*.' '*Neither shall the Arabian pitch tent there; neither shall the shepherds make their folds there*.' But

"*'Wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs (goats) shall dance there,' &c.*—'There are many dens of wild beasts in various parts. There are quantities of porcupine quills. And while the lower excavations are often pools of water, 'in most of the cavities are numbers of bats and owls.' 'These souterrains (caverns), over which the chambers of majesty may have been spread, are now the refuge of jackalls, and other savage animals. The mouths of their entrances are strewed with the bones of sheep and goats; and the loathsome smell that issues from most of them is sufficient warning not to proceed into the den.' The king of the forest now ranges over the site of that Babylon which Nebuchadnezzar built for his own glory; and the temple of Belus, the greatest work of man, is now like unto a natural den of lions. 'Two or three majestic lions' were seen upon its heights by Sir Robert Ker Porter, as he was approaching it; and 'the broad prints of their feet were left plain in the clayey soil.' Major Keppel saw there a similar foot-print of a lion. It is also the unmolested retreat of jackalls, hyenas, and other noxious animals. Wild beasts are 'numerous' at the *Mujelibè*, as well as on *Birs Nimrood*. 'The mound was full of large holes: we entered some of them, and found them strewed with the carcasses and skeletons of animals recently killed. The ordure of wild beasts was so strong that prudence got the better of curiosity; for we had no doubt as to the savage nature of the inhabitants. Our guides, indeed, told us that all the ruins abounded in lions, and other wild beasts; so literally has the Divine prediction been fulfilled, that wild beasts of the desert should lie there, and their houses be full of doleful creatures,—that the wild beasts of the islands shall cry in their desolate houses.'

"*'The sea is come upon Babylon; she is covered with the multitude of the waves thereof*.'—The traces of the western bank of the Euphrates are now no longer discernible. The river overflows unrestrained; and the very ruins, 'with every appearance of the embankment,' have been swept away. 'The ground there is low and marshy, and presents not the slight-

est vestige of former buildings, of any description whatever.' 'Morasses and ponds tracked the ground in various parts. For a long time after the general subsiding of the Euphrates, great part of this plain is little better than a swamp,' &c. 'The ruins of Babylon are then *inundated*, so as to render many parts of them inaccessible, by converting the valleys among them into morasses.' But while Babylon is *thus covered with the multitude of waves, and the waters come upon it*, yet, in striking contrast and seeming contradiction to such a feature of desolation (like the formation of *pools of water* from the *casting up of heaps*), at all times the elevated sun-burnt ruins which the waters do not overflow, and, generally throughout the year, the 'dry waste, and parched and burning plain on which the heaps of Babylon lie, equally prove that it is a *desert, a dry land, and a wilderness*. One part, even on the western side of the river, is 'low and marshy, and another an *arid desert*.'

"*'It shall never be inhabited; it shall be utterly desolate*.'—'Ruins composed, like those of Babylon, of heaps of rubbish impregnated with nitre, cannot be cultivated.' 'The decomposing materials of a Babylonian structure doom the earth on which they perish to everlasting sterility. On this part of the plain, both where traces of buildings were left and where none had stood, all seemed equally *naked* of vegetation; the whole ground appearing as if it had been washed over and over again, by the coming and receding waters, till every bit of genial soil was swept away; its half-clay half-sandy surface being left in ridgy streaks, like what is often seen on the flat shores of the sea after the retreating of the tide.' Babylon, which, in its pride, did say, 'I shall be a lady for ever,' is no more called 'The lady of kingdoms,' but is '*desolate for ever*.'"

BABYLON, COUNTRY OF, generally called Babylonia or Chaldea, and inhabited by the Chaldeans or Chasdim. It is a country of Asia, bordering upon the Tigris and Euphrates, called in Scripture the "land of Shinar." It is now a Turkish province, having Bagdad as its capital city. What chiefly attracts the traveller as he passes through the vast plain of Chaldea, is the immense artificial mounds which everywhere present themselves, being visible at great distances. "Those beacons over the dreary sand," says Mr Ainsworth, "may be seen rising from the horizon's verge like giant pillars, deceiving the weary traveller in their distance, and contorted by a lake of light into a hundred fantastic forms; yet still faithfully guiding him to one point in his destination. Such is the pile of Aker-kuf; such the memorable Birs, and the still more colossal mounds of Orchoe, of Terdes, and of Irák." The researches of modern travellers, particularly of Rich and Botta and the indefatigable Layard, have brought to light many curious antiquities tending to throw much light on the manners and customs, as well as the history, of the ancient Babylonians and Assyrians. Ainsworth thus concisely describes the present general aspect of the country, "The great extent of the plains of Babylonia is every where altered by artificial works; mounds rise upon the otherwise uniform level; walls and mud ramparts and dykes intersect each other; elevated masses of friable soil and pottery are succeeded by low plains, inundated during the greater part of the year; and the antique beds of canals are visible in every direction. There is still some cultivation and some irrigation. Flocks pasture in meadows of the coarse grasses; the Arab's

dusky encampments are met with here and there, but, except on Euphrates' banks there are few remains of the date-groves, the vineyards and the gardens, which adorned the same land in the days of Artaxerxes; and still less of the population and labour which must have made a garden of such a soil in the times of Nebuchadnezzar." The grand era of Babylonian greatness commences with Nebuchadnezzar, who succeeded his father shortly after the overthrow of Nineveh. Most of the great works for which his capital was famous are due to him, or to Nitocris his queen. Under Nebuchadnezzar Babylon became the mistress of the East, and its vast power excited the jealousy of surrounding nations. Pharaoh-Necho was the first to take up arms against him, and after being repulsed in the kingdom of Judah, joined battle with the Babylonians under Nebuchadnezzar at Carchemish, was defeated, and driven out of Asia. It was immediately after this that the Chaldeans marched against Jerusalem, de-throned the king whom the Egyptians had set up, and carried away a great number of prisoners, among whom were Daniel and his three friends, Hananiah, Mishael, and Azariah. The conquest of Egypt seems to have been the crowning work of Nebuchadnezzar's life; and on his return to Babylon, he seems to have spent the remainder of his reign in improving and beautifying the city. The Chaldaea-Babylonian empire, comprehending all Western Asia as far as the Mediterranean, never exceeded the limits it attained under the rule of Nebuchadnezzar, and on the death of its founder it began to decline. The book of Daniel relates its fall under his third or fourth successor, before the assault of Cyrus the Mede, B.C. 538. Babylon now remained subject to the Persian power, which dated from this period a vast predominance in Asia. Xenophon informs us that Cyrus's empire was bounded to the east by the Red Sea; to the north by the Black Sea; to the west by Cyprus and Egypt; to the south by Ethiopia. Babylon fell under the sway of the all-conquering Alexander. "He traversed the whole province of Babylon," says Plutarch, "which immediately made its submission. It was in this famous city that Alexander died of a fever brought on by eastern habits." The Seleucidæ for a time made Babylon the seat of an empire which succumbed in power to the Romans. After this time Babylon was, of course, only a distant and insignificant fragment of the Roman empire, lessening daily in fame and importance, until it eventually shared the fate of its sister Nineveh, and sunk beneath the very surface of the earth. The physical geography of the country of Babylon rendered it peculiarly adapted to be the scene of much commercial enterprise. "The whole of Babylonia," Professor Hecren tells us, "was intersected by a variety of large and small canals, some running right across the country from one river to the other, and answering the double purpose of a communication between these and the irrigation of the soil, while others were formed solely for the latter object. These canals began above Babylonia Proper, or Mesopotamia; four of the largest, running from the Tigris to the Euphrates, being formed north of the Median wall, about two miles and a half apart, and sufficiently broad and deep to be navigable for ships of burden. It is impossible to determine the number of these canals, for, according to the testimony of Herodotus, the whole land was every where intersected by them, from their being every where

indispensable for the watering of the soil. He relates as a curious fact, that the Euphrates, which had formerly flowed to the sea almost in a direct line, had been rendered so serpentine in its windings by the number of canals dug above and in the neighbourhood of Babylon, that in its passage to the city, it passed three times the Assyrian village of Ardericca. The climate of this country is temperate, and the soil is said to have, in ancient times, rivalled that of Egypt in fertility. The government was despotic in the highest degree, every thing being regulated by the will of the prince. Chaldea or Babylonia is usually allowed to have been the cradle of science, particularly of astronomy. The Babylonian is unquestionably the most ancient of the great classes of cuneiform writing. It is well known that legends in this character are stamped upon the bricks which are excavated from the foundations of all the buildings in Mesopotamia, Babylonia, and Chaldea, that possess the highest and most authentic claims to antiquity; and it is hardly extravagant, therefore, to assign its invention to the primitive race which settled in the plains of Shinar. Orientalists have been long divided in opinion as to whether its multitudinous branches can be considered as belonging to one type of alphabet and language. Those who have studied the subject with most care, have arrived at the conviction that all the inscriptions in the complicated cuneiform character which are severally found upon rocks, upon bricks, upon slabs, and upon cylinders, from the Persian mountains to the shores of the Mediterranean, do in reality belong to one alphabetical system. Colonel Rawlinson, however, can hardly subscribe in all its amplitude to this general and complete amalgamation. The complicated cuneiform character he divides into three distinct groups, the Babylonian, Assyrian, and Elymæan. In sacred Scripture Babylon is spoken of as "the glory of kingdoms; the beauty of the Chaldee excellency; the lady of kingdoms, given to pleasure; that dwelleth carelessly, and sayeth in her heart, I am, and there is none else beside me." What a striking contrast does its present aspect afford to its ancient greatness! It is now a desolate and barren country.

BABYLONIA, the province of which Babylon was the capital, and which is now called Irak. See **BABYLON, COUNTRY OF**.

BABYLON OF PETER. In his First Epistle (v. 13) these words occur: "The Church that is at Babylon saluteth you." Considerable diversity of opinion has existed among the learned as to the precise meaning of the apostle in this verse. Some, as Mill, Pearson, Wolff, Wall, and Fabricius, interpret it as referring to Babylon in Egypt. Lardner, however, has successfully combated this idea, and ably argues in favour of its figurative application to Rome,—an opinion which has been maintained by the ancients, and many eminent moderns. Many distinguished commentators, among whom may be mentioned Erasmus, Beza, Lightfoot, Sealiger, Le Clerc, Wetstein, Schlusner, and Rosenmüller, understand it as referring to Babylon in Assyria. But these commentators are not agreed whether it refers to Seleucia, the modern city, or to old Babylon. The latter alternative is held by Rosenmüller. Taylor, in his 'Illustrations of Calmet,' hazards the opinion that the Babylon to which Peter refers was not a city, but a district of country in the neighbourhood of Orfa, which is the ancient Edessa.

BABYLON THE GREAT, an appellation given to the false Church, or antichristian apostasy, by the writer of the Apocalypse. Rev. xiv., xviii. To perceive the force and propriety of denominating the apostate Church of Rome by the name of this renowned city, it is only necessary to consider that the kings of Babylon were in former times the most formidable enemies which God's ancient people, the Jews, had; and that in various respects. For not only as a nation did they suffer more from the Babylonians, by the invasion of their country, and their being carried into captivity, but much also of that corruption of their worship which brought down the judgments of Heaven upon them, seems to have been derived from that country. Hence the Prophet Jeremiah (l. 38), describing ancient Babylon, says, "It is the land of graven images, and they are mad upon their idols." And again (li. 7,) "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." Thus, "as Babylon of old was the first of all idolatrous cities, she is taken as the fittest emblem to set forth the enormous guilt, and to exhibit in full light the extensive influence, of idolatrous Rome; each in its turn being the mother of harlots and abominations of the earth; the former corrupting the Heathen world with her fornication, and the latter the Christian." See **ANTICHRIST**.

BACA (or *mullberry trees*), the name of a valley mentioned only in Psal. lxxxiv. 6: "Who passing through the valley of Baca make it a well; the rain also filleth the pools." Bishop Horne supposes it, with great probability, to have been a valley on the road to Jerusalem; while Taylor, in the 'Fragments of Calmet,' places it among the mountains of Lebanon, north of Judea. It may signify the valley of tears, or weepers, or Bochim, referred to in Judg. ii. 1; 2 Sam. v. 23.

BACHUTH-ALLON (*the oak of weeping*); probably thus denominated, because here Deborah, Rebekah's nurse, died and was buried. Gen. xxxv. 8. Here also Deborah, the prophetess, judged Israel. Judg. iv. 5.

BACK, the opposite of the face. God casts our sins behind his back when he fully forgives them, so as to place them no more in the light of his countenance to punish them. Isa. xxxviii. 17; Psal. xc. 8; Jer. xvi. 17. He *shows men the back, and not the face*, when he disregards them, and refuses to smile on or show favour to them. Jer. xviii. 17. Christ's giving his *back to the smiters, and his cheeks to them that plucked off the hair*, imports his ready and cheerful exposure of himself to suffering for our sake. Isa. l. 6. Men's turning their back on God, or his temple; *their looking back, going back, drawing back, turning back*, from him, import their contempt of him,—their gradual revolt from the knowledge, love, profession, and practice of his truth. Jer. ii. 27, xxxii. 33. Their *casting him* or *his laws behind their back*, imports their utmost contempt and abhorrence of both. Ezek. xxiii. 35; Neh. ix. 26. The Church has her *back ploughed on*, when her members are cruelly oppressed and persecuted. Psal. cxxix. 3. The Jews, since the crucifixion of Christ, have their *back bowed down alway*. The strength of their nation, their government, and great men, are gone; and they are laden and grievously weighed down with slavery, oppression, and sorrow. Psal. lxxix. 23; Rom. xi. 10.

BACK, or BACKWARD. In the metaphorical lan-

guage, *to go, or turn back or backward*, denotes wilful rebellion, and active apostasy from God. Jer. vii. 24. *To be driven, turn, or fall backwards*, imports disappointment, and sudden, unexpected, and fearful destruction. Psal. xl. 14, lxx. 2; Isa. xxviii. 13, xlv. 25. *To turn judgment backwards*, is violently to pervert good laws and their sanctions, in order to promote and maintain wickedness. Isa. lix. 14.

BACKBITE, to speak evil of an absent person. Paul classes this sin with several others of a heinous nature. Rom. i. 30. See **DETRACTION—SLANDER**.

BACKSLIDING, the act of turning from the path of duty. It may be considered as *partial*, when applied to true believers, who do not backslide with the whole bent of their will; as *voluntary*, when applied to those who, after professing to know the truth, wilfully turn from it, and live in the practice of sin; as *final*, when the mind is given up to judicial hardness, as in the case of Judas. *Partial backsliding* must be distinguished from *hypocrisy*, as the former may exist where there are gracious intentions on the whole; but the latter is a studied profession of appearing to be what we are not.

The *causes* of backsliding are,—the cares of the world,—improper connections,—inattention to secret or closet duties,—self-conceit and dependence,—indulgence,—listening to, and parleying with temptations. A *backsliding state* is manifested by indifference to prayer and self-examination, trifling or unprofitable conversation, neglect of public ordinances, shunning the people of God, associating with the world, thinking lightly of sin, neglect of the Bible, and often by gross immorality. The *consequences* of this awful state are,—loss of *character*, loss of *comfort*, loss of *usefulness*; and, as long as any remain in this state, a loss of a *well-grounded* hope of future happiness. To *avoid this state*, or recover from it, we should beware of the first appearance of sin; be much in prayer; attend the ordinances, and unite with the people of God. We should consider the awful instances of apostasy,—as Saul, Judas, Demas, &c.; the many warnings we have of it (Matt. xxiv. 13; Heb. x. 38; Luke ix. 62); how it grieves the Holy Spirit; and how wretched it makes us;—above all things, our dependence should be on God, that we may always be directed by his Spirit, and kept by his power. See **APOSTASY**.

BACON (SIR FRANCIS), Lord Verulam. Few men have exercised a greater influence over the progress of the human mind in researches of all kinds, both religious and secular, than the distinguished man whose name is prefixed to the present article. He was born in London, on the 22d January 1561, his father being Keeper of the Great Seal. Being educated for the bar, he rapidly rose to great eminence in his profession, and became Lord High Chancellor of England. His talents had early attracted the notice of Queen Elizabeth, and all who were acquainted with his large and capacious mind, and the vast acquirements which he had made, even while yet young, could not fail to admire his extraordinary genius. Early had he begun to perceive the imperfections of the Aristotelian method in physics, and to project improvements in the mode of investigation. And even his exaltation to the highest judicial office in the kingdom did not divert his mind from the pursuit of those points which he seemed always to regard as the studies of his life. Amidst the multiplicity and variety of engagements in which his high station involved him, he still found time for his favourite study of philosophy. In 1620 he

published his most finished performance under the title of *Notum Organum Scientiarum*, which formed the sequel to his 'Grand Instauration of the Sciences.' In this work he illustrates the true mode of interpreting nature by sound *inductions*,—far remote from those purile sophistries which had so long disgraced the schools. He dedicated it to the king, who favourably received it, and wrote him a letter of approval with his own hand. It was highly appreciated by the learned men of his time, who regarded it as a standard of true philosophical inquiry; and later times have not been unjust to his memory, in styling him "The Father of the Inductive Philosophy."

While, however, he was thus acquiring the greatest credit as a philosopher, a storm was rising, which soon overwhelmed him with dishonour. Being of an easy temper, and naturally generous and profuse in his domestic economy, his household had been guilty of great impositions, at which he had inconsiderately connived; and in March, 1621, he was accused by the House of Commons of having taken bribes in causes that had come before him as chancellor. At first he attempted to defend himself from the charges, but more accusations being brought against him, he was impeached before the Lords, on which he threw himself on the mercy of his judges, and received sentence to pay a fine of forty thousand pounds, to be imprisoned in the Tower during the king's pleasure, to be incapable of holding any place of trust in the state, and never to sit in Parliament, or come within the verge of the court. In two days he was released from his confinement, and obtained access to his majesty, who granted him several favours, and at last remitted the whole sentence; but he never recovered himself from this disgrace. From the whole of the circumstances connected with this distressing affair, it is only too evident that Bacon was really guilty of being a corrupt judge; and we must, however reluctantly, admit the truth of the poet's description of this wonderful man,—

"The greatest, wisest, meanest of mankind."

Being now freed from the hurry of public business, Lord Bacon found full leisure for more pleasing and congenial studies, and he frequently lamented that he had been so long diverted from them by the pursuits of ambition and false glory. During the five years which intervened between his misfortunes and his death, he published a number of interesting and important works, in addition to the revision and arrangement of several of his former treatises; and we cannot too much admire the compass of mind that, under so many discouragements, could accomplish in so short a period what would have constituted, in ordinary men, the labour of a long life. At this time he wrote his 'History of Henry VII.,' 'Essays; or, Counsels Civil and Moral;' and the third, fourth, and fifth parts of the 'Grand Instauration of the Sciences;'—by which last work in particular he enlarged the boundaries of science beyond all who had gone before him, as both individuals and learned societies of all the most civilized nations of Europe have freely acknowledged.

And as his philosophy dealt not in metaphysical subtleties, but in the sober results of experimental deduction, there was little tendency in his mind to doubt or oppose the great truths of religion. From many parts of his writings, he appears to have been a firm believer, and experimentally acquainted with the power of these sacred principles; and his retire-

ment seems to have been much spent in this study, and his strongest consolations in adversity to have been drawn from this Divine source. His sentiments on these subjects appear to have been what is called moderate Calvinism; that is to say, while he firmly believed the doctrine of the Divine decrees, and their influence on the future character of the elect, he maintained the absolute accountableness of man, the full and free invitations of the gospel, and the infinite value of the death of Christ to save all,—though, through unbelief, many fall short of the blessing. This will be better illustrated by a short quotation from his confession of faith: "I believe that the sufferings of Christ, as they are sufficient to take away the sins of the whole world, so they are only effectual to those who are regenerate by the Holy Ghost, who breatheth where he will of his free grace; which grace, as the seed incorruptible, quickeneth the spirit of man, and conceiveth him anew a son of God, and a member of Christ."

In these pursuits he spent the years of his retirement, gradually becoming more infirm, but frequently exerting his faculties with an application beyond his strength, till he at last fell a sacrifice to his zeal in making some experiments with regard to the preservation of bodies. He was suddenly affected in his head and stomach, so that, not being able to reach his home, he was obliged to retire to the house of the Earl of Arundel, at Highgate, where he sickened of a fever and defluxion on his breast, and, after a week's illness, expired in the sixty-sixth year of his age, on the 9th of April 1626. He was buried privately at St Albans, and his tomb remained for some time undistinguished, until Sir Thomas Meautys, who had formerly been his servant, raised a monument to his memory. Thus died Lord Bacon, of whom it is little to say, that he was one of the greatest philosophers of modern times. To him belongs the praise of striking out a new path to science, and rescuing it from that load of metaphysical jargon which had overwhelmed and nearly extinguished it. Goethe says, "He drew a sponge over the table of human knowledge." His contemporaries could not fully appreciate the extent of his genius, and the value of his labours. Sensible of this himself, he says in his will, "My name and memory I bequeath to foreign nations and to my own countrymen, after some time be passed over!" With regard to physics, if the learned of our times have made more brilliant discoveries, few will deny that it was Bacon who led the way to those discoveries, and laid the foundation of the sciences in the most solid and decisive experiments.

That the Baconian method has been adopted by the best writers on metaphysical and moral, and even theological subjects, might be easily proved by a reference to the most distinguished writers, both of this country and the continent of Europe, as well as of America. No man, however, valued more highly, and exemplified more fully, the practical influence of the Baconian method than the late lamented Dr Chalmers. His own mind was thoroughly practical, and therefore he was all the better qualified to appreciate the method of Bacon. It has been well remarked, indeed, by Mr Morell, that the spirit of the whole of Bacon's philosophy "was such as could not fail to leave an indelible impression upon every subject lying within the range of human research." "Bacon," says Professor Powell, "wrote for ages to come. And it may be safely affirmed, that though we could name several philosophers, who, placed in the

same circumstances as Galileo, might have made the same discoveries, yet we cannot say this of Bacon; we might find substitutes for the one but not for the other." In a word, we must entirely agree with D'Alembert, that "when one considers the sound and enlarged views of this great man, the multitude of the objects to which his mind was turned; and the boldness of his style which unites the most sublime images with the most rigorous precision, one is disposed to regard him as the greatest, the most universal, and the most eloquent of philosophers."

BACON'S PHILOSOPHY: It is impossible to estimate too highly the influence which was produced upon the intellectual progress of mankind, by the revolution which was effected by the introduction of the Baconian or inductive philosophy. It is a curious fact, that Aristotle seems so far to have acted upon the principles afterwards enforced by Bacon, as to have been most industrious in the collection of facts; but he seems never for a moment to have imagined that these had the slightest connection with the general principles which he regarded as the ground-work of his system. All nature was rendered subservient to metaphysics, and instead of attempting, by a careful induction of particulars, to arrive at general principles, he set out with these at first, endeavouring to distort all the facts and phenomena of nature to their support and vindication. The inductive system, however, or the rising from particulars to generals, was the mode of investigation which most of the physical sciences seemed to favour. Galileo had done much, by his experimental researches, to pave the way for the open introduction of the system, but it was not until the publication of the *Novum Organum* of Bacon that it was fully developed. And yet in striving to avoid one error, the distinguished originator of the inductive system has perhaps inadvertently fallen into another. He has perhaps been too severe in discarding principles from the investigations of physical philosophers, even at the outset of their inquiries; for it is a well-known fact, that a very general mode of proceeding is, to start from hypotheses which occur to the mind, and in the course of the examination of these, facts present themselves, which, in the end, lead to important results. It is not in every case that the Baconian system is strictly applicable; but it is peculiarly valuable in guiding the researches of philosophers generally, and more particularly, in withdrawing the minds of inquirers at the period of its first promulgation from the absurd investigation of universals to the due consideration of particulars. The mind of Bacon was, perhaps, the most vigorous, the most colossal, that has ever appeared. He stands almost single and alone in the history of science, a man not of an age, but of many generations. "The range which Bacon's speculations embraced," says the late Professor Playfair, "was altogether immense. He cast a penetrating eye on the whole of science, from its feeblest and most infantine state to that strength and perfection from which it was then so remote, and which it is perhaps destined to approach to continually, but never to attain. More substitutes might be found for Galileo than for Bacon. More than one could be mentioned who, in the place of the former, would have done what he did; but the history of human knowledge points out nobody of whom it can be said, that, placed in the situation of Bacon, he would have done what Bacon did; no man whose prophetic genius would

have enabled him to delineate a system of science, which had not yet begun to exist,—who could have derived the knowledge of what ought to be, from what was not, and who could have become so rich in wisdom, though he received from his predecessors no inheritance but their errors." "He is destined," adds the same writer, in another passage, with an elegance peculiarly his own, "he is destined, if, indeed, anything in the world be so destined, to remain an *instantia singularis* among men; and as he had no rival in the times that are past, so is he likely to have none in those which are to come. Before any parallel to him can be found, not only must a man of the same talents be produced, but he must be placed in the same circumstances; the memory of his predecessor must be effaced, and the light of science, after being entirely extinguished, must be again beginning to revive. If a second Bacon is ever to arise, he must be ignorant of the first."

Bacon lays it down as a fundamental principle in the study of physical science, that, for the attainment of a sound philosophy of nature, there must previously be a natural history of phenomena and facts, which may form its ground-work, and from the study of which principles may be deduced. This being accomplished, both the inductive and the syllogistic systems are at one,—they draw their conclusions precisely on the same principles. It has been not unfrequently alleged, as a striking proof of the superiority of the Baconian to the Aristotelian system, that it is in complete accordance with the mode in which we usually discover truth. We rise from particulars to generals; but if by induction be meant the contrary of the syllogism,—that is, that something is affirmed of a whole, which has been affirmed of all its parts,—then the induction of Bacon is nothing more than what was recognised by Aristotle as induction by enumeration. What is true of every one of the parts separately, is affirmed to be true of the whole collectively. This is nothing more than an actual syllogism; and instead of being identical with the process of induction, which Bacon illustrated and enforced, is termed by him a "puerile employment of the mind." The induction of Bacon proceeds not by enumeration, but by a strict analytic investigation. Certain facts are taken as the basis of our inquiry, and we proceed, "by means of rejections and conclusions," to use Bacon's own words, until we arrive at the general principle or law which explains the effects in question.

The opening sentence of the *Novum Organum* is sufficiently expressive of the real character of the system which it is intended to unfold: "Man, the servant and interpreter of nature, understands, and reduces to practice, just so much as he has actually experienced of nature's laws; more he can neither know nor achieve." The foundation of all science is here justly declared to be experience,—a possession which belongs to every man, with no difference in kind, but only in degree. The experience of the philosopher is, in quality and in its real nature, the experience of the simple unlettered peasant. In the ordinary intercourse of life there are innumerable facts and phenomena which lie within the range of every man's perception, and therefore constitute what is termed his experience, which is insensibly acquired by each of us as we pass through the world; and according to the value and importance of the facts which form the sum total of our experience, are we regarded as being more or less possessed of that practical

sagacity which is of so much consequence in the common business of life. To the philosopher, however, these facts and phenomena, which have passed unnoticed by the common herd of mankind, are matters of serious investigation, through the media of observation and experiment. In the use of these means of inquiry, the man of science acquires a decided superiority to the vulgar. "By habits of scientific attention," says Mr Stewart, "his accuracy as an observer is improved, and a precision is given to his judgment essentially different from the vagueness of ordinary perception. By a combination of his own observations with those made by others, he arrives at many conclusions unknown to those who are prevented, by the ordinary avocations of human life, from indulging the impulse of a speculative curiosity; while the experiments which his ingenuity devises, enable him to place nature in situations in which she never presents herself spontaneously to view, and to extort from her secrets over which she draws a veil to the eyes of others." Thus it is that man becomes, in the true sense of the words as employed by Bacon,—“the interpreter of nature.” He learns to make a due selection of facts, by the careful examination of which, he arrives at a knowledge of the principles on which they may be explained.

And the two grand instruments by which alone we can ascertain the requisite facts, are, observation and experiment. Hence the importance attached to these two modes of inquiry in all physical, and no less so in all intellectual, investigations. So anxious were philosophers, in most instances, before the days of Bacon, to arrive at general principles, that they started towards them from some crude conjectures. This mode of inquiry the illustrious founder of modern science has termed, *anticipating nature*, “which,” he says, “rash, hasty, and unphilosophical as it is, has, nevertheless, a much greater power than the other to entrap the assent of the mind, which is too apt to be delighted with its own conjectures, and to allow the imagination to be strnck and filled with its own plausible subtilties; whereas interpretations of nature, or real truths arrived at by induction, being separately and more slowly collected, cannot so suddenly arrest the mind; and when the conclusion actually arrives, it may so oppose prejudice, and appear so paradoxical, as to be in danger of not being received, notwithstanding the evidence that supports it, like mysteries of faith.”

This method of anticipation was nothing less than the arrogant attempt to dictate to nature what her operations either were or ought to be; and was, therefore, altogether unfit to be employed by man, who ought rather patiently to sit at the feet of nature, listening to her dictates, and, as humble disciples, learning what she is pleased to reveal. In prosecuting our inquiries upon the inductive system, we are assuming the attitude which so well becomes our feeble, short-sighted reason. We seem only formed to know what *is*, and we exceed the limits which have been set to our investigations, when we presume to say what ought to be; and hence, on the Baconian principles the progress of science has, since the days of Bacon, been astonishingly rapid. Departments of philosophy which were then unknown have been opened up, and the whole aspect of human knowledge has been changed. The results of the application of inductive philosophy to the various departments of the science of matter, have been sufficient to establish its superior efficacy as a mode of investigation.

BADGER. The Hebrew word, *tahash*, translated in our Bibles *badger*, has been very variously rendered by different critics. It is mentioned chiefly in connection with a word signifying *skins*, when speaking of the coverings of the tabernacle. It occurs, however, alone in Numb. iv. 25; Ezek. xvi. 10; in the latter of which passages it is declared that the shoes of females are made of it. The ancient interpreters, followed by Bochart, instead of applying the word to an animal, understand by it simply a colour given to the leather. This conjecture, however, is without foundation. The Chaldee is the only one of the ancient versions which supposes the badger to be intended; but the Talmudists and the Hebrew interpreters almost unanimously hold it to be an animal whose skin was used as a covering for the tabernacle, and also for shoes or sandals. Gesenius is of the same opinion, and supposes the *tahash* to be either the *seal* or the *badger*. The corresponding word in the Arabic, *tuhash* or *duhash*, is translated, *a dolphin*, and also, *a seal*. The skins either of badgers or of seals may have been used for covering the tabernacle, and also for shoes. Even at the present day the skins of seals are made into shoes. This latter translation is adopted by Faber, Rosenmüller, Rau, and others, and is perhaps preferable, when we reflect that the *badger* is not an inhabitant of Arabia or Palestine, and there is little probability that its skin would be used either for a covering of the tabernacle or for the making of shoes.

BAG, a sack, pouch, or purse. The money collected in the treasuries of Eastern princes was reckoned up in certain equal sums, put into bags, and sealed. Some of these bags will contain fifty, or sixty, or a hundred pounds sterling; and persons of distinction, when they travel, generally furnish themselves with a few of these money bags, to defray the expenses of the journey. God is said to *seal and sew up men's iniquity in a bag*; a striking image, to denote that he remembers every act and circumstance thereof, in order to charge it on them, and punish them for it at a future time. Job xiv. 17. Riches blasted by the curse of God, are styled *wages put into a bag with holes*; that is, they profit not the owner, but are secretly and unexpectedly consumed. Hag. i. 6. On the contrary, treasures of spiritual good, blessings promised in the heavens to such as liberally expend their property in doing good on Christian principles, are said to be deposited in *bags* or purses *that wax not old*. Luke xii. 33. Of course these riches of the soul are permanent, and can neither be tarnished, scattered, nor lost. How few, comparatively, *provide*, according to the precept of the Saviour, these safe and indestructible depositories for their wealth, beyond the grave!

BAHURIM, a village of Benjamin (2 Sam. iii. 16, xvi. 5, xix. 16); probably built by the young men who escaped the destruction of their tribe. It is thought to have been also named Almon (Josh. xxi. 18), and Alemath. 1 Chron. vi. 60. Phaltiel accompanied his wife Michal, the daughter of Saul, “weeping behind her to Bahurim,” when Ishbosheth took her from him, and sent her to David. 2 Sam. iii. 16. David passed Bahurim in his flight from Absalom; and it was here that Shimei cursed him. It is situated beyond the Mount of Olives.

BAJITH, a town of Moab, mentioned in Isa. xv. 2, where there was a celebrated idolatrous temple, supposed to be the same as Baal-meon. Accordingly, the king of Moab is represented as repairing thither

to implore the assistance of his idol against the Assyrians: "He is gone to Bajith and to Dibon, the high places, to weep." Bishop Lowth removes the connecting particle, and joins the two places together, translating the verse thus: "He goeth up to Beth-dibon, to the high places, to weep." The word Beth may signify the house or temple of an idol.

BAKE. In the earliest times the Oriental nations appear to have baked their bread with great simplicity, on a clean part of the hearth, or in a pan of iron. Gen. xviii. 6; Lev. ii. 4-7. Afterwards other inventions were employed. It is said the Arabs are accustomed to make a fire in a large stone pitcher, and when it is sufficiently heated, apply the soft paste or dough to the outside. As it is usually very thin, the heat of the pitcher bakes it almost in an instant. Dried dung is frequently used inside, as fuel; a practice which explains a very singular passage, Ezek. iv. 9-17. Such a custom is still found also in Barbary. Ten women *baking the bread* of a nation *in one oven*, imports great scarcity of provisions. Lev. xxvi. 26. The *baker sleeping all the night*, indicates the singular inattention of the Jewish rulers to the dangers arising from the inflamed state of the public mind, which menaced the destruction of the state. Hos. vii. 6. It is only in large towns in the East that there are bakers by trade. In the villages and rural districts, each family bakes its own bread. Females are chiefly employed in this process. Thus we find Sarah, in Gen. xviii. 6, engaged in baking cakes upon the hearth. These refer, probably, to the unleavened cakes, which are well known in many Eastern countries at this day. Ovens seem to have been unknown in patriarchal times. Moses, however, in his description of the modes in which the different kinds of meat-offering were to be prepared, mentions (Lev. ii. 4-7) a meat-offering baken in the oven, another in the pan, and another in the frying-pan,—evidently referring to the different ways in which the process of baking was conducted. The whole process is thus described in 2 Sam. xiii. 8, 9, where Tamar prepares cakes for her brother, Amnon: "She took flour and kneaded it, and made cakes in his sight, and did bake the cakes. And she took a pan and poured them out before him." When ovens were first used, they were designed to serve only one family, and that to supply bread for only a single day; but as population increased in the cities, public bakehouses were established; and accordingly, we find the Prophet Jeremiah (xxxvii. 21) speaking of the "bakers' street." These public bakchouses are still found in Algiers.

BALAAM, a prophet or diviner, who resided at Pethor on the Euphrates. He appears to have been celebrated for his skill in the art of divination, and to have been much consulted as a soothsayer or magician. The first mention of this individual occurs towards the close of the journey of the Israelites in the wilderness. When they had reached the country of the Moabites, Balak, the king, alarmed at their approach, sought the assistance of Balaam, who, he imagined, by his prayers and imprecations, as well as by his magical incantations, would avert from him the calamity which he dreaded. The soothsayer, accordingly, was bribed by a large sum of money to come to the aid of Balak; yet he dared not to accept the invitation without previously consulting the will of God. A clear and express answer was vouchsafed to him from heaven: "Thou shalt not go with the men, thou shalt not curse the people; for they are

blessed." Warned by this prohibition, he refused to accompany the messengers of the King of Moab. A second attempt was made by Balak, by means of larger bribes, to work upon the mercenary dispositions of the soothsayer. For a while he seemed proof against the temptation; but at length he began to waver, because "his heart went out after his covetousness." Accordingly, he requested leave to deliberate, and to consult the Lord again. He obtained the leave which he desired. The Lord permitted him, in anger, to fulfil the desires of his own covetous heart; and glad to obtain the opportunity, he hastened to accompany the princes of Moab to their own land. But he was suddenly arrested by the way. "God's anger was kindled because he went; and the angel of the Lord stood in the way for an adversary against him." By a miracle was Balaam rebuked for his iniquity; "the dumb ass, speaking with man's voice, forbade the madness of the prophet." Yet even this failed to arrest him. He seemed determined to prosecute his journey, till "the Lord opened his eyes; and he saw the angel of the Lord standing in the way, and his sword drawn in his hand." Smitten with appalling dread, he fell to the ground, and exclaimed, "I have sinned; now, therefore, if it displease thee, I will get me back again." Permission was granted him to proceed; but, at the same time, he was warned that a restraint would be laid upon him, and words put into his mouth. With such an allowance he pursued his journey. Both Balaam and his employer, Balak, were disappointed in their schemes. Enchantments were tried in vain. The Lord God again and again declared, by the mouth of the soothsayer, that Israel was blessed, and constrained him to confirm the benediction. At length, Balak's indignation was kindled, and, refusing to grant Balaam the promotion he desired, he ordered him to flee from the place. Thus disappointed in his expectations of preferment, and foiled in his wicked schemes, he sought to ensnare God's chosen people, that by their own sins God might be induced to curse them, as Balak desired. The stratagem was but too successful. The Israelites fell into the snare, and the judgments of the Almighty were poured out upon them. Such was the history of this wicked man; and, as might have been anticipated, "he was driven away in his wickedness;" for when the Midianites, by the Divine command, were put to the sword, the Syrian soothsayer was found in their company, and slain in the general massacre.

It is a question which has given rise to considerable discussion, whether Balaam was a true prophet of the Lord? That he was permitted to prophesy is undoubted, and the Apostle Peter terms him a prophet; but his whole character and conduct was so completely opposed to the Word of God, that it is probable he was nothing more than a Chaldean magician, who, by the permission of God, occasionally received the gift of prophecy.

BALADAN, the Belesis and Nabonassar of profane historians, was the founder of the Babylonian empire. (See ASSYRIA.) The era of this monarch, which is well known as the era of Nabonassar, is famous in astronomy, having been generally followed by Hipparchus and Ptolemy. The epoch from which it is reckoned is precisely determined by numerous celestial phenomena recorded by Ptolemy, and corresponds to Wednesday at mid-day, the 26th of February, of the year 747 B.C.

BALAK, son of Zippor, king of Moab. He waged

war against the Israelites, and, as was customary in the East, employed a Chaldean diviner to curse his enemies. (See BALAAM.) But vain are the purposes of man when opposed to the counsels of Jehovah. God, by the mouth of the unwilling prophet, blessed his people. Finding that he was defeated in this scheme, he strove, at the instigation of Balaam, to lead the Israelites into sin. This he effected by means of the women of Midian, and thus brought upon that country, to which he was bound by alliance, the severe judgments of the Lord.

BALANCE, a machine for ascertaining the weight of substances. In Job and the Pentateuch, the Hebrew word employed to denote a balance (*moznaim*), is a word of plural, or, as pointed by the Masorites, of dual import. It is very probable, therefore, that the common balance is referred to, the dual form having reference to the two scales. If this conjecture be correct, the common balance must have been in use in the time of Job, who lived little more than two centuries after the deluge. There is another Hebrew word, however, of a singular termination (*pheles*), which does not occur until the time of Solomon, and which probably denotes, not the common balance, but the steelyard, as Gesenius defines it. The two Hebrew words, the one dual and the other singular, are both found together in Prov. xvi. 11, and also in Isa. xl. 12. Perhaps, therefore, as is conjectured by the author of the article, "Weighing Machines," in the 'Encyclopædia Britannica,' both words may be regarded as synonymous terms for the common balance; the one descriptive of it by reference to its beam, or balance-rod; and the other, by reference to its pair of scales. There is another word, different from both these words now mentioned, which Isaiah uses, when describing the construction of idol-images among the Babylonians. He says (xli. 6), "They weigh silver in the balance,"—using the word *kaneh* to denote the kind of balance meant, and which may have been the graduated steelyard. In this one passage the word *kaneh* indicates a balance; in all other passages it implies a measuring rod or line. We find in Dan. v. 27 the declaration concerning Belshazzar: "Thou art weighed in the balances, and art found wanting." The allusion in this passage may possibly be to some opinion prevalent among the Babylonians, allied to that which the Egyptians entertained, that the actions of the dead were solemnly weighed in balances before Osiris, and that their final destiny depended upon the preponderance of good or evil. The same idea occurs in the Koran. Or, perhaps, there may be a reference to a custom which Sir Thomas Roe mentions in his 'Embassy to the Great Mogul,' and which is thus explained by Professor Paxton:—"On his birth-day, in obedience to an ancient custom, he is weighed in a balance, in the presence of his principal nobility. The ceremony is performed in a spacious apartment of his palace, into which none are admitted but by special permission. The scales in which the emperor was weighed, when Sir Thomas Roe resided at his court, were plated with gold; and the beam on which they hung by great chains was made of the same precious metal. The emperor, sitting in one of these scales, was weighed first against silver coin, which was immediately afterwards distributed among the poor; then he was weighed against gold; after that, against jewels. By his weight (of which his physicians keep an exact yearly account), they presume to give an opinion relative to the present healthful state of his body; of which, whatever

be their real sentiments, they always speak in flattering terms. This ceremony of weighing the emperor of Hindostan, is performed twice every year,—in the solar and the lunar anniversary of his birth; and, according as he is lighter or heavier than before, the physician appointed to attend him judges him to be in a prosperous or declining state. Hence the doom of Belshazzar, written upon the wall, admits of a literal interpretation; it alludes to a custom which the Hindus, when they emigrated from Persia, the land of their fathers, carried with them, and transmitted through a long succession of ages, down to modern times."

BALDNESS, a natural effect of old age, when the hair of the head falls off, and leaves the head naked. In Oriental countries, where baldness is sometimes the effect of leprosy, it became necessary to provide, as was done in the law of Moses, that where no other symptom than baldness presented itself, the individual was not to be suspected of being a leper. We find the following incident related in connection with the baldness of the prophet Elisha, "And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord: and there came forth two she bears out of the wood, and tare forty and two children of them." 2 Kings ii. 23, 24. Artificial baldness was resorted to in the East as a sign of mourning. It is threatened, instead of well-set hair, to the daughters of Israel. Various instances of it occur in the Old Testament. Thus, Isa. xv. 2; Jer. xlvii. 5; Ezek. vii. 18; Amos viii. 10. Baldness in the hind part of the head is regarded as ignominious by the Orientals, while baldness in front is not. Roberts tells us, that it is quite common in the East to hear the term Bald-head used as a mark of reproach.

BALL, well-known as being used in various sports or games, even from the earliest times. The only occasion on which any direct allusion to it is to be found in Scripture, is in Isa. xxii. 18, where it is said, "He will surely violently turn and toss thee like a ball into a large country;" from which passage it is obvious that the ball must have been used in somewhat the same manner as in modern games.

BALM, mentioned in Gen. xxxvii. 25, xliii. 11; Jer. viii. 22, xlv. 11, li. 8; Ezek. xxvii. 17. The word *balm*, or *balsam*, is used as a common name for those resinous substances which either naturally exude, or are artificially obtained by incision from certain trees or plants, and are often used in medicine. It is mentioned as an article of commerce in very early times. In Gen. xxxvii. 25, we find the Ishmaelites bringing it from Gilcad. The balm of Gilead has been famed for its peculiar costliness, and its medicinal qualities. Josephus says, that the tree which yields this precious balsam is found in the neighbourhood of Jericho, but that it was originally brought by the Queen of Sheba to King Solomon, from Arabia Felix, the country which now principally supplies the valuable drug known as the balsam of Mecca, or balm of Gilcad. The balsam tree, called in Arabic, *Abu-schâm*—that is, "father of scents," or sweet-scented—is an evergreen; grows to the height of about fourteen feet, and from eight to ten diameter; the trunk having a smooth bark, with spreading crooked branches; small bright green leaves, growing in threes; and small white flowers

on separate footstalks; the petals are four in number; the fruit is a small egg-shaped berry, containing a smooth nut. There were three kinds of balsam extracted from this tree, the most valuable and esteemed of which was the opobalsamum. The trees of the opobalsamum have a resemblance to fir trees; but they are lower and are planted and husbanded after the manner of vines. On a set season of the year they sweat balsam. The darkness of the place is, besides, as wonderful as the fruitfulness of it; for although the sun shines nowhere hotter in the world, there is naturally a moderate and perpetual gloominess of the air. According to Mr Buckingham, this description is most accurate. "Both the heat and the gloominess," he says, "were observed by us, though darkness would be an improper term to apply to this gloom."

BAMAH, an eminence, or high place, where the Jews worshipped their idols. Ezek. xx. 29. The word is translated in all other passages, a "high place," and is generally used to indicate those heights on which the heathen, and too often the Hebrews in imitation of the heathen, practised idolatrous rites.

BAMOTH, a station of the Israelites. Num. xxi. 19, 20. Eusebius says, Bamoth is a city of Moab, on the river Arnon.

BAMOTH-BAAI (*the high places of Baal*, or, *the heights sacred to Baal*) was a city east of the river Jordan, given to Reuben. Josh. xiii. 17. Eusebius says it was situated on the plains of the Arnon. Gesenius considers this place as identical with Bamoth, being simply a fuller expansion of the name.

BAND, a connecting ligature, a cord or chain. Hence also, a company of men; because bound and linked together, as it were, for the accomplishment of an object. A *band* of Roman soldiers consisted of about a thousand. Acts xxi. 31, xxvii. 1. Government and laws are *bands* that restrain from sin, and draw into the path of righteousness. Psal. ii. 3; Jer. v. 5. Slavery, distress, fears, and perplexity, are called *bands*; because they restrain liberty, and create irritation. Lev. xxvi. 13; Ezek. xxxiv. 27; Psal. cvii. 14. Sinful customs, or meretricious allurements, are *bands*; they enslave, weaken, degrade, and embitter the soul; they are fetters that at first may seem soft as silk, but are found at last to be stronger than iron. Isa. lviii. 6; Eccles. vii. 26. The wicked often "*have no bands in their death*;" that is, they frequently die without any peculiar distress, fear, or perplexity, such as might be expected to stamp their real character and condition on the verge of their future woe. Psal. lxxiii. 4; Eccles. vii. 15, ix. 2. Faith and love are *bands*, which unite and fasten every believer to Christ, and to the whole body of his holy people. Col. ii. 19. The authority, arguments, instances, and influence of Divine love, because they draw and engage us to follow the Lord in a way suited to our rational nature, are generally supposed to be intended in Hos. xi. 4, by "*the bands of a man*;" but as this idea of constraining love is distinctly expressed in the clause preceding, I am more inclined to understand the *bands of a man* here to signify *the strong feelings of necessity*. The prodigal son was drawn to his father by these natural bands, as well as *by the cords of love*. Luke xv. 14-20.

BANISHMENT, exile, judicial exclusion from one's kindred and country, or from the presence of the king. Ezra vii. 26. God's *banished ones* (2 Sam. xiv. 14) may mean either his children under his

corrections, or his chosen in their outcast and unconverted state. Banishment was not a punishment enjoined by the law of Moses; but after the captivity, it seems, along with the forfeiture of goods, to have been introduced among the Jews. This punishment existed also among the Romans. Thus we find the Apostle John banished to the Isle of Patmos, where he wrote the Apocalypse.

BANK, a treasury for exchanging, receiving, or giving out money on interest; mentioned only in Luke xix. 23. Though there were no regular institutions like our banks in ancient times, the original word, which strictly signifies a "table," is properly rendered a "bank" in this passage, because we have nothing else which comes so near the idea to be expressed. We read elsewhere, of the "tables of the money-changers." These men dealt in exchanging different kinds of coin, and in borrowing and lending money.

BANNER, an ensign or standard, used by armies and caravans on their journeys in Eastern countries. An army was not considered to be in full martial equipment, unless its banners were unfurled. To receive a banner from the conqueror in war was accounted a solemn pledge of protection. Accordingly, we find the Psalmist declaring that God had given his people a banner to be displayed, because of the truth, implying probably a pledge of the Divine protection, while engaged in defending the truth against its numerous and powerful assailants. In the 60th Psalm, David celebrates a victory which he had gained over the Syrians and Edomites, declaring "Thou hast given a banner to them that fear thee," thus assuring them of the favour and defence of Jehovah. Hengstenberg considers that the Psalmist is here comparing the salvation which the Lord bestows upon his people to a highly exalted banner, which serves as a signal to a man lying low in misery to rise up, with perhaps an allusion to Numb. xxi. 8:—"And the Lord said to Moses, Make thee a serpent, and set it upon a standard-pole; and it happened that every one who was bitten and looked at it lived." Roberts tells us that in India, "in all religious, as well as warlike processions, the people carry banners. Hence, on the pinnacles of their sacred cars, on the domes or gateways of their temples, and on the roof of a new house may be seen the banner of the caste, or sect, floating in the air. Siva the Supreme is also described as having a banner in the celestial world."

BANQUET. The following description of banquets in the Oriental countries is extracted from Professor Paxton's 'Illustrations of Scripture':—"The hospitality of the present day in the East exactly resembles that of the remotest antiquity. The parable of the 'great supper' is in those countries literally realized. And such was the hospitality of ancient Greece and Rome. When a person provided an entertainment for his friends or neighbours, he sent round a number of servants to invite the guests; these were called *vocatores* by the Romans, and *kletores* by the Greeks. The first ceremony, after the guests arrived at the house of entertainment, was the salutation performed by the master of the house, or one appointed in his place. Among the Greeks, this was sometimes done by embracing with arms around; but the most common salutation was by the conjunction of their right hands,—the right hand being reckoned a pledge of fidelity and friendship. Sometimes they kissed the

lips, hands, knees, or feet, as the person deserved more or less respect. The Jews welcomed a stranger to their house in the same way; for our Lord complains to Simon, that he had given him no kiss,—had welcomed him to his table with none of the accustomed tokens of respect. The custom of reclining was introduced from the nations of the East, and particularly from Persia, where it seems to have been adopted at a very remote period. The Old Testament Scriptures allude to both customs; but they furnish undeniable proofs of the antiquity of sitting. The tables were constructed of three different parts or separate tables, making but one in the whole. One was placed at the upper end crosswise, and the two others joined to its ends, one on each side, so as to leave an open space between, by which the attendants could readily wait at all the three. Round these tables were placed beds or couches, one to each table; each of these beds was called *clinium*; and three of these being united to surround the three tables, made the *triclinium*. At the end of each *clinium* was a footstool, for the convenience of mounting up to it. These beds were formed of mattresses, and supported on frames of wood, often highly ornamented; the mattresses were covered with cloth or tapestry, according to the quality of the entertainer. At the splendid feast which Ahasuerus made for the nobles of his kingdom, beds of silver and gold were placed round the tables. According to a custom in the East of naming a thing from its principal ornament, these must have been couches profusely ornamented with the precious metals. Each guest inclined the superior part of his body upon his left arm, the lower part being stretched out at length, or a little bent; his head was raised up, and his back sometimes supported with pillows. In conversation, those who spoke raised themselves almost upright, supported by cushions. When they ate, they raised themselves on their elbow, and made use of the right hand, which is the reason our Lord mentions the hand of Judas in the singular number: "He that dippeth his hand with me in the dish, the same shall betray me." Matt. xxvi. 23. See ACCUBATION.

"When a Persian comes into an assembly, and has saluted the house, he then measures with his eye the place to which his degree of rank entitles him; he straightway wedges himself into the line of guests, without offering any apology for the general disturbance which he produces. It often happens that persons take a higher seat than that to which they are entitled. The Persian scribes are remarkable for their arrogance in this respect, in which they seem to bear a striking resemblance to the Jews of the same profession in the days of our Lord. The master of the entertainment has, however, the privilege of placing any one as high in the rank of the assembly as he may choose; and Mr Morier saw an instance of it at a public entertainment to which he was invited. When the assembly was nearly full, the Governor of Kashan, a man of humble mien, although of considerable rank, came in and seated himself at the lowest place, and the master of the house, after numerous expressions of welcome, pointed with his hand to an upper seat in the assembly, to which he desired him to move; which he accordingly did. These circumstances afford a beautiful and striking illustration of the parable which our Lord uttered, when he saw how those that were invited chose the highest places.

"Before the Greeks went to an entertainment, they

washed and anointed themselves, for it was thought very indecent to appear on such an occasion defiled with sweat and dust; but they who came off a journey were washed and clothed with suitable apparel, in the house of the entertainer, before they were admitted to the feast. When Telemachus and Pisistratus arrived at the palace of Menelaus, in the course of their wanderings, they were immediately supplied with water to wash, and with oil to anoint themselves, before they took their seats by the side of the king. The oil used on such occasions, in the palaces of nobles and princes, was perfumed with roses, and other odoriferous herbs. They also washed their hands before they sat down to meat. To these customary marks of respect, to which a traveller, or one who had no house of his own, was entitled, our Lord alludes in his defence of Mary: "And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment." Luke vii. 44-46. Homer mentions it as a custom quite common in those days, for daughters to wash and afterwards to anoint the feet of their parents. Our Saviour was in the circumstances of a traveller,—he had no home to wash and anoint himself in, before he went to Simon's house; and, therefore, had a right to complain that his entertainer had failed in the respect that was due to him as a stranger, at a distance from the usual place of his residence. The Jews regularly washed their hands and their feet before dinner; they considered this ceremony as essential, which discovers the reason of their astonishment, when they observed the disciples of Christ sit down at table without having observed this ceremony. "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." Matt. xv. 2. After meals they wash them again: "for," says the evangelist, "the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders." Mark vii. 3. When they washed their hands themselves, they plunged them into the water up to the wrists; but when others performed this office for them, it was done by pouring it upon their hands. The same custom prevailed in Greece; for Homer says, the attendants poured water on the hands of their chiefs. This was a part of the service which Elisha performed for his master, Elijah; but in no instance where such *partial* washings are mentioned, is either the Hebrew, *taval*, or the Greek, *baptizo*, employed.

"To wash the feet was a mean and servile office; and, therefore, generally performed by the female servants of the family. It was occasionally performed, however, by females of the highest rank; for the daughter of Cleobulus, one of the Grecian sages, and king of Lindus, a city on the south-east part of Rhodes, was not ashamed to wash the feet of her father's guests. And it was customary for them to kiss the feet of those to whom they thought a more than common respect was due; for the daughter of Philocleon, in Aristophanes, washed her father, anointed his feet, and, stooping down, kissed them. The towel which was used to wipe the feet after washing, was considered through all the East as a

badge of servitude. Suetonius mentions it as a sure mark of the intolerable pride of Caligula, the Roman emperor, that, when at supper, he suffered senators of the highest rank sometimes to stand by his couch, sometimes at his feet, girt with a towel. Hence it appears that this honour was a token of humiliation, which was not, however, absolutely degrading and inconsistent with all regard to rank. Yet our blessed Redeemer did not refuse to give his disciples, and Judas Iscariot himself, that proof of his love and humility.

"The entertainment was conducted by a *symposiarch*, or governor of the feast. He was, says Plutarch, one chosen among the guests, the most pleasant and diverting in the company, that would not get drunk, and yet would drink freely; he was to rule over the rest, to forbid any disorder, but to encourage their mirth. He observed the temper of the guests, and how the wine worked upon them,—how every one could bear his wine, and to endeavour, accordingly, to keep them all in harmony, and in an even composure, that there might be no disquiet nor disturbance. To do this effectually, he first proclaimed liberty to every one to drink what he thought proper, and then observing who among them was most ready to be disordered, mixed more water with his wine, to keep him equally sober with the rest of the company; so that this officer took care that none should be forced to drink, and that none, though left to their own choice, should get intoxicated. Such, we have reason to believe, was the governor of the feast at the marriage in Cana of Galilee, which our Lord honoured with his presence. The term *architriclinos* literally signifies the governor of a place furnished with three beds; and he acted as one having authority; for he tasted the wine before he distributed it to the company, which, it is universally admitted, was one of the duties of a *symposiarch*. Neither the name nor the act accords with the character and situation of a guest; he must, therefore, have been the *symposiarch*, or governor of the feast. The existence of such an officer among the Jews is placed beyond a doubt, by a passage in the apocryphal Book of Ecclesiasticus (xxxii. 1), where his office is thus described: "If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care of them, and so sit down. And when thou hast done all thine office, take thy place, that thou mayest be merry with them, and receive a crown for the well-ordering of the feast."

BAPTISM (from the Greek, *baptisma*, or *baptizo*), a word whose usage in the Sacred Writings has given rise to a vast amount of disputation.

In accordance with the plan of our work, we shall present to our readers, in succession, the views taken of this subject by the two great denominations into which the Christian world is divided,—Pædobaptists and Baptists,—those who are favourable, and those who are opposed, to Infant Baptism. The reader is thus fully supplied with the chief arguments on both sides in this great controversy. These have been taken from American divines.

I.—VIEWS OF THE PÆDOBAPTISTS.

The word Baptism is derived from the Greek, *baptisma* and *baptizo*, and more remotely from *bapto*, and properly signifies *a washing*, whether the substance washed be partially or wholly immersed in the liquid, or the liquid be applied to the substance, by running, pouring, rubbing, dropping, or sprinkling. There

were "divers washings" or baptisms enjoined under the former dispensation (Heb. ix. 10), some of which were performed by bathing, but more by sprinkling or affusion. The apostle, having mentioned these "divers baptisms," speaks expressly, in the following verses, of divers *sprinklings*; which shows satisfactorily that they were included.

Proselyte Baptism.—We have sufficient evidence that baptism, as an initiatory rite, was practised in connection with circumcision, on the admission of proselytes to the Jewish Church, long before the coming of Christ. As this fact is disputed, it will be necessary to exhibit some of the evidence on which it rests.

1. The baptism of proselytes appears altogether *natural* and *probable*, considering the genius of the Mosaic institutions, and the views which the Israelites were accustomed to entertain of the Gentile nations. Nothing was more common among this people than lustrations and purifications by washing, or baptism. In these the external part of their religion in no small degree consisted. And as they considered all the Gentiles to be *impure*, *unclean*, how natural for them to insist, when any of these came over to their religion, that they should be ceremonially purified by the application of water.

2. That the Jews were familiar with the rite of baptism previous to the coming of Christ, is implied in the question addressed to John by those who were sent to him from Jerusalem: "*Why baptizest thou then, if thou be not that Christ, neither Elias, neither that prophet?*" John i. 25. The inquiry was not, "*What new rite is this?*" but, "*Why do you administer it?*" The Jews had long been accustomed to the rite of baptism; but if John was "not the Christ, neither Elias, neither that prophet," they understood not by what authority, or for what reason, he had taken it upon him to baptize.

3. The Jewish Rabbins, ancient and modern, bear testimony to the custom of baptizing proselytes. This practice is mentioned and enjoined in both the Talmuds. It is thus spoken of by Maimonides, a learned Jew, who flourished in the twelfth century: "*In all ages, when a Gentile is willing to enter into the covenant of Israel, and place himself under the wings of the Divine Majesty, and take upon him the yoke of the law, he must be circumcised and baptized, and bring a sacrifice; or if it be a woman, be baptized, and bring a sacrifice.*"

4. Other writers besides Jews, ancient and modern, who have paid most attention to the subject, and been in the most favourable circumstances to form an opinion, have been generally agreed in maintaining that the Jews baptized their proselytes. Thus Arian, a heathen philosopher at Rome, A.D. 140, reproaches those who turned proselytes to the Jews, calling them *the baptized ones*. And Cyprian, a Christian father of the third century, says, "The case of the Jews, who were to be baptized by the apostles, was different from that of the Gentiles; for the Jews had already, and a long time ago, *the baptism of the law and of Moses*, and were now to be baptized in the name of Jesus Christ." Other writers, who speak expressly of this practice among the Jews, are Leo Modena, in his Jewish History, Lightfoot, Reiskius, Selden, Michaelis, Ainsworth, Ernesti, Wetstein, Hammond, Witsius, Prideaux, Stackhouse, Wall, Jahn, Priestly, Rosenmüller, Kuinöel, Doddridge, &c.

5. The existence of such a rite as baptism among the Jews, can hardly be accounted for, unless it be

traced to a period anterior to the commencement of the Christian era. We know that they baptized their proselytes in the second century, and have continued to do so ever since. But how was this rite introduced among them? Was it copied from the Christians? Is it likely that at so early a period, or at any period, the Jews, the most inveterate enemies of Christ, should copy one of his sacraments, and incorporate it among the institutions of their venerated lawgiver? To those who have any knowledge of Jewish prejudices, the supposition must appear incredible. It follows, therefore, that the Jews must have received the custom of baptizing proselytes, as they profess, from the patriarchs of their nation, and that it was in common use at the coming of the Saviour.

John's Baptism.—The first mention of baptism in the New Testament relates to its administration by the forerunner of Christ: "In those days came John the Baptist, preaching in the wilderness of Judea," &c. Matt. iii. 1-6.

It has been made a question, respecting the baptism of John, whether it was the same as the ordinance instituted by Christ (Matt. xxviii. 19), and observed in the Church in all periods since? We are decidedly of opinion that it was not the same, but merely an introductory rite, designed to prepare the way for the gospel dispensation; and in this we agree, not only with the ancient Church,* but with the most respectable writers, Baptist and Pædobaptist, of the present day. The following are some of the reasons urged by the Rev. Robert Hall (a Baptist) and others, to show that the baptism of John was a *preparatory* rite, and not to be regarded as a Christian ordinance:—

1. This baptism took place under the *Jewish dispensation*. The Jewish dispensation continued in force till the death of Christ. Then the veil of the temple was rent in twain. Then the great Sacrifice for sin was offered, and the typical sacrifices ceased. It was then that Christ "blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, *nauling it to his cross.*" Col. ii. 14. Our Saviour lived under the old dispensation, and was a strict observer of the institutions of Moses; and all that was done in the Church previous to his death belonged properly to that dispensation. This certainly is strong presumptive evidence that the baptism of John was not a Christian ordinance.

2. Christian baptism originated in the express command of CHRIST: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." No such origin can be claimed for the baptism of John, who baptized for some time *before he knew Christ*. John i. 31. He ascribes his commission to the *Father*. John i. 33.

3. The baptism of John was *evidently* a preparatory ordinance. He came to "prepare the way of the Lord." He preached to the people that the Messiah *was coming*, and exhorted them to *prepare* to receive him; and in order that they might be prepared, called them to repentance and baptism.

4. One part of the design of John's baptism, as stated by himself, shows it to have been entirely distinct from Christian baptism: "That he (Christ) should be made manifest to Israel, *therefore* am I come baptizing with water." John i. 31. It was an im-

portant part of the object of John's ministry and baptism to point out the Messiah to the Jewish people, bear public testimony in his behalf, *and induct him*, by the washing of water, into the ministry. It hardly need be said, that there is nothing in Christian baptism which resembles this. "A *Christian* ordinance," to use the words of Robert Hall, "not founded on the authority of Christ, not the effect but the means of his manifestation, and first executed by one who knew him not, *is an incomprehensible mystery.*"

5. The baptism of John, unlike Christian baptism, was not administered in the name of the Father, the Son, and the Holy Ghost. This we *know*, because some whom John baptized had "not so much as heard whether there be any Holy Ghost." Acts xix. 2. Indeed, John did not baptize in the name of Christ, or in any other name; but merely directed those who came to his baptism to "believe on him which should come after him." Acts xix. 4.

6. Some of those who received John's baptism were afterwards baptized by the apostles. This was the case with certain disciples whom Paul found at Ephesus (Acts xix. 5), and in all probability with many others.

For these reasons we think it demonstrable that John's baptism was not Christian baptism, but rather an introductory rite, intended to prepare the way for the coming of the Messiah and his kingdom.

Mode of Baptism.—The Protestant world has long been agitated with an unhappy controversy respecting the *mode* of Christian baptism; one part affirming, and the other denying, that *a total immersion in water is essential to the ordinance*. After long study and reflection, we are decidedly with those who take the negative on this question. Our reasons for this opinion we propose briefly to exhibit.

The question at issue between Baptists and Pædobaptists relative to this matter, it should be remembered, is not this, Whether immersion is valid baptism?—we admit that it is, and are willing that those in our congregations who prefer to be baptized in this way should be gratified. Nor is the question this, Whether immersions have not been frequently practised in the Christian Church? for we admit that they have been,—they have been practised much more frequently at some periods, than it can be proved that they were in the days of the apostles. But the question at issue is simply this, *Is immersion essential to the ordinance?* Our Baptist brethren contend with one voice that it is. They tell us that the idea of immersion enters into the very "*nature* of baptism,—that the terms baptism and immersion are *equivalent and interchangeable.*" "The meaning of the word (baptize) is always the same, and *it always signifies to dip. It never has any other meaning.*" All Baptists hold that there can be no baptism without immersion,—that this is *essential to the ordinance*. Now this we deny; and in justification of the denial offer the following reasons:—

1. The rite of immersion is not calculated for universal practice. The health of ministers is often such as to render it unsafe for them to go into the water; and the health of those desiring baptism is more frequently such as to render it unsafe for them to receive the ordinance in this way. In some parts of the earth, and particularly at some seasons of the year, it must be very inconvenient, if not impracticable, to administer baptism by immersion. Now, is it likely that our blessed Lord, who intended that his religion should be universal, would append to it, and make

* Origen says, "Christ himself was baptized by John, not with that baptism which is in Christ, but with that which is in *the law.*" (Com. in Rom. vi.) Chrysostom says, "It (the baptism of John) was, as it were, a bridge, which, from the baptism of the Jews, made a way to that of the Saviour. It was superior to the first, but inferior to the second."—Homil. xxiv.

essential, a rite which is so ill fitted for universal practice?

2. The signification of water baptism shows the propriety of some other mode of administration besides immersion. Water baptism is a symbol, an emblem of spiritual baptism. It shadows forth, by an expressive sign, the cleansing, purifying operations of the Holy Spirit. Hence the mode of water baptism might be expected to correspond to the manner in which the Divine Spirit is represented as descending upon the heart. But this is uniformly by *pouring* or *sprinkling*. "I will *pour out* my Spirit upon you." "I will *sprinkle* clean water upon you, and ye shall be clean." This pouring out and sprinkling of the Holy Ghost is in Scripture called the baptism of the Holy Ghost, of which water baptism is the instituted sign. It seems evident, therefore, that pouring or sprinkling must be a proper, if not *the most* proper, mode of water baptism.

3. That the original words used to denote the ordinance of baptism may be used to signify immersion is conceded; but certainly they are not confined to this particular sense. This is evident,

(1.) From their *etymology*. They are derived from the Greek,—*bapto*, a word which, it is now admitted, does not always signify immerse. Mr Carson, a late Baptist writer, *proves* that this word signifies to *dye*, as well as to dip, and to dye or colour IN ANY MANNER. It is the word used in the Septuagint, where the body of Nebuchadnezzar is said to have been "*wet* with the dew of heaven." Dan. v. 21. Certainly his body was not *immersed* in the dew.

(2.) The translators of our New Testament, whenever they have translated the words denoting baptism, have uniformly given to them the general sense of *washing*. See Heb. ix. 10; Luke xi. 38; Mark vii.

4. And in most instances where they have *transcribed* (not translated) the original words, they have connected them with particles, which show that they intended to use them in the same general sense. This is true in all those cases in which persons are said to be baptized *with* water, or *with* the Spirit. No English scholar would say, *immersed with water*.

(3.) The most respectable lexicographers, ancient and modern, concur in giving to the words in question a wider signification than that of simple immersion. In proof of this, we may refer to Stephanus, Scapula, Passor, Suidas, Hedericus, Coulon, Parkhurst, Ainsworth, Schleusner, and Wahl. Indeed, Mr Carson, after announcing his position, that *baptizo* "always signifies to dip," admits that he has "all the lexicographers against him."

(4.) To the judgment of lexicographers may be added that of the most learned and respectable commentators and theologians. Piscator, Zanchius, Alstedius, Mastricht, Pareus, Wickliffe, Leigh, Lightfoot, Calvin, Beza, Witsius, Hammond, Wall, Poole, and many others, speak of the mode of baptism as a thing not essential. It may be immersion, or it may be something else.

(5.) But that which is *most* decisive in regard to the meaning of the words denoting baptism, is *their use*. They are certainly used by authors, sacred and profane, in other senses besides that of immersion. They are so used in the apocryphal books of the Old Testament, and so translated by our English translators. See Ecclus. xxxiv. 25; Judith xii. 7. They are so used by the early Christian fathers. Origen represents the wood on the altar, over which water was *poured* at the command of Elijah (1 Kings xviii. 33),

as having been baptized. Cyprian, Jerome, and some other of the fathers, understood the prediction, "I will *sprinkle* clean water upon you, and ye shall be clean" (Ezek. xxxvi. 25), as having reference to water baptism. The baptism of *tears* and *blood* was a favourite phraseology with the early Christians.

The words denoting baptism are used in the New Testament where they cannot signify immersion. The congregation of Israel "were all baptized unto Moses in the cloud and in the sea." 1 Cor. x. 2. Yet we know that they were not baptized by an immersion in the waters; for they "went into the midst of the sea upon *dry ground*." Exod. xiv. 22. The Jews were accustomed to baptize not only their cups and pots, but their brazen vessels and their tables. Mark vii. 4. But it is not at all likely that they washed their large vessels and tables by immersing them in water.

4. The *circumstances* attending most of the baptisms recorded in the New Testament indicate some other mode besides immersion. Let any impartial reader contemplate the baptism of the three thousand on the day of Pentecost, after the greater part of the day had been spent; or the baptism of Paul, in the peculiar situation in which he was placed; or the baptism of Cornelius and his family, when the apostle said, "Can any man forbid water?"—*i.e.*, that it should be brought; or the baptism of the jailer and his household by one of his prisoners, in the midst of an agitated and affrighted city, and at the dead hour of night; and in whatever mode he may think these different persons were baptized, he will find it difficult to satisfy himself that they could have been immersed.

5. Immersion was never considered as *essential* to baptism till subsequent to the Reformation in the sixteenth century. We say *essential*; for this, it will be recollected, is the point in dispute. That immersions were frequent in the ancient Church (at some periods more frequent than they now are among the Pædobaptists, or than they were in the days of the apostles), we see no reason to doubt; but at times when immersions most generally prevailed, the sick were always baptized in some other mode; and such baptisms were considered as perfectly valid. A question was proposed to Cyprian, about the middle of the third century,—“Whether they are to be esteemed right Christians who have been only sprinkled with water, and not washed, or dipped?” to which this learned father replied, that "*the sprinkling of water is of equal validity with the laver*." Cave says, that the primitive Christians "did not hold sprinkling to be unlawful, especially in cases of necessity, or where conveniency of immersing could not be had." Calvin tells us that, "the substance of baptism being retained, the Church, from the beginning, enjoyed a liberty of using somewhat different rites." Dr Wall, who had a partiality for immersion, says, "On extraordinary occasions, baptism by affusion of water on the face was by the ancients counted sufficient baptism. Of this there are many proofs."

The author of 'Letters to Bishop Hoadley,' a learned and professed Baptist, admits that "for thirteen hundred years successively after the apostles, sprinkling was permitted upon extraordinary occasions." Mr Robinson, also a learned Baptist, admits that "before the Reformation, sprinkling was held valid in cases of necessity." The doctrine, then, that there can be no valid baptism without immersion is a novelty. It was not held by the primitive Church.

Subjects of Christian Baptism.—There is a difference of opinion between Baptists and Pædobaptists respecting not only the mode, but the *subjects* of Christian baptism; the latter affirming, and the former denying, that *the children of believing, covenanting parents should be baptized*. In support of the duty of baptizing such children, the following reasons may be urged:—

1. This duty is *reasonable* in itself, and in accordance with our *best affections*. In the children of those we love, we all naturally feel a peculiar interest. A good prince would wish, and would provide, that the children of his beloved and faithful friends should be placed in a near relation to himself. And shall it be supposed that the Prince of Life will not regard, with tokens of peculiar favour, the children of his covenant people?

2. The *analogy* of God's covenant dealings in past ages is in favour of the doctrine of infant baptism. In all the covenants which God has hitherto made with men, children have been connected with their parents. Thus it was in the covenants with Adam, with Noah, with Abraham, and with David. God dealt favourably with the children of Lot for their father's sake; and he declares himself to be a God keeping covenant with those that love him "to a thousand generations." How unlikely, then, that in the covenant of the Christian Church, God has swerved from the invariable economy of his covenant dealings, and sundered the connection between believing parents and their children!

3. Had children been deprived of their interest in the covenant under the gospel dispensation, believing Jewish parents in the primitive Church would undoubtedly have complained. In the days of the apostles, many thousands of the Jews believed, who were "all zealous of the law." They were tenacious even of their former burdens; and would they cheerfully relinquish their accustomed privileges? Yet we hear not a word of complaint on the subject. There was no objection to the gospel, by friend or foe, on this ground. It is morally certain, therefore, that, in respect to covenant relations and privileges, "their children were as aforetime."—Jer. xxx. 20.

4. It is a conclusive argument in favour of infant baptism, that *baptism is now substituted in place of circumcision*. In support of this proposition, it may be observed,

(1.) That the visible Church has been substantially the same under both dispensations. It has held essentially the same doctrines, enjoyed the same spiritual promises, and professed the same religion,—the religion of the Bible. The religion of the Old Testament is not distinct from that of the New, like the religion of Brahma, or Mohammed. In all essential particulars it is the same, and has been professed by the Church in all ages.

The Church, under both dispensations, is represented as the same in various passages of Scripture. The ancient predictions of the ingathering of the Gentiles, and of the future prosperity and glory of the Church, were made, not to a new Church to be established under the gospel, but to the *Zion of the Old Testament*,—the Church at that time existing in Israel. See Isa. lx., and xlix. 20, 21. Our Saviour predicted that many should "come from the east, and west, and sit down with Abraham, and Isaac, and Jacob, in the" same "kingdom of heaven," the same visible Church from which the "children of the kingdom," the Jews, should "be cast out;" and that the same "kingdom of God," in which the Jews had been un-

faithful, should "be taken from them, and given to a nation bringing forth the fruits thereof." Matt. viii. 11, 12., xxi. 43. In perfect accordance with these predictions, Paul represents the Gentile believers as grafted into the same olive tree from which the Jews, for their unbelief, were broken off, and into which the converted Jews shall be grafted again. Rom. xi. 17. In view of these representations, nothing is more certain than that the visible Church, under both dispensations, has been substantially the same body. But baptism is now what circumcision was formerly, an instituted prerequisite to a regular standing in the visible Church. Consequently, baptism is substituted in place of circumcision.

(2.) The *covenant* of the Church under both dispensations has been essentially the same. This is evident from the identity of the Church. The Church is constituted by its covenant; so that if the former is unchanged, the latter must be. The covenant of the Church under the former dispensation was the covenant with Abraham. Consequently this, in its *full* and *spiritual* import, must be regarded as the covenant of the Church now. The covenant with Abraham has never been abolished. It is spoken of in the Old Testament as "everlasting;" and in the New as to exist "for ever." Gen. xvii. 7; Luke i. 55. It is represented by Paul as a covenant of "promise," and as "confirmed of God in Christ;" and we are assured that "the law, which was four hundred and thirty years after, cannot disannul" it, and render it of no effect. Gal. iii. 17. Believers under the gospel are spoken of as children of the covenant with Abraham. Acts iii. 25. It is on account of their interest in this covenant that they are denominated "Abraham's seed" (Gal. iii. 29), and that Abraham is so often represented as "the father of all them that believe." "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe." Rom. iv. 11. It is evident from Scriptures such as these, that the covenant of the Church, like the Church itself, has been essentially the same under both dispensations; and that this covenant is the covenant with Abraham. But of this covenant baptism is now, what circumcision was formerly, the visible token. Hence, baptism has come in place of circumcision.

(3.) Baptism and circumcision are of *precisely the same import*. Circumcision was both a *sign* and a *seal*. As a *sign*, it represented the circumcision of the heart, or regeneration. "Circumcision is of the heart, in the spirit, and not in the letter." Rom. ii. 29. As a *seal*, it confirmed "the righteousness of faith," or the covenant of grace. Rom. iv. 2. Baptism, too, is both a *sign* and a *seal*. As a *sign*, it is an emblem of "the washing of regeneration," or the baptism of the Holy Ghost. As a *seal*, it assures those who receive it, and whose characters are conformed to its sacred import, that their faith is imputed to them for righteousness. It thus appears that when the ancient token of the covenant was abolished, an ordinance was established in the same Church, and appended to the same *covenant*, of precisely *similar import*. How is it possible, then, to resist the conclusion, that the latter is substituted for the former?

(4.) The Scriptures countenance the idea, that baptism is substituted in place of circumcision. "Beware," says the apostle, "of the *concision*," or those persons who lay an exorbitant stress on the rite of circumcision; "for *we*," we who have been *baptized*,

"are the *circumcision* which worship God in the spirit." Phil. iii. 2, 3. Again, to the Colossians he says, "Ye are *circumcised* with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, buried with him in *baptism*." Col. ii. 11, 12. In other words, *Ye are circumcised, having been baptized*. It is admitted that the circumcision and baptism here spoken of are both *spiritual*. But if the two ordinances are spiritually the same, and the one was instituted in the Church on the removal of the other, is not this the substitution of the one for the other?

(5.) The primitive Christian fathers considered baptism as having come in the place of circumcision. Our limits forbid us to cite particular passages. Whoever will take the trouble to consult 'Wall's History of Infant Baptism' will find that many of the early fathers, as Justin, Cyprian, Basil, Ambrose, Augustine, and Chrysostom, speak expressly on this point. They considered baptism as the Christian circumcision, and as standing thus in place of circumcision.

But if this is true, and if such was the understanding of the Church in times nearest the apostles, then the question about baptizing infants is at an end. There certainly was a command to circumcise infants; and if baptism is substituted in place of circumcision, the same command is valid in favour of their baptism.

5. The *Jewish proselyte baptism* furnishes a conclusive argument for the baptism of children. At the time of our Saviour's appearance, and long previous, the Jews had been accustomed not only to circumcise their proselytes, but to *baptize* them. And they were accustomed to baptize *children* with their parents. In proof of this, see 'Wall's Introduction to the History of Infant Baptism.' But when our Saviour gave the command, "Go ye and teach, or proselyte, the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," must not his disciples have understood him to intend that kind of baptism to which both he and they had been accustomed, viz., *the baptism of children with their parents*? How could they have understood him in any other way? Under these circumstances, instead of needing an express command to authorise the baptism of children, the disciples needed an express prohibition to prevent their doing it. But no such prohibition was given.

6. Christ and his apostles taught and practised just as we might expect, on the supposition that they intended that children should be baptized; and just as we should not expect on the contrary supposition. In order to determine what we might or might not expect of Christ and his apostles, it will be necessary to keep in mind the established customs of the period in which they lived. In the Jewish Church, children had always been connected with their parents. They early received the token of the everlasting covenant. Also, the children of proselytes were connected in covenant with their parents, and entitled to the initial rites of circumcision and baptism. And now, what might be expected of Christ and his apostles, on the supposition that they intended to *put an end* to this state of things? Not silence, surely. Silence would be a virtual approbation of it. On this supposition, they would have lost no opportunity of insisting that the ancient covenant connection between children and parents was abolished, and must no more be recognised in the rites of the Church. But did they pursue such a course? Never, in a single instance.

What, then, might be expected of Christ and his apostles, on the supposition that they intended that the established covenant connection of children with their parents should be continued? Not, indeed, that they should enjoin it by *express precepts*; for this would be to enjoin expressly what every one already understood and practised. But they would be likely often to allude to this connection with approbation, and to drop expressions which implied it. They would be likely, also, as occasions occurred, to baptize households, when those at the head of them made profession of their faith. And this, it hardly need be said, is the course which our Saviour and the apostles actually pursued. Christ applauded the practice of bringing infants to receive his blessing, and declared that "of such is the kingdom of God." Luke xviii. 16. He spoke of little children being received *in his name*, or as *belonging to him*. Mark ix. 37, 41. Peter taught believing parents that the promise was to them and to *their children*. Acts ii. 39. Paul affirms that "the blessing of Abraham," an important part of which consisted in the covenant connection of his children, has "come on the Gentiles through Jesus Christ;" and he denominates the children of believing parents *holy*. Gal. iii. 14; 1 Cor. vii. 14. He repeatedly baptized households on the profession of parents, or of those who had the charge of them. Lydia believed, and she and her household were baptized. The jailer believed, and he and all his were baptized straightway. Paul also baptized the household of Stephanas. 1 Cor. i. 16.

7. The testimony of *history* is conclusive in favour of the practice of infant baptism. It has been observed already, that the Christian fathers considered baptism as having come in the place of circumcision. Justin, who wrote only about forty years after the death of John, says, "We have not received this carnal circumcision, but the spiritual circumcision; and we have received it by *baptism*." Is it not manifest from this passage what must have been the opinion of Justin in regard to the important question before us?

Irenæus, who wrote a few years later than Justin, says, "Christ came to save all persons who by him are baptized unto God,—*infants*, and *little ones*, and children, and youths, and elder persons." The only objection to this testimony is, that Irenæus here expresses baptism by a word which literally denotes regeneration, putting, by a common figure, the thing signified for the sign. That he really intended to express baptism by this word is so evident from his use of it in other instances, and from the general usage of the fathers, that Dr Wall does not hesitate to speak of the above passage as an "*express mention* of baptized infants." And Whiston, a learned Baptist, admits the same. "This," says he, "is a thing undeniable by any modest arguer."

Tertullian, who was contemporary with Irenæus, although he advises to delay baptism in the case of infants and unmarried persons, yet speaks most expressly of infant baptism as a prevailing and established practice.

Origen, who was born within eighty-five years of the death of John, and was descended from Christian ancestors, who must have lived in the apostolic age, speaks repeatedly and expressly of infant baptism, and declares that the practice had come down from the apostles.

Subsequent to this period infant baptism is mentioned often, and in the most positive terms, by all

the principal Christian fathers, as Cyprian, Optatus, Basil, Gregory, Ambrose, Chrysostom, Jerome, and Augustine. It is recognised in the acts of councils, as well as the writings of individuals. It is represented as resting on apostolic example and authority. Indeed, the right of infants to baptism was denied by no one in the primitive Church, except those who rejected water baptism altogether. Pelagius, in his controversy with Augustine, had strong inducements to deny it,—so strong that he was reported by some to have done so; but he repels the charge as an injurious slander. “Men slander me,” says he, “as if I denied the sacrament of baptism to infants.” “I never heard of any, not even the most impious heretic, who denied baptism to infants.”

Dr Wall, who has so thoroughly investigated the history of infant baptism as to leave little to be done by those who come after him, assures us that the first body of men, of which he can find any account, who denied baptism to infants, were the Petrobrusians, a sect of the Albigenses, in the former part of the twelfth century. And Milner says that, “a few instances excepted, the existence of Anti-Pædobaptism seems scarcely to have taken place in the Church of Christ till a little after the beginning of the Reformation.”

Such, then, is the history of infant baptism; and the argument from this source, in favour of the Divine origin and authority of the practice, is deemed conclusive. If infant baptism does not rest on the ground of apostolic example, how can it be accounted for that it should have been introduced so early into the Church, and prevailed so universally, and that, too, without a whisper of dissension, or a note of alarm? We have catalogues extant of all the different sects of professing Christians in the four first centuries,—the very period when infant baptism must have been introduced, if it were not of Divine origin,—in which the differences of opinion which obtained in those times respecting baptism are particularly recounted and minutely designated; yet there is no mention of any, except those who denied water baptism altogether, who did not consider infant baptism as a Divine institution. Is it not certain, then, that infant baptism is a Divine institution,—that it is not an innovation, but was sanctioned by the apostles themselves? On this ground, and this only, “all sacred and profane history, relating to the subject, appears plain and consistent, from Abraham to Christ, and from Christ to this day.”

II.—VIEWS OF THE BAPTISTS.

We will now proceed to state the opinions of the Baptists, and the arguments by which they maintain them.

Preliminary Observations.—Baptism is the name of a Christian rite, which the Saviour has commanded all his followers to observe. His commission to the apostles, and to all succeeding ministers, requires them to “go into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned.” Mark xvi. 15, 16. In the corresponding passage (Matt. xxviii. 19) the same command is expressed in somewhat different terms: “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

This command of the Saviour is confirmed and illustrated by his own example (Matt. iii. 13–17; Mark

i. 9–11; Luke iii. 21, 22) and by the uniform practice of the apostles, both under his own immediate direction (John iv. 1, 2) and after his resurrection. Acts ii. 38–41, viii. 12, 36–38, ix. 18, &c. The rite has been observed, in some form, through all the succeeding ages by nearly all professed Christians.

The Baptists, in common with the greater portion of their brethren, believe that the ordinance of baptism is positively binding on every Christian who has the opportunity to observe it. They believe it to be essential to salvation, in the same sense that obedience to any other command of the Saviour is necessary to salvation. They believe that neither baptism nor any other ceremony is of any avail in preparing men for heaven, without regeneration by the power of the Holy Ghost; but they believe that he who should deliberately refuse to be baptized, or to perform any other duty, so far as he understood that duty, and had the opportunity to perform it, would thus furnish evidence that he had not been born again, and consequently, was unprepared for heaven. “He that hath my commandments, and keepeth them, he it is that loveth me. He that loveth me not, keepeth not my sayings.” John xiv. 21, 24.

The Baptists believe, moreover, that baptism is a specific rite, having, as to its essence, one unvarying character; and that, as there is but “one Lord,” and “one faith,” so there is, in the same literal, numeral sense, but “one baptism.” Eph. iv. 5.

Baptism is a positive institution, and the obligation to practise it arises wholly from the authority of the Saviour. His command is the origin and the rule of our duty respecting baptism; we must obey the precept exactly as it was meant to be observed; we have no right to deviate in the slightest degree from the prescribed rule, just as the Jews could not, without guilt, deviate from a strict compliance with the ceremonies of their law; and consequently, if we can ascertain what the Lord Jesus meant by baptism, that, and that only, we must practise, without hesitation or change.

One additional observation remains. As the Saviour's will is our only rule in baptism, and as that will is revealed in the Bible alone, we must resort to the Bible to ascertain what is baptism, and who are the proper subjects. The Baptists adhere stedfastly to the great Protestant principle, that the Bible is the sole and sufficient rule in religious concerns. They, accordingly, appeal to the Scriptures, and insist that if any practice, claiming to be a positive Christian rite, is not clearly sanctioned by the Bible, it must be rejected, whatever arguments may be produced in its favour from supposed analogies, or from the practice of some portions of the Christian world.

After these preliminary remarks, we proceed to state, that, in the opinion of the Baptists, baptism is the *immersion in water of a suitable candidate, in the name of the Father, of the Son, and of the Holy Ghost*. The only suitable candidate is a *person who has been born of the Spirit, and who is united to Christ by faith*.

The arguments by which the Baptists maintain these positions must be presented in a very compendious manner, without extended critical remarks, or a full citation of authorities.

The Nature of Baptism.—1. The first argument which proves that baptism is *immersion* only, is drawn from the meaning of the word employed in the Scriptures to designate the rite. It must be supposed that a proper word was used—one which exactly defines the nature of the ordinance. If, then, the meaning

of that word can be ascertained, all doubt ought to be removed.

The word is *baptizo*, which has been merely transferred to our language, by changing the Greek for Roman letters, and altering the termination.

What, then, is the meaning of the Greek word? It is natural to refer, in the first place, to the lexicons; but these all give, as the primary meaning of the word, to dip, to plunge, to immerse. Professor Stuart, in his learned article in the *Biblical Repository* for April 1833, admits, respecting the Greek words *bapto* and *baptizo*, that they both "mean to dip, plunge, or immerse into any thing liquid. *All lexicographers and critics of any note are agreed in this.*"

The next resort is to the classical Greek writers, to ascertain how they use the word. Professor Stuart has quoted passages from Homer, Pindar, Aristotle, Aristophanes, Herodotus, Heraclides Ponticus, Aratus, Xenophon, Phtarch, Lucian, Diodorus Siculus, Plato, Epictetus, Hippocrates, Strabo, Polybius, and Josephus,—all of whom use the words *bapto* and *baptizo* to signify immersion.

In the Septuagint version of the Old Testament, and in the Apocrypha, the word *baptizo* is used to signify, "1. To plunge, immerse, dip in; 2. To overwhelm; 3. To wash, or cleanse, by bathing the person in water."

In the New Testament, the word *baptizo* and its derivatives are repeatedly used in cases where the ordinance of baptism is not referred to. Mark vii. 3, 4; Luke xi. 38; Mark vii. 4, 8; Heb. ix. 10. All these cases, however, are shown by Professor Ripley to include the original proper meaning, to immerse.

In all this extended range of examination, while numberless examples of the use of the word *baptizo* to signify immersion are found, Professor Stuart himself has been unable to produce a single instance from the classical Greek writers, from the Septuagint and Apocrypha, or from the New Testament, where the word plainly and undeniably signifies something inconsistent with immersion. Professor Stuart acknowledges himself to be "philologically compelled" to conclude, "that the probability that *baptizo* implies immersion is very considerable, and, on the whole, a predominant one; but it does not still amount to certainty." There are few points on which "certainty" is attainable; and if, in religious concerns, we refuse to believe and act till this "certainty" is reached, where is the office of faith? Reasonable probability is the highest evidence which can be obtained on most subjects; and if, after ascertaining the almost unanimous concurrence of all Greek writers respecting the meaning of the word *baptizo*, its meaning is not to be received as settled, it seems impossible to determine the signification of any word whatever.

It would be easy to fill many pages with quotations from the most distinguished Pædobaptist writers, of various countries and ages, who confess that baptism means immersion. Mr Booth, in his learned work, 'Pædobaptism Examined,' has collected more than eighty testimonies of this kind. A single quotation from Calvin is the only one which our limits allow: "The very word baptize signifies to immerse, and it is certain that immersion was the practice of the ancient Church."

2. The figurative use of the word is a second argument. A figure is used for illustration or emphasis, and in either case, its force depends on the literal signification. In this figurative sense *baptizo* is used in the New Testament to signify *overwhelming*. Thus

in Luke xii. 50: "I have a baptism to be baptized with; and how am I straitened until it be accomplished!" That is, as Professor Stuart rightly paraphrases it, "I am about to be *overwhelmed* with sufferings, and I am greatly distressed with the prospect of them." Similar examples are found in Mark x. 38, 39; Matt. iii. 11.

The word is used figuratively to signify burial, in Rom. vi. 3, 4: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." In Col. ii. 12, the same figure occurs: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." It seems too plain for argument, that baptism is here compared to a burial, in which the believer, being "dead to sin" (Rom. vi. 2), is "buried" in baptism, and from this emblematic grave he rises again to a new and spiritual life. The figure is apt, beautiful, and impressive, if baptism is immersion; but it has no apparent pertinency if anything else is baptism.

3. The places selected for the administration of baptism furnish an argument. The accounts of the baptisms by John would probably convey to the minds of all men who should read the Bible for the first time, without any knowledge of the controversies on this subject, a right idea concerning baptism. We find John baptizing the people "in Jordan." Matt. iii. 5, 6; Mark i. 5, 6. If the idea that the preposition "*in*" might mean "*at*" were correct, the fact would still remain, that he repaired, for the purpose of baptizing, to the river Jordan, "the average breadth of which, between the Sea of Galilee and the Dead Sea, is from sixty to eighty feet, and its depth about ten or twelve." The reason expressly assigned for selecting a spot at Ænon, near Salim, is, "*because there was much water there.*" John iii. 23. If the words translated "*much water*" were susceptible of the translation which Beza and others have contended for,—*i.e.*, "many streams or rivulets,"—it would nevertheless be a fact, that the place was chosen for baptism with an express reference to an abundant supply of water; and "many streams or rivulets" would afford accommodations for the act of immersion. But it is highly improbable, in itself, that there were many streams or rivulets in the neighbourhood of the Jordan; and Professor Ripley has shown, with a clearness and force which ought to settle the question, that the phrase translated "*much water*," is a Hebrew expression, which is repeatedly applied in the Old Testament to the sea, and which, therefore, signifies *a great quantity of water*. Can there be any reasonable doubt that John selected this spot because it was a convenient place for immersing the candidates? Is it a probable interpretation, that he chose the spot because the multitude needed many streams to supply themselves and their cattle with drink?

The case of the Ethiopian may be cited: "And as they went on their way, they came unto a certain water, and the eunuch said, See, here is water; what doth hinder me to be baptized?—And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water," &c. Acts viii. 36, 38, 39. Whatever ingenious critics may say, is not the impression which this account naturally makes upon the mind of a

plain man the true one?—*i.e.*, that the travellers had been conversing on the truths of the gospel, and on the ordinance of baptism; that when they arrived at a body of water, the Ethiopian proposed to be baptized; and that Philip, having led him into the water, immersed him. Do not all the circumstances lead to this conclusion?

Though in many other cases of baptism mentioned in the New Testament, no reference is made to the place where the ceremony was performed, yet nothing is said inconsistent with the idea of immersion. Oriental countries abound with large baths, and other collections of water, where baptism could be, and where, in modern times, it often has been, performed. It is a settled rule of criticism, that a defective or obscure passage must be explained by those which are clear; and as we know that large bodies of water were in some cases selected, we are bound to conclude, that in other cases the practice was similar, though nothing may be said on the subject.

4. The practice of the Christian world, for many centuries, affords important testimony.

On this point there is overwhelming evidence. The best ecclesiastical historians,—Mosheim, Waddington, Neander, &c.,—affirm that the practice of the primitive Churches was immersion. Professor Stuart, after citing the testimony of many ancient writers, says: "But enough. 'It is,' says Augusti, 'a thing made out,' viz., the ancient practice of immersion. So, indeed, all the writers who have thoroughly investigated the subject conclude. I know of no one usage of ancient times which seems to be more clearly and certainly made out. I cannot see how it is possible for any candid man who examines the subject to deny this."

F. Brenner, a Roman Catholic writer, states, "that for thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water; and only on extraordinary occasions was sprinkling or affusion permitted. These latter methods of baptism were called in question, and even prohibited."

In the Greek Church, it is well known, the practice of immersion is continued, without variation, till the present day.

In the English Episcopal Church, immersion was practised until the beginning of the seventeenth century. In many old houses of worship large baptisteries now exist, which were once used in baptism. The first Liturgy, in 1547, enjoins a true immersion, in case the child is not sickly. The present Liturgy permits, though it does not require, immersion.

Luther would have introduced immersion into his Church, if he had followed his own opinions. He says, after speaking of baptism as a symbol of death and resurrection, "On this account, I could wish that such as are to be baptized should be completely immersed into water, according to the meaning of the word and the signification of the ordinance; not because I think it necessary, but because it would be beautiful to have a full and perfect sign of so perfect and full a thing; as also, without doubt, it was instituted by Christ."

It may be added here, that the Jews early practised the baptism of proselytes. It is not necessary to enter into the controversy respecting the origin of this practice. It is sufficient for the present purpose to say, that this baptism, as Professor Stuart acknowledges, was performed by immersion. If, then, the Jews borrowed the practice from the Christians, or

if the Saviour adopted a ceremony already known, it is, in either case, a strong proof that Christian baptism is immersion.

Other arguments might be adduced; but the limits of this article forbid us to proceed. Those which have been mentioned are, however, sufficient. If "all lexicographers and critics of any note" confess that *baptizo* means to immerse; if the usage, in the classics, in the Septuagint and Apocrypha, and in the New Testament, on other topics than baptism, clearly, and in numberless passages, refers to immersion, while not one passage undeniably means something else; if the figurative meaning of the word clearly includes the idea of *overwhelming* and *burying*; if the places selected for baptizing, in repeated instances mentioned in the New Testament, were large bodies of water; if it is "a thing made out," that the ancient Churches practised immersion, and if the usage has been continued by all professed Christians till a recent period, and by large bodies of professed Christians till the present day;—the Baptists may well ask, If the real nature of baptism is not ascertained to be immersion, is it possible to ascertain the meaning of any word or ceremony whatever? They think the case perfectly clear, and they believe that all Christians are bound, on the simplest principles of evidence, to come to the same conclusion.

The Subjects of Baptism.—The second point which requires to be considered is of still greater importance,—*Who are the proper subjects of baptism?*

The Baptists maintain, that true believers in the Lord Jesus Christ are the only proper subjects of baptism. Their reasons for this opinion are numerous. A few of them we will now state:—

1. The first argument is drawn from the commission which the Saviour gave to his ministers. As our authority to baptize is derived from the Saviour alone, we must be governed by his will in determining who are to be admitted to the sacred rite. It is his prerogative to decide this point; and we are bound to follow implicitly his directions. What, then, is the commission?—"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." Mark xvi. 15, 16. Here the qualifications of the persons to be baptized are clearly defined. They are first to be taught the truths of the gospel, and then those who *believe* are to be baptized. The language is plain,—the condition is exactly specified,—the relation between faith and baptism is unalterably established. What right have the ministers of Christ to depart from the plain letter of his commission, and admit to baptism those who do not and cannot believe?

2. Another argument is drawn from the instances of baptism in the Scriptures. John the Baptist required repentance and faith in the coming Messiah as qualifications for baptism. Matt. iii. 5-12; Luke iii. 3-9; Acts xix. 4. On the day of Pentecost, after Peter had preached the gospel to the multitude, "they that gladly received his word were baptized." Acts ii. 41. At Samaria, "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts viii. 12. To the question of the eunuch, "What doth hinder me to be baptized?" Philip replied, "If thou believest with all thine heart, thou mayest." Acts viii. 37. Peter said, respecting Cornelius and his friends, "Can any man forbid water, that these should not be baptized

which have received the Holy Ghost as well as we?" Acts x. 47. To the question of the Philippian jailer, "What must I do to be saved?" Paul and Silas answered, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The subsequent verses state, that he and all his household were taught the truths of the gospel, that they all believed, and were all baptized. Acts xvi. 30-34. It is asserted of Lydia, that before she was baptized, "the Lord opened her heart, that she attended unto the things which were spoken of Paul." Acts xvi. 14. At Corinth, "Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house; and many of the Corinthians, hearing, believed, and were baptized." Acts xviii. 8. Such was the practical construction which the apostles placed on the commission of their Lord. In every case of baptism recorded in the Scriptures, some facts are stated which assert or imply that the persons baptized were believers.

There is, on the other hand, not a single example in the New Testament of the baptism of an infant, nor one word which fairly implies it. "There is no example of baptism recorded in the Scriptures," says Mr T. Boston, a Pædobaptist writer, "where any were baptized but such as appeared to have a saving interest in Christ." The cases of the baptism of households do not form an exception; for it is expressly said of the Philippian jailer and his household, and of Crispus and his house, that they all believed (Acts xvi. 34, xviii. 8); and though the same assertion is not made respecting the households of Lydia and Stephanas, yet other circumstances are stated, which imply that none of the members of those families were infants. Many households are now baptized by Baptist ministers, which contain no infants. While, therefore, there is so much evidence that the apostles baptized none but believers, it is evident, as Neander admits, that "from the examples of the baptism of whole families, we can by no means infer the existence of infant baptism."

In the Epistles, in which numerous questions respecting the discipline of the Churches and the duties of different classes of persons are discussed, there is not a word which implies that infants were regarded as in any sense members of the visible family of Christ, as they would have been if they had been baptized. Children are repeatedly charged to obey their parents, and parents are commanded to train up their children in the nurture and admonition of the Lord; but there is no hint at infant baptism. The passage 1 Cor. vii. 14, "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy," has no bearing on the subject. It is plain that a pious wife cannot so "sanctify" an unbelieving husband, as that he can be entitled to baptism without personal faith. Neither can pious parents so make their children "holy," as that they can be entitled to baptism without personal faith. The meaning of the apostle is thus stated by the Rev. John L. Dagg, in a note to Pengilly's Guide to Baptism, as published by the Baptist General Tract Society: "The unbelieving husband is not unclean, so that his wife may not lawfully dwell with him; the unbelieving wife is not unclean, so that her husband may not lawfully dwell with her. If they are unclean, then your children are unclean, and not one parent in the whole Church must dwell with, or touch his children,

until God shall convert them." If this interpretation is correct, this verse is a decided proof that infant baptism did not exist in the days of the apostles.

The passage in Matt. xix. 13, 14, and the parallel passages in Mark x. 13, 14; Luke xviii. 15, 16, are sometimes quoted as sanctioning infant baptism: "Then were there brought unto Jesus little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them." This passage has no bearing on infant baptism. It cannot be proved that the children referred to were infants. The same word is used (Mark ix. 36) to designate a child twelve years old. The object for which the children were brought to the Saviour is distinctly stated,—"that he should put his hands on them, and pray," in accordance with a Jewish custom, which attributed high value to the blessing of a person distinguished for age or piety. See Gen. xxvii., and xlviii. 14. We are told what the Saviour actually did,—"he laid his hands on them." There is no allusion to baptism. The expression, "for of such is the kingdom of heaven," manifestly refers to the dispositions of those who shall enter heaven, as in the verse which immediately succeeds in Luke: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

3. Since, then, the commission and the practice of the apostles both confine baptism to believers, the Baptists require, that those who consider infants as proper subjects of baptism should produce from the Bible some plain precept which commands or permits infant baptism. The Saviour alone can so modify his commission as to admit to baptism persons who do not believe. If he has modified it, the evidence must be produced from the Scriptures. If such evidence cannot be produced, the Baptists argue that we have no more right to baptize persons who do not profess faith in Christ, than we have to neglect baptism altogether.

Can such evidence be furnished? Let us hear the confessions of Pædobaptists themselves. Dr Woods, in his Lectures on Infant Baptism, says: "It is a plain case that there is no express precept respecting infant baptism in our Sacred Writings. The proof, then, that infant baptism is a Divine institution, must be made out in another way." Professor Stuart makes the same acknowledgment in stronger terms: "Commands, or plain and certain examples, in the New Testament, relative to it (infant baptism), I do not find."

Other Pædobaptists have made the same concession. Bishop Burnet says, "There is no express precept or rule given in the New Testament for baptism of infants."

If this is so, the Baptists think the case settled. They cannot believe any institution to be Divine, for which there is in the Bible "no express precept," and of which there are "no plain and certain examples in the New Testament." To "make out the proof in another way," they consider to be unauthorised and dangerous. If a license be given to mere inference, the worst errors of Popery may be sanctioned. The Papist does not pretend to produce an "express precept," or "plain and certain examples," for many of his corrupt and pernicious doctrines and practices; but he can "make out the proof in another way," to his own satisfaction, at least. He does not

justify his practice of infant baptism by Scriptural evidence only, but by the authority of the Church ; and he justly accuses the Protestant of inconsistency, who practises infant baptism, and yet pretends to take the Scriptures as his only guide.

Among the other ways by which the practice is defended, the only one which can now be alluded to, and the one on which the greatest stress has been laid, is, that the covenant with Abraham was a spiritual covenant, and that as such it included infants ; that they were accordingly circumcised under the old dispensation ; that baptism is a substitute for circumcision, and that, consequently, infants are to be baptized." The Baptists deny the truth of every part of this argument. They deny that there was any such thing as a Church among the Jews,—that is, a separate body of true saints. The whole nation were considered as one political body, and the rite of circumcision was a national mark of distinction, which all male Jews, whether pious or wicked, were required to possess. Male infants were, accordingly, circumcised, not because their parents were pious, but because they were Jews ; and the Jews were required to circumcise their male servants, whether born in their houses or bought with their money, on precisely the same principle that they circumcised their children, viz., because those servants and children were now members of the Jewish nation. The Baptists deny that there is any proof that baptism is a substitute for circumcision. Not a word is said in the New Testament which justifies such a conclusion ; and to *infer* such a substitution is a dangerous license, which virtually overthrows the authority of the Bible. Multitudes who had already been circumcised, were baptized by John and by the apostles. Why so, if baptism was merely a substitute for circumcision ? We learn, from Acts xxi., that Paul was censured by many of the believing Jews, because he taught the Jews which were among the Gentiles to forsake Moses, saying, "*that they ought not to circumcise their children.*" Ver. 21. How natural would it have been for Paul to appease the clamour and conciliate the prejudices of the Jews, by replying that baptism was a substitute for circumcision. Had this been the case, he ought to have taught the doctrine. We may be sure that he would have taught it. But we hear not a word from his lips on the subject.

In the 15th chapter of Acts we are informed that a council was held at Jerusalem by the apostles and elders, to determine the important question, how far the Gentile converts were to be required to conform to Jewish usages. The decision was : "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things ; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." Ver. 28, 29. "Thus," says Dr Baldwin, "by the unanimous voice of a council, comprising most, if not all, the apostles and elders of the whole Christian Church, and by the approbation of the 'Holy Ghost,' we see *circumcision put down*, and no *SUBSTITUTE proposed in its room!* In this whole account there is not the most distant hint that baptism was to be practised in the room of circumcision. If these apostles and elders had understood the subject as our Pædobaptist brethren do, is it not perfectly unaccountable that they should not have mentioned it on this perplexing occasion ? To me, I confess, the supposition is too unreasonable to be admitted."

If, however, baptism is a substitute for circumcision,

then the Jewish example must be followed out, and male infants only must be baptized ; *all* male infants must be baptized, and all male servants must be baptized, whatever may be their age or character. If the example is authoritative in one point, why not in all ?

3. Another argument which proves that infant baptism was unknown to the apostles, is, that there is no evidence that it was practised in the Churches for the first two centuries. No clear and undeniable allusion is made to it by any writer earlier than Tertullian ; and there is some doubt whether even he has reference to mere infants.

Venema, in his Ecclesiastical History, says : "Tertullian has nowhere mentioned Pædobaptism among the traditions or customs of the Church that were publicly received and usually observed ; for in his book, *De Baptismo* [supposed to be written A.D. 204], he dissuades from baptizing infants, and proves the delay of it to a more mature age to be preferred. Nothing is to be affirmed with certainty concerning the custom of the Church before Tertullian, seeing there is not anywhere, in more ancient writers that I know of, undoubted mention of infant baptism."

But it is sufficient to adduce the testimony of one of the most recent and most able ecclesiastical historians,—Neander, late professor of theology at Berlin, and himself a Pædobaptist. After stating that baptism was, in the days of the apostles, performed by immersion, "as best adapted to express that which Christ intended to express by this symbol,—the merging of the whole man into a new spirit and life," he says : "Since baptism was thus immediately connected with a conscious and voluntary accession to the Christian fellowship, and faith and baptism were always united, it is highly probable that baptism took place only in those cases where both could meet together, and that the custom of infant baptism was not practised in this age." "The lateness of the time when the first distinct mention of infant baptism is made, and the long-continued opposition made to it, lead us to infer its non-apostolic origin."

Infant baptism was probably introduced into the Church about the commencement of the third century, in connection with other corruptions, which even then began to prepare the way for Popery. A superstitious idea respecting the necessity of baptism to salvation, led to the baptism of sick persons, and finally to the baptism of infants. Sponsors, holy water, anointing with oil, the sign of the cross, and a multitude of similar ceremonies, equally unauthorised by the Scriptures, were soon introduced. The Church lost her simplicity and purity, her ministers became ambitious, and the darkness gradually deepened into the long and dismal night of Papal despotism.

4. One other argument has great weight with the Baptists. They consider infant baptism as inconsistent with one of the fundamental principles of Christianity, viz., that every man is held responsible for his own conduct, and must be justified by his own individual faith. The piety of the parent cannot save the child, and the piety of the child cannot avail for the salvation of the parent. John the Baptist told the Jews that even their connection with Abraham was an insufficient plea. Matt. iii. 9. The same principle is stated in Ezek. xviii. Repentance and faith are required of every individual, as the indispensable conditions of salvation. But infant baptism is founded on another principle. It supposes that

the faith of the parent so far extends its benefit to the child as to entitle him to become a visible member of the family of Christ. The child, then, owes this privilege, not to his own faith, but to that of his parent. Here is a very dangerous doctrine, the true result of which is seen in the Popish indulgences, which are granted on the ground that the merits of one man can be transferred to another.

Neander, in the article already quoted, argues the improbability that Paul taught and practised infant baptism; because it would have seemed to contradict his great principle of justification by faith. This objection has not less importance now; and those who wish to maintain in all its purity the doctrine of justification by faith, and to preserve the Church from the prevalence of Popish errors, ought to renounce every thing which is not authorised by the plain and unperverted Word of God. The Baptists stand on the firm Protestant principle,—the principle of the Reformation,—that the Bible alone is the standard and the guide for all Christians. Since, therefore, the commission of the Saviour requires faith as a qualification for baptism; since the apostles, so far as we can ascertain their practice, baptized none but believers; since Pædobaptists themselves acknowledge that there is no express precept nor plain example in the Scriptures on the subject; since there is strong evidence that infant baptism was unknown in the apostolic age; and since it is inconsistent with the fundamental principle of justification by faith,—the Baptists are constrained to view infant baptism as an unscriptural corruption, and to maintain that *true believers are the only proper subjects of baptism*.

Having thus briefly presented a few of the reasons for the doctrines maintained by the Baptists, we may add, that they cannot conscientiously regard any persons as baptized who have not been immersed on a profession of their faith. Viewing, as most other Christians view, baptism as a prerequisite to the participation of the Lord's Supper, they cannot consistently consider those whom they are compelled to regard as unbaptized, to be qualified to partake of the Supper. They do not deny nor question the piety of their Pædobaptist brethren; but they must, as honest men, refuse to recognise as baptism what they view as an unauthorised ceremony. They desire the union of all Christians, and they believe that they are labouring the most effectually to promote that union, by endeavouring to uphold in love the pure principles of the Bible. May the God of peace enable all his people to ascertain, and love, and practise the truth, that they may be one indeed.

[Such being the views of the Pædobaptists on the one hand, and the Baptists on the other, we shall now make some remarks on the subject of baptism generally, without reference to the opinions of peculiar sects.]

Design of Baptism.—A due regard to the doctrinal import and design of this New Testament ordinance would probably go further than all the learning and ingenuity which have been employed in managing the controversy on either side, to establish the mind of an inquirer, both as to the proper subjects and mode of administration; for it is plain that the value of signs depends chiefly upon the importance of the things signified; and, as Dr Owen observes, “there is nothing in religion that hath any efficacy for compassing an end, but it hath it from God's appointment of it to that purpose. God may, in his

wisdom, appoint and accept of ordinances and duties unto one end, which he will refuse and reject when they are applied to another. To do any thing appointed unto an end, without aiming at that end, is no better than the not doing it at all,—in some cases much worse.” The *design* of baptism, therefore, as taught in the New Testament, and the *practical uses* to which it is there applied, ought to be thoroughly investigated by both ministers and people; in order that they may know and comply with the revealed intention of God in its appointment.

“It is generally agreed among divines,” says the learned Venema, “that the communion of a believer with Christ, and the effects of his obedience, by which the guilt, the pollution, and the punishment of sin are taken away, and so the remission of sin, sanctification, and glorification are conferred, are presented to view in baptism; yet they do not sufficiently show the way and manner in which that representation is made, and frequently speak with but little consistency. If, in baptism, the appearance of nothing but washing presented itself to our consideration, the thing would be easy. For, seeing we are delivered from sin by the obedience of Christ, that would be readily understood by every one as the cause of our purification, and as represented by water, in which there is a cleansing virtue; especially as the Scripture usually comprehends it under the emblem of water. But washing is neither the only idea, nor, as I think, the principal one, of this institution.”

The principal and most comprehensive design of this ordinance appears from the Scriptures to be, A SOLEMN, PUBLIC, AND PRACTICAL PROFESSION OF CHRISTIANITY. Thus Paul sums up the baptism of John in Acts xix. 4: “John verily baptized with the baptism of REPENTANCE, saying unto the people, that they should believe on him which should come after him, that is, on CHRIST JESUS.” And thus he describes his own: “As many of you as have been baptized into Christ, HAVE PUT ON CHRIST.” Gal. iii. 27. To the same purpose are the words of Peter on the day of Pentecost: “Repent, and be baptized every one of you IN THE NAME OF JESUS CHRIST.” Hence also a rejection of baptism is by our Lord called a REJECTION OF THE COUNSEL OF GOD; that is, of Christianity. Luke vii. 30; Acts xx. 27. And the reception of baptism is represented as the act by which we JUSTIFY GOD; that is, practically approve his method of salvation by faith in the Messiah. Luke vii. 29. Hence, whatever may be said of baptism as it is now generally understood and practised, and of the personal religion of those who practise it, it is certain that *it was originally appointed to be the boundary of visible Christianity*.

But this general design of baptism comprehends many particulars. Christianity consists partly of truths to be believed, partly of precepts to be obeyed, and partly of promises to be hoped for; and this, its initiatory ordinance, is rich in significancy in relation to them all. We are taught to regard it,—1. As THE SOLEMN PROFESSION OF OUR FAITH IN THE TRINITY. John i. 33; Matt. iii. 16, 17, xxviii. 19; Eph. ii. 18; Tit. iii. 4–7. Particularly,—*Of our adoption by the Father*. Gal. iii. 26–29, iv. 1–7; John i. 12, 13; 2 Cor. vi. 17, 18; 1 John iii. 1–3. *Of our union to the Son*. Acts viii. 35–39; Rom. vi. 3–14; Col. ii. 12, 13, 20, iii. 1–11; Matt. xx. 22, 23; 1 Pet. iii. 18–22; 1 Cor. i. 30. *Of our sanctification by the Spirit*. John iii. 5–8, vii. 37–39, xiv. 15–17, 26, 27, xvi. 12–15; Acts ii. 38, 39; Rom. viii. 1–27; 2 Cor. i. 21, 22; Gal. iii. 2, 3

iv. 6, 7, v. 22-25; Eph. i. 11-14, iv. 30, v. 9. 2. AS THE PUBLIC PLEDGE OF THE RENUNCIATION AND REMISSION OF SINS. Mark i. 4, 5; Acts ii. 38, xxii. 16; Rom. vi. 4. 3. AS THE EXPRESSION OF OUR HOPE OF A FUTURE AND GLORIOUS RESURRECTION. Rom. vi. 5; Col. iii. 1-4; 1 Cor. xv. 29. 4. AS A VISIBLE BOND OF UNION AMONG CHRISTIANS. 1 Cor. xii. 3-31; Eph. iv. 5. Baptism, therefore, is designed to give a sort of visible epitome of Christianity.

Perpetuity of the Law of Baptism.—Although Christians have been generally agreed that baptism was delivered to the primitive Churches as an ordinance of universal and perpetual obligation, yet there have been some, and two bodies of Christians in particular, who have on different grounds denied or questioned its perpetuity. (See QUAKERS—ANABAPTISTS.) The first class consider all external forms, in which they include baptism and the Lord's Supper, rather as obstructions than aids to spiritual worship; and hence interpret the apostolic commission, either of baptism with the Holy Ghost, or limit its duration to the close of the Jewish economy, as being rather a part of the baptism of John than of Christ. They quote in favour of these views, Matt. iii. 11; John iii. 30; 1 Cor. xii. 13; Eph. iv. 5; 1 Cor. i. 17. The second class derive their opinion chiefly from the supposition that Christian baptism is a continuation of Jewish proselyte baptism; from which they argue that it ought not to be administered to any but converted Pagans, Mohammedans, and others, who did not previously receive Christianity as the true religion.

Both of these classes of Christians ought to consider,—1. That the apostles themselves understood their commission of *baptizing in water*; as is clear from their practice, recorded in the Acts of the Apostles. 2. That to *baptize with the Holy Ghost*, or bring the soul under his Divine influence, is the prerogative of Christ alone. John i. 33, viii. 37-39; Acts i. 4-8, ii. 1-4. 3. That so far from regarding the baptism of the Spirit as superseding the baptism of water, Peter, in the house of Cornelius, urges it as a Divine argument in favour of the propriety of the latter: "*Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.*" Acts x. 47, 48. 4. That this, therefore, is "the one baptism" to which the apostle refers as being a visible bond of union among Christians; the baptism of the Holy Ghost (superior as it is in importance) being so called, not literally, but by a rich and beautiful metaphor, indicating the overwhelming abundance of his holy influences and endowments. "*Be ye filled with the Spirit.*" Eph. v. 18; John vii. 37-39. 5. That the Christian law of baptism could not have been derived from that of Jewish proselytes; because many such proselytes were baptized, as the Ethiopian eunuch, Cornelius, and others,—which proves either that the Christian administrators knew no such custom as proselyte baptism, or that they re-baptized those who had received it. 6. That the apostles in their writings draw from the baptism of their converts the most powerful motives to a life of spiritual holiness. 7. That our Lord himself honoured the ordinance by his own example; and that while it is safe to obey and imitate him, it must be dangerous to set aside or slight even the least of his commandments. "Ye are my friends, if ye do whatsoever I command you." John xv. 14. "He that hath my commandments, and keepeth them, he it is that loveth me." John xiv. 21. Lastly, Christians

are exhorted to "hold fast the profession of their faith without wavering," and to draw nigh to the throne of grace, "having their hearts sprinkled from an evil conscience, and their bodies washed with pure water;" which they cannot do unless baptized. Heb. x. 22, 23. Whence it follows that baptism in water, however, and to whomsoever it is to be administered, is a Christian ordinance of perpetual obligation.

Others have stated the argument thus:—We have seen that Christianity and its laws are of perpetual obligation; that baptism is a part of Christianity in its complete form; that the example of Christ in this particular is binding on all his disciples, through all ages; that the perpetuity of baptism is implied in the nature of the ordinance, as an act of worship,—a monument of the Saviour's death, burial, and resurrection,—a symbol of the renunciation of sin, and the new birth to righteousness,—a solemn self-dedication to the Saviour,—a public recognition of our adoption as the children of God, and of our hope of a glorious resurrection; that the promise connected with the institution prophetically declares its perpetuity; that baptism is in-wrought in the law of the institution with some other things which are acknowledged to be of perpetual obligation, as teaching and believing; and that the apostles understood it to be perpetual, and derived from it motives to holiness, which are now powerless upon any other supposition than that the ordinance is still to be regarded. Now, in view of all these things, what shall we say? Can further evidence be necessary? If there be any who still doubt the perpetual obligation of the ordinance, we would respectfully put to them the following questions:—Is there in the law of the institution any thing which appears to *limit* the obligation of obedience to time, or place, or nation? Is not the language of the commission as exempt as language can be from all such limitations? Was this law ever *repealed* by the same authority which enacted it? If it were, it can certainly be shown when, and where, and how; and we ask for the evidence. We ask, again, has it (as the seventh-day Sabbath has) been *virtually repealed*, by being superseded by another ordinance? If so, what is its name? and whence its origin? and where its authority? We ask once more, Do not the same reasons exist for its continuance as did exist for its appointment? Miraculous gifts were a seal to the commission,—they accredited the apostles as messengers of God; but now the proof of the Divine origin of Christianity is complete, and the miraculous powers have ceased. They have ceased, because the same reason for which they were given does not continue. But the same *doctrinal* and the same *practical* uses of baptism continue; and why should the ordinance be laid aside? Why should it be regarded by any disciple of the crucified Saviour as antiquated or obsolete? "*Therefore we are buried with him by baptism into his death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*" Rom. vi. 4, 5.

Baptism in the early Christian Church.—Among the primitive Christians baptism was regarded with the highest reverence. Before their baptism they were scarcely recognised as Christians; but no sooner was the rite administered, than the subject of it was received into the ranks of the faithful, and viewed as invested with all the privileges of Christian society. At first baptism was dispensed in any situation that was convenient and suitable; but afterwards it was

usual to administer the ordinance in a font (see BAPTISTERY) belonging to the church. The mode in which this initiatory ceremony was performed in the early Christian Church, is thus graphically described by the Rev. Dr Jamieson, in his valuable work, 'The Manners and Trials of the Primitive Christians':—“The rite of baptism was originally administered in a very simple manner,—the apostles and their contemporaries contenting themselves with an appropriate prayer, and the subsequent application of the element of water. At an early period, however, a variety of ceremonies was introduced, with the pious, though mistaken view, of conveying a deeper and more solemn impression of the ordinance, and affording, by each of them, a sensible representation of the grand truths and spiritual blessings of which it is significant. The baptismal season having arrived, those catechumens who were ripe for baptism, and who were then called *competentes*, or elect, were brought to the baptistery, at the entrance of which they stopped, and then mounting an elevated platform, where they could be seen and heard by the whole congregation of the faithful, each, with an audible voice, renounced the devil and all his works. The manner in which he did this, was by standing with his face towards the west, and with some bodily gesture, expressive of the greatest abhorrence, declaring his resolution to abandon the service of Satan, and all the sinful works and pleasures of which he is the patron and the author. This renunciation being thrice repeated, the candidate-elect turned towards the east,—the region of natural light, and therefore fit emblem of the Sun of Righteousness,—made three times a solemn promise and engagement to become the servant of Christ, and submit to all his laws. After this he repeated the Creed deliberately, clause by clause, in answer to appropriate questions of the minister, as the profession of his faith. It was deemed an indispensable part of the ceremony, that this confession should be made audibly, and before many witnesses; and in those rare and unfortunate instances where the applicants for baptism possessed not the power of oral communication, this duty was performed through the kind offices of a friend, who, testifying their desire to receive the ordinance, acted as their substitute. In ancient history, an anecdote is told of an African negro slave, who, after having passed satisfactorily through the state of catechumen, and been entered on the lists for baptism, suddenly fell into a violent fever, which deprived him of the faculty of speech. Having recovered his health, but not the use of his tongue, on the approach of the baptismal season, his master bore public testimony to his principles, and the Christian consistency of his conduct; in consequence of which he was baptized, along with the class of catechumens to which he belonged. The profession of faith being ended, and a prayer being offered, that as much of the element of water as should be employed might be sanctified, and that all who were about to be baptized might receive, along with the outward sign, the inward invisible grace, the minister breathed on them, symbolically conveying to them the influences of the Holy Spirit,—an act which, in later times, was followed by anointing them with oil, to indicate that they were ready, like the wrestlers in the ancient games, to fight the fight of faith. The preliminary ceremonies were brought to a close by his tracing on the foreheads of all the sign of the cross,—an observance which, as we formerly remarked, was fre-

quently used on the most common as well as sacred occasions by the primitive Christians,—and to which they attached a purely Christian meaning, that of living by faith on the Son of God. All things being prepared, and the person about to be baptized having stripped off his garments, the minister took each by the hand, and plunged him thrice under the water, pronouncing each time the name of the three persons in the Godhead. The newly baptized having come out of the water, was immediately dressed by some attendants in a pure white garment, which signified, that having put off his old corrupt nature, and his former bad principles and practices, he had become a new man. A very remarkable example of this ceremony occurs in the history of the celebrated Chrysostom. The conspirators who had combined to ruin that great and good man in Constantinople, resolved on striking the first blow on the eve of an annual festival, at the hour when they knew he would be alone in his vestry, preparing for his duty to the candidates for baptism. By mistake, they did not arrive till he had begun the service in the church. Heated with wine, and goaded on by their malignant passions, they burst into the midst of the assembly, most of whom were young persons, in the act of making the usual profession of their faith, and some of whom had already entered the waters of the baptistery. The whole congregation were struck with consternation. The catechumens fled away naked and wounded to the neighbouring woods, fields, or any places that promised them shelter from the massacre that was perpetrating in the city. And next morning, as soon as it had dawned, an immense meadow was seen covered all over with white,—on examining which, it was found to be filled with catechumens who had been baptized the night before, and who were then, according to custom, dressed in their garments, amounting in number to three thousand. Those white garments, after being worn a week, were thrown aside, and deposited in the antechamber of the church, where, with the name of the owner inscribed on each, they were carefully preserved as memorials of baptism, ready to be produced against them in the event of their violating its vows. A memorable instance of this use of them occurs in the history of the primitive age. A Carthaginian, who had long been connected with the Christian Church of his native city, at length apostatised, and joining the ranks of its enemies, became one of the most violent persecutors of all who named the name of Christ. Through the influence of friends, he was elevated to a high civil station, the powers of which he prostituted to the cruel and bloody purpose of persecuting his former friends. Among those who were dragged to his tribunal, was a deacon, once an intimate friend of his own, and who had been present at his baptism. On being put to the rack, he produced the white garments of the apostate, and in words that went to the heart of all the bystanders, solemnly declared that these would testify against his unrighteousness at the last day.

“Immediately after the baptism, the new-made members, in their snow-white dress, took their place among the body of the faithful, each of whom that was near welcomed them as brethren with the kiss of peace; and, as being admitted into the family of God, whose adopted children alone are entitled to address him as ‘Our Father,’ they were permitted, for the first time, publicly to use the Lord’s Prayer and to partake of the communion.

"Besides, at this period, they generally assumed a new name. Many of the names in familiar use among the heathens being borrowed from those of the objects of their worship, the converts to Christianity deemed it becoming, and consistent with their new principles, to change their family name for others that had been borne by some distinguished personage in the history of their faith, or that was significant of some virtue recommended by it. Hence we find many in the primitive ages bearing the name of prophets and apostles, and even of the Christian graces; such as, in Greek, Eusebius, Eustachius, Gregory, Athanasius; and, in Latin, Pius, Fidus, Speratius. An example may be given from the interesting history of the Martyrs of Palestine:—"When the governor," says the historian, "had made trial of their invincible fortitude by tortures in every form, he asked the chief person among them 'who he was,' and heard in answer, not a real or common name, but that of some one of the prophets; for it happened, that those men, having laid aside the name by which, as received by their parents, they were called, as being the appellations of idols, had assumed unto themselves other names; and one might have observed them using the names of Elias or Jeremiah, Samuel or Daniel; and thus showing themselves to be, not in deeds alone, but even in their very appellations, as 'that Jew who is such inwardly,' and as that Israel of God, who is such really and in sincerity."

BAPTISMAL REGENERATION. In a very early period of the history of the Christian Church, the most erroneous views as to the nature and necessity of baptism began to be entertained. From the perverted interpretation of a few figurative expressions of Sacred Scripture, it was supposed by many, that in the very act of administering this ordinance, grace was in all cases conveyed to the heart, and that change of state and character took place which is termed the new birth, or regeneration. Nay, even it was often imagined, that, in receiving baptism, the catechumen received a plenary remission of all past sins. Hence the practice, in many cases, of deferring baptism till the latest period of life. Thus we are informed by Eusebius, that the Emperor Constantine, "finding his end fast approaching, judged it a fit season for purifying himself from his offences, and cleansing his soul from that guilt which, in common with other mortals, he had contracted; which he believed was to be effected by the power of mysterious words and the saving laver." "This," said he, addressing the surrounding bishops, "is the period I have so long hoped and prayed for,—the period of obtaining the salvation of God." And no sooner was he baptized than he arrayed himself in white garments, and laid aside the imperial purple, in token of his bidding adieu to all secular concerns. Even long before the age of Constantine, we find Justin Martyr thus confounding baptism with regeneration: "Whoever," says he, "believe the things which are affirmed by us to be true, and promise to live accordingly, are afterwards conducted by us to a place where there is water, and are regenerated by the same method of regeneration which we have experienced." It were easy to adduce numerous passages from writers of the first three centuries supporting the doctrine of baptismal regeneration,—a doctrine so plainly opposed to reason as well as to Scripture, that we should scarcely have conceived ourselves warranted in occupying our space with the subject,

had it not been revived in all its grossness in our own day. In the 'Tracts for the Times,' which have lately issued from Oxford, there is a plain avowal of the doctrine to which we refer, in such passages as these, which we extract from Dr Pusey's Treatise on Baptism:—"Our justification is imputed to us, not through our feelings, but through baptism." Baptism "takes us out of our relation to Adam, and makes us actual members of his Son." "All the baptized have put on Christ." "Whosoever of us has been baptized, was thereby incorporated into Christ." "God has, in a wonderful manner, for his own glory, made baptism effectual, when administered in mockery by heathens, on a heathen stage." Baptism is, no doubt, often mentioned in Scripture in connection with regeneration, as being the divinely appointed sign by which that all-important change is emblematically represented; but nowhere is our salvation made dependent exclusively upon baptism. Thus it is said: "He that believeth and is baptized shall be saved." And in the last commission which our Lord gave to his apostles, he charges them to "go and teach (disciple) all nations, baptizing them." The discipling is here made to precede the baptism, just as in another passage we find the Apostle Peter, on the day of Pentecost, exhorting the multitudes to "repent and be baptized;" implying, that repentance must precede baptism,—the latter being the ceremonial rite by which the former was signified and sealed. The jailer at Philippi first believed, and then was baptized. So it was with Lydia and her household. And in the house of Cornelius, Peter asks, "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?" They had received the Holy Ghost; and therefore the apostle urges that the visible sign may be administered. No doubt Peter uses the expression which at first sight might seem to indicate that baptism is essential to salvation, when he says, "The like figure whereunto even baptism doth also now save us;" but, lest it should be imagined that the mere outward administration of the rite is alone sufficient for salvation, he immediately adds the explanation, "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." One of the passages which Dr Pusey adduces in support of the doctrine of baptismal regeneration, is: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John iii. 5. Now it is evident that our Lord does not here say that water alone, and without the Spirit, will regenerate; nor does he say that the application of water will secure the operation of the Spirit upon the heart. Another passage adverted to by Dr Pusey, as affording a direct testimony of the necessary connection between baptism and regeneration, is Tit. iii. 5, which he translates as affirming that God saves us "according to his mercy, by the washing of regeneration, and of renewing of the Holy Ghost." Even adopting this rendering of the passage, the apostle is plainly teaching no other doctrine than that we are saved by the regenerating and renewing washing of the Holy Spirit, which, of course, has no immediate reference to outward baptism. And finally, had Paul ranked baptism as high as the Tractarians of the Oxford school are accustomed to rank it, is it likely that he would have used such language as he does in writing to the Corinthians?—"I thank God that I baptized none of you, but Crispus and Gaius; lest any should

say that I had baptized in mine own name. And I baptized also the household of Stephanas : besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel : not with wisdom of words, lest the cross of Christ should be made of none effect." 1 Cor. i. 14-17. "Is this," to quote the words of Dr Alexander, in his 'Anglo-Catholicism not Apostolical,' "the language of one who believed that it was by baptism that men were to be united to Christ, and to receive through him the remission of sins? Can we suppose for a moment, that had the apostle really believed that doctrine, he would have refrained from administering baptism,—that is, would have refused to convey to men salvation, lest some evil-minded persons should make a sinister use of his doing so? that he would have thanked God that he had only baptized two persons during his long residence at Corinth? that he would have affirmed that, commissioned as he was to teach men *all* that Christ had enjoined, he had been sent not to baptize, but to preach the gospel? and that he would have thought so little about the matter as really to be at a loss to remember how many he had baptized in the Church at Corinth? What a contrast is there in this respect between Paul and the clergy of the Anglo-Catholic Church! While they make baptism everything, and the preaching of the gospel next to nothing, he elevates the preaching of the gospel to the first place, and allows to baptism only a very subordinate rank among the means of grace. While they think themselves successful as ministers of Christ in proportion to the number of persons they baptize, he thanks God that, in a large city, and out of a large Church, he had only baptized one or two. And whilst they claim 'religious veneration' from their flock, on the ground of the mysterious virtue they are supposed to convey in baptism, he abstained from administering the rite altogether, except in a few instances, lest he should seem to be seeking honour for himself. Would that all who call themselves Paul's successors had the same high views of the spiritual nature of Christianity, and the power of the preaching of the gospel which dwelt in him!"

BAPTISM FOR THE DEAD. The argument of Paul, "If the dead rise not at all, why are they then baptized for the dead?"—(1 Cor. xv. 29)—has excited many different ideas in the minds of interpreters. Bochart has collected no less than fifteen senses in which it has been understood, or rather, in which learned men have confessed that they did not understand it. Yet, doubtless, it was clear and cogent, not only in the view of the apostle, but of the Corinthian Church whom he addressed. The three senses most prominent are,—1. It is an appeal founded on the conduct of those who were converted and baptized in view of the martyrdom of Christians; thus fearlessly filling up the ranks of the dead, from a confidence in their glorious resurrection. This sense is adopted by Doddridge. 2. It is an appeal founded on the *figurative sense* of the word *baptize*,—that is, to *overwhelm with sufferings*; as in Matt. xx. 22, 23. This sense is preferred by Professors Stuart and Robinson. Yet it seems to leave the phrase obscure; for what is the meaning of "*overwhelmed in sufferings for the dead*?" 3. It is an appeal to the Corinthians, founded on the *usual symbolic sense* of the ordinance of Christian baptism; as in Rom. vi. 4; Col. ii. 12, where the apostle explains it to signify, not only a death and burial, but also a resurrection

from the dead. The meaning of the apostle, then, is this: "If there be no resurrection, why express such a belief in the use of the ordinance of baptism? What shall they do who have made this solemn profession of their faith and hope, if there be no corresponding reality?" This last sense is preferred by the learned Neander.

The opinion adopted by De Dieu and Michaelis, and countenanced by Tertullian and Ambrose, is, that it was the custom then at Corinth for *dead persons* to be baptized vicariously. And Grotius, who adopts this interpretation, compares this with some other superstitious customs of the early ages, as that of administering the eucharist to the dead, and he thinks that this custom was introduced, of admitting the vicarious baptism of a dead person, in order that prayers might be offered up for his soul. That such was the custom of some of the early heretics, as the Marcionites, we learn from the information of Epiphanius, Chrysostom, and others; but it is very improbable, that the apostle would make any reference to a superstition so foolish and absurd.

BAPTISM OF BLOOD. Tertullian gave this name to martyrdom before baptism, and to the death of martyrs in general. By him, and other fathers after him, it was thought to have a peculiar efficacy to purify from sins; from which mistaken notion it was urgently recommended to believers. But the blood of Christ alone cleanseth us from all sin. 1 John i. 7; Rev. i. 5, vii. 14.

BAPTISM OF FIRE. The words of John, in describing the baptism of Christ, "He shall baptize you with the Holy Ghost, *and with fire*" (Matt. iii. 11), have been variously interpreted. Some have referred the words, "*with fire*," to a purgatory after death; others, to the unquenchable fire of hell, into which the wicked shall be plunged after the final judgment; others, to the descent of the Holy Ghost on the day of Pentecost, in the form of *fiery tongues*. Others still, consider the words, "*and with fire*," as exegetical, and interpret them of that celestial fervour and zeal which the baptism of the Holy Ghost conferred upon those who received it;—and the structure of the original favours this sense, as do also the facts of the case; though, perhaps, not to the exclusion of the external sign, mentioned in Acts ii. 3.

BAPTISM OF THE HOLY GHOST, that overwhelming abundance of the gifts and graces of the Holy Spirit, which our Saviour, after his ascension, poured forth upon his disciples. The basis of this beautiful metaphor is found in the literal signification of baptism,—which is, to cover one completely with any kind of element, particularly water. So the apostles and primitive believers are said to have been not only in a degree subjected to the influence of the Holy Spirit, but filled with it, immersed in it, as in a new element of existence, life, perception, feeling, and action. A measure of the same Divine influence they had received before; but this was a far more copious and ample communication of it, to qualify them for their public labours, as well as to elevate their personal character, and to promote their spiritual enjoyment. Nor does this rich donation of spiritual blessings appear to have been restricted to miraculous gifts on the one hand, or to the primitive believers on the other; for it is represented,—1. As the prerogative of Christ's personal dignity. Matt. iii. 11; Mark i. 8; Luke iii. 16; John i. 15-17, 32, 33. 2. As the grand distinction of his glorious reign. John vii. 37-39, xvi. 7. 3. As the special promise

of the new covenant. Luke xxiv. 49; Acts i. 4-8, ii. 1-4, 16-21, 33, 38, 39; Heb. viii. 6-12. 4. As the privilege and seal of every believer. Eph. i. 13, 14, iv. 30, v. 18; Gal. iv. 6, v. 16, 25. 5. As the proper object of expectation and prayer. Isa. xxxii. 15-17, xlv. 3-5; Luke xi. 5-13; Phil. i. 19. 6. As comprehending gifts and graces, varied in kind and degree, to supply the necessities of the Church, according to the will and wisdom of the Spirit himself. 1 Cor. xii. 1-13, 31, xiv. 1; Eph. v. 9, iv. 30; Rom. viii. 9, 13, 14, xiv. 17, xv. 13.

From these passages it appears that the baptism of the Holy Ghost is not to be confounded, on the one hand, with *regeneration*, as it sometimes has been; nor, on the other, restricted to *miraculous powers*, and, of course, to the primitive age; but is to be sought in the more copious communication of such gifts and graces as are needed, in the present condition of the Christian Church, by ourselves and others. Whatever of superior illumination, sanctity, or fervour,—whatever of heavenly purity of motive, clearness of perception, tenderness of affection, strength of purpose, or energy of character,—whatever of divine peace and consolation, and hope and joy, drawn from the things eternal and unseen, we at any time need,—whatever is necessary to make the gospel effectual to its end among men, is to be sought and expected of God through Christ, the great Dispenser of spiritual blessings. “Of his fulness have all we received, and grace for grace. The same is He which baptizeth with the Holy Ghost.” “Ask, and ye shall receive, that your joy may be full.” John i. 16, 33, xvi. 24.

BAPTIST, THE. See JOHN THE BAPTIST.

BAPTISTERIES. It would seem that the primitive Christians were under a necessity of baptizing in open waters, or, where they had not private baths of their own, of constructing baptisteries for the express purpose of administering baptism. Authors are not agreed about the time when the first baptisteries were built. All agree that the first were, like the manners and condition of the people, simple, and merely for use; and that in the end, they rose to as high a degree of elegant superstition as enthusiasm could invent.

Baptisteries are to be first sought for where they were first wanted,—in towns and cities; for writers of unquestionable authority assert, that the primitive Christians continued to baptize in rivers, pools, and baths, till about the middle of the third century. Justin Martyr says that they went with the catechumens to a place where there was water; and Tertullian adds, that candidates for baptism made a profession of faith twice, once in the Church,—that is, before the congregation, in the place where they assembled to worship,—and then again when they came to the water; and it was quite indifferent whether it were the sea, or a pool, a lake, a river, or a bath. About the middle of the third century, baptisteries began to be built; but there were none *within the churches* until the sixth century; and it is remarkable, that though there were many churches in one city, yet (with a few exceptions) there was but one baptistery. This simple circumstance, as Popery advanced, was perverted into a title to dominion; and the congregation nearest the baptistery, or to whom in some places it belonged, and by whom it was lent to the other Churches, pretended that all the others ought to consider themselves dependent on them.

By a baptistery of the fourth century (which must

not be confounded with a modern font), is to be understood an octagon building, with a cupola roof, resembling the dome of a cathedral, adjacent to a church, but no part of it. All the middle part of this building was one large hall, capable of containing a great multitude of people. The sides were parted off, and divided into rooms; and in some, rooms were added without-side, in the fashion of cloisters. In the middle of the great hall was an octagon bath, which, strictly speaking, was *the baptistery*, and from which the whole building received its name. Some had been natural rivulets before the buildings were erected over them, and the pool was contrived to retain water sufficient for dipping, and to discharge the rest. Others were supplied by pipes; and where baptism was performed on naked subjects (as from the fourth to the sixteenth century was the common practice of the Catholic as well as the Greek Churches, a practice founded on certain fanciful notions of the fathers), the water was conveyed into one or more of the side rooms, that the baptism of the women might be performed apart from that of the men. Some of the surrounding rooms were vestries; others, school-rooms, both for the instruction of youth, and for transacting the affairs of the Church. Councils have been held in the great halls of these buildings. It was necessary they should be capacious; for as baptism was *now* administered only twice a year, the candidates were numerous, and the spectators of each sex more numerous than they. It is an opinion generally received, and very probable, that some of the names given to these buildings were borrowed from the memorable pool of Bethesda. The Syriac and Persic versions call Bethesda a place of baptistery.

The most ancient baptistery is that of St John Lateran. At Rome, there were many; in other Italian cities, only one at first; in the middle ages two,—a Unitarian and Trinitarian; in modern times, only one,—the Trinitarian. Some are yet standing. The memory of others is preserved in records and monumental fragments. The place of others is now supplied by fonts within the churches. At Constantinople, the baptistery of St Sophia was one of the appendages of that splendid church erected by Constantine, and rebuilt by Justinian with unrivalled magnificence. And it is worthy of notice, that the canon laws, the officers, the established rituals, the sermons of the prelates, and the baptism of the archbishops themselves, prove that baptism was here administered, by trine immersion, indeed, but only to instructed persons, whether Pagans or the descendants of Christians. It would be easy, says Mr Robinson, to make similar remarks on the Churches at Antioch, Alexandria, Jerusalem, and many more; for their baptisteries resembled that of St Sophia, and their baptism was that of believers, by trine immersion.

BAPTISTS, a denomination of Christians deriving their name from the circumstance that their distinguishing tenet has a reference to baptism, holding as they do that adults are the only proper subjects of the ordinance, and that the only proper mode is, not as generally practised, by a sprinkling or affusion of water on the person, but by a total immersion of the party in the water. The whole body may be considered as comprised in—1. The General (Unitarian) Baptists. 2. The General (New Connection) Baptists. 3. The Particular Baptists. 4. The Seventh Day Baptists. 5. The Scotch Baptists.

There is a marked difference in England between

the General and the Particular Baptists. THE PARTICULAR BAPTISTS are so denominated, from their embracing the Calvinistic system, which includes in it, as a leading article, the doctrine of particular redemption, though there are many among them who admit the universality of the atonement. The Calvinistic or Particular Baptists are by far the most numerous; their congregations in England and Wales amounting at the last census in 1851 to 1947. They have five public academies for the education of young men for the ministry, at Bristol, Stepney, Bradford, Pontypool, and Haverfordwest, and they have long enjoyed two exhibitions for students, to be educated for four years at one of the universities in Scotland, given them by Dr Ward, of Gresham College. In 1792, they established the important mission to India, which promises so much good to all the nations of the East, and which has been liberally assisted by the contributions of other denominations. Other missions, at home, in Africa, the West Indies, Ireland, and France, are also supported by this body.

THE GENERAL BAPTISTS maintain the doctrine of general redemption, and the other points of the Arminian system; and are agreed with the Particular Baptists only on the subject of baptism, worship, and church discipline. Towards the close of the seventeenth century, the General Baptists seem to have become extensively impregnated with anti-Trinitarian sentiments, so that an actual secession took place from the body, of those who held orthodox views on the subject of the Trinity. This led to the Old and New Connection, the latter having been originated by the Rev. Daniel Taylor in 1770.

THE NEW CONNECTION is a body of General Baptists, which arose chiefly in the midland counties, and which reverted to the doctrinal principles originally espoused by that denomination. These, as they are more orthodox than the others, are also much more zealous, more numerous, and more flourishing. They are quite distinct from the Old General Baptists, and are known by the name of "the New Connection." Their congregations amount to one hundred and eighty-two, and their annual association is held at different places by rotation. In the year 1798, an evangelical academy was opened, and placed under the care of the Rev. Daniel Taylor; but its patronage was very small. In 1843 it was removed to Leicester, where its prospects are encouraging, though the Connection yet experiences the want of able ministers. This society also has established a mission in India.

THE SEVENTH DAY BAPTISTS differ from the other General Baptist Churches simply on the ground that the seventh, not the first day of the week, should be the one still celebrated as the Sabbath. At present they have only two places of worship in England and Wales.

THE SCOTTISH BAPTISTS are of a more recent date, and differ in various respects from the English Baptists. Excepting one which appears to have been formed out of the soldiers of Cromwell's army, no trace can be found of a Baptist Church in Scotland, previous to 1765, when a church was settled at Edinburgh, under the pastoral care of Mr Carmichael and Mr Archibald McLean. Others have since been formed at Dundee, Glasgow, Paisley, Perth, Largo, Dunfermline, and in most of the principal towns of Scotland. There are also fifteen churches in England and Wales holding the principles of the Scottish Baptists, and connected with them, particularly in London, Nottingham, Liverpool, Manchester, Preston, Carlisle, Beverley, &c.

They think that the order of public worship which uniformly obtained in the Apostolic Churches is clearly set forth in Acts ii. 42-47; and therefore they endeavour to follow it out to the utmost of their power. They require a plurality of elders in every Church; administer the Lord's Supper, and make contributions for the poor, every first day of the week. The prayers and exhortations of the brethren form a part of their Church order, under the direction and control of the elders, to whom it exclusively belongs to preside in conducting the worship, to rule in cases of discipline, and to labour in the word and doctrine, in distinction from the brethren exhorting one another. The elders are all laymen, generally chosen from among the brethren; but when circumstances require, are supported by their contributions. They approve also of persons who are properly qualified for it, being appointed by the Church to preach the gospel and baptize, though not vested with any pastoral charge.

For several years after their first setting out, the Baptist Churches in Scotland were all of one faith and order, owned each other as sister Churches, and had fellowship one with another in the institutions of the gospel, as did also the different societies in England that stood connected with them. But of late years, numerous Baptist societies have started up in different parts of Scotland, which, though they retain much of the doctrinal sentiments and of the social practices of the original Churches, yet are unhappily divided on some points of minor importance,—chiefly respecting the administration of the Lord's Supper. These latter have sprung up chiefly out of what, in Scotland, is termed the Tabernacle Connection; that is, from the societies gathered by the ministry and means of Messrs James and Robert Haldane. Setting out upon the principle of Pædobaptism, numbers of them, in process of time, changed their views on the article of baptism, and formed themselves into Churches of that denomination, independent of the parent stock. Hence much confusion has arisen among the Scottish Baptist Churches. This evil has also been greatly heightened in consequence of divisions which have taken place among the original Scotch Baptist Churches themselves, occasioned by a sentiment getting in among them, that the Lord's Supper is not peculiarly a Church ordinance, nor the administration of it a matter which belongs exclusively to the pastoral office; but that, on the contrary, it is the duty of any two or three persons, who may come together to worship God on the first day of the week, to take the Lord's Supper, though none of them be a pastor. The adoption of this principle has occasioned considerable separations from the parent societies, and introduced many divisions and subdivisions among them; an evil which time and further experience, it is hoped, will rectify.

BAR. This word occurs in Scripture chiefly in the following senses:—1. That whereby a door is bolted and made fast. Neh. iii. 3, 6. 2. A narrow cross-board, or rafter, to fasten other boards to. Exod. xxvi. 26-29. 3. A rock in the sea that runs across its bottom. Jonah ii. 6. 4. The bank or shore of the sea, which as a bar shuts up its waves in their own place. Job. xxxviii. 10. 5. Strong fortifications and powerful impediments are called *bars*, or *bars of iron*. Amos i. 5; Isa. xlv. 2.

BARABBAS, a notorious robber, guilty also of sedition and murder; yet preferred before Jesus Christ by the Jews. John xviii. 40. Origen says, that in many

copies, Barabbas was called JESUS likewise. The Armenian has the same reading: "Whom will ye that I deliver unto you; Jesus Barabbas, or Jesus, who is called Christ?" This gives additional spirit to the history, and well deserves notice.

BARACHEL (*blessing, or bowing the knee to God*), the father of Elihu. Job xxxii. 2.

BARACHIAS, the father of Zacharias, mentioned Matt. xxiii. 35. Various opinions have been put forth in reference to the Barachias here mentioned. Kuinöel agrees with those who maintain, that as many of the Jews had two names, this individual is the same with Joiada, the high priest, who, because he had reproved the vices of the Jewish people, was, by the command of King Joaz, stoned in the court of the temple. By many he is thought to have been Baruch, father of Zechariah, who is mentioned by Josephus, in his books concerning the Jewish war, as having been killed between the porch and the altar by the zealots, a little before the taking of Jerusalem by the Romans.

BARAK, the son of Abinoam, a native of Kedesh-Naphtali. Deborah, in virtue of the authority with which she was invested as prophetess, sent to Kedesh for Barak, that he might take the command of the Israelitish army in opposition to the army of Jabin, king of the Canaanites, which was headed by Sisera. Barak obeyed the summons, and taking the field along with Deborah, he defeated the hostile army, in commemoration of which he and Deborah composed a hymn of thanksgiving.

BARBARIAN, a term used in the New Testament to denote a stranger, or one who belonged to any other nation but the Greek. Thus (Rom. i. 14):—"I am debtor both to the Greeks and to the Barbarians, both to the wise and the unwise." Col. iii. 11:—"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all." Luke calls the inhabitants of Melita Barbarians, because they were originally a Carthaginian colony. The term, as now employed, usually indicates a savage and uncivilized people, and we are liable, though erroneously, to associate the same ideas with the word when we meet with it in the sacred writings. In 1 Cor. xiv. 11, the stranger is said to be known by his speaking an unknown language:—"Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." Strabo supposes, indeed, that the word itself is an imitation of the harshness of a foreign tongue.

BARBED, having points like hooks or prickles of thorns. Job xli. 7.

BARBER. This word occurs in Ezek. v. 1: "And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair." Shaving the head and beard was customary among the Jews, as a token of mourning. The operation of shaving the head was probably performed much in the same way as at present in the East. After the head has been gently rubbed with the hand and moistened with water, the razor is applied from the top downwards.

BAR-CHOCHAB, a famous impostor. It is said, he assumed the name of *Bar-chocheba*,—that is, *Son of the Star*, from the words of Balaam, which he applied to himself as the Messiah: "There shall come a *STAR* (*cocab*) out of Jacob, and a sceptre out of Israel."

Bar-chochab engaged the Jews to revolt (A.D. 136) under the reign of Adrian, who sent Julius Severus against him. This impostor inflicted the most cruel tortures on the Christians who refused to recognise his character as a prophet, or unite with him against the Romans. Little is known of his previous history. According to report, he had been at one time a robber; and his conduct shows that he must have been a man thoroughly conversant with scenes of blood and rapine; while the devotedness of his followers, and the vigorous, and, for a time, successful resistance he made to the Romans, evince him a man of talent and energy. His followers actually amounted to two hundred thousand men. The Romans shut him up in Bethar, the siege of which was long and obstinate. The town, however, was at length taken, and the war finished. Bar-chochab perished, and the multitude of Jews put to death, or sold during the war, and in consequence of it, was almost innumerable. After this, Adrian published an edict, forbidding the Jews, on pain of death, to visit Jerusalem; and guards were placed at the gates, to prevent their entering.

BARDESANES, one of the ancient heretics. He flourished about the year 160, and was a native of Edessa, in Mesopotamia. According to Eusebius, he was intimately acquainted with the Chaldean philosophy, and is said also to have been well skilled in the Greek and Syrian languages. He wrote against Marcion, and other heretics, but afterwards fell into some of the errors of the Valentinian school. Yet though this was the case, it would be unjust to class his tenets indiscriminately with those of Valentinus. He received the whole of the Old Testament. He believed that God, who was the Father of Jesus Christ, was the Creator of the world; and he even held that the Word of God, or his Son, co-operated in this creation. He held, however, that the body of Jesus was a delusive image which came down from heaven; in which point, and that of the denial of the resurrection of the body, he agreed with Valentinus. It is also stated to have been one of his opinions, that the devil was not created by God. He represented matter as the primitive element of evil, and Satan as a spiritual manifestation of matter. In the same way as the Abyss of Goodness was the father, and produced Intelligence, and thereby a succession of emanations, all manifesting himself under different aspects; so the Abyss of Evil, matter indeterminate, was the mother, and brought forth her son, Satan, and through him a series of analogous emanations. There was thus between the good and the evil creation, considered in their source and their development, a parallelism which reduced this dualistic system to a sort of hostile harmony, the unity of a grand and eternal antinomy. Bardesanes, in so far as he conceived matter as producing its own manifestation, fell in with the Hindu idea of *Kapila*; according to which, matter engendered the Intelligence, and thereby began to reveal itself. He appears to have lived to retract some of his errors, and to abjure the doctrines of Valentinus. His followers were called Bardesanists.

BAREFOOT. Isaiah the prophet is commanded by God (Isa. xx. 3) to walk naked and barefoot for three years, in token of deep anguish of mind, and as a sign that Jehovah was about to bring all the horrors and privations of a painful captivity upon Egypt and Ethiopia. In the account of David's flight from Jerusalem, in consequence of the rebellion of Absalom, the affecting statement is given by

the inspired historian: "And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot." 2 Sam. xv. 30. Such passages plainly indicate, that to walk barefoot was a common practice in the East, on occasions of deep, heartfelt sadness.

BARGAINS. Among the Hebrews bargains and sales were generally effected, in regard to all articles of importance, at the gate of the city, as being the most public place. There is a singular custom mentioned in Ruth iv. 7, as having been an early mode of transferring alienable property: "A man plucked off his shoe, and gave it to his neighbour." The origin of this custom it is impossible to trace; but it had become antiquated in the time of David. Joining, or striking of hands, was the usual mode of bargaining, or concluding a sale. Job speaks of it (xvii. 3), and Solomon often alludes to it. The earliest written instrument, ratifying the transfer or sale of property, occurs in Jer. xxxii. 10-12; which the prophet commanded Baruch to bury in an earthen vessel, in order to be preserved for production at a future period, as evidence of the purchase. Written obligations seem to have been cancelled in different ways; one was by blotting them out, or drawing a line across them; and another, by striking them through with a nail; in both cases the bond was rendered useless, and ceased to be valid. To these customs the apostle alludes, in Col. ii. 14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

BAR-JESUS, or, according to some copies, **BAR-JEU**, was a Jewish magician in the Island of Crete. Acts xiii. 6. This itinerant soothsayer, or goëts, was violently opposed to the progress of the gospel, and accordingly used his utmost endeavours to prejudice the proconsul, Sergius Paulus, against it. But Paul, filled with holy indignation, declared, that God would punish this wicked man with the loss of his eyesight. The threatening was fulfilled, and the proconsul, when he saw what was done, believed, being astonished at the doctrine of the Lord. Origen and Chrysostom think that Elymas, or Bar-jesus, was converted, and that Paul speedily restored his sight.

BAR-JONA, a name by which our Saviour sometimes calls Peter (Matt. xvi. 17); and which, as some think, is put for Bar-johanna, son of John, or perhaps, son of Jonah, a fisherman of Bethsaida,—of whom, however, we have no account.

BARK,—1. to utter a cry, as a dog; to give an alarm of danger. Ministers that, as *dumb dogs*, cannot bark, are such as have neither conscience nor courage to reprove men's sins, and publish the alarming truths revealed by God in his Word. Isa. lvi. 10. Also, 2. To peel the bark or rind off a tree. Joel i. 7.

BARLEY (Exod. ix. 31; Lev. xxvii. 16, &c.), a well-known kind of grain, often mentioned in Scripture. It is the plant known to botanists as the *Hordeum vulgare*, or spring barley. Pliny, on the testimony of Menander, says that barley was the most ancient aliment of mankind. In Palestine, the barley was sown about October, and reaped in the end of March, just after the passover. In Egypt, the barley harvest was later; for when the hail fell there (Exod. ix. 31), a few days before the passover, the flax and barley were bruised and destroyed; for the flax was at its full growth, and the barley began to form its

green ears; but the wheat, and more backward grain, were not damaged, because they were only in the blade, and the hail bruised the young shoots which produce the ears. In the Book of Ruth, we have nearly the whole process of the barley harvest minutely described,—the reaping, the gleanings, the winnowing, and even the meting it out in certain fixed measures.

The Rabbins sometimes called barley the food of beasts, because in reality they fed their cattle with it (1 Kings iv. 28), and from Homer and other ancient writers we learn, that barley was given to horses. Solomon, who had "forty thousand stalls of horses for his chariots," seems also to have fed them with barley, for it is expressly stated, that the officers "brought barley and straw for the horses." It seems to have been considered a very nourishing diet, even for men, in ancient times; for the gladiators among the Romans were termed *Hordearii*, because they chiefly fed upon this grain. The Hebrews, however, frequently used barley bread, as we find by several passages of Scripture; for example, David's friends brought to him, in his flight, wheat, barley, flour, &c. 2 Sam. xvii. 28. Solomon sent wheat, barley, oil, and wine, to the labourers King Hiram had furnished him. 2 Chron. ii. 15. Elijah had a present made him of twenty barley loaves, and corn in the husk. 2 Kings iv. 42. And, by miraculously increasing the five barley loaves, Christ fed a multitude of about five thousand. John vi. 8-10. The jealousy-offering, in the Levitical institution, was to be barley meal. Numb. v. 15. The common mincha, or offering, was of fine wheat flour (Lev. ii. 1), but this was of barley, a meaner grain, probably to denote the vile condition of the person in whose behalf it was offered; for which reason, also, there was no oil or frankincense permitted to be offered with it. Sometimes barley is put for a low, contemptible reward or price. So the false prophets are charged with seducing the people for handfuls of barley, and morsels of bread. Ezek. xiii. 19. Hosea bought his emblematic bride for fifteen pieces of silver, and a homer and a half of barley. Hos. iii. 2. Barley was one of the principal grains which was paid as tithe to the priests and Levites. Minute directions are given in the Book of Leviticus for this purpose, and also in the Book of Numbers. It would appear that barley was much more common in Judea than any other grain, and that it was only half the value of flour. In 2 Kings vii. 1, Elisha says: "To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." This, as nearly as can be estimated, is at the rate of one peck of barley for one shilling and threepence sterling. The peck of fine flour, however, was two shillings and sixpence.

BARN. It has always been customary for the Oriental husbandmen to deposit their grain for safety in subterraneous magazines. Sometimes these magazines are found in the midst of a ploughed field, or in the highway. "These grottos," says Professor Paxton, "are dug in the form of an oven, gradually enlarging towards the bottom, with one round opening at top, covered over with earth, so as to remain perfectly concealed from the enemy." The same practice still prevails among the Arabs, as well as in other Eastern countries.

BARNABAS, a disciple of Jesus Christ, and companion of Paul in his labours. He was a Levite, born in the Isle of Cyprus. His proper name was

Joses, to which the apostles added Barnabas, signifying, *the son of consolation*. Barnabas is generally supposed to have been one of the seventy disciples. He studied along with Paul at the feet of Gamaliel, and accompanied him in several of his journeyings, as recorded in the Acts of the Apostles. Some have asserted that, after he separated from Paul, he went into Italy, and afterwards founded a church at Milan. It is generally believed that he suffered martyrdom at Salamis, where some Jews having come out of Syria, set upon him as he was disputing in the synagogue, and stoned him to death. He was buried by his kinsman, Mark, whom he had taken along with him, in a cave near that city.

Barnabas, according to Jerome, wrote an epistle which was held in great esteem by the early church, as a production breathing a spirit of primitive piety throughout, and is still extant. It is frequently cited by Clement of Alexandria, and Origen. Having been written by a Jew, who is arguing chiefly with Jews, there are many more quotations from the Old Testament than from the New. Eusebius and Jerome reckon it among the apocryphal or uncanonical writings; but neither of them deny that it belongs to Barnabas. It can scarcely be credited, however, that he was the author of a work so full of forced allegories, extravagant and unwarrantable explanations of Scripture, together with stories concerning beasts, and such like conceits, as make up the first part of this epistle. It is uncertain to whom this epistle was addressed, because we have not the superscription; but it seems to have been written to the converted Jews, who were too zealously addicted to the observance of the law of Moses. It is divided into two parts. In the first, he shows the unprofitableness of the old law, and the necessity of the incarnation and death of Jesus Christ. He cites, and explains allegorically, several passages relating to the ceremonies and precepts of the law of Moses, applying them to Jesus Christ and his law. The second part is a moral instruction, handled under the notion of two *ways*,—the one of *light*,—the other of *darkness*; the one under the conduct of the angels of God,—the other under the guidance of the angels of Satan. The *way of light* is a summary of what a Christian is to do in order to obtain eternal happiness, and the *way of darkness* is a representation of those particular sins which exclude men from the kingdom of God.

This epistle was first published in Greek, from a copy of father Hugh Menard, a Benedictine monk. An ancient version of it was found in a manuscript of the Abbey of Corbey, near a thousand years old. Vossius published it in the year 1656, together with the epistles of Ignatius. It is recently republished in the Apocryphal New Testament. There is another apocryphal work, termed 'Barnabas's Gospel,' which is ascribed to this apostle, and in which the history of Jesus Christ is related in a manner very different from the account given by the four evangelists. The Mohammedans possess this Gospel in Arabic, and it corresponds very well with the traditions in the Koran. It was probably a forgery of some nominal Christians, and afterwards altered and interpolated by the Mohammedans, the better to serve their purposes.

BARREL, a vessel used for keeping flour, and mentioned 1 Kings xvii. 12, 14, 16. The same word in the original is also translated in other passages, pitcher, as it appears to have been used for carrying water. It was carried by women upon their shoulders, as it is, indeed, at this day.

BARRENNESS. This condition was lamented from the prevailing expectation of the coming Messiah, and the anxious hope of every Jewish mother that he might be born of her.

BARSABAS—I. One of the first disciples of Jesus Christ, and surnamed Justus. 2. The surname of Judas, one of the principal disciples mentioned in Acts xv. 22.

BARTHOLOMEW, one of the twelve apostles (Matt. x. 3), is supposed to be the same person who is called Nathanael, one of the first of Christ's disciples. This opinion is founded on the circumstance, that as the Evangelist John never mentions Bartholomew in the number of the apostles, so the other evangelists never mention Nathanael. And as in John i. 45, Philip and Nathanael are mentioned together as coming to Jesus, so in the other Evangelists, Philip and Bartholomew are constantly associated together. The supposition also acquires additional probability from considering that Nathanael is particularly mentioned among the apostles to whom Christ appeared at the Sea of Tiberias, after his resurrection,—Simon Peter, Thomas, and Nathanael of Cana in Galilee; the sons of Zebedee, namely, James and John; with two other of his disciples, probably Andrew and Philip. John xxi. 2. Besides, Bartholomew can scarcely be considered as a proper name, but rather, like Bar-jona, and other similar words, simply descriptive of his relative or paternal capacity, as being the son of Tolmai, which was a name not uncommon among the Jews. Some have supposed this apostle to have been a Syrian, of noble extract, descended from the Ptolemies of Egypt. If, however, he be identical with Nathanael, it is plainly stated that he was of Cana in Galilee. We have no information as to his trade or occupation, but probably he was a fisherman. It is an early tradition, that Bartholomew propagated the faith as far as India, and also in the more northern and western parts of Asia, and that he finally suffered martyrdom at Albanopolis, in the region of Caucasus. But all the particulars respecting the life and labours of the apostles not mentioned in the New Testament are exceedingly uncertain.

BARTHOLOMEW'S DAY, ST. A religious feast-day, held by the Roman Catholic Church, in commemoration of Bartholomew, who is mentioned by three of the evangelists in the number of the apostles. It is a day ever memorable in history, on account of the horrid massacre of the Huguenots in France by the Papists, on the 24th of August 1572. It is calculated that on that occasion no fewer than thirty thousand unoffending Protestants were slain. Thus does Popery show herself to be drunk with the blood of the saints and of the witnesses for Jesus.

BARTIMÆUS, the son of TIMÆUS, a blind man of Jericho, who was cured by Jesus as he passed on his way to Jerusalem. "And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus thou Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal," &c. Mark x. 46-52. Two blind men are mentioned by Matthew when relating the same miracle, (xx. 30) but Mark and Luke mention only the most noted. Luke informs us that Jesus

said to Bartimæus when he touched him, "Receive thy sight; thy faith hath saved thee." Our Lord seems to have regarded faith as indispensable to the success of a miracle. This faith on the part of Bartimæus was not a mere belief in the power of Christ as able to cure his blindness, but from the very language in which he addressed Jesus, "O Lord, thou son of David," it is plain that they believed on him unto the saving of the soul. It would have been a small matter had he had no other than a faith in miracles. The faith which justifies is that alone which can save the sinner.

BARUCH, the son of Neriah, and the individual to whom Jeremiah dictated his prophecies in the fourth year of the reign of Jehoiakim, king of Judah. The first roll was destroyed by order of the king, but Baruch wrote a second roll, containing all that was in the first roll, with the addition of the prophecy respecting the overthrow of the house of Jehoiakim. After the death of Jeremiah, the Rabbins allege that Baruch removed to Babylon, where he died, in the twelfth year of the captivity. Jer. xxxvi. 4. The Book of Baruch is justly placed among the apocryphal writings. Grotius thinks it a fiction, written by some Hellenistic Jew; and St Jerome gives as the reason why he did not write a commentary upon it, that the Jews themselves did not deem it canonical. It is not extant in Hebrew, and only in Greek and Syriac; but in what language it was originally written it is impossible to ascertain. Though bearing the name of Baruch, the very author of the book is uncertain. The principal subject of the book is an epistle pretended to be sent by Jehoiakim and the captive Jews in Babylon to their brethren in Judah and Jerusalem. The last chapter contains an epistle which falsely bears the name of Jeremiah. There are two versions of this book extant, one in Syriac, and one in Arabic; the Latin translation in the Vulgate is prior to the time of Jerome.

BARZILLAI,—1. A native of Rogelim, in Gilead, and one who assisted David when expelled from Jerusalem by Absalom. 2 Sam. xvii. 27-29. When David returned to Jerusalem, Barzillai attended him to the Jordan. 2. A native of Meholath, father of Adriel, who married Michal, formerly wife of David. 2 Sam. xxi. 8. 3. A priest, who married a daughter of Barzillai, the Gileadite. Neh. vii. 63.

BASHAN, or BATANÆA, a most fruitful district in Canaan, which Moses took from Og, and assigned to the half tribe of Manasseh. Num. xxxii. It received its name from a hill which is situated in the middle of it, and which was celebrated for its oaks and for its fine pasturage. The district contained no fewer than sixty walled cities, independently of its villages. The first notice of the country is to be found in Gen. xiv. 5. After the captivity, part of the district received the name of Batanæa, while the other portions were called Trachonitis, Auranitis, and Gaulonitis. Part of the district, as Dr Wilson tells us, is still called Bath-anizah. Allusions to this district of country are very frequent in the sacred writings, more especially as being distinguished by the loftiness of its hills, the strength and beauty of its oaks, and the fertility of its pastures. Thus in Psalm lxxviii. 15: "The hill of God is as the hill of Bashan; an high hill as the hill of Bashan;" and in Zech. xi. 2: "Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is coming down."

The following description of this region is by Mr

Buckingham:—"We continued our way over this elevated tract, continuing to behold, with surprise and admiration, a beautiful country on all sides of us; its plains covered with a fertile soil, its hills clothed with forests, and at every new turn presenting the most magnificent landscapes that could be imagined. Amongst the trees the oak was frequently seen; and we know that this territory presented them of old. In enumerating the sources from which the supplies of Tyre were drawn in the time of her great wealth and naval splendour, the prophet says, 'Of the oaks of Bashan have they made thine oars.' Ezek. xxvii. 6. Some learned commentators, indeed, believing that no oaks grew in these supposed desert regions, have translated the word by *alders*, to prevent the appearance of inaccuracy in the inspired writer. The expression of 'the fat bulls of Bashan,' which occurs more than once in the Scriptures, seemed to us equally inconsistent, as applied to the beasts of a country generally thought to be a desert, in common with the whole tract which is laid down in the modern maps as such, between the Jordan and the Euphrates; but we could now fully comprehend not only that the bulls of this luxuriant country might be proverbially fat, but that its possessors, too, might be a race renowned for strength and comeliness of person. . . . The general face of this region improved as we advanced further in it; and every new direction of our path opened upon us views which surprised and charmed us by their grandeur and beauty. Lofty mountains gave an outline of the most magnificent character; flowing beds of secondary hills softened the romantic wildness of the picture; gentle slopes clothed with wood, gave a rich variety of tints, hardly to be imitated by the pencil; deep valleys, filled with murmuring streams and verdant meadows, offered all the luxuriance of cultivation, and herds and flocks gave life and animation to scenes as grand, as beautiful, and as highly picturesque as the genius or taste of a Claude could either invent or desire."

BASILIAN MONKS, brethren of the order of Basil, in the fourth century, who, having retired into a desert in the province of Pontus, founded a monastery, and drew up rules to the amount of some hundreds, for his disciples. This new society soon spread all over the East; nor was it long before it passed into the West. Some pretend that Basil saw himself the spiritual father of more than ninety thousand monks in the East only; but this order, which flourished for more than three centuries, was considerably diminished by heresy, schism, and a change of empire; and yet the order still survives, though much reduced in numbers. The historians of this order say that it has produced fourteen popes, one thousand eight hundred and five bishops, three thousand and ten abbots, and eleven thousand and eighty-five martyrs, besides an infinite number of confessors and virgins. This order likewise boasts of several emperors, kings, and princes, who have embraced its rule.

BASILICA. This word, though originally in Greek, meaning a palace, applies in ancient architecture to a public hall or court of judicature, where the princes or magistrates sat to administer justice. In after times, the word came to be used when speaking of other public buildings. And, as in the days of Constantine, the Christians were often permitted to make use of such places for their worship, Basilica came to be employed by ecclesiastical writers to designate a church; and more especially, as in building

the early Christian churches the shape of the ancient Basilica was often retained.

BASILIDES. This heretic, who lived towards the beginning of the second century, was by birth a Syrian, but taught his doctrines at Alexandria, in Egypt. He held that the beings emanating from the principle of darkness, smitten with love for the light, rise, and rush towards the bosom of the Pleroma. According to other Gnostics, the Pleroma, on the contrary, overflows, and descends to the kingdom of darkness. In the first hypothesis, the mixture of good and evil is the product of the attractive power of the good; in the second, it results from its expansive force. Basilides asserted, that the actions of men are necessary; that faith is a natural gift; and that whatever be their characters, all men will be saved. Thus early did the most absurd and unscriptural opinions begin to manifest themselves among the professors of Christianity.

BASKET (*kophinos*), a wicker-basket. The Jews appear to have been in the habit of using these wicker-baskets, which were probably of a certain measure, for carrying about with them their daily provision; and as the chief baker of Pharaoh, in his dream, carried three baskets on his head with all manner of baked meats for Pharaoh, we may thus infer the connection between the image of the basket and the event of which it was the emblem,—that when three days' provision should be expended, the event predicted should happen; and hence the basket which contains the daily provision becomes the emblem of a day,—the time for which the provision would last. The *kophinoi* were the baskets of which twelve were filled with the fragments remaining after the five loaves and two small fishes had been blessed and increased to the supply of five thousand persons by our Lord (Matt. xiv. 20, xvi. 9), and it is probable, from the number of these baskets, that they were those belonging to the twelve disciples, and used by them for the purpose of containing their daily supply of food, thus rendering the miracle, if possible, more impressive; for not only were the wants of the multitude supplied, but also the disciples themselves obtained their next day's provision from the five barley loaves and two small fishes. Their subsequent mistake of the words of our blessed Lord, when he speaks of the leaven of the Pharisees,—“It is because we have taken no bread,”—was thus brought home to themselves personally, when their unbelief and want of understanding upon that occasion were reproved. The white baskets which the chief baker saw in his dream, appear, from the Hebrew words employed to express them, to have been made of wickerwork, reticulated like nets. Jarchi explains their being called white from the circumstance that the bark was peeled off. Considerable attention seems to have been paid to this article of manufacture. They were constructed of a variety of shapes. Some were made from the leaves, and others from the fibres of the palm-tree, while several of them were of a simple frame-work of rushes. The Egyptian baskets represented on the monuments are sometimes so large that they are suspended from a pole which is borne on the shoulders of two men.

BASTARD, an illegitimate child. The law of Moses was explicit in reference to such persons. Deut. xxiii. 2. The only other passage in which the word occurs in the Old Testament is in Zech. ix. 6. Jephthah, the Israelitish judge, is said to have

been the son of a harlot, and therefore a bastard. On this account, he was incapable of receiving the paternal inheritance. The Jewish father bestowed as little attention, says Paxton, on his natural children as the Greek: he seems to have resigned them, in a great measure, to their own inclinations; he neither checked their passions, nor corrected their faults, nor stored their minds with useful knowledge. This is evidently implied in these words of the apostle: “If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.” Heb. xii. 7, 8. To restrain the licentious desires of the heart, Jehovah, by an express law, fixed a stigma upon the bastard, which was not to be removed till the tenth generation; and to show that the precept was on no account to be violated, or suffered to fall into disuse, it is emphatically repeated: “A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord.” Deut. xxiii. 2. The same word which, in the passage now quoted, is translated bastard, is rendered in Zech. ix. 6, a stranger or foreigner, by Dr Blayney, Michaelis, and others, and is understood by them as referring to the conquest of Ashdod by the Jews; an event which occurred under the Maccabees.

BASTINADO. See SCOURGING.

BAT. This singular creature, which possesses properties that connect it with both beasts and birds, has been variously placed in systems of natural history. The editor of Calmet says, “It is too much a bird to be properly a beast, and too much a beast to be properly a bird.” Doubts as to its nature, however, no longer exist. The bat is now universally made to take its place among the animal tribes, to which the bringing forth its young alive, its hair, its teeth, as well as the rest of its habitudes and conformation, evidently entitle it. In no particular scarcely does it resemble a bird, except in its power of sustaining itself in the air, which circumstance is scarcely enough to balance the weight of those particulars which we have noticed as placing it among quadrupeds.

The Hebrew name of the bat denotes “the fierier duskiness;” that is, the evening. It was similarly named by the Greeks and the Latins. In Deut. xiv. 18, 19, it is well described: “The bat, and every creeping thing that flieth, is unclean to you: they shall not be eaten.”

The legs of the bat are formed in a very particular manner, and entirely different from any other animal. It creeps with the instruments of its flight. During the entire winter it conceals itself in its hole, as it does also during the day-time even in summer, never venturing out, except for an hour or two in the evening, in order to supply itself with food. The usual place in which it takes up its abode is the hollow of a tree, a dark cavern, or the chink of some ruined building, of which it seems particularly fond. This illustrates Isa. ii. 20: “In that day a man shall cast his idols of silver, and his idols of gold, to the moles and to the bats;” that is, he shall carry his idols into the dark caverns, old ruins, or desolate places, to which he himself shall flee for refuge; and so shall give them up, and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation.

BATANEA, the same as BASHAN; which see.

BATANEANS. See **ASSASSINS.**

BATH, a measure of capacity for things liquid, as of wine and oil, being the same with the ephah in dry measure. Ezek. xlv. 11. Ten baths made one homer. Most modern writers consider the bath as containing seven gallons and a half English measure.

BATH. Homer mentions the use of the bath as an old custom. The bath at this period was the first refreshment offered to the guest. In later times, rooms, both public and private, were built expressly for the purpose of bathing. The public baths of the Greeks were mostly connected with the gymnasia, because they were taken immediately after the athletic exercises. The Romans, in the period of their luxury, imitated the Greeks in this point, and built magnificent baths. The following description applies both to the Greek and Roman baths:—The building which contained them was oblong, and had two divisions,—the one for males, the other for females. In both, warm or cold baths could be taken. The warm baths, in both divisions, were adjacent to each other, for the sake of being easily heated. In the midst of the building, on the ground floor, was the heating room, by which not only the water for bathing, but sometimes also the floors of the adjacent rooms, were warmed. Above the heating room was an apartment in which three copper kettles were walled in, one above another, so that the lowest was immediately over the fire, the second over the first, and the third over the second. In this way, either boiling, lukewarm, or cold water could be obtained. The water was carried, by separate pipes, from these kettles into the bathing rooms, and a fresh supply was immediately poured into the kettles from a reservoir. Close to the heating room were three separate rooms on each side, for the hot, the lukewarm, and the cold bath. The bathing rooms had, on the floor, a basin of mason-work, in which there were seats, and round it a gallery, where the bathers remained before they descended into the bath, and where also the attendants were. There was also a sweating room, which was heated by means of flues, and was called *laconicum*. This room had an opening in the ceiling, through which the light fell, and from which was suspended a brazen plate, that could be raised and let down at pleasure, to increase or lessen the heat. For undressing, for receiving the garments, and for anointing after bathing, there were different rooms; and connected with the bath were walks, covered race grounds, tennis courts, and gardens. These buildings, together with a number of bathing rooms, were necessary for a public bath, which was adorned with splendid furniture, and all the requisites for recreation, and resembled, in its exterior appearance, an extensive palace. Roman luxury, always in search of means for rendering sensual enjoyments more exquisite, in later times built particular conduits for conducting sea water to the baths, used mountain snow, and enlarged these establishments in such a way, that even their ruins excite admiration. Among the Europeans, the Russians have peculiar establishments for bathing, which are visited by all classes of the people during the whole year. The people regard these baths as a necessary of life, and they are to be found in every village. They are also met with in Finland. Among the Asiatics, baths are in general use. The Turks are, by their religion, obliged to make repeated ablutions daily; besides these, men and women must bathe in particular circumstances, and at certain times. For this purpose, there is in

every city a public bath connected with a mosque; and rich private persons possess private bath-houses, adorned with all the objects of Asiatic luxury.

In the 'Narrative of a Mission of Inquiry to the Jews,' by Messrs Bonar and M'Cheyne, we find the following very graphic description of the mode of using an Eastern bath:—"In the afternoon we tried the Turkish bath. The attendants first laid aside our clothes, and put a towel, wrapt like a turban, round our head, and another round our waist. Then we were conducted into the inner apartment, the atmosphere of which we could scarcely breathe at first, on account of the heat and vapour. Our feet, shod with wooden sandals, slid on the smooth marble floors. Then they laid us down on our back upon the smooth marble divan in the centre of the apartment, washed us with soap, and poured hot water over our heads. All this was done by an Egyptian almost naked, armed with a rough glove of camel's hair. It was not without a shudder that we felt ourselves in such hands, amidst about twenty others, all Mohammedans, with shaved heads and black skins. We were then led to one of the side baths, where the hot water was allowed to pour upon us. The pores being abundantly opened under the operation of so many causes, we were conducted back to the room where we had undressed, laid upon our backs, covered over with a warm quilt, and *shampooed*,—the soles of our feet being scraped with an instrument for the purpose, and every joint in our hands and feet made to crack. Lastly, they offered us coffee, and a glass of sherbet; after which we were allowed to dress, and come away, not a little amused, as well as refreshed. The custom of passing from the bath to the dressing-room, during which the feet might easily be soiled, reminded us of the true rendering of the precious words of our Lord, 'He that has been in the bath needeth not, save to wash his feet, but is clean every whit.'" See **ABLUTION.**

BATH-KOL (*daughter of the voice*). This, according to the Jewish Rabbins, was a kind of oracular voice, which was supposed to supply the place of oral prophecy during the time of the second temple, and after prophecy had ceased in Israel. To this species of revelation they trace their traditions and customs, pretending that their elders received them by the Bath-Kol. It is a matter of great difference of opinion among Jewish writers what was the precise nature of the Bath-Kol, whether it was a distinct audible voice from heaven, or merely the daughter or echo of a voice. Maimonides explains the Bath-Kol by alleging it to be the offspring of a heated imagination, which thinks that it hears a voice speaking from heaven. Dr Prideaux, however, likens it to the *Sortes Virgilianæ* of the heathen, a mode of divination much practised among the Romans. Even the Christians were not free from this superstition, often making the same use of the Scriptures as the Romans did of the writings of Virgil; and it descended through them to later times. In France it was the practice, for several ages, to use this kind of divination at the consecration of a bishop, in order to discover his life, manners, and future behaviour: and the usage came into England with the Norman conquest; for we are told that at the consecration of William, the second Norman bishop of the diocese of Norwich, the words which first occurred on dipping into the Bible were, "Not this man, but Barabbas." William died soon after, and was succeeded by Herbert de Lozinga, chief simony broker to King William Rufus, on whose consecration the Bible

opened at the words in which Jesus accosted Judas Iscariot: "Friend, wherefore art thou come?" This circumstance so affected Herbert, that he repented of his crime, in expiation of which he built the cathedral church of Norwich, the first stone of which he laid in the year 1096. With some, it is probable that bath-kol, *the daughter of the voice*, was only an elegant personification of *tradition*. Others, however, more bold, said that it was a voice from heaven, sometimes attended by a clap of thunder.

BATHSHEBA. The daughter of Eliam, or Ammiel, and the wife of Uriah the Hittite. She was subsequently the mother of Solomon. 2 Sam. xi. 3. See **DAVID—NATHAN—SOLOMON**.

BATH-RABBIM, the name of one of the gates of Heshbon—once the capital of Sihon, king of the Amorites. Cant. vii. 4.

BATTLE. See **ARMY**.

BATTLE-AXE. The battle-axe is mentioned by Homer, as having been much used in battle by the Greeks. It was wielded with tremendous force, and often hewed in pieces both the armour and the antagonist. The axe was also used by the Persians, in the early period of their history. The chief use of this weapon in the field of battle is referred to by Jeremiah (li. 20, 21.) See **ARMS**.

BALILEMENT, a ledge or parapet round the top of flat-roofed houses; as were those of the Jews, and other Eastern people. (See **HOUSE**.) The Jews were enjoined to adopt this precaution against accidents, under the penalty of death. Deut. xxii. 8.

BAXTERIANISM, so called from the learned and pious nonconformist divine, Richard Baxter. His design was to reconcile Calvin and Arminius. He taught that God had elected some, whom he is determined to save, without any foresight of antecedent faith; and that others, to whom the gospel is preached, have common grace, which, if they improve, they shall obtain saving grace, according to the doctrine of Arminius. He owns, with Calvin, that the merits of Christ's death are to be applied to believers only; but he also asserts, that all men are in a state capable of salvation.

In order to prove that the death of Christ has put all in a state capable of salvation, the following arguments are alleged by this learned author:—1. It was the nature of all mankind which Christ assumed at his incarnation, and the sins of all mankind were the occasion of his suffering. 2. It was to Adam, as the common father of lapsed mankind, that God made the promise. Gen. iii. 15. The conditional new covenant does equally give Christ, pardon, and life, to all mankind, on condition of acceptance. The conditional grant is universal:—"Whosoever believeth shall be saved." 3. It is not to the elect only, but to all mankind, that Christ has commanded his ministers to proclaim his gospel, and offer the benefits of his purchase.

There are, Mr Baxter allows, certain fruits of Christ's death, which are proper to the elect only:—1. Grace eventually worketh in them true faith, repentance, conversion, and union with Christ, as his living members. 2. The actual forgiveness of sin, as to the spiritual and eternal punishment. 3. Our reconciliation with God, and adoption and right to the heavenly inheritance. 4. The Spirit of Christ to dwell in us, and sanctify us, by a habit of Divine love. Rom. viii. 9–13; Gal. iv. 6. 5. Employment in holy, acceptable service, and access in prayer, with a promise of being heard through Christ. Heb. ii. 5, 6;

John xiv. 13. 6. Well-grounded hopes of salvation, peace of conscience, and spiritual communion with the Church mystical in heaven and earth. Rom. v. 11; Heb. xii. 22. 7. A special interest in Christ, and intercession with the Father. Rom. viii. 32, 33. 8. Resurrection unto life, and justification in judgment; glorification of the soul at death, and of the body at the resurrection. Phil. iii. 20, 21; 2 Cor. v. 1–3.

Christ has made a conditional deed of gift of these benefits to all mankind; but the elect only accept and possess them. Hence he infers, that though Christ never absolutely intended or decreed that his death should eventually put all men in possession of those benefits, yet he did intend and decree that all men should have a conditional gift of them by his death.

Baxter's celebrated 'Aphorisms of Justification,' published in 1649, afforded employment to himself and his theological critics till near the close of his life; and in the many modifications, concessions, and alterations, which were extorted from him by men of different religious tenets, he sometimes incautiously proved himself to be more Calvinistic than Calvin, and at others more Arminian than Arminius. The following observations from 'Orme's Life of Baxter,' are, on the whole, just and instructive:—"Thus did Baxter, at a very early period of his life, launch into the ocean of controversy, on some of the most interesting subjects that can engage the human mind. The manner in which he began to treat them was little favourable to arriving at correct and satisfactory conclusions. Possessed of a mind uncommonly penetrating, he yet seems not to have had the faculty of compressing within narrow limits his own views, or the accounts he was disposed to give of the views of others. All this arose, not from any indisposition to be explicit, but from the peculiar character of his mind. He is perpetually distinguishing things into physical and moral, real and nominal, material and formal. However important these distinctions are they often render his writings tiresome to the reader, and his reasonings more frequently perplexing than satisfactory. Baxter is generally understood to have pursued a middle course between Calvinism and Arminianism. That he tried to hold and adjust the balance between the two parties, and that he was most anxious to reconcile them, are very certain. But it seems scarcely less evident, that he was much more a Calvinist than he was an Arminian. While this seems to me very apparent, it must be acknowledged, that if certain views which have often been given of Calvinism are necessary to constitute a Calvinist, Richard Baxter was no believer in that creed.

"While satisfied that among Baxter's sentiments no important or vital error will be found, yet in the style and method in which he too generally advocated or defended them, there is much to censure. The wrangling and disputatious manner in which he presented many of his views, was calculated to gender an unsanctified state of mind in persons who either abetted or opposed his sentiments. His scholastic and metaphysical style of arguing is unbefitting the simplicity of the gospel, and cannot fail to injure it wherever such is employed. It not only savours too much of the spirit of the schools, and the philosophy of this world, but places the truths of revelation on a level with the rudiments of human science.

"In illustration of the influence now adverted to, it must be remarked, that the first stage in that process of deterioration which took place among the Presbyterian Dissenters, was generally characterised

by the term Baxterianism; a word to which it is difficult to attach a definite meaning. It denotes no separate sect or party, but rather a system of opinions on doctrinal points, verging towards Arminianism, and which ultimately passed to Arianism and Socinianism. Even during Baxter's own life, while the Presbyterians taxed the Independents with Antinomianism, the latter retorted the charge of Socinianism, or at least a tendency towards it, in some of the opinions maintained both by Baxter and others of that party. To whatever cause it is to be attributed, it is a melancholy fact, that the declension which began even at this early period in the Presbyterian body, went on slowly, but surely, till, from the most fervid orthodoxy, it finally arrived in England at the frigid zone of Unitarianism.

"I wish not to be understood as stating that Baxter either held any opinions of this description, or was conscious of a tendency in his sentiments towards such a fearful consummation, but, that there was an injurious tendency in his manner of discussing certain important subjects. It was subtle, and full of logomachy; it tended to unsettle, rather than to fix and determine; it gendered strife, rather than godly edifying. It is not possible to study such books as his *Methodus*, and his *Catholic Theology*, without experiencing that we are brought into a different region from apostolic Christianity,—a region of fierce debate and altercation about words, and names, and opinions; in which all that can be said for error is largely dwelt upon, as well as what can be said for truth. The ambiguities of language, the diversities of sects, the uncertainties of human perception and argument, are urged, till the force of revealed truth is considerably weakened, and confidence in our own judgment of its meaning greatly impaired. Erroneous language is maintained to be capable of sound meaning, and the most scriptural phrases to be susceptible of unscriptural interpretation, till truth and error almost change places, and the mind is bewildered, confounded, and paralysed. Into this mode of discussing such subjects was this most excellent man led, partly by the natural constitution of his mind, which has often been adverted to,—partly by his ardent desire of putting an end to the divisions of the Christian world, and producing universal concord and harmony. He failed where success was impossible, however plausible might have been the means which he employed. He understood the causes of difference and contention better than their remedies; hence the measures which he used frequently aggravated, instead of curing the disease. While a portion of evil, however, probably resulted from Baxter's mode of conducting controversy, and no great light was thrown by him on some of the dark and difficult subjects which he so keenly discussed, I have no doubt he contributed considerably to produce a more moderate spirit towards each other between Calvinists and Arminians, than had long prevailed. Though he satisfied neither party, he must have convinced both that great difficulties exist on the subjects in debate, if pursued beyond a certain length; that allowance ought to be made by each for the weakness or prejudices of the other; and that genuine religion is compatible with some diversity of opinion respecting one or all of the five points." A similar effect to that which Mr Orme ascribes to Baxter's writings on the English Presbyterians, followed also on the Continent among the reformed Churches. It was the same middle system, with its philosophical subtleties, which Cameron

and Amyraut taught abroad; and which produced in them those effects that have been justly ascribed, both in England and other parts of the world, to Arminianism.

BAY TREE. This tree is mentioned only in Psal. xxxvii. 35, 36: "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found." But the original word, *azrach*, merely signifies a *native* tree—a tree growing in its native soil, not having suffered by transplantation, and therefore spreading itself luxuriantly. Many critics, however, think that *azrach* is the laurel. The Septuagint and Vulgate have translated it *Cedar*. The bay tree is the *Laurus nobilis* of botanists, a native of Italy and various places in Asia, and is of the same family as the cinnamon and camphor tree. It is of the class *Enneandria*, order, *Monogynia*, and was the true laurel of the ancients. It is the *daphne* of the Greeks, and the *laurus* of the Latins.

BDELLIUM occurs in Gen. ii. 12; Numb. xi. 7. Interpreters seem at a loss to know what to do with this word, and have rendered it variously. Many suppose it a mineral production. The Septuagint translates in the first place, *a carbuncle*; and in the second, *a crystal*. The *bedolah* in Genesis is undoubtedly some precious stone; and its colour, mentioned in Numbers, where the manna is spoken of as of the colour of *bdellium*, is explained by a reference to Exod. xvi. 14, 31, where it is likened to hoar-frost, which, being like little fragments of ice, may confirm the opinion, that the *bdellium* is the beryl, perhaps that pellucid kind called by Dr Hill the *ellipomocrostyla*, or beryl crystal. In the Arabic version of the Pentateuch, the *bdellium* of Moses is rendered a *pearl*; and many modern writers are of the same opinion. It has sometimes been supposed, however, that the *bdellium* of antiquity was a sort of gum resin, famous for its medicinal virtues; and in the opinion of many eminent Oriental scholars, it is the resin obtained from the *Borassus flabelliformis* of Linnæus. This was one of the products of the land of Havilah, which, it is said, abounded in "gold, *bdellium*, and onyx-stone." The position of the word here, as conjoined with two mineral productions, renders it probable that some precious stone is referred to.

BEACON, a signal erected on a rising ground, or top of a hill, to give warning of the approach of an enemy; or on a place of danger, to warn passengers to avoid it. The Jews are likened by the Prophet Isaiah (xxx. 17) to a beacon and ensign on a hill, when the judgments of God had rendered them few in number, and laid on them such alarming distress as loudly warned others to avoid the like sins.

BEAM. This word occurs in Matt. vii. 3: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Doddridge supposes that the words "beam" and "mote" may be no more than names of diseases of the eye, because it is impossible that a beam in its literal sense could be lodged in the eye. Dr Campbell, too, stumbling at the same difficulty, renders the word "thorn," instead of "beam," without any sufficient authority. Not the slightest necessity exists for any such changes in the translation, the language being plainly figurative, and referring, as the Rabbis inform us, to a proverbial saying very common among the Jews.

BEAN. This word occurs only twice in the

Sacred Volume, viz., 2 Sam. xvii. 28, and Ezek. iv. 9. In the first passage, it is spoken of as sent up to the camp of David at Mahanaim along with "wheat, and barley, and flour, and parched corn, and lentiles, and parched pulse." The language of Ezekiel (iv. 9) describes it as an ingredient in the bread which was to be used in the time of a siege: "Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof." In the Hebrew the name of this plant is *pol*, and it is the *Vicia faba* of Linnæus. The kinds of bean most common in Syria at present are, the white horse bean and the kidney bean. The bean is of the class *Diadelphia*, order, *Decandria*. Boiled beans stewed with garlic form at this day in the East a favourite dish at the tables of people of rank. They are often eaten parched, but then they are only sprinkled over other more substantial dishes, or used as an accompaniment to cheese, and as a desert.

BEAR. In the Hebrew, this animal is very expressively called the *grumbler*, or *growler*.

There are three kinds of the bear known; the white, the black, and the brown. Of the two former the Scripture does not speak, the latter kind being the only one known in the Eastern regions. The brown bear, says Buffon, is not only savage, but solitary; he takes refuge in the most unfrequented parts, and the most dangerous precipices and uninhabited mountains. He chooses his den in the most gloomy parts of the forest, in some cavern that has been hollowed by time, or in the hollow of some old enormous tree. The disposition of this animal is most surly and rapacious, and his mischievousness has passed into a proverb. His appearance corresponds with his temper. His coat is rugged, his limbs strong and thick, and his countenance, covered with a dark and sullen scowl, indicates the settled moroseness of his disposition. The sacred writers frequently associate this formidable enemy with the king of the forest, as being equally dangerous and destructive. Thus Amos, setting before his incorrigible countrymen the succession of calamities which, under the just judgment of God, was about to befall them, declares that the removal of one would but leave another equally grievous: "Wo unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him." Amos v. 18, 19. And Solomon, who had closely studied the character of the several individuals of the animal kingdom, compares an unprincipled and wicked ruler to these creatures: "As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people." Prov. xxviii. 15.

The sacred writers lead us to suppose that the bear was a severe scourge to the inhabitants of Canaan. When David was a young man he watched his father's flocks, and he killed both a lion and a bear, which had taken a lamb out of the flock. From 2 Kings ii. 24, we learn that two she-bears were employed as instruments of punishment for insulting Elisha. As he went up from Bethel, children came out of the town and mocked him; and when he cursed them in the name of the Lord, two she-bears came out of the wood and tore forty and two of them. It is thought that these children belonged to idolatrous parents, who had instigated them to this outrage towards the prophet of God.

The she-bear is said to be even more fierce and terrible than the male, especially after she has cubbed. So strong is her attachment to her young, and so extreme the jealousy with which she protects them, that no stranger, whether man or beast, is suffered to intrude on her solitude with impunity. This circumstance finely illustrates the beautiful imagery of the prophet, employed to delineate the amazing change which the gospel of Christ will be the instrument of effecting in the human heart, and the delightful harmony which will follow in its train: "And the cow and the bear shall feed; their young ones shall lie down together." Isa. xi. 7.

To the fury of the female bear, when she happens to be robbed of her young, there are several striking allusions in Scripture. Those persons who have witnessed her under such circumstances, describe her rage to be most violent and frantic, and as only to be diverted from the object of her vengeance with the loss of her life. How terrible, then, was the threatening of the incensed *JEHOVAH*, in consequence of the numerous and aggravated iniquities of the kingdom of Israel, as uttered by the Prophet Hosea (xiii. 8): "I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart!" The execution of this terrible denunciation, in the invasion of the land by the Assyrian armies, and the utter subversion of the kingdom, is well known to every reader of Scripture.

The bear is not more ferocious than he is cunning and deceitful. To this the prophet evidently refers, in his complaint of the suddenness and severity of the Divine judgments: "He was unto me as a bear lying in wait, and as a lion in secret places." Lam. iii. 10.

In the vision of Daniel, where the four great monarchies of antiquity are symbolized by different beasts of prey, whose qualities resembled the character of these several states, the Medo-Persian empire is represented by a bear, which raised itself up on one side, and had between its teeth three ribs; and they said thus unto it: "Arise, devour much flesh." Dan. vii. 5.

BEARD. The Hebrews wore their beards very long. In the East it is an insult to touch the beard, unless to kiss it, which was a frequent mode of salutation. To shave off the beard was a gross affront; and it was not unusual to swear by the beard. "So essential an attribute of manhood is this hairy appendage considered, that it is frequently used as the symbol of liberty and power, and the want of it is the universal badge of servitude. Belzoni relates, that one of the buffoons of the Bashaw of Egypt took it into his head one day, for a frolic, to shave his beard, but no sooner did he make his appearance in that predicament, than his women actually thrust him out of the door; and such was his disgrace, that even his fellow buffoons would not eat with him till his beard was grown again. And Niebuhr mentions an inhabitant of Basra, who having shaved himself in a drunken fit, fled to India, and never durst return, for fear of the disgrace and punishment he merited, both by his shaving and intemperance. The beard is reckoned the greatest ornament of the person, inasmuch, that the loss of it would be considered a greater deformity than the want of a nose; and the possession of it is invariably associated in their minds with feelings of truth and honesty. To be deprived of their beard as a punishment, is looked upon as a greater mark of infamy, than exposure on the pillory

is amongst us: to take one by the beard, is a token of the highest respect and affection; to swear by it, is a vow which it would be the height of impiety to violate; and the strongest language which they use to express the value of any thing, is to say that it is worth more than one's beard. From this Oriental mode of thinking, we can form some estimate of the magnitude of the insult which the ill-advised king of the Ammonites put upon the messengers of David. Niebuhr relates, that Bender Righ, an Arab prince, who was of a brutal and imperious temper, committed this indignity on a Persian envoy, which brought a powerful army upon him in the year 1765. And Shah Abbas himself, king of Persia, as we are told by Maurice, enraged that the emperor of Hindostan had, through inadvertency, addressed him by a title far inferior to that of the great Shah-in-Shah, or king of kings, commanded the beards of the ambassadors to be shaved off, and sent them home to their master."

Nothing has been more fluctuating in different ages and countries than the fashion of wearing the beard. Some have cultivated one part, and some another; some have endeavoured to extirpate it entirely, whilst others have almost idolized it: the revolutions of countries have scarcely been more famous than the revolutions of beards. It is a great mark of infamy among the Arabs to cut off the beard. Many people would prefer death to this kind of treatment. As they would think it a grievous punishment to lose it, they carry things so far as to beg for the sake of it: "By your beard!—By the life of your beard!—God preserve your blessed beard!"—When they would express their value for anything, they say, "It is worth more than a man's beard." And hence we may easily learn the magnitude of the offence of the Ammonites, in their treatment of David's ambassadors, as above mentioned; and also the force of the emblem used Ezek. v. 1–5, where the inhabitants of Jerusalem are compared to the hair of his head and beard. Though they had been dear to God as the hair of an Eastern beard to its owner, they should be taken away and consumed,—one part by pestilence and famine,—another by the sword,—another by the calamities incident on exile. Such is the importance which Orientalists attach to the beard, that the utmost care is taken to dress and trim it in a becoming manner. Morier the traveller describes the process of dyeing it:—"It is almost universally dyed black, by an operation not very pleasant, and necessary to be repeated generally once a fortnight. It is always performed in the hot bath, where the hair being well saturated, takes the colour better. A thick paste is first made, which is loosely plastered over the beard, and which, after remaining an hour, is all completely washed off, and leaves the hair of a very strong orange colour. After this a thick paste is made of the leaf of the indigo, which has previously been pounded to a very fine powder, and of this also a layer is put upon the beard; but this second process, to be successful, requires two hours. When the indigo is at last washed off, the beard is of very dark bottle green, and becomes a jet only when it has met the air for twenty-four hours. Some, indeed, are content with the orange colour; others, more fastidious, prefer a beard quite blue. The people of Bokhara are famous for their blue beard." Even to talk disrespectfully of a Persian's beard, is the greatest insult that can be offered to him, and an attempt to touch it would

probably be followed by the instant death of the offender. Plucking off the beard was accounted still more degrading than shaving off the beard, implying, as it did, cruelty added to insult. Hence the cruel treatment which the Saviour experienced, when "he gave his back to the smiters, and his cheeks to them that plucked off the hair." Ezra (ix. 3) speaks of this as the mode in which he gave expression to the violence of his sorrow: "And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished." The Greeks, and other nations around them, expressed their sorrow on particular occasions in the same way. The beards of criminals, especially those charged with capital crimes among the Romans, were permitted to grow long without being dressed.

BEASTS. When this word is used in opposition to man, as Psal. xxxvi. 6, any brute creature is signified; when to creeping things, as Lev. xi. 2–7, four-footed animals, from the size of the hare and upwards, are intended; and when to wild creatures, as Gen. i. 25, cattle or tame animals are spoken of. Paul (1 Cor. xv. 32) speaks of fighting with beasts, by which he does not mean his having been exposed in the amphitheatre to fight as a gladiator, as some have conjectured, but that he had to contend at Ephesus with the fierce uproar of Demetrius and his associates. Ignatius uses the same figure, in his Epistle to the Romans: "From Syria even unto Rome I fight with wild beasts, both by sea and land, both night and day, being bound to ten leopards;" that is, to a band of soldiers. So Lucian, in like manner, says, "For I am not to fight with ordinary wild beasts, but with men, insolent and hard to be convinced." Though the expression of Paul, however, is in all probability figurative, it has a manifest allusion to the mode in which the Romans sometimes punished their criminals. The early Christians were often subjected to this cruel death; so customary was it, that, in the time of Nero, it became a common saying, "The Christians to the lions." This mode of punishment is thus minutely described by the Rev. Dr Jamieson, in his 'Manners and Trials of the Primitive Christians':—"Of all modes of punishment, the most popular with the ancient Roman people was that of setting men to fight with wild beasts; and as it was the kind of death reserved for the most heinous offences, and inflicted on the vilest and most noted criminals, the Christians, who were regarded as the worst and guiltiest of men, were very frequently disposed of in that barbarous manner. This horrid spectacle, which, of all the shows in the amphitheatre, was the most acceptable to the taste of the degenerate Romans in the first three centuries, always formed, on festive occasions, the concluding sport of the day; and those who were made to engage in it were those felons only to whom no hope of life was left. The Bestiarii, who in the earlier part of the day entered the lists with wild beasts, were allowed all sorts of defensive and offensive armour, and in the event of their slaying their savage antagonist, were rewarded by the applauding spectators with liberty and life. But those who were brought last on the sands of the amphitheatre were naked and defenceless, with the certain prospect before them of an inevitable and horrid death. They were frequently tied to a wooden pillar, or clothed in the skins of dogs, goats, asses, and such like animals, in order to whet the monster's

appetite, or else persons were employed in goading his sides with red-hot iron rods, to provoke him to greater fury, and thus afford better sport to the blood-thirsty spectators. The exhibition of such revolting shows, was a common way by which governors and magistrates sought to gain popularity; and although the prisons might not contain criminals of atrocity great enough to justify their execution in this barbarous manner, they were never at a loss, when they had the unfortunate Christians to pitch against the wild tenants of the kennels of the circus. The rabble in a Roman or Grecian city could receive no more grateful intelligence, than that of a supply of victims for the wild beasts; and the exhibitors of the bloody games required only to raise the cry,—‘The Christians! away with the Christians! let the Christians be thrown to the lions!’—to hear their shout rapturously responded to by the populace, and to see their object easily, and without expense or trouble, attained. This most frequently happened at those public and festive occasions, which, being graced with the presence of the emperor, it was endeavoured to signalise with the utmost pomp and magnificence, and to give a greater zest to the entertainment by introducing a variety of strange and spirit-stirring sights. Among these, the most extraordinary and universally called for, was an exhibition of Christians set to contend with wild bulls, bears, leopards, tigers, and lions. On an announcement of such an entertainment, the expectations of the people were raised to the highest pitch; and never were the benches of the amphitheatre filled with a denser crowd of men, women, and children,—never did the walls of the circus resound with more deafening shouts, than when a hungry lion, or a ravenous tiger, starved for the occasion, leaped from his den, and with a tremendous roar, heard even amid acclamations loud as from numbers without number, made an impetuous dash against the poor believer, laying bare his flesh in ghastly wounds, and crushing his bones as easily as if they were straw. The famous Ignatius died in this manner, at Rome, 20th December 108, during the celebration of the feast Saturnalia. Brought into the arena of the amphitheatre, the holy man—universally odious to the populace as the great leader of the Christians,—was assailed with the most savage yells, during which the lions being let loose upon him, quickly despatched the work of destruction, and left nothing of the venerable saint but a few of the harder and larger bones. Agapius, one of the martyrs of Palestine, was another conspicuous victim of this barbarous custom. Several times he had been conducted to the place of execution, in company with the most despicable malefactors; but as often the judge, from irresolution or sympathy, deferred his part in the combat. On a grand occasion, when the bloodthirsty Maximin was present, he was dragged from his cell, along with a base murderer, as the chief among the Christian prisoners. The assassin, guilty as he was, became, like Barabbas of old, an object of the popular clemency and favour, and was dismissed amid thunders of applause, while the confessor of Christ, reckoned more odious and guilty than the criminal, was detained, without the smallest hope of deliverance from the hands of man. Having, to every call to abjure his religion, firmly replied in the negative, and to every inquiry as to his faith in Christ, confessed that ‘he was God over all, blessed for ever,’ he was hooted and condemned, as an irreclaimable Christian. The signal was given, and in

an instant Agapius was in the jaws of a famishing bear.”

In Rev. iv. 6, mention is made of four beasts, or rather, as the word *zoa* signifies, *living ones*, as in Ezek. i.; and so the word might have been more justly translated. Various opinions have been entertained as to the precise signification of these “living creatures.” Some have supposed them to represent the angels, but this idea is refuted by the consideration, that they are spoken of as adoring “the Lamb that was slain, who had redeemed them to God with his blood.” From the expressions here used, it is obvious that they must represent some portion of the human race. Some expositors, accordingly, have supposed them to denote the whole Church, and the twenty-four elders to represent its rulers and pastors. It is far more probable, however, that the four living creatures are emblems of the ministers of the Christian Church, while the twenty-four elders are emblematic of the whole Church. Wild beasts are used in Scripture as emblems of tyrannical and persecuting powers. The most illustrious conquerors of antiquity, also, have not a more honourable emblem.

BEATIFICATION, in the Roman Catholic Church an act by which the pope declares a person beatified or blessed after death. It is the first step to *canonization* (which see). No person can be beatified till fifty years after his death. All certificates or attestations of virtues and miracles, the necessary qualifications for saintship, are examined by the Congregation of Rites. This examination often continues for several years; after which, his holiness decrees the beatification. The corpse and relics of the future saint are thenceforth exposed to the veneration of the superstitious; his image is crowned with rays, and a particular office is set apart for him; but his body and relics are not carried in procession. Indulgences, likewise, and remissions of sins, are granted on the day of his beatification; which, though not so pompous as that of canonization, is, however, very splendid. Beatification differs from canonization in this, that the pope does not act as a judge in determining the state of the beatified, but only grants a privilege to certain persons to honour him by a particular religious worship, without incurring the penalty of superstitious worshippers; but in canonization, the pope speaks as a judge, and determines, *ex cathedra*, upon the state of the person canonized. Beatification was introduced when it was thought proper to delay the canonization of saints, for the greater assurance of the truth of the steps taken in the procedure. Some particular orders of monks have assumed to themselves the power of beatification; thus, Octavia Melchiorica was beatified by the Dominicans.

BEATITUDE imports the highest degree of happiness at which human nature can arrive,—the fruition of God in a future life to all eternity. It is also used when speaking of the theses contained in Christ’s sermon on the mount, whereby he pronounces the several characters there mentioned blessed.

BEATITUDES, THE MOUNT OF, situated a little to the west of Tiberias, now known as the heights or horns of Huttin, a rocky hill with two conical tops. It is supposed to be the scene of the sermon on the mount, for which reason it is also sometimes called the Hill of Toubat, or Blessings. Another tradition supposes it to be the place where Jesus fed the five thousand with five barley loaves and two fishes. It is not impossible that one or both

of these traditions may be true, but there is no positive evidence of their truth; and it seems too probable that they arose from the hill being so prominently marked by two peaks. It rises from two to three hundred feet, and consists entirely of limestone. Mr Carne, in his 'Letters from the East,' thus describes it:—"It is a verdant hill, rising gradually on every side towards the summit, on which small masses of rock are scattered. It is admirably calculated for the purpose, as a multitude of people might stand on the gently sloping sides of the mount, even to the bottom, and hear distinctly every word of the speaker. The prospect of the lake beneath, of the mountains of Gilboa, and that of Bethulia to the north, is extremely beautiful."

BEAUTIFUL. We find a particular gate of the temple at Jerusalem bearing this name: "And a certain man came from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple." Acts iii. 2. Considerable difference of opinion has existed among commentators as to the precise gate which bore this name. Most of them hold the opinion of Wetstein, that it was the eastern gate, called Nicanor's, by which there was an entrance from the court of the women to that of the Israelites. This gate they conjecture to have been called Beautiful because, as we learn from Josephus, it was formed of Corinthian brass, a material accounted very valuable, and was wrought with consummate skill. Others, as Wagenseil, Lund, Bengel, and Walch in his dissertation on this subject, contend that the gate here mentioned was the same with that elsewhere called *Susan*. Others, as Lightfoot and Bolten, think that it was a gate of the court of the Gentiles, called *Chalda*, from the Hebrew word for *time*. "One thing," says Dr Bloomfield, "seems certain, that by the gate named Beautiful is not to be understood a gate which led from the court of the women into that of the Israelites; for the context compels us to fix on a space *inside* of Mount Moriah, which was separated by a wall from the gate of the Gentiles. Besides, it is improbable that the Jews should have given a name of Greek origin to a gate of their temple. But whether the gate *Beautiful* was called *Susan* or *Chalda* cannot with certainty be determined, though the latter conjecture seems the more simple and probable."

BED. This article of furniture has not so much importance attached to it in the East as with us. "It is at best," as Dr Jamieson well describes it, "like a very small and narrow sofa, so light as to be easily carried, and by the occupier himself, from place to place and from room to room, according as the caprice of the owner or the change of the seasons may require. In general, however, it is nothing more than a mattress, which is spread in a moment on the floor, and which, when not used, is carelessly flung into a corner of the room. Morier saw the Persians, and Carne the people of Palestine, rising from their beds on the flat roofs of their houses, and after finishing their simple toilet, throwing their couches aside; and Captain Hall shows, by an interesting anecdote, that the same practice obtains in India. 'On the morning after my arrival at Bombay, I got up with the first blush of the dawn, and proceeded alone in quest of adventures. I had not gone far, before I saw a native sleeping on a mat, spread in the little verandah extending along the front of his house, which was made up of basket-

work, plastered over with mud. He was wrapped up in a long web of white linen or cotton cloth. As soon as the first rays of the sun peeped into his rude sleeping chamber, he "arose, took up his bed, and went into his house." I saw immediately an explanation of this expression, which, with slight variations, occurs frequently in the Gospels."

BEDAN. This name occurs in 1 Sam. xii. 11, along with several others, namely Jerubbaal, Jephthah, and Samuel. This has led to considerable discussion as to the real position of Bedan. Nowhere is he mentioned as holding office in Israel; but the Targum, interpreting the name as meaning "in Dan," suppose him to be Samson who was of the tribe of Dan. The Septuagint, Syriac, and Arabic, instead of Bedan read Barak. Some, with considerable probability, consider Bedan to be identical with Jair of Manasseh, who judged Israel twenty-three years; and in confirmation of this, it may be remarked, that in Chron. vii. 17, the name of Bedan is found among the descendants of Manasseh.

BEE, a well-known small industrious insect which abounded in the East, and hence Canaan is described as a land flowing with milk and honey. The bee is frequently mentioned in the Sacred Writings. Thus in Judg. xiv. 8, we are informed that Samson, on inspecting the carcass of a lion which he had some time previously killed, found that a swarm of bees had taken up their residence in it. We notice the circumstance, because it has been supposed to contradict the statement of Aristotle and other eminent naturalists, who affirm that bees will not alight upon a dead carcass, nor taste the flesh; that they will never sit down in an unclean place, nor upon anything which emits an unpleasant smell. The variance between this statement and that of the sacred writer is, however, only apparent. The frequently occurring phrase introduced into this text, "after a time," shows that the circumstance referred to was long posterior to the death of the animal, whose body, from an exposure to beasts and birds of prey, and the violent heat of the sun, was reduced to a mere skeleton, and divested of all effluvia. That bees have swarmed in dry bones, we have the testimony of Herodotus, of Seranus, and of Aldrovandus. Indeed, as bones in their nature, when dry, are exceedingly dry, there is no more to be said against such a place of residence, than against the same among rocks and stones.

Some writers have contended that bees are destitute of the sense of hearing; but their opinion is entirely without foundation. This will appear, if any proof were necessary, from the following prediction:—"And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost parts of the rivers of Egypt, and for the bee that is in the land of Assyria." Isa. vii. 18. The allusion which this text involves, is to the practice of calling out the bees from their hives, by a hissing or whistling sound, to their labour in the fields, and summoning them again to return when the heavens begin to lower, or the shadows of evening to fall. In this manner, Jehovah threatens to arouse the enemies of Judah, and lead them to the prey. However widely scattered, or far remote from the scene of action, they should hear his voice, and with as much promptitude as the bee, that has been taught to recognise the signal of its owner, and obey his call, they should assemble their forces; and although weak and insignificant as a swarm of bees in the

estimation of a proud and infatuated people, they should come with irresistible might, and take possession of the rich and beautiful region that had been abandoned by its terrified inhabitants.

The allusion of Moses to the attack of the Amorites, which involves a reference to the irritable and revengeful disposition of the bee, is both just and beautiful: "And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah." Deut. i. 44. Every person who has seen a swarm of disturbed bees, will easily conceive the fierce hostility and implacable fury of the enemies of Israel, which this expression is intended to denote. The same remarks will apply to Psal. xviii. 12, in which there is a similar allusion.

The surprising industry of the bee has, from the earliest times, furnished man with a delicious and useful article, in the honey which it produces.

This was very common in Palestine. In Exod. iii. 8, the circumstance of its flowing with milk and honey is selected as a striking proof of its being the glory of all lands; and in Deut. xxxii. 13, and Psal. lxxxi. 16, the inhabitants are said to have sucked honey out of the rocks, as the wild bees are well known in the East to form their comb in the crevices of the rocks, and in the hollows of decayed trees. With this agree 1 Sam. xiv. 25, 26; Matt. iii. 4, &c., and the testimony of intelligent travellers. Hasselquist says, that between Acra and Nazareth great numbers of wild bees breed, to the advantage of the inhabitants; and Maundrel observes, that when in the great plain near Jericho, he perceived in many places a smell of honey and wax, as strong as if he had been in an apiary.

It is reasonably supposed, however, that the honey mentioned in some of these passages was not the produce of bees, but a sweet syrup produced by the date tree, which was common in Palestine, and which is known to have furnished an article of this description. There is also in some parts of the East a kind of honey which collects upon the leaves of the trees, something like dew, and which is gathered by the inhabitants in considerable quantities. It is very sweet when fresh, but turns sour after being kept two days. The Arabs eat it with butter; they also put it into their gruel, and use it in rubbing their water-skins, for the purpose of excluding the air. It is collected in the months of May and June; and some persons assured our traveller that the same substance was likewise produced by the thorny tree *Tereshresh*, at the same time of the year.

Honey was prohibited as an offering on the altar, under the Levitical dispensation (Lev. ii. 11); but its first fruits were to be presented for the support of the priests. Some writers have supposed that these first fruits were of the honey of the date; but such an interpretation is forced and unnatural,—the articles intended in verse 12 are obviously the same as those which are specified in the preceding verse.

Honey newly taken out of the comb has a peculiar delicacy of flavour, which will in vain be sought for after it has been for any length of time expressed or clarified. This will help to explain the energy of expression adopted by the Psalmist, when speaking of the Divine laws: "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." Psal. xix. 10.

A fine lesson on the necessity of moderation is taught by Solomon: "Hast thou found honey? eat

so much as is sufficient for thee, lest thou be filled therewith, and vomit it." Prov. xxv. 16. Upon this passage Harris has cited the following observations of Dr Knox:—"Man, indeed, may be called a bee in a figurative style. In search of sweets he roams in various regions, and ransacks every inviting flower. Whatever displays a beautiful appearance solicits his notice, and conciliates his favour, if not his affection. He is often deceived by the vivid colour and attractive form, which, instead of supplying honey, produce the rankest poison; but he perseveres in his researches, and if he is often disappointed, he is also often successful. The misfortune is, that when he has found honey, he enters upon the feast with an appetite so voracious, that he usually destroys his own delight by excess and satiety."

BEELZEBUB, or BELZEBUB, the idol or god of Ekron. In Scripture he is called the Prince of Devils. His name is usually rendered, *lord of flies*; which is by some understood to be a mock appellation given him by the Jews. Others think that this name is derived from his power of driving flies away. Scaliger translates the name *lord of sacrifices*. How, or under what form he was represented, is uncertain. Some place him on a throne and attire him like a king; others paint him as a fly. However this may be, it appears that he became an oracle of the highest repute for omniscience and veracity; that he had priests of his own; and that, in the middle times, at least, he was much sought after by those who were anxious about futurity. In the New Testament, as in Matt. x. 25, xii. 24, and other places, the word is properly Beelzebub, *lord of dung*, or *of a dunghill*. Lightfoot and Buxtorf, however, translate it *lord of idolatry*. The connection between the two names, Beelzebub and Beelzebub, is thus pointed out by the Rev. Mr Brodie of Monimail:—"The 'shardborn beetle,' as an English author graphically terms it, and almost every other species of fly, however beautiful their colours, or active their movements, are bred in corruption; and as in these instances the Creator brings life out of death, so does he bring immortality out of the tomb. And as the worm which, in the earlier stages of its being, draws a loathsome length along, and finds its nourishment in decaying vegetables and putrefying flesh, when the season of its change has come, casts off the slough of its infancy, and mounts on wings of delight, to bask in the sunshine, and sip the fragrance of the flowers; so, from the dissolution of the body does the spirit of man arise to a new and better state,—the mortal puts on immortality, and the grovelling pursuits of earth are exchanged for the glories of heaven. The Egyptian Lord of Amenthes, with a beetle for his symbol; the Grecian Jupiter Apomuos, with a fly in the field of his medal; and the Ekronite Beelzebub, were one and the same. They are but different names for the Lord of the Grave, the Ruler of Spirits Departed."

"This examination into the meaning and origin of the name Beelzebub, points out the reason why the King of Israel sent to inquire at his shrine if he should recover of his disease; for who could be supposed by a heathenish mind so able to answer his question as the Lord of the Dead? It shows, too, the propriety of its application as a title of Satan, of whom the apostle speaks as 'him that had the power of death, that is, the devil.' Heb. ii. 14. And it explains the change made on the name by the Jews, in the time of our Saviour, who did not call him Beelzebub, or lord of the fly, because they did not

acknowledge his dominion over the departed spirit; but who termed him Beelzebul, or lord of corruption, because death was his work, and he had power over the mortal and putrefying remains."

BEER (*a well*), and in the plural **BEEROTH** (*wells*), are words which frequently occur in the Sacred Scriptures, as names of places. **BEER**, of itself, without being conjoined with any other name, occurs in Numb. xxi. 16-18, and is supposed to be the same with **BEER-ELIM** (*well of firs*), mentioned in Isa. xv. 8. It is situated three hours' journey from Jerusalem, on the way to Shechem, and derives its name from a well or spring, at the bottom of the hill on which the village is built. The place is thus noticed by Messrs Bonar and M'Cheyne:—"In two hours from Ramah, we reached Beer, the ancient *Beeroth*. Our servants had gone before us and erected the tent, and now stood at the tent door to welcome us,—Giuseppe helping us to alight with great kindness. It was a fine moonlight evening; the ground was sparkling with the light of the glow-worm, in a manner similar to what we had seen at Hebron, and the fire-flies glittered through the air in great numbers. Our tent was pitched immediately in front of a gushing fountain that emptied its waters into a large trough, above which was a Mohanmedan place of prayer falling into decay. We lay down to rest, with the remembrance that it was here that Jotham took up his abode when he fled from Shechem for fear of his brother Abimelech. Judg. ix. 21. There is a pleasing though fanciful tradition associated with the place, that it was here Joseph and Mary, on their way back to Nazareth, first discovered that the child Jesus was not in their company, and turned back again to Jerusalem seeking him. Luke ii. 44. It was probably near this, too, that Deborah the prophetess 'dwelt under the palm tree of Deborah, between Ramah and Bethel, in Mount Ephraim.' Judg. iv. 5. We were up before the sun, and enjoyed the luxury of washing ourselves at the full flowing fountain of Beer. It is from this fountain that the town receives its name, both now and in ancient times. The Moslem women came out to draw water, and the well soon presented a lively scene. The remains of the town lie on the rising ground to the north-east of the fountain. We wondered how travellers could ever suppose this to be the side of Michmash; for it does not stand near any deep defile, nor are there any such sharp rocks as Bozez and Seneh in the neighbourhood (1 Sam. xiv. 4); besides, it is not on the east of Beth-aven or Bethel, but to the south-west of it. 1 Sam. xiii. 5. Beeroth was one of the cities that belonged to the Gibeonites, and afterwards fell to the lot of Benjamin. Josh. ix. 17; xviii. 25. It was to this place, also, that the murderers of Ishbosheth originally belonged. 2 Sam. iv. 2."

BEER-LAHAI-ROI (*the well of life of vision*,—meaning, probably, of life after the vision of God), the name of a well on the southern borders of Palestine. Gesenius says, "Neglecting the vowels, one might also conjecture it to be *well of the jaw-bone* (or rock) of vision; that is, *well of the conspicuous rock*; or also, *well of the far-seen region*." It was here that the angel of God appeared to Hagar. Gen. xvi. 14.

BEEROTH. See **BEER**.

BEER-SHEBA (*the well of the oath*), a place on the southern frontier of Palestine, where Abraham made an alliance with Abimelech, king of Gerar. Gen. xxi. 32. The Plain of Beer-sheba was exceed-

ingly fertile, and is often mentioned in the history of the patriarchs. Here Isaac pitched his tent, and he "builted an altar, and called upon the name of the Lord." Lord Lindsay, in his 'Travels in Palestine,' says that he could hear nothing of Beer-sheba; but Professor Robinson was so fortunate as to discover the remains of the ancient town of Beer-sheba still bearing the Arabic name of Bir Seba. Near the water-course of the plain are two circular wells of excellent water, surrounded by drinking-troughs of stone, such as the patriarchs might have used for watering their flocks. On the north of the wells are low hills strewed over with the ruins of former habitations, extending over a space half a mile long by a quarter of a mile broad. "Here, then," says Dr Robinson, "is the place where Abraham, and Isaac, and Jacob often lived! Here Samuel made his sons judges; and from here Elijah wandered out into the southern desert and sat down under the rethem or shrub of broom, just as our Arabs sat down under it every day and every night."

BEEBLE, a word occurring only in Lev. xi. 22. A winged and edible locust. Goliuz explains the corresponding word in Arabic as a locust without wings. The Egyptians paid a superstitious worship to the beetle; and it is probable that this destructive beetle was that very kind of *scarabæus* which the Egyptians worshipped. There is at present in the British Museum a colossal figure of the *Scarabæus sacer*. Besides being worshipped as a divinity, stones cut into the form of the beetle served as talismans among the Egyptians. The Gnostics, among other Egyptian superstitions, adopted this notion regarding the beetle.

BEEVES. This word signifies oxen, black cattle, or horned cattle. Leviticus xxii. 19-21. See **HEIFER**.

BEFORE THE LORD. To *be before God*, is to enjoy his favour, and the smiles of his providence. Psal. xxxi. 22. To *come before him*, is to come to his temple and ordinances, and worship him, and have familiar fellowship with him. Psal. c. 2, lxxv. 4, xlii. 2. To *walk before him*, is to behave as under his eye, depending on his strength, and aiming at his glory as our chief end. Gen. xvii. 1. To *sin before him*, is to do it in his view, and with a bold and open contempt of him. Gen. xiii. 13. To *have other gods before him*, is to have them in his sight, and in opposition to him. Exod. xx. 3. To *set the Lord before us*, is to make him the object of our trust, the pattern of our conduct; and to intend his glory, and consider him as our witness and judge in all we do.

BEGGARS. See **ALMS**.

BEGINNING, denotes,—1. The first part of time in general. Gen. i. 1. 2. The first part of a particular period; as of the year,—of the duration of the state or kingdom of the Hebrews. Exod. xii. 2; Isa. i. 26. 3. The first actor, or the cause of a thing. Mic. i. 13. 4. That which is most excellent. Prov. i. 7, ix. 10. *From the beginning* is,—1. From eternity, ere any creature was made. 2 Thess. ii. 13; Prov. viii. 23. 2. From the very first part of time. 1 John iii. 8. 3. From the beginning of a particular period; as of Christ's public ministry. John viii. 25. Christ is called the *beginning*, and the *beginning of the creation of God*; he is from eternity, and gave being to time and every creature. Rev. i. 8, iii. 14; Col. i. 18.

BEHEADING, a capital punishment, in which the head is severed from the body. This mode of death is

accomplished in this country by the axe, in Germany by the sword, and in France by the guillotine,—which last corresponds to an instrument formerly used in Scotland, called the *maiden*. Beheading seems to have been in use before the time of Moses. It existed in Egypt from a very early period (Gen. xl. 19), and it is well known to have been inflicted under the princes of the Herodian family. Thus John the Baptist (Matt. xiv. 8–12) was beheaded by one of Herod's officers, who was despatched to his prison for that purpose. Mark vi. 27.

BEHEMOTH. The animal denoted by this appellation in the Book of Job, has been variously determined by learned men; some of whom, especially the early Christian writers and the Jewish Rabbins, have indulged in sufficiently extravagant notions. To detail these would be useless, and we shall, therefore, pass them over in silence.

Gesenius understands the animal referred to as, in all probability, the hippopotamus or river-horse; and supposes it likely, that under the term behemoth there lies concealed some Egyptian name for the hippopotamus, so modified as to put on the appearance of a Semitic word. Bythner and Reiske, followed by Professor Lee of Cambridge, regard it as simply a plural noun for beasts in general. No doubt, it is to be so understood in various passages. Thus, Psal. l. 10: "For every beast of the forest is mine, and the cattle (behemoth) upon a thousand hills." And again, in Job xxxv. 11: "Who teacheth us more than the beasts (behemoth) of the earth." Critics generally, however, regard it as the name of a quadruped, and they are divided in opinion between the hippopotamus and the elephant. Among those maintaining the former opinion, are Bochart, Seheulzer, Shaw, Calmet, Ludolph, and Herder. Among the advocates for the latter, are Schultens, Scott, Michaelis, and others. The description of the behemoth, in Job xl. 15, to the end, is highly poetical and sublime: "Behold now behemoth, which I made with thee; he eateth grass as an ox. Lo now, his strength is in his loins, and his force is in the navel of his belly. He moveth his tail like a cedar: the sinews of his stones are wrapped together. His bones are as strong pieces of brass; his bones are like bars of iron. He is the chief of the ways of God: he that made him can make his sword to approach unto him. Surely the mountains bring him forth food, where all the beasts of the field play. He lieth under the shady trees, in the covert of the reed, and fens. The shady trees cover him with their shadow; the willows of the brook compass him about. Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth. He taketh it with his eyes: his nose pierceth through snares." There is one expression in this description, "he eateth grass like an ox," which can scarcely be considered as applying to the river-horse, that animal never being regarded as graminivorous.

The late editor of Calmet, whose extensive learning and indefatigable industry will always entitle him to respectful attention, notwithstanding his love of fanciful conjecture, has well remarked,—“That the author of the Book of Job has evidently taken great pains in delineating highly finished and poetical pictures of two remarkable animals,—behemoth and leviathan. These he reserves to close his descriptions of animated nature, and with these he terminates the climax of that discourse which he puts into the mouth of the Almighty. He even interrupts that

discourse, and separates, as it were, by that interruption, these surprising creatures from those which he had described before; and he descends on them in a manner which demonstrates the poetic animation with which he wrote. The leviathan is described at a still greater length than the behemoth; and the two evidently appear to be presented as companions,—to be reserved as fellows and associates.” Mr Taylor then proceeds to inquire what were the creatures most likely to be companionized and associated in early ages, and in countries bordering on Egypt, where the scene of this poem is placed; and from the ‘Antiquities of Herculaneum,’ the ‘Prænestine Pavement,’ and the famous ‘Statue of the Nile,’ he shows these to have been the crocodile,—now generally admitted to be the leviathan, and the hippopotamus or river-horse.

“After these authorities,” he remarks, “I think we may without hesitation conclude, that this association was not rare or uncommon, but that it really was the *customary* manner of thinking, and, consequently, of speaking, in ancient times, and in the countries where these creatures were native; we may add, that being well known in Egypt, and being, in some degree, *popular* objects of Egyptian pride, *distinguishing* natives of that country, for their magnitude and character, they could not escape the notice of any curious naturalist, or writer on natural history; so that to suppose they were omitted in this part of the Book of Job, would be to suppose a blemish in the book, implying a deficiency in the author; and if they are inserted, the description clearly answers to the hippopotamus.”

Aristotle represents the hippopotamus to be of the size of an ass; Herodotus affirms that in stature he is equal to the largest ox; Diodorus makes his height not less than five cubits, or above seven feet and a half; and Tatius calls him, on account of his prodigious strength, the Egyptian elephant. Captain Beaver thus describes one which he met with in Western Africa: “The animal was not swimming, but standing in the channel, in, I suppose, about five feet water; the body immersed, and the head just above it. It looked steadfastly at the boat till we were within about twenty yards of it, when I lodged a ball half way between its eyes and nostrils; it immediately tumbled down, but instantly rose again, snorted, and walked into shallower water, where I had an opportunity of seeing its whole body, and then discovered that it was an hippopotamus. It afterwards advanced a little towards the boat, then towards the shore, and turned entirely round once or twice, as if at a loss what to do, plunging violently the whole time. At last, it walked into deeper water, and then dived; we watched its rising, and then pursued it; and this we did for nearly three hours, when at length it landed on a narrow neck of sand, and walked over it into fifteen or sixteen fathoms of water. We then gave up the pursuit, having never been able to get a second shot at it. The longest time it was under water during the pursuit was twenty minutes; but immediately after being wounded it rose every three or four minutes. Its body appeared to be somewhat larger than that of the largest buffalo, with shorter but much thicker legs; a head much resembling a horse's, but longer; large, projecting eyes; open and wide distended nostrils; short, erect ears, like a cropped horse when it pricks them up, or those of a well-cropped terrier. I perceived nothing like a mane, and the skin appeared to be without

hair; but of this I am not certain, for being totally ignorant whether the animal was ferocious or not, immediately after I fired we rowed from it, expecting it would attack us."

In Job xl. 17, 18, the sacred writer conveys a striking idea of the bulk, vigour, and strength of the behemoth:—

"He moveth his tail like a cedar:
The sinews of his thighs are interwoven together.
His ribs are as strong pieces of copper;
His back bone like bars of iron."

The idea of his prodigious might is increased by the account given of his bones, which are compared to strong pieces of brass, and bars of iron. Such figures are commonly employed by the sacred writers to express great hardness and strength; of which a striking example occurs in the Prophecy of Micah (iv. 13): "Arise and thrash, O daughter of Zion; for I will make thy horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people,"—so hard and strong are the bones of the behemoth.

"He is chief of the works of God.
He that made him has fixed his weapon."

Here he is described as one of the noblest animals which the Almighty Creator has produced. The male hippopotamus which Zernighi brought from the Nile to Italy, was sixteen feet nine inches long, from the extremity of the muzzle to the origin of the tail; fifteen feet in circumference; and six feet and a half high; and the legs were about two feet ten inches long. The head was three feet and a half in length, and eight feet and a half in circumference. The opening of the mouth was two feet four inches, and the largest teeth were more than a foot long.

Thus his prodigious strength; his impenetrable skin; and vast opening of his mouth, and his portentous voracity; the whiteness and hardness of his teeth; his manner of life, spent with equal ease in the sea, on the land, or at the bottom of the Nile,—equally claim our admiration, and entitle him, says Paxton, to be considered as the chief of the ways of God. Nor is he less remarkable for his sagacity; of which two instances are recorded by Pliny and Solinus. After he has gorged himself with corn, and begins to return with a distended belly to the deep, with averted steps he traces a great many paths, lest his pursuers, following the lines of one plain track, should overtake and destroy him while he is unable to resist. The second instance is not less remarkable: when he has become fat with too much indulgence, he reduces his obesity by copious bleedings. For this purpose he searches for newly cut reeds, or sharp-pointed rocks, and rubs himself against them till he makes a sufficient aperture for the blood to flow. To promote the discharge, it is said, he agitates his body; and when he thinks he has lost a sufficient quantity, he closes the wound, by rolling himself in the mud.

The remains of such gigantic animals as Job seems to describe under the appellation of behemoth, have been found in great abundance in various parts of the world. In general it would appear that the animals of the ancient world were much larger than those of the existing species which correspond to them. The most striking example of this, which there has been an opportunity of observing, is that of the fossil bones of the *sloths*, which were found, some years ago, in America, in some of the uppermost strata. The family of the sloths is so remarkable, among those

of other animals, that it may be well to notice one of the peculiarities which it presents. Its name arises from the slowness of the animals which compose it, and which are, indisputably, the most miserable of known living beings. The disproportionate dimensions of their anterior members, which are at least twice as long as their hind-legs; the conformation of their pelvis, which does not allow them to throw their knees forward; the disadvantageous manner of the articulation of their feet with their legs, which causes them to spin round as a weathercock upon its pivot—all contribute to impede their progressive motion. Accordingly, they can only drag themselves painfully along upon their elbows, and so slowly, that some travellers assure us they can only make fifty steps in a day. They have neither incisors, nor canine teeth, and subsist only on leaves and fruits, without the power of attack or defence. They stand out as differing from all the animals with which we are conversant. "We find in them," says M. Cuvier, "so few relations with ordinary animals; the general laws of existing organizations apply so little to them; the different parts of their body seem in such contradiction to all the rules of coexistence which we find established throughout the animal kingdom, that we might really believe them to be the remnant of another order of things; the living relics of that nature, for the other ruins of which we are obliged to seek in the bowels of the earth; and that they have escaped, by some miracle, from the catastrophes which destroyed their contemporary species." "Some remarkable peculiarities," says Dr King of Glasgow, in his valuable work entitled 'Geology and Religion,' "of the skeleton of the sloth are found in the megatherium, but with such modifications in the shortening and lengthening of the legs, and the addition of a powerful tail, as to show very considerable difference of habits, along with essential and important resemblance. Its length was about nineteen feet, its breadth across the loins nearly six feet, its height not exceeding nine feet. The trunk of its enormous body was terminated by a pelvis, and hind extremities nearly three times as large as those of the most gigantic elephant. Its food consisted of the roots or of the softer portions of trees; and it was so formed that it might rest its hideous weight securely on the hinder legs and tail, while its fore-legs were freely and powerfully exerted in uprooting trees, or in wrenching off their branches and stripping them of their edible parts. The posterior portion of the skeleton, comprising the lumbar vertebræ, the bones of the pelvis, the tail, and the hinder extremities, exhibit a succession of contrivances suited to bear up against extraordinary bulk and ponderousness. Professor Ansted shows that the anterior portions of the animal are not less in keeping with its nature, and that its organs collectively form a perfect system. Here, then, is a fossil animal, which at first view appears clumsy as well as colossal. If we mistake its calling, and judge of its configuration by uses which it was not intended to fulfil, then we shall be tempted to pronounce its proportions ungraceful and cumbrous. It has no provisions for speed. But what need could it have for rapid locomotion? It required not to pursue after prey, for it was graminivorous. And wanting the feebleness, it required not the swiftness of the roe to escape from predatory enemies; for a stamp of its foot or a stroke of its tail would have pounded into jelly the carcass of a lion, had such a foe then lived, and would have

extinguished in a moment the vitality and sovereignty of the king of beasts. But understand that this quadruped of mountain-like dimensions subsisted on the roots and other parts of trees, and needed a support which its weight would not crush when its fore-legs should be engaged in procuring its subsistence, and then we have conditions in its frame harmonising with its destination; and legs, and feet, and ribs, and tail, and claws, and teeth, and all the constituents of its anatomical structure accord with the place assigned it in the range of being. It was devoid of means which some animals, depending on the same kind of sustenance, have for bringing it within their reach. It could not burrow in the ground as the *tucotuco*, a rodent animal described by Darwin, does to exhume roots, and it wanted the long neck of the giraffe to reach elevated foliage. But it had ample compensation for the absence of these facilities in its simple strength. It might eye with the desire of hope the sturdiest constituent of the forest. When it had poised itself on its hinder legs and columnar tail, thus giving to its enormous weight a pyramidal base, and having clasped with its fore-legs the stately trunk, securely swung itself from side to side—the firmest racine attachments would be loosened by such oscillations—the strongest stems would bend hither and thither under this immense and shifting pressure; till the agitated tree, though it were a monarch of the forest, would be laid prostrate, and its deepest roots and most aspiring branches would become equally the spoil of the monster assailant.”

That the behemoth of Job corresponds to one of those animals which are now extinct, seems almost certain from the description which the sacred writer gives. True, in some respects, the language of the Arabian patriarch recalls to us the hippopotamus or river horse (*hippopotamus amphibius*), which no doubt might be found in the rivers of Idumea, as it is still found in the rivers of Africa. It is a strictly herbivorous animal; but the strong language in which its size and strength are indicated, seem to point rather to a gigantic monster of kindred species, it might be, but still far larger and more powerful than any existing hippopotamus had ever been found to be. We rather incline, with Dr Clarke, and some other commentators, to seek for the actual type of the behemoth of Job in one of those gigantic fossils of which we have just been speaking. The late Professor Lee of Cambridge argues at great length against the behemoth as indicating any particular animal, but, founding on the plural form of the word as denoting “beasts” in general, he considers Job’s description as applicable to a whole class of animals. Harris, in the first edition of his ‘Natural History of the Bible,’ argued strongly in favour of the elephant as being the behemoth of Job; but on farther examination he adopts the opinion of Bochart, which is all but universally adopted, that it was not the elephant but the hippopotamus. On a careful review, however, of the whole subject, we regard the behemoth as having been probably a monstrous herbivorous animal, which in its actual type no longer exists upon the earth.

BEHOLD, a call for particular attention. It imports sudden excitement, wonder, joy, certainty, momentousness. Isa. vii. 14; John i. 29; Matt. xxi. 5; Rev. xvi. 15; Luke xxiv. 39. To *behold*, is,—1. To look on; see Gen. xxxi. 51. 2. To consider, know, care for. Lam. i. 12; John xix. 5, 26, 27. God *beheld not iniquity in Jacob, nor perverseness in Israel;*

though his omniscient eye discerns sin in his people on earth, he observes it not as an enemy, wrathfully to punish them for it. But the word may be rendered, He hath not *beheld injury against Jacob, nor vexation against Israel*; that is, he will not suffer them to be hurt. Numb. xxiii. 21. To *behold* Christ, is with wonder and attention to know, believe in, and receive him. Isa. lxxv. 1.

BEHOVE, to be necessary, just, and becoming. As it *became* God, for the honour of his nature, counsels, word, and work, to expose Christ to suffering; so it *behoved* Christ to suffer, and be in all things like unto his brethren of mankind, that he might display his Father’s perfections, fulfil his purposes, promises, and types, destroy the works of the devil, and sympathize with, and serve us. Heb. ii. 10, 17.

BEKAH, half a shekel. Exod. xxxviii. 26.

BEL. See BAAL.

BEL AND THE DRAGON, HISTORY OF. This history was always rejected by the Jewish church; it is not extant either in the Hebrew or the Chaldean language. Jerome gives it no better title than that of *the fable of Bel and the Dragon*; nor has it obtained more credit with posterity, except with the divines of the Council of Trent, who determined it to be a part of the Canonical Scriptures. The design of this fiction is to render idolatry ridiculous, and to exalt the true God; but the author has destroyed the illusion of his fiction by transporting to Babylon the worship of animals, which was never practised in that country. This book forms the fourteenth chapter of Daniel in the Latin Vulgate; in the Greek it was called the prophecy of Habakkuk, the son of Jesus, of the tribe of Levi: but this is evidently false, for that prophet lived before the time of Nebuchadnezzar, and the events pretended to have taken place in this fable are assigned to the time of Cyrus. There are two Greek texts of this fragment, that of the Septuagint, and that found in Theodotian’s Greek version of Daniel. The former is the most ancient, and has been translated into Syriac. The Latin and Arabic versions, together with another Syriac translation, have been made from the text of Theodotian. Selden thinks this little history ought rather to be considered as a sacred poem than a true narrative.

BELIAL, a term applied to a vile person. Accordingly the phrase, “Sons of Belial,” signifies persons of a wicked, abandoned character. In one passage in 2 Cor. vi. 15, it is used as a name of Satan, “What concord hath Christ with Belial?”

BELIE, to give one the lie. To *belie* the Lord, is falsely to ascribe our prosperity or distress to some other principal cause rather than God. Jer. v. 12; Prov. xxx. 9.

BELIEF. The great design for which evidence is brought forward, and arguments adduced, is to produce conviction in the minds of those to whom they are addressed. When the evidence is sufficiently strong, we are said to believe,—when it is less strong, we doubt,—when weak and inefficient, we deny. Belief, then, in all its degrees and modifications, depends upon the strength of the evidence, which, as we know, is not merely different in kind, but varies also in the degree of force with which it operates upon the mind.

In the original structure of our mental constitution, a firm foundation has been laid for the perception of truth. We set out in our intellectual career with believing, and that, too, on the strongest of all

evidence, as far as we are concerned,—the evidence of consciousness. Dr Reid, in his 'Inquiry into the Human Mind,' seems to think that we have been endowed with two original principles,—a principle of veracity and a principle of credulity; both of which he regards as original instincts. The first of these is a propensity to speak, and to use the signs of language, so as to convey our real sentiments. "When I reflect upon my actions most attentively," says Dr Reid, "I am not conscious that, in speaking truth, I am influenced, on ordinary occasions, by any motive, moral or political. I find that truth is always at the door of my lips, and goes forth spontaneously, if not held back. It requires neither good nor bad intention to bring it forth, but only that I be artless and undesigning. There may, indeed, be temptations to falsehood which would be too strong for the natural principle of veracity, unaided by principles of honour and virtue; but where there is no such temptation, we speak truth by instinct."

That there is such an original tendency both to speak the truth and to believe, we readily admit; and it is the possession of such a principle which fits us for appreciating evidence and feeling the force of argument. If by the word instinct be meant an original principle of our nature, we are not disposed to object to the use of the expression by Dr Reid, in speaking of our tendency to believe; but there seems no necessity for the assertion of two original principles, the one leading us to speak, and the other to believe, the truth. It is enough, surely, that we set out at first with a tendency to believe dogmatically and firmly, and are thus far unacquainted with doubt or error. If such be the original frame-work of our intellectual constitution, truth will ever, while we retain our nature, be our native element; and, therefore, always more familiar to us than falsehood. There may be temptations to forget this characteristic element of nature, and to transgress the boundary of truth; but, in doing so we are violating the original law of our mental structure, and the moment that the unnatural pressure is removed, the mind will return to its former tendency to speak truth rather than falsehood.

Thus formed, we are prepared to believe, in the first instance, every thing indiscriminately; but, when reluctantly compelled to admit the existence of falsehood, we do not, because we cannot, part with the original tendency to believe. Hesitation and doubt are introduced, not so, however, as to destroy our nature; but still retaining our partiality for the truth, we come precisely into that situation which is the best fitted for balancing probabilities and weighing the evidence for and against any statement which is presented to us. We still incline decidedly towards the truth, and yet we are aware of the existence of falsehood; and to some extent, therefore, guarded against it. There is no necessity, however, for an original principle of credulity in opposition to that of veracity. It is sufficient that truth is the rule, falsehood the exception; and if the inclination preponderates in favour of the rule, we require no more than a simple knowledge that there are exceptions.

Thus it is that man hath been provided by his Creator with a standard, by means of which he may judge of the truth and reality of things. And while, therefore, we define belief to be the agreement or disagreement of objects and qualities with this real state of things, it must be borne in mind that the primary laws of consciousness, the ultimate condi-

tions of thought, are the means according to which this agreement or disagreement is ascertained. The standard of truth lies deep in the constitution of man, and if he fails to judge rightly in reference to any statement, the error is to be found, not in the standard, but in a perverse misapplication of the standard.

And herein lies the difference in the opinions of men. They are each of them provided with an unerring standard, in so far as they are concerned. They do not, because they cannot, disbelieve the primary laws of thought or self-consciousness; but in the application of these, they commence a system of error, and therefore of doubt, leading at length to disbelief. The original belief is certain, because the standard is certain on which it is grounded; and could all other facts and events be brought back to the same standard, the judgment, as to their truth or falsehood, would, as far as we are concerned, be unerring. Now the great design for which, in every case of doubt or disputation, evidence and arguments of every kind are adduced, is, that the appeal may be carried through a variety of different steps to this, the highest, the purest, the most certain of all earthly tribunals,—the reason, not of an individual man, but of humanity. This is the common platform on which men of all characters, of all sects, of all opinions, may meet in cordial agreement. The principles are the common property of the race in general,—they are the conditions in virtue of which they assert their position in the world as rational and intelligent creatures. Without such common principles all evidence would be powerless,—all argument unavailing. Without an original standard of truth in his own breast, this world would have become a scene of universal scepticism; nay, rather, for such a state of things is impossible, there would have been no ground for either belief or doubt, affirmation or denial. Much has been said by moralists of the weakness, and imperfection, and uncertainty of human reason. We have been treated to many a pathetic lamentation on the subject, until we have been almost tempted to think, that surely error must be the rule, and truth the exception. Little do such well-meaning persons imagine that, in thus attempting to depreciate the reason of man with the view of exalting faith, they are playing most effectually into the hand of the sceptic. Is not the conclusion plain, that if man be thus doomed by the necessity of his nature to err, no possible means, short of the reconstruction of the human being, could ever bring him round to a recognition of the truth? The reason of man is fundamentally pure; but in the employment which each man makes of his reason, lies the constant tendency to err. The reason of individuals, then, is weak and imperfect; the reason of humanity dogmatically and indubitably certain. And to this, the fundamental, the essential reason of the human being, all reasoning is designed to appeal, whether addressed to us by our fellow-men, or by a revelation from heaven; it is here that the hope of our restoration and recovery lies. Man hath not lost the reason with which he was originally endowed; it is still, as far as we can know, in its essential elements the same. But beyond these elements, which form the foundation of truth, all is doubt and uncertainty. Hence so familiar are we with error, that we are in the utmost danger of falling into the delusion to which we have referred,—of regarding our minds as destitute of all tendency to truth, in preference to error. Such a tendency there must be, if reasoning could ever be effectual.

Each man proceeds, in all his intercourse with his fellow-man, on the presumption that they are fundamentally agreed; and hence, whenever any difference of opinion exists, he enters readily into argument with him, in the firm persuasion that it is possible for them, however widely separated in sentiment, to come once more into harmony and peace. They have a series of principles which none of them can possibly controvert, and on the faith of this common understanding the argument is entered upon and conducted on both sides. And to what does this keen, and, it may be, long protracted argument tend? To show that to this common standard the point in dispute may ultimately be referred. The exhibition of this agreement may require much careful and acute analysis,—it may demand an evolution of truths in a very lengthened series; but still to this issue it must come at last, that it either agrees or disagrees with the first elements of reason, the only standard of truth which man possesses. If it agrees, it is proved to be true; but if it disagrees, it is proved to be false.

In this article we have limited our investigations to the nature and origin of belief, viewed as an abstract principle of the human mind. There is a view of belief as a moral principle directed to spiritual and divine things, which is of paramount importance in a theological aspect. This, however, more properly falls to be considered under the article FAITH (which see).

BELIEVERS, an appellation given, toward the close of the first century, to those Christians who had been admitted into the Church by baptism, and instructed in all the mysteries of religion. They were thus called in contradistinction to the catechumens who had not been baptized, and were debarred from those privileges. Among us, it is often used synonymously with Christian. See **CHRISTIAN**.

BELLS appear, in the days of Isaiah, to have formed a part of dress among Hebrew women. Thus: "In that day the Lord shall take away the bravery of their tinkling ornaments about their feet." Isa. iii. 18. The allusion is probably to those anklets or rings, worn round the ankles by young ladies in various Eastern countries, and to which are attached a number of little bells which are kept ringing by every motion of the feet. Among the Greeks, also, it was customary to put bells about the necks and the legs of their horses. Bells were used in the East to ornament the robes of kings, that their tinkling might give notice of the approach of the royal wearer.

It was enjoined upon the high priest among the Jews that the lower hem of his robe should be adorned with pomegranates and gold bells. In course of time the Jews entertained superstitious notions in reference to those ornaments; so that, Josephus says, while the pomegranates signified lightening, the bells denoted thunder. Bells as a symbol of victory were attached to the trappings of war-horses in ancient times; and hence, Zech. xiv. 20, speaking of the change which should take place when the kingdom of God should come, says, "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar." The most superstitious notions have been entertained in regard to bells in all European countries, even in England, more particularly before the Reformation.

It is almost incredible—so much had the notion of the sanctity of bells prevailed—that the ordinance of baptism was profanely applied to their consecration,

by washing them inside and out with water set apart, in the name of the holy Trinity; the bishop adding holy oil, crosses, and exorcisms,—the then usual forms of baptism; and, withal, appointing godfathers and godmothers, who, as they held the ropes, gave them their names—usually of some saint,—and engaged to answer on their behalf such questions as the bishop might ask the said bells; and besides all this, the bishop, whilst he anointed them, that is, the bells, "prayed God to give his Holy Spirit to them; that they might become sanctified for the expelling of all the power, snares, and illusions of the devil, for the souls of the dead; and especially for the chasing away of storms, thunder, and tempests." The ritual for these ceremonies is contained in the Roman pontifical.

Bells were not, probably, used in churches till the fifth century at latest. The first application of them to this purpose is ascribed by Polydore Virgil and others to Paulinus, bishop of Nola, a city of Campania, about A.D. 400. In Britain bells were applied to church purposes before the close of the seventh century, in the monastic societies of Northumbria, and as early as the sixth, even in those of Caledonia. They were, therefore, used from the first erection of parish churches. Instead of employing bells for convening their assemblies, the Oriental Christians resorted to other methods, such as despatching messengers to announce the time and place of meeting, by sounding the tuba or trumpet,—a kind of wind instrument used for signals,—or by the use of wooden, and sometimes iron rattles.

BELLOWS, a well-known wind instrument, so constructed as to inspire and expire the air by turns, by enlarging and contracting its capacity. The word occurs only in Jer. vi. 29: "The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away." The use of this instrument is probably of great antiquity, and, accordingly, it is found on the ancient Egyptian monuments. Anacharsis the Seythian is reputed to be the inventor of bellows.

BELLY is used in Scripture for appetite. Phil. iii. 19; Rom. xvi. 18. Also for the heart, or the secret springs of the mind. Prov. xx. 27, 30, xxii. 18; John vii. 38. The "belly of hell" is a strong phrase to express Jonah's dreadful condition in the deep. Jonah ii. 2; Eccles. iv. 5.

BELOVED, much valued, desired, and delighted in. Deut. xxi. 15. Christ is the *beloved* of God; God infinitely esteems, loves, and delights in him.

BELSHAZZAR, called by profane historians Nabonnedus or Labynetus, was the last king of Babylon, and grandson of Nebuchadnezzar. Very little information is afforded us in Scripture concerning him. He is described by Xenophon as having been a wicked and cruel prince; and Scripture records the crowning act of his wickedness—an impious and sacrilegious profanation of the vessels of the Temple at Jerusalem. These vessels he caused to be produced at a banquet which he made for the chief men of his kingdom. While engaged at this feast, Belshazzar was warned, by a miraculous handwriting on the wall, that his doom was at hand. That very night the city was taken by surprise, Belshazzar put to death, and the kingdom transferred to Darius the Mede, B.C. 538. The account of the last melancholy scene in the history of this wicked man, as given in Dan. v., is full of painful interest, and well fitted to impress the mind with the conviction that "verily there is a God that judgeth in the

earth." Isaiah describes Belshazzar as "a fiery flying serpent," xiv. 4-29; and this character is fully borne out by his history, as related by profane authors.

BELTESHAZZAR, the Chaldaic name given to Daniel at the court of Nebuchadnezzar. Dan. i. 7.

BELUS, the name of an idol; the same with Baal. (See **BAAL**.) Belus also occurs in profane history, as corresponding to the Eth-baal of Scripture. (See **ETH-BAAL**.) The name also of a river—now the Kardanah—which takes its rise among the mountains of Galilee, and after flowing in a south-westerly direction through the Plain of Acre, enters the Mediterranean at Akka. It is a small, apparently insignificant, stream; but it was on the banks of the Belus that, as Pliny informs us, the art of making glass was first discovered. The water of this river is of a blood-red colour, occasioned by a red earth, which, after rain, is washed down from the neighbouring heights. The Belus is supposed to be the same with the Sihor or Shihor-libnath, mentioned in Josh. xix. 26.

BELZEBUB. See **BEELZEBUB**.

BENAIAH, son of Jehoiada, captain of David's guard.

BENEDICTINE FATHERS, celebrated editions of the writings of the Fathers, edited by some of the most learned of the Benedictine monks in France.

BENEDICTINES, an order of monks who followed the rules of Benedict of Nursia, from whom they derived their name. This celebrated monk lived in a monastery on Monte Cassino, in A.D. 529. In the twelfth century the order had increased to such an extent, that it contained two thousand monasteries. The rules of the order were very strict. They were obliged to perform their devotions seven times in twenty-four hours. They were obliged to go always two and two together. Every day in Lent they fasted till six in the evening, and abated of their usual time in sleeping and eating. Every monk had two coats, two cowls, a table-book, a knife, a needle, and a handkerchief; and the furniture of his bed was a mat, a blanket, a rug, and a pillow. The monasteries of the Benedictines were valuable during the dark ages in maintaining and advancing literature and science. They are still found in the Popish countries of the Continent. The Benedictines are called in the canon law Black Friars, from the colour of their dress. They wear a loose black gown, with large wide sleeves, and a capuche or cowl on their heads, ending in a point behind.

BENEDICTION, in a general sense, the act of blessing, or giving praise to God, or returning thanks for his favours. The Jews, it is said, are obliged to rehearse a hundred benedictions every day, of which eighty are to be spoken in the morning. It was usual to give a benediction to travellers on their taking leave; a practice which is still preserved among the monks. Benedictions were likewise given among the ancient Jews, as well as Christians, by imposition of hands; and when, at length, the primitive simplicity of the Christian worship began to give way to ceremony, they added the sign of the cross,—which was made with the same hand as before, only elevated or extended. Hence benediction in the modern Romish Church (*benedictio sacerdotalis*) is used, in a more particular manner, to denote the sign of the cross made by a bishop or prelate, as conferring some grace on the people.

There are three great occasions on which the Pope goes through the ceremony of blessing the people, or pronouncing a benediction upon them. These are, Maunday Thursday, Easter and Ascension days. It is also customary for the Romish priests to pronounce a benediction upon the sick. The short prayer which is offered by Protestant ministers at the close of divine service, is also called a benediction.

In the early ages it was customary for the father of a family, when on his death-bed, to summon his children around him, and to pronounce, in the name of Jehovah, a solemn benediction upon them. On such occasions the spirit of prophecy was sometimes poured out upon the aged sire, enabling him to foretell the most remarkable events which were to befall his children. Thus Jacob blessed his sons (Gen. xlix.), and Moses blessed the children of Israel. (Deut. xxxiii.) It was a custom among the Jews, that, in their thank-offerings, the master of the feast took a cup of wine in his hand and solemnly blessed God for it, and for the mercies which were then acknowledged, after which he gave it to the guests, every one of whom drank in his turn.

Benediction is also used for an ecclesiastical ceremony in the Church of Rome, and used on innumerable occasions, both as applied to men and things. By pronouncing a form of words anything is blessed. In this sense benediction differs from consecration, as in the latter unction is applied, which it is not in the former; thus the chalice is consecrated and the pix blessed; as the former, not the latter, is anointed, though, in the common usage, these two words are applied promiscuously. The spirit of piety, or rather of superstition, has introduced into the Romish Church benedictions for almost everything: we read of forms of benedictions for wax candles, for boughs, for ashes, for church vessels, for ornaments, for flags or ensigns, arms, first fruits, houses, ships, paschal eggs, cicilium, or the haircloth of penitents, churchyards, &c. In general, these benedictions are performed by aspersions of holy water, signs of the cross, and prayers suitable to the nature of the ceremony. The forms of these benedictions are found in the Roman Pontifical, in the Roman Missal, in the Book of Ecclesiastical Ceremonies, printed in Pope Leo X.'s time, and in the rituals and ceremonies of the different Churches, which are found collected in Father Martene's work on the Rites and Discipline of the Church.

BENEFACTORS, such as do good to others, especially if in important stations, and on an extensive scale. Every Christian is called by his religion to earn this truly glorious name. "Be not overcome of evil, but overcome evil with good." Rom. xii. 21. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. vi. 10. Flatterers have often applied the glorious title of *benefactors* to rulers and princes who have little deserved the name (as to Ptolemy Energetes, the *benefactor*, king of Egypt), though their office requires them to be such. To this custom our Lord refers in Luke xxii. 25. The word *benefactor* was, among the Greeks, a title of honour, assigned to all who had deserved well of the monarch or state, defended its liberties, or increased its honour. "It seems," says Dr Campbell, "to be our Lord's view, in these instructions, not only to check in his apostles all ambition of power, everything which savoured of a desire of superiority and dominion over their brethren, but also to restrain

that species of vanity which is near akin to it,—the affectation of distinction from titles of respect and dignity. Against this vice particularly the clause under consideration seems to be levelled. The reflection naturally suggested by it is, "How little are any, the most pompous epithets which men can bestow, worthy the regard of a good man, who observes how vilely, through servility and flattery, they are sometimes prostituted on the most undeserving."

BENEFICE. This is a feudal term, and, according to the general acceptation of the word, all church preferments, except bishoprics, are comprehended by it: that is all parochial preferments, such as rectories and vicarages; and likewise all dignities, such as archdeaconries, deaneries, and prebends. The first of these, viz., rectories and vicarages, are benefices with cure of souls. As to parochial benefices with cure, the canon law defines them to be a distinct portion of ecclesiastical rights, set apart from any temporal interest, and joined to the spiritual function; and to these no jurisdiction is annexed; but it is otherwise as to archdeacons and deans, for they have a jurisdiction, because they formerly took the confession of the chapter, and visited them. It is essential to these latter, that they be bestowed freely, reserving nothing to the patron; that they be given as a provision to the clerk, who is only an *usufructuary*, and has no inheritance in them; and that all contracts concerning them be in their own nature void. See **PLURALITIES—RESIDENCE—SIMONY.**

BENEFICIARY. This name is applied to a person who is possessed of one or more benefices, the funds of which he administers on his own personal and individual responsibility. He is not the proprietor of the funds, but, as being the beneficiary, he is the administrator.

BENEFIT.—1. The gifts and favours of God. 2 Chron. xxxii. 25. 2. The favours and useful deeds of men one to another. 2 Cor. i. 15; Philem. 14. Salvation from sin and misery to holiness and happiness, is called *the benefit*; it is the greatest display of God's favour to us, and comprehends all kindness. 1 Tim. vi. 2.

BENEFIT OF CLERGY, a privilege enjoyed by those in holy orders, which originated in a religious regard for the honour of the Church, by which the clergy of Roman Catholic countries were either partially or wholly exempted from the jurisdiction of lay tribunals. It extended, in England, only to cases of felony; and though it was intended to apply only to clerical felons or clerks, yet as every one who could read was, by the laws of England, considered to be a clerk, when the rudiments of learning came to be diffused, almost every man in the community came to be entitled to this privilege. Peers were entitled to it whether they could read or not; and by the statutes of 3 and 4 William and Mary, c. 9, and 4 and 5 William and Mary, c. 24, it was extended to women. In the earlier periods of the Roman Catholic Church in England, the clerk, on being convicted of felony, and claiming the benefit of clergy, was handed over to the ecclesiastical tribunal for a new trial or purgation; the pretty uniform result of which was his acquittal. His pretended trial of purgation gave rise to a great deal of abuse and perjury, so that at length the secular judges, instead of handing over the culprit to the ecclesiastics for purgation, ordered him to be detained in prison until he should be pardoned by the king. By the statute of 18 Elizabeth, c. 7, persons convicted of felony, and entitled to benefit of

clergy, were to be discharged from prison, being first branded in the thumb, if laymen,—it being left to the discretion of the judge to detain them in prison, not exceeding one year; and by the statute of 5 Anne, c. 6, it was enacted, that it should no longer be requisite that a person should be able to read in order to be entitled to the privilege; so that, from the passing of this act, a felon was no more liable to be hanged because of his deficiency in learning. The statutes formerly made specific provisions, that, in particular cases, the culprit should not be entitled to benefit of clergy; but the statute of 7 and 8 George IV., c. 28, provides, that "benefit of clergy, with respect to persons convicted of felony, shall be abolished." In North America, this privilege has been formally abolished in some of the States, and allowed only in one or two cases in others; while in others, again, it does not appear to have been known at all. By the act of Congress, of April 30, 1790, it is enacted, that "benefit of clergy shall not be used or allowed, upon conviction of any crime for which, by any statute of the United States, the punishment is or shall be declared to be death."

BENEVOLENCE. There are two master-principles in the human constitution, which carry on an incessant struggle for predominance,—selfishness and benevolence. The former concentrates the whole feelings, and desires, and actions, upon promotion of our own individual good, while the latter seeks to promote the good of our neighbour. So powerfully do these two principles operate, that moralists have been divided in opinion, as to the point whether virtue or moral goodness is resolvable into the one or the other. The selfish and the benevolent systems form two great ethical creeds,—the one proposed by Hobbes, the other by Hutcheson. As in all the contentions which have arisen among the investigators of our moral constitution, there is truth in both systems. Man is at once a selfish, and he is a social being. In one sense, he stands isolated and apart from his fellow-men; in another sense, he is intimately associated with the whole human family. It is as one of a vast brotherhood that we wish to view him in the present article; and we hold that, from the interesting position which every man may be considered as occupying in regard to his fellow-men, may be deduced an ethical principle co-extensive in its operation with the relations subsisting among the individuals of the human family. The fact that a connection so intimate subsists throughout the vast community of mankind, is sufficient to bear us out in our demand, that a principle of benevolence ought to operate in every heart, controlling our conduct in reference to others, and impelling us forward in our endeavours to promote, to the utmost extent of our ability, the best interests of the whole human race. The mode in which the principle is exercised must necessarily depend on the peculiarity of those relations from which it originates. On one occasion it assumes the form of filial affection; on another, of patriotism; and on a third, of general philanthropy, or extended benevolence.

Friend, parent, neighbour, first it will embrace;
Our country next, and then all human race.

From the universality of the relationship we have thus hinted at, we are entitled to expect that the law of benevolence be in universal operation throughout the whole earth; and any defect in this respect must argue either an original defect or a subsequent derangement of the moral constitution or

man. The inference from the existence of moral relations to the existence of a corresponding moral principle, which either is, or ought to be, in operation, is warranted by the principles of a sound philosophy, just as the great German philosopher, more celebrated for his profound speculations in mental than in physical science, could with safety announce *a priori*, from a calculation of the relative motions and distances of a portion of the planetary system, the existence of a planet which was discovered some years after by the telescope. We are far from asserting that benevolence is a characteristic feature in the depraved constitution of man; it is sufficient if we have demonstrated that there lies upon every individual of the human race a paramount obligation to the habitual exercise of this principle.

And this law of benevolence, imposed upon us by the position in which God hath placed us, is not affected in its obligatory force by the character of him towards whom our benevolence is exercised. It derives its binding power from the will of our Creator, as manifested both in his providence and in his Word. The law of benevolence is clear, as drawn from the providential arrangements amid which we have seen man to be placed as a member of one great family, and the same law is equally clear as deduced from the Sacred Scriptures. A single passage may suffice to show the doctrine of the Bible on this subject. In Luke vi. 32–36 it is thus written: “For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful.” Such is the plain statement of the Inspired Writings, and in the gradual development of the mighty plan, which forms the sum and substance of all written revelation, we are presented with innumerable exhibitions of the Divine benevolence, which, when brought to bear with efficacy on the mind of man, are calculated, under the blessing of the Spirit, to effect the renovation of his whole nature; and no sooner has the mind been enlightened to a cordial belief of the truth, and the heart awakened to the experience of its power, than a principle of benevolence is called into exercise. Many are the counterfeit imitations which are every day to be met with in the world, approximating more or less in resemblance to this heaven-born affection; but pure and lovely as its great Original, it knows no dwelling upon earth, save in the bosom of the pious and humble disciple of that religion which not only commands, but inwardly constrains us, to do good to all men as we have opportunity.

BEN-HADAD. The name of an idol of the Syrians, and perhaps of the Edomites, was Hadad or Adad, which, according to Macrobin and Pliny, signified the sun. It was a very common name among the ancient Idumean and Syrian kings. Three kings of this name are mentioned in Scripture,—1. A son of Tabrimon, king of Syria, who came to assist Asa, king of Judah, against Baasha, king of Israel, and obliged him to return and succour his own country, and to abandon Ramah, which he had undertaken to

fortify. 1 Kings xv. 18. This Ben-hadad is probably Hadad the Edomite, who rebelled against Solomon. 1 Kings xi. 25. 2. A king of Syria, son of the above Ben-hadad, who made war against Ahab, A.M. 3103. (See AHAB—HAZAEI.) 3. A son of Hazael, above mentioned, from whom Jehoash, king of Israel, recovered all that Hazael had taken from his predecessor. 2 Kings xiii. 3, 24, 25. Jehoash defeated him three times, and compelled him to surrender all the country beyond Jordan, namely, the lands belonging to Gad, Reuben, and Manasseh, which Hazael had taken.

BENI-KHAIBIR. See RECHABITES.

BENJAMIN, the youngest son of Jacob and Rachel. The circumstances attending his birth were very affecting. Thus we are told (Gen. xxxv. 16, 17, 18):—“And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Benjamin.” “The words uttered by the midwife seem to have had allusion to what was said by Rachel herself on a former occasion. But they appear to have had no influence upon Rachel. Neither the recollections nor the prospects of worldly blessings avail much to gladden the chamber of sickness and of death. Rachel makes no answer; but, turning her dying eyes towards the child, and calling him *Ben-oni*, ‘son of my sorrow,’ she expires! The circumstances were similar to those of the death of Phinehas’s wife, 1 Sam. iv. 20, 21:—‘And, about the time of her death, the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard it. And she named the child Ichabod, saying, ‘The glory is departed from Israel.’” His father called him Benjamin, “son of the right hand;” implying that he should be peculiarly dear to his father, as is evident from the scriptural usage of the phrase, “right hand.” The tribe of Benjamin was at first the smallest, but speedily increased to a considerable extent. The dying prophecy of Jacob was couched in these words:—“Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.” Gen. xlix. 27. “As Judah is likened to a lion, Issachar to a strong ass, Dan to a serpent, and Naphtali to a hind let loose, so Benjamin is here compared to a ravenous wolf, to denote the warlike character of this tribe, their activity, courage, and success in their conflicts with the enemies of Israel. Although the image is not on the whole disparaging, —for the Most High himself, in allusion to his judgments against his enemies, is compared to a leopard and a bear, (Hos. xiii. 7, 8),—yet it probably betokens a degree of fierceness and rapacity, not to say cruelty, which would be a stain upon the memory of this tribe with succeeding generations. This is evinced in the history of the transaction recorded Judges xix. and xx.; in that of Saul, who was of this tribe; and of his descendants, who were so long opposed to the accession of the house of David to the throne.”

Moses, in his last song, says, “The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.” Deut. xxxiii. 12. The words, “Benjamin is a ravening wolf,” are allu-

sively applied to Paul, who was of the tribe of Benjamin, but much more properly to the valour of the tribe. Judg. xx. See CANAAN.

BENTHAM, JEREMY. This distinguished individual was born in London, on the 15th February 1747. In early life he exhibited remarkable proofs of precocity of talent. His education commenced under his father's tuition, after which he was sent to Westminster school, where he speedily distinguished himself by his talents and acquirements. So rapid was his progress, that when he was little more than twelve years of age he became a collegian at Oxford. For a time, in consequence of his tender years, he was not required to subscribe the Thirty-Nine Articles, and when at length he was called upon to do so, he signed with the utmost reluctance; and "by the view," he declares, "I found myself forced to take of the whole business, such an impression was made as will never depart from me but with life." The infidelity which prevailed at Oxford during Mr Bentham's stay there was peculiarly offensive to his mind. In 1763 Bentham took his place as a student in the Court of Queen's Bench, Westminster Hall, and in 1772 he was called to the bar. But the singularly theoretical and speculative tendencies of his mind unfitted him for prosecuting with much prospect of success the active duties of a practising barrister, and, being in easy circumstances, he devoted himself entirely to literary compositions. The study of his life was jurisprudence; but it is more especially as the inventor, or rather the great promulgator, of a peculiar theory in morals that we are disposed to notice this eminent man. He had at an early age acquired a taste for the writings of Helvetius, and more especially for his work on the Mind. Early imbued with the views of that acute, but erroneous, moralist, he maintained throughout life a strong partiality for an ethical system which is entitled to be regarded as a modification of the selfish system of morals originating with Hobbes. The peculiar doctrines of Bentham were published to the world in his 'Principles of Morals and Legislation;' and, under the well-known designation of the UTILITARIAN SYSTEM OF MORALS, his tenets have been zealously propagated by a limited, but ardent, school of disciples. The fundamental principles of the system—that the desire of pleasure and the fear of pain are the only possible motives which can influence the human will—far from being original, were set forth by Hume, and, in fact, maintained by an entire sect of ancient Greek philosophers. In asserting such a principle as that which lies at the foundation of Bentham's philosophy, the evident design is to inculcate that pleasure is the sole end of human existence, and that the lawfulness, justice, goodness, or morality of actions means only their utility, or their property of increasing the sum of happiness or lessening the amount of suffering, in individuals or in the community. This is the principle of *utility*, or the *greatest happiness principle*, as it is termed, which, according to Bentham, forms the only test of the morality of actions—the sole ground of approbation or disapprobation—the sole rule for morals as well as legislation. A natural deduction from such a principle is, that the supreme interest of every individual is the attainment of the greatest happiness of which he is capable, and the supreme interest of society is the attainment of the greatest happiness possible to all the individuals of which it is composed. There is no doubt that a regard to our own private interest, as well as

a regard to the public advantage,—two principles which Bentham strangely confounds,—are important and strongly operative in our moral nature. But the error lies in making them the sole rules, the supreme guides of our conduct. The outward advantages of virtue are thus held forth, to the entire exclusion of the internal satisfaction which virtue invariably imparts. This is reversing the proper order of things. "The *direct* object of ethics," to borrow the language of Sir James Mackintosh, "is only mental disposition. It considers actions *indirectly* as the signs by which such dispositions are manifested. If it were possible for the mere moralist to see that a moral and amiable temper was the mental source of a bad action, he could not cease to approve and love the temper, as we sometimes presume to suppose may be true of the Searcher of hearts. Religion necessarily coincides with morality in this respect; and it is the peculiar distinction of Christianity, that it places the seat of virtue in the heart." Such is a brief sketch of the moral system of Bentham, which is well known as Utilitarianism, which reduces the whole of morality to the one desire of promoting the greatest happiness of the greatest number. The reforms which this eminent writer proposed in the system of jurisprudence were many and important; and his opinions, both on law and morals, have exercised a commanding influence upon the progress of his age. That Christianity has been advanced in its interests by the promulgation of the system of Bentham cannot for a moment be asserted, but, on the contrary, the whole tendency of Utilitarianism has been to cherish a spirit of cold, withering scepticism.

BEREA, a city of Macedonia, now *Karavaria*, about thirty-five miles west of Thessalonica, where Paul preached the gospel with success. Acts xvii. 10–13. There is a medal of Berea extant, which is remarkable for being inscribed, "Of the second Macedonia," and also for being the only Macedonian medal of the date A.U.C. 706, inscribed with the name of the city where it was struck. Great success attended the preaching of Paul in this city, where there was a synagogue, the members of which are described as "more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts xvii. 11.

BEREANS, a small sect of Dissenters from the Church of Scotland, who take their title from, and profess to follow the example of, the ancient Bereans (Acts xvii. 11), in building their system of faith and practice upon the Scriptures alone, without regard to any human authority whatever.

Mr Barclay, a Scotch clergyman, was the founder of this denomination. They first assembled as a separate society of Christians in Edinburgh, in 1773.

The Bereans agree with the Established Churches of England and Scotland respecting the Trinity, predestination, and election, though they allege that these doctrines are not consistently taught in either; but they differ from them in various points, particularly,—

1. They reject all natural religion, as undermining the cause of revealed religion, by rendering it unnecessary and superfluous.

2. They consider faith in Christ and assurance of salvation as inseparable; or, rather, as the same thing, because God has said, "He that believeth shall be saved." If we, therefore, credit this testimony

(which is all that they mean by faith), it must be impious to doubt of our salvation. Mr Barclay says, "By whatever evidence I hold the resurrection of Jesus, by the same precise evidence I must hold it for a truth that I am justified,—for God hath equally asserted both." But on this Mr M'Lean remarks: "The resurrection is a truth independent of my believing, and the subject of direct testimony; but my justification is not declared to be a truth until I believe the former; nor is it directly asserted, but promised on that provision, 'If thou shalt believe, thou shalt be saved.'" Rom. x. 9. This seems to be the most dangerous tenet of the Bereans, because it reduces faith to fancy, since it amounts to this,—“If I persuade myself that I am a believer, then I am one.”

3. They say, that the sin against the Holy Ghost is nothing else but unbelief; and that the expression, "It shall not be forgiven, neither in this world, nor that which is to come," means only, that a person dying in unbelief would not be forgiven, neither under the former dispensation by Moses, nor under the gospel dispensation, which, in respect of the Mosaic, was a kind of future world, or world to come. See *ÆON*.

4. They consider the whole of the Old Testament prophecies, and especially the Book of Psalms, as typical or prophetic of Christ, and never apply them to the experience of private Christians. Under this and the first head, they agree with the followers of Mr Hutchinson. See *HUTCHINSONIANS*.

5. They maintain the sovereignty of God, and unconditional election, in the strongest language of the Calvinists.

The Bereans practise infant baptism, and administer the Lord's Supper mouthly; but, in admitting to communion, they do not require that account of personal experience which many other Churches do; but, after due admonition, they exclude unworthy members for immoral conduct, though they do not pretend to "deliver them over to Satan," as the apostles did.

The denomination has several congregations in Scotland, and some few in England and America.

BERED, a place in the Wilderness of Shur, to the south of Kadesh-barnea. Gen. xvi. 14. It is the same, probably, as Hazar-addar. Numb. xxxiv. 4.—SEE *ADAR*.

BERENGARIUS, or **BERENGER**, a celebrated reformer of the eleventh century. He was a man of most acute genius, extensive learning, and exemplary sanctity of life and manners. He denied the doctrine of the *real presence*, as it was then commonly termed; and by writing against it, called forth all the learned of the Church of Rome to defend the doctrine of transubstantiation. Berenger was a native of France, educated under Fulbert, bishop of Chartres, a very learned man; and taking orders in the Church, became deacon of St Maurice, and ultimately archbishop of Angiers, in the province of Anjou. He was also principal of the Academy of Tours. The prevalent sentiment of his day relative to the eucharist was, that the bread was the identical body, and the wine the very blood of Christ—not only figuratively, but substantially and properly. Berenger, on the contrary, insisted that the body of Christ is only in the heavens; and that the elements of bread and wine are merely the symbols of his body and blood. Several of the bishops wrote against him, most bitterly complaining of his heresy; but not feeling the force of their arguments, Berenger remained unmoved,

and defended his opinions with the utmost pertinacity. He wrote a letter on the subject to Lanfranc, who was at that time at the head of the Convent of St Stephen's at Caen, in Normandy, and called from thence by William the Conqueror to be archbishop of Canterbury; which being opened while the latter was from home, was officiously transmitted by the convent to Pope Leo. The pontiff, shocked at its heretical contents, summoned a council, at which Berenger was commanded to be present. His friends, however, advised him against going, and he consequently sent two persons to attend the council and answer in his behalf. Lanfranc also was present, and pleaded for Berenger; but the latter was condemned, the two persons who appeared for him imprisoned, and Lanfranc commanded by the pope to draw up a refutation of the heresy of Berenger, on pain of being himself reputed a heretic, with which injunction he thought it prudent to comply. This example was followed also by the Council of Paris, summoned the very same year by Henry I., in which Berenger and his numerous adherents were threatened with all sorts of evils, both spiritual and temporal—evils which were in part executed against the heretical prelate, for the monarch deprived him of all his revenues. But neither threatenings nor fines, nor the decrees of synods, could shake the firmness of his mind, or oblige him to retract his sentiments. In the meanwhile, the opinions of Berenger were everywhere spreading rapidly, inasmuch that, if we may credit contemporary writers, "his doctrine had corrupted all the English, Italian, and French nations." Thuanus adds, that "in Germany were many of the same doctrine, and that Bruno, bishop of Treves, banished them all out of his diocese, sparing only their blood." Three times Berenger was compelled to abjure his sentiments at Rome, and as often, on returning to France, avowed and spread them with renewed zeal, until, disgusted with a controversy in which the first principles of reason were so impudently insulted, and exhausted by an opposition which he was unable to overcome, he abandoned all his worldly concerns, and retiring into solitude, passed the remainder of his days in fasting, prayer, and the exercise of piety. In the year 1088 death put a period to the affliction which he suffered in retirement, occasioned by bitter reflection upon his repeated dissimulations at Rome; leaving behind him, in the minds of the people, a deep impression of his extraordinary sanctity. It is not so generally known, that Berengarius also strenuously opposed Papal celibacy, and the baptism of infants. His followers were as numerous as his fame was illustrious.

BERENGARIANS, a denomination in the eleventh century, who adhered to the opinions of Berengarius. His followers were divided in opinion as to the Eucharist. See *BERENGARIUS*.

BERNICE, the eldest daughter of Herod Agrippa I., and sister to Agrippa II. She was first married to her uncle Herod, king of Chalcis, after whose death she became the wife of Polemon, king of Cilicia. This connection being soon dissolved, she returned to the court of her brother. She was beloved by Titus, who would have married her, but that the Roman law did not recognise such an union.

BERODACH-BALADAN, a king of Assyria, mentioned in 2 Kings xx. 12. SEE *BALADAN*.

BEROSUS, the Babylonish historian, was, by nation, a Chaldean; and by office, a priest of Belus.

He is believed to have lived in the time of Alexander the Great, and to have prepared a history of Babylon, some valuable fragments of which have been preserved by Josephus and Eusebius, which have been of great use in arranging a chronological series of the kings of Babylon. The cosmogony of Berosus, preserved by Syncellus, ascribes the formation of the world out of the first chaos, or dark and humid mass, to Belus or a divine energy, from which, also, was derived the human mind by emanation. It is a curious fact that Berosus records the fable, that a creature, half man and half fish, called Oannes, first taught men the arts of life. A representation of this fabulous creature, which seems to be the Dagon of the Philistines (see DAGON), has been dug up by Layard in his recent subterranean researches in Babylonia. It is deeply interesting to observe how much light, even at this remote age, is being thrown on the Bible narratives.

BEROTHAI, a city of Syria, conquered by David, and one of those from which he took "much brass," the place being famous for its mines. It belonged to the kingdom of Zobat. It is supposed by some to be the modern Bir; and by others, to be Beyrout. The latter was the opinion of Rosenmüller. This city is also called Chun (1 Chron. xviii. 8), from an idol worshipped there, supposed to be the same as the Saturn of the Greeks. Berothah, mentioned by Ezekiel (xlvii. 16), is probably the same place.

BERYL, a pellucid gem of a bluish-green colour, whence it is called by the lapidaries, *aqua marina*. Its Hebrew name is a word also, for the same reason, given to the sea. Psal. xlviii. 7. It is found in the East Indies, Peru, Siberia, and Tartary. It has a brilliant appearance, and is generally transparent. It was the tenth stone belonging to the high priest's pectoral. Exod. xxviii. 20; Rev. xxi. 20. According to the Septuagint and Josephus, it refers to the *chrysolite*; that is, the *topaz* of the moderns, which is still found in Spain. Bochart derives the Hebrew name from Tarshish, whence he imagined the stone was procured.

BERYLLIANS, so called from one Beryllus, a learned Arabian bishop, in the third century. He taught that Christ did not exist before Mary, but that a Spirit from God himself, a portion of the Divine nature, was united to him at his birth. His sentiments, therefore, nearly corresponded with those of the modern Socinians (which see). He is said, however, to have yielded to the arguments of Origen, and to have returned to the bosom of the Christian Church.

BESET, to surround as an army. Judg. xix. 22. God *besets men behind and before*; he exactly knows, upholds, and governs them, that they can go nowhere but as he permits, and where they are surrounded with his presence. Psal. cxxxix. 5. Men's sinful *doings beset* them, when they appear charged on them, and with mighty force entangle them in their deserved punishment. Hos. vii. 2. The sin that *easily besets* men is the sin of their nature and temperament, or their predominant lust, which, being deep rooted in their heart and affections, and connected with their outward circumstances in life, readily and without much opposition instigates, and, as it were, shuts them up to the commission of wicked acts. Heb. xii. 1.

BESOM, a broom, or instrument for sweeping. In Isa. xiv. 23, we find the "besom of destruction" mentioned, to denote the entire destruction of Babylon.

Roberts the traveller tells us, that the same expression is still common in the East.

BESOR, or Bosor, a brook which falls into the Mediterranean, between Gaza and Rhinocorura, or between Rhinocorura and Egypt. Here it was that David overtook and routed the Amalekites, who had made an attack on Ziklag and made prisoners of the women. Messrs Bonar and M'Cheyne suppose this stream to be what is now termed the Wady Salga, particularly from the remarkable coincidence of the present aspect of the country around with the description given by the sacred historian.

BETAH, the name of a strong place in Syria, which David took from Hadadezer (2 Sam. viii. 8); called also Tibhath. 1 Chron. xviii. 8.

BETEN, the name of a town in the tribe of Asher, mentioned in Josh. xix. 25, and supposed to be the same as Betah. Reland says it was situated about eight miles from Ptolemais or Acre. Eusebius terms it Batvai, and adds, that it is now called Bethlehem, in the tribe of Asher.

BETH, the second letter of the Hebrew alphabet; literally signifying *a house*. It forms the prefix to the names of many places in Palestine; and generally, in such a case, indicates that those places at an early period contained houses or temples dedicated to some particular idol.

BETHABARA (or the *house of passage*), the name of a place situated on a part of the Jordan where there was a ford, and a khan for the entertainment of travellers in their passage to and from the countries which the Jordan separated. Here Gideon stationed the Ephraimites to interrupt the flight of the Midianites, whose princes, Oreb and Zeeb, were overtaken at this place; and at the same point John the Baptist baptized the crowds who flocked to his ministry. In John i. 28, where this latter circumstance is recorded, Dr Campbell prefers the reading *Bethany*, which is found in many manuscripts, in the Vulgate, Saxon, and both the Syriac versions. There is ground, Dr Campbell says, to think that the change of *Bethany* into *Bethabara* took its rise from a conjecture of Origen, who, because its situation mentioned here does not suit what is said of Bethany, where Lazarus and his sisters lived, changed it into Bethabara, the place mentioned in Judg. vii. 24, where our translators have rendered it Beth-barah. This place appears to have been a regular passage or ferry over the Jordan; but it is uncertain whether it was the actual place where the Israelites, under Joshua, passed that river in a miraculous manner. Bethabara is placed by Jerome, Calmet, and others, on the east bank of the Jordan, about thirty miles north-east of Jerusalem; others place it south of the Sea of Tiberias; and Dr Lightfoot argues that it was situated north-east of that sea. It was allotted to the tribe of Benjamin. Josh. xviii. 22.

BETHANY, a small hamlet situated on the eastern base of the Mount of Olives, the well-known residence of Lazarus and his sisters, and, consequently, the scene of several of the most interesting events in the gospel history. It is not more than two miles distant from Jerusalem, and gave name to a district of Mount Olivet adjoining the town. Hence, while Luke says in his Gospel (xxiv. 50), that Christ ascended from Bethany, he tells us, with the most perfect consistency, in the Acts of the Apostles (i. 12), that the ascension took place from the Mount of Olives. The description which Messrs Bonar and M'Cheyne give of Bethany is picturesque and beautiful:—"We found

this ever-memorable village to be very like what we could have imagined it. It lies almost hidden in a small ravine of Mount Olivet; so much so, that from the height it cannot be seen. It is embosomed in fruit trees, especially figs and almonds, olives and pomegranates. The ravine in which it lies is terraced, and the terraces are covered either with fruit trees or waving grain. There are not many houses, perhaps about twenty inhabited, but there are many marks of ancient ruins. The house of Lazarus was pointed out to us, a substantial building, probably a tower in former days, and selected to bear the name of the House of Lazarus by traditionists, who did not know how else than by his worldly eminence such a man could draw the special regard of the Lord Jesus. They did not know that Christ loveth *freely*. The sepulchre called the Tomb of Lazarus attracted more of our attention. We lighted our tapers, and descended twenty-six steps cut in the rock to a chamber deep in the rock, having several niches for the dead. Whether this be the very tomb where Lazarus lay four days, and which yielded up its dead at the command of Jesus, it is impossible to say. The common objection that it is too deep, seems entirely groundless; for there is nothing in the narrative to intimate that the tomb was on a level with the ground, and besides, it seems not unlikely that there was another entrance to the tomb further down the slope. A stronger objection is, that the tomb is in the immediate vicinity of the village, or actually in it; but it is possible that the modern village occupies ground a little different from the ancient one. However this may be, there can be no doubt that this is 'Bethany, the town of Mary and her sister Martha, nigh unto Jerusalem, about fifteen furlongs off.' How pleasing are all the associations that cluster around it! Perhaps there was no scene in the Holy Land which afforded us more unmingled enjoyment;—we even fancied that the curse that everywhere rests so visibly upon the land had fallen more lightly here. In point of situation, nothing could have come up more completely to our previous imagination of the place to which Jesus delighted to retire at evening from the bustle of the city, and the vexations of the unbelieving multitudes,—sometimes traversing the road by which we had come, and perhaps oftener still coming up the face of the hill by the footpath that passes on the north of Gethsemane. What a peaceful scene! Amidst these trees, or in that grassy field, he may often have been seen in deep communion with the Father; and in sight of this verdant spot it was that he took his last farewell of the disciples, and went upward to resume the deep, unbroken fellowship of 'his God and our God,' uttering blessings even the moment when he began to be parted from them. And it was here that the two angels stood by them in white apparel, and left us this glorious message, 'This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'

BETH-ARABAH, a city first allotted to the tribe of Judah (Josh. xv. 6), and afterwards given to the tribe of Benjamin. Josh. xviii. 22.

BETH-ARAM, or BETH-HARAN, the name of a town fortified by the tribe of Gad (Numb. xxxii. 36), and afterwards allotted to that tribe. Josh. xiii. 27. It was situated on a rivulet called the Nimrim, about five miles east from the Jordan.

BETH-ARBEL, a name mentioned by the Prophet Hosea (x. 14), who alludes to some great military

exploit well known in his day, but not recorded in the Scriptures. Jerome inserts Jerubbaal instead of Beth-arbel in this verse, and interprets it as referring to Gideon's victory over Zalmunna. Judg. viii. 12. Other commentators understand the verse as relating to Shalmaneser, who gained a battle at Beth-arbel against Hoshea, king of Israel.

BETH-AVEN, the House of Vanity, or of Idols, a name which, as it identifies the worship of idols with vanity or folly, seems to have been applied in derision to Bethel, after it became the seat of the idolatrous worship of the golden calves set up by Jeroboam, Hosea iv. 15: "Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The Lord liveth." There is another city bearing this name, mentioned in Josh. vii. 2. It was nearly six miles east of Bethel, and gave name to the wilderness adjoining, which in Josh. xviii. 12 is called the wilderness of Beth-Aven.

BETHEL, a city of Ephraim, twelve miles north of Jerusalem. Originally the place was called Luz, probably from the numerous almond trees in the neighbourhood. It was the scene of a remarkable vision, recorded in the history of Jacob (Gen. xxxviii.), from which he called it Bethel, or the House of God. (See BETH-AVEN.) Messrs Bonar and McCheyne thus speak of it:—"In a little time we approached the district of Beth-aven or Bethel. The hills around, as well as the ruins of the town, are called by the Arabs, Beteen. This name is, in all probability, the remains, not of Bethel, but of Beth-aven. It would seem that, in the days of Joshua, this region was called 'the Wilderness of Beth-aven,' and perhaps the hill on which the town afterwards stood, Beth-aven. When the town was built it was called Luz, but Jacob, grateful for the visit of mercy which he there received, called it Bethel, 'the house of God.' In later days, it became the seat of idolatrous worship; and the indignant prophet of Israel, to awaken the people to a sense of their sin, recalled the ancient name, 'Beth-aven,' or 'house of vanity,' and sometimes only 'Aven.' From this seems to have been formed the present name, Beteen." "I rode among the ruins," says Stephens, "without dismounting. The place was solitary and deserted, and not a human being appeared to dwell in it."

BETHER. We find mention made of the "Mountains of Bether" in Song ii. 17, and viii. 14. In the latter passage the word is translated "mountains of spices." It is uncertain whether there was any place bearing this name, or whether it may not be the same with Bethoron (which see). Eusebius thinks that the place called Bether stood near Jerusalem, others suppose it to have been near Mount Carmel. Dr Gill places it in the land of Gilead. Some consider it as Bethlar, where Barchocab and his followers were destroyed. Bether, wherever it was, is frequently mentioned in the Jewish writings, but all trace of it is now lost, and no mention is ever made by travellers of such a place. Perhaps, after all, it simply denotes mountains of spices in a metaphorical sense. It is remarkable that the name in both passages is connected with the leaping of a roe or young hart, the church praying that Christ may come to her with similar alacrity.

BETHESDA. This word signifies *the house of mercy*, and was the name of a pool or public bath at Jerusalem, which had five porticos, piazzas, or covered walks, around it. John v. 2-4. This bath was called

Bethesda, and is noted for the remarkable miracle which our Lord performed there. The Evangelist John, in relating the miracle, states that an angel descended from heaven at particular seasons and troubled the water, and that whoever first went into the water after this was healed of whatsoever infirmity he had. This account of the descent of the angel is omitted in certain Greek and Latin MSS., and likewise in the Armenian version. But as all the old and authentic Syriac versions contain the passage exactly as it is translated in our version, it is impossible to doubt its authenticity. The *agitation* of the water, its *suddenly* healing virtue as to all diseases, and the *limitation* to the first that should go in, are all miraculous circumstances. Commentators have, however, resorted to various hypotheses to account for the whole without Divine agency. Dr Hammond, Michaelis, Kuinöel, and others, suppose it received medicinal properties from the warm blood of the temple sacrifices; Mead, from metallic salts at the bottom; Mr Taylor, from a cold spring, which flowed only at particular seasons. Doddridge combines the common hypotheses with that of Mead, namely, that the water had at all times more or less of a medicinal property; but at some period not far distant from that in which the transaction here recorded took place, it was endued with a miraculous power; an extraordinary commotion being probably observed in the water, and Providence so ordering it, that the next person who accidentally bathed here, being under some great disorder, found an immediate and unexpected cure. The like phenomenon in some other desperate case was probably observed on a second commotion; and these commotions and cures might happen periodically.

The precise situation of this pool or bath cannot now be accurately determined. There were formerly many baths at Jerusalem, and several are still found there. Josephus mentions a pool situated to the north of the temple, and in that very position. There is still shown a pool said to be that of Bethesda, contiguous to the area of the Temple and Stephen's Gate. The Mohammedans call it Birket-el-Serai, or the Pool of the Palace. It is considered by travellers as the most ancient work in Jerusalem; and Chateaubriand states that he regards it as offering "the only specimen of the primitive architecture of the Jews at Jerusalem." The pool is thus minutely described by Messrs Bonar and M'Cheyne:—

"It is 360 feet long by 130 feet broad, and about 70 feet deep. A low parapet of large stones runs along the margin, over which you look into the vast dry basin below. The bottom is partly covered with rubbish, and partly planted with a few flowers and old trees. At the farther end are two arches, forming entrances into dark vaults, which are generally believed to be remains of the five porches. Dr Robinson has conjectured that this very deep pool was part of the trench of the castle of Antonia, which stood on the north-west corner of the ancient temple; and it seems exceedingly probable that this is the case. But is it not possible that when the trench of Antonia was dug, dividing it from the hill Beze-tha, advantage was taken of the Pool of Bethesda previously existing in this place? There can be little doubt, from the manner in which the sides are cemented, that it was anciently a pool, and it bears the name of a pool among the native population to this day. That the Pool of Bethesda was in the immediate vicinity of the temple, and also near one of

the gates of the city, there can be no doubt; and that it was a large and important reservoir, seems also probable from the narrative of the gospel. But there is no other pool at present remaining in Jerusalem which answers this description; so that it may really be the case that this large reservoir, though used as part of the trench of Antonia, is still the remains of the interesting Pool of Bethesda."

Some have supposed that the pool received its name from the circumstance that the sheep used for sacrifice in the temple were washed in it; but this is improbable, as the sheep were washed before they left the adjoining market. Dr Pococke, again, imagined that Bethesda formed a kind of reservoir for the reception of the blood of the sacrifices. This, however, could not possibly be the case, as a part of the city lay between the pool and the temple. The interpretation, therefore, "the house of mercy," is more in unison with the design for which the pool or bath was constructed, and the purposes to which it was applied. "Tradition," says the Scripture Gazetteer, "now points out this pool on the east side of the mount on which the temple stood, where there is an empty tank one hundred and twenty feet long, forty broad, and about eight feet deep, walled round with stones, but without water. This agrees with Maundrel's measurement, who surveyed it in 1696, and found at the west end three old arches built or choked up, which are said to be the remains of the five original porches in which sat the lame, blind, and withered of Jerusalem. Sandys was in Jerusalem on Good Friday, A.D. 1611, and says he saw the spring running, but in small quantities. The erection of the Pool of Bethesda is ascribed to King Hezekiah." According to Maundrel, this pool is one hundred and twenty paces long, forty broad, and eight deep, but at present it is entirely destitute of water.

BETH-EZEL, a house that is near, a place mentioned in Micah i. 11, which is supposed to be the same with Bethel (which see.)

BETH-HACCEREM, a city of Judah, situated on a hill not far from Tekoah. Jer. vi. 1. Malchiah, son of Rechab, was prince of this place. Neh. iii. 14. Dr Pococke says that "the hill on which this city appears to have stood is very high, and laid out in terraces. There was a double circular fortification at top; and, at the foot of the hill to the north, there are great ruins of a church and other buildings."

BETH-HARAN, one of the fenced cities of the tribe of Gad. Num. xxii. 36. Called, in Josh. xiii. 27, Beth-aram.

BETH-HOGLAH. There are two cities bearing this name, which are mentioned in Scripture. 1. One in the tribe of Judah. Josh. xv. 6. 2. Another in the tribe of Benjamin. Josh. xviii. 21.

BETH-HORON. Two cities bearing this name are mentioned as having been built by SHERA, the grand-daughter of Ephraim. 1 Chron. vii. 24. They are called the Upper and Nether Beth-horon. Dr Clarke believes the modern village of Beit-Ur, about twelve miles from Jerusalem, to be the Upper Beth-horon. Between the two cities there was a pass, which was called the descent of Beth-horon, leading from the region of Gibeon towards the western plain. On the hill above Beit-Ur, stands another village, which is recognised by modern travellers, and among others, Dr Robinson, as the other Beth-horon. The modern village of Ainbroot, the love-



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liest spot in all Judea, is supposed by some to be the Beth-horon of Scripture. Mr Wylie, in his 'Modern Judea,' thus describes the place:—"It is placed on an eminence, and commands on all sides a prospect of valleys rich and highly cultivated. The hills are covered with the olive and the fig. In the valleys, the corn fields alternate with vineyards; while the patches of waste ground are overgrown with the beautiful prickly oak and wild flowers. 'This spot shines like a gem amid the desolation of Judea.' The houses are of one storey, and arranged in regular rows on the hill-side. Nothing can be more singular or picturesque in the eyes of a European than the spectacle which the village presents at evening. The inhabitants come forth, and seating themselves on the grassy roofs of their houses, enjoy the delicious sun-set, and the cheering sight of the well-cultivated valleys and terraced hills around them. At the foot of the ridge on which Ainbroot is built is a village, supposed to be the Lower Beth-horon; as that which occupies the summit is supposed to be the Upper. The pass between them is a steep and rugged ascent of some fifteen hundred feet, with a deep valley on either side."

BETH-JESHIMOTH, a city in the tribe of Reuben (Josh. xiii. 20), afterwards possessed by the Moabites. Ezekiel (xxv. 9) foretold the destruction of this and other cities of Moab. Eusebius places it ten miles from the river Jordan.

BETH-LEBAOTH, a city of the tribe of Simeon (Joshua xix. 6), called simply Lebaath in Joshua xv. 32.

BETHLEHEM, called also Ephrath or Ephratah, remarkable as having been the birthplace of Jesus Christ. It was situated in the tribe of Judah, nearly six miles distant from Jerusalem, on the road to Gaza. In the neighbourhood of this town Rachel, the beloved wife of Jacob, was buried, and a monumental pillar was reared to mark her grave. Though at no time either large or populous, it seems to have been a city of great antiquity. It was fortified by Rehoboam. 2 Chron. xi. 6. It was the "city of David," his birthplace, and the scene of his early life. Seven hundred years before the birth of Christ, Bethlehem was thus spoken of by the prophet Micah, v. 2:—"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting." In accordance with this prediction, the Saviour was born in Bethlehem. The city thus became a place of great renown, though in the outward appearance of the town there is little worthy of notice. From a city it has dwindled into a small village. It is thus described by Mr Wylie:—

"The hill on which the town is placed is arranged into terraces, which are well clothed with figs, pomegranates, and abundance of olives: the inhabitants subsist chiefly on their fruits. The valleys near the town are covered with verdure, and enamelled with flowers: corn is sometimes grown on them; and the bread made from it is said to be of excellent quality. The only building which strikes the eye in Bethlehem is the convent, which stands at the east end of the town. It is a large church, in the form of a cross, surrounded by high walls, which give to it the air of a fortress. It was erected by Helena over what she believed to be the site of the stable in which the Saviour was born. The visitor who comes to Bethlehem, expecting to find the stable and

the manger the same as on that night when Mary 'brought forth her first-born son,' will find himself greatly disappointed. Architecture, marble, silver, the wealth of princes, have been profusely lavished to decorate a spot which He who was master of the world chose before every other, because he was naked and destitute. On entering the church, the traveller finds himself in a magnificent chapel, adorned on either side with double rows of columns of white marble, intersected with veins of red. The floor is also of marble. The walls, which were once lined with the same material, have been stripped of their covering by the rulers of Egypt. A flight of steps leads the visitor down into a chapel hewn out of the rock, and similar in its rich garniture to that above: this is affirmed to be the original stable in which Christ was born; 'the credit whereof,' says Sandys, 'I will neither impeach nor enforce.' This chamber is thirty-seven feet long and eleven wide; its floors and walls are covered with white marble. Fourteen silver lamps, the gift of as many Christian kings, are kept burning day and night in it. At the farther end of the chapel, in the floor, appears a star, formed of precious stones of various colours, marking the exact spot of the nativity. Such is the present appearance of a place which, if it be indeed the scene of the mighty event which has given it interest, had been better left in its original state. The simplicity of the evangelist's narrative, which introduces to our first notice the King of Glory in a manger, but ill prepares the visitor for being ushered into a hall decorated with marble, and reflecting the radiance of silver lamps. He feels that art and wealth have aided superstition to deface rather than to adorn this interesting spot."

The town is thus described by Messrs Bonar and McCheyne:—

"The white stone of which the hill is composed, and of which the town is built, makes it very hot, and gives it a dusty appearance. The fig-trees, olives, and pomegranates, and the ripe barley-fields which cover the north side, show that it is still capable of being made what its name signifies, 'The House of Bread.' At present, however, the plague was raging in Bethlehem, and we could not find even bread in the bazaar, so that we had to seek for food at the Latin Convent. This convent is a very substantial building, like a castle. Its outer gate is very low, intended, it is said, in former days, to prevent the Arabs riding in to plunder. Some have supposed that there is reference to this custom in Prov. xvii. 19, "He that exalteth his gate seeketh destruction." But this may more probably refer to the proud and wealthy enlarging their gate after the manner of a palace; for we can hardly imagine that the Arab plunderers entered the houses of Israel in the time of Solomon. The church, generally supposed to have been built by Helena, A.D. 326, is a fine spacious building, and the rows of Corinthian columns are substantial masses of granite. It was delightful to repose a while in the cool atmosphere of this venerable pile; but the monks, who seemed to be ignorant and unpolished men, would have us away to see the secret places of the Nativity. We descended to the grotto, which they call the stable where our Lord was born. Here they showed a marble manger as the place where the heavenly babe was laid; but the monks had the honesty to allow that this was not the original manger, though the spot was the same. They showed the stone where Mary sat, and pointed to a

silver star as marking the spot where the Saviour was born. The star is intended to represent that which 'stood over where the young child was.' The grotto is illumined by many handsome lamps, and there are several paintings by the first artists. Yet all is only a miserable profanation, like the Church of the Holy Sepulchre; it called up in our bosoms no other feelings than disgust and indignation. If this cave were really the place of the nativity, then Popery has successfully contrived to remove out of sight the humiliation of the stable and the manger. 'The mystery of iniquity,' which pretends to honour, and yet so effectually conceals both the obedience of Christ which he began at Bethlehem, and the sufferings of Christ which he accomplished at Calvary, has, with no less success, disfigured and concealed the places where these wonders were 'seen of angels.' There is no evidence that the stable of the eastern khan was ever a grotto cut out of the rock.

"We were conducted to another cavern in the rock, farther to the east, where the monks said that the Virgin Mary lived. But we enjoyed far more a visit to the roof of the convent, where we could breathe the pure air, and look up to the deep blue sky, and down upon the fields and valleys around Bethlehem. These are still the same as in the night when the angel of the Lord proclaimed, 'Fear not, for behold I bring you good tidings of great joy, which shall be to all people.' Luke ii. 10. It filled us with unmingled pleasure to gaze upon the undulating hills and valleys stretched out at our feet, for we were assured that among these David had often wandered with his flock, and in some of these the shepherds had heard the voice that brought the tidings of a Saviour born." Such is the interesting description which these travellers give of the birthplace of our Lord.

Bethlehem has been visited by many modern travellers. The following notice of it by Dr E. D. Clarke will be read with interest:—"After travelling for about an hour from the time of our leaving Jerusalem, we came in view of Bethlehem, and halted to enjoy the interesting sight. The town appeared covering the ridge of a hill, on the southern side of a deep and extensive valley, and reaching from east to west; the most conspicuous object being the monastery, erected over the Cave of the Nativity, in the suburbs, and upon the eastern side. The battlements and walls of this building seemed like those of a vast fortress. The Dead Sea below, upon our left, appeared so near to us that we thought we could have rode thither in a very short space of time. Still nearer stood a mountain upon its western shore, resembling in its form the cone of Vesuvius near Naples, and having also a crater upon its top, which was plainly discernible. The distance, however, is much greater than it appears to be; the magnitude of the objects beheld in this fine prospect causing them to appear less remote than they really are. The atmosphere was remarkably clear and serene; but we saw none of those clouds of smoke which, by some writers, are said to exhale from the surface of the lake nor from any neighbouring mountain. Everything about it was in the highest degree grand and awful. Bethlehem is six miles from Jerusalem. Josephus describes the interval between the two cities as equal only to twenty stadia; and in the passage referred to, he makes an allusion to a celebrated well, which, both from the account given by him of its situation, and more especially from the text of the Sacred Scrip-

tures (2 Sam. xxiii. 15), seems to have contained the identical fountain of whose pure and delicious water we were now drinking. Considered merely in point of interest, the sacred narrative is not likely to be surpassed by any circumstance of pagan history. The well still retains its pristine renown; and many an expatriated Bethlehemite has made it the theme of his longing and regret."

Bethlehem is also the name of a town belonging to the tribe of Zebulun (Josh. xix. 15), the situation of which is now unknown.

BETHLEHEMITES, a sect also called STAR-BEARERS, because they were distinguished by a red star having five rays, which they wore on their breast, in memory of the star which appeared to the wise men. Several authors have mentioned this order, but none of them have told us their origin, nor where their convents were situated; if we except Matthew Paris, who says that, in 1257, they obtained a settlement in England, which was at Cambridge.

This sect has entirely disappeared, not only from England, but even from Europe; so that, amid all the orders of Romanists which swarm in the various Roman Catholic countries, the Bethlehemites are now unknown.

BETH-MEON, a city of the Moabites, in the territories of the tribe of Reuben, denounced by the prophet Jeremiah, xlviii. 23.

BETH-PEOR, a city in Moab, not far from the Jordan, so called from the worship of Baal-peor. In its neighbourhood was the sepulchre of Moses. Deut. iii. 29, iv. 46, xxxiv. 6.

BETHPHAGE, a village situated on the declivity of the Mount of Olives. The name implies *the house of figs*, and was probably so called from the abundance of figs which grew there. It appears to have been nearer Jerusalem than Bethany. No trace of Bethphage is now to be found; but Messrs Bouar and M'Cheyne suggest that it may be perhaps Abudis, the remains of an ancient village on the height nearly south from Bethany, and about half a mile distant.

BETHSAIDA. It seems probable that there were two towns of this name, on opposite sides of the Sea of Galilee. One was the town of Philip, Andrew, and Peter, John i. 44; associated with Chorazin and Capernaum, in Matt. xi. 20-24; and belonging to the land of Gennesareth, Mark vi. 45, 53. This town was on the west side of the sea. The other is associated with Cæsarea Philippi, Mark viii. 13, 22, 27, and with the desert place where Christ fed the five thousand. Luke ix. 10. It was on the east side of Jordan, probably an hour north of the lake, where the ruins of a town still remain.

BETH-SHAN, a city on the west of Jordan, in the half-tribe of Manasseh. It was to the wall of this town that the Philistines fixed the body of Saul. "And they put his armour in the house of Ashtaroth; and they fastened his body to the wall of Beth-shan. And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul, all the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and burnt them there." 1 Sam. xxxi. 10-12. It was a considerable town in the fourth century, under the name of Scythopolis; but it is now a poor village, bearing the name of Baisan. Burekhardt describes it as situated on rising ground on the west of the Ghor, or Valley of Jordan.

BETH-SHEMESH, a city of Judah, one of those

allotted to the priests. Josh. xxi. 16. It was situated north-west of Jerusalem. At this place, as is recorded in 1 Sam. vi. 12, a number of the people were struck dead as a judgment from the Almighty, for presuming to look into the ark, contrary to the express command of God. Num. iv. 20. In commemoration of the mourning of the Hebrews on this occasion, a great stone was set up, to which the name of Abel was given. Near Beth-shemesh, Jehoash, king of Israel, defeated Amaziah and took him prisoner (2 Chron. xxv. 21); and afterwards we find the Philistines taking the city from king Ahaz. 2 Chron. xxviii. 18. Dr Robinson says, that the place is now called Ain-Shems, though no fountain exists there to give rise to the name. Beth-shemesh implies *the house of the sun*, being thus identical in name with Heliopolis in Egypt.

Three other places mentioned in Scripture are called Beth-shemesh; these are,—1. A city in the tribe of Issachar (Josh. xix. 22); 2. Another in Naphtali (Josh. xix. 38); and, 3. A city of Egypt, the same as Heliopolis, or On. Jer. xliii. 13. The following account of the last of these places is given by Dr Jamieson, in his additions to Professor Paxton's 'Illustrations of Scripture:—“On, or Aven, stood a little to the west of Bubastis, from which it is separated by the Sebennetic branch of the Nile, while the Pelusiac divided it from Arabia. Its original name was Ain Shems, or Shemesh, ‘the fountain of the sun,’ and afterwards Beth-shemesh, or Heliopolis, the city of the sun, from the splendid temple which was erected in this city to the luminary of day. It is celebrated in Sacred History as the residence of Joseph's father-in-law, who was a priest or prince of this place. It is celebrated also for being the chief residence of the wise men of Egypt, and especially for its college of priests, whither Herodotus, Plato, and others, repaired to investigate the science and institutions of Egypt. It sustained a dreadful blow from the invasion of Nebuchadnezzar, and at a period subsequent to this it was so dreadfully ravaged by the troops of Cambyses, the Persian, that from that date it continued rapidly to decline and fall. Ezekiel, in his denunciation of the Divine vengeance upon the land of Egypt, describes this city and its neighbour Bubastis as partners in the common calamity. The names of this city, Beth-aven, as well as Heliopolis, sufficiently indicate the idolatrous worship for which it was famous. ‘Its site is still marked,’ says Dr Robinson, ‘by low mounds, enclosing a space about three quarters of a mile in length, by half a mile in breadth, which was once occupied, partly by houses, and partly by the celebrated Temple of the Sun. This area is now a ploughed field, and the solitary obelisk of red granite, covered with hieroglyphics, which still rises in the midst, is the sole remnant of the ancient worshippers of that luminary.’”

BETH-SHITTAH, a place south-west of the Sea of Tiberias, to which Gideon pursued Midian. Judg. vii. 22.

BETH-TAPPUAH, a city of Judah (Josh. xv. 53), which Eusebius says is the last city of Palestine, in the way to Egypt.

BETHUEL, son of Nahor and Milcah, was Abraham's nephew, and father of Laban, and of Rebecca, Isaac's wife. Gen. xxiv. See LABAN.

BETHUL, or BETHUEL, a city of Simeon (Josh. xix. 4; 1 Chron. iv. 30), the same, probably, as Bethulia, which Sozomen speaks of as a town belonging

to the inhabitants of Gaza, well peopled, and having several temples remarkable for their structure and antiquity; particularly a pantheon (or temple dedicated to all the gods), situated on an eminence made of earth, brought thither for the purpose, which commanded the whole city. He conjectures that it was named *Bethelia*, which signifies *the house of God*, by reason of this temple. Calmet thinks it the same with Bethulia, which is celebrated for its siege by Holofernes, at which he was killed by Judith. Judith xiii. 6–11. It is at present called Safet, and is a very strong position, answering exactly to the description given in the apocryphal Book of Judith. It was destroyed by an earthquake in January 1837.

BETH-ZUR, a city of Judah, about twenty miles south of Jerusalem. It was fortified by Rehoboam (2 Chron. xi. 7), and in the time of the Maccabees it was a place of great strength. When it was besieged by Lysias under Antiochus, the son of Antiochus Epiphanes, with an army of 60,000 foot and 5000 cavalry, Judas Maccabæus came to its relief with 10,000 men, and compelled Lysias to raise the siege. 1 Mac. iv. 28. Bryant derives the name Beth-zur from *beth*, a temple; and *zur* or *zur*, a name of the sun, but it more probably implies “the house of the rock,” as having a strong fortress situated on a lofty rock. Its peculiar position rendered it particularly valuable to Rehoboam, as a protection against the Danites, one of the revolted ten tribes. It has long since disappeared, so that not a trace of it is to be found. Josephus calls Beth-zur the strongest fortress in Judea.

BETRAY. In the Last Supper our Lord exclaimed, “He that dippeth his hand with me in the dish, the same shall betray me.” Matt. xxvi. 23. This person was Judas Iscariot, who covenanted to betray his Lord for thirty pieces of silver. The same word, which in the passage now quoted is rendered *betray*, is in many other passages translated *deliver*.

BETROTHMENT, a mutual promise or compact between two parties for a future marriage. The word imports as much as giving one's troth; that is, true faith, or promise. Among the ancient Jews, the betrothing was performed either by a writing, or by a piece of silver given to the bride in the presence of witnesses, as a pledge of their mutual engagements. After the marriage was contracted, the young people had the liberty of seeing each other, which was not allowed them before. If, after the betrothment, the bride should trespass against that fidelity she owed to her bridegroom, she was treated as an adulteress. Hence the address of the angel to Joseph, the betrothed husband of Mary: “But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.” Matt. i. 20. Ten or twelve months commonly intervened between the ceremony of betrothment and the marriage. During this interval, the betrothed wife remained with her parents, that she might provide herself with nuptial ornaments suitable to her station. From the time of the espousals or betrothment, the bridegroom was at liberty to visit his espoused wife in the house of her father. That it was the practice to betroth the bride some time before the consummation of the marriage, we learn from Deut. xx. 7. Thus we find that Samson's wife remained with her parents a considerable time after espousals. Judg. xiv. 8. Among the early Christians the betrothment was

nothing more than a formal agreement between the persons who intended to marry, made in the presence of witnesses, the number of whom was usually not less than ten, and ratified by pledges given by the man, viz., a ring engraven with some figure, emblematic of a Christian virtue, and a solemn kiss, which was a token very much in use among the Christians. The espousals usually lasted about two years, at the end of which the marriage was consummated.

God *betroths* or *espouses* his people to himself, when he leads them by faith into union with the Lord Jesus Christ, forming with him a relation so close, tender, and sacred, that they enjoy a saving interest in his person, righteousness, grace, and glory, and he and they may rejoice in one another. He *betroths* them *for ever*, by an everlasting covenant, that neither time, sin, nor anything else, can disannul; and *in righteousness*, consistently with his essential righteousness, and clothed with his imputed righteousness; and *in judgment*, with great wisdom and prudence; and *in faithfulness*, in fulfilment of his covenant and promise, and sincerely determined to fulfil the marriage trust towards them; and *in loving-kindness and mercies* to their persons, so base, wretched, guilty, vile, and rebellious. Song iii. 11; Hos. ii. 19, 20. Of this, ministers, by the preaching of the gospel, are means and instruments. 2 Cor. xi. 2.

BETTER. On the definite understanding of this little word, as used in Scripture, depends much of our right conception, both of the superior excellence of spiritual to providential blessings, and of the Christian dispensation to the Patriarchal and Mosaic, which preceded it. God's love is *better than life*, is more sweet, pleasant, profitable, sure, and honourable. Psal. lxxiii. 3. Christ's love is *better than wine*; we cannot sinfully exceed in desire of, and delight in it; it is enjoyed without money and without price; it never loses its sweetness and virtue; our living on it by faith renders us active, holy, and zealous for God, content with our lot, happy in ourselves, and a comfort to all around us. Song i. 2. His obedience and suffering are *better sacrifices* than the Jewish, in respect of matter, manner of oblation, efficacy, and fruit. Heb. ix. 23. His blood speaks *better things* than that of Abel; it purchases and procures full remission and eternal salvation to his enemies and murderers; whereas Abel's imprecated vengeance on his murderer. Heb. xii. 24. Christ, his fruit, Word, and saving instruction, are *better than gold,—than rubies*; are more valuable, delightful, useful, exalting, and durable. Prov. viii. 14–19, iii. 14; Psal. cxix. 72. His priesthood, and the promises of the gospel, are a *better hope*, a more clear, honourable, and extensive ground of hope, for all the blessings of time and eternity, than the Jewish sacrifices and shadows could be. Heb. vii. 19. The *better covenant*, established on *better promises*, is the covenant of grace, which, in respect of its party contracted with, its freedom, firmness, benefits conferred, honour and use, is far preferable to the covenant of works, and is better than the national covenant made with the Hebrews at Sinai; it promises far more valuable blessings than the quiet possession of the earthly Canaan, and is more sure and permanent; and the New Testament dispensation of it is far more spiritual, easy, clear, and extensive, than the Old. Heb. vii. 22, viii. 6. Our revelation is more plain, full, and extensive; our ordinances are more clear, spiritual, and easy; we have the substance of their ceremonies with infinite advantage, in Christ's birth, life, death, resurrection,

and ascension; have a more abundant and widespread effusion of the Holy Ghost, and a more eminent freedom from the impression of the broken law on our conscience. Heb. xi. 40.

A day in God's courts is *better than a thousand* elsewhere. Fellowship with him is infinitely more delightful, profitable, and honourable, than any earthly advantage. Psal. lxxxiv. 10. A little that a righteous man hath, his dinner of herbs, or dry morsel, is *better* than the wealth or delicate provision of the wicked. It springs from God's redeeming love, is blessed of him, is a pledge of glory, and a means of drawing the affections and thoughts to God in Christ. Psal. xxxvii. 16; Prov. xv. 16, 17, xvi. 8, xvii. 1. The saints' resurrection is *better*, more glorious and happy than a recovery from a state of affliction, or a miraculous restoration to natural life, or the resurrection of the wicked to everlasting damnation. Heb. xi. 35. Heaven is a *better country*; its inhabitants, exercises, and enjoyments, are far more holy, honoured, and happy, than those on earth; and to be with Christ is far better than to be with saints and ordinances on earth; as one is freed from every stain of sin, every temptation and trouble, and clearly sees, and fully delights in God as his *all in all*. Heb. xi. 16; Phil. i. 23.

BEULAH (*married*), a name given to the Jewish Church, importing its marriage with God, as their husband and sovereign Lord: "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." Isa. lxii. 4.

BEVERAGE. See **DRINK**.

BEWARE. To *beware* of Christ, is to have a due and holy awe of him on our spirit, and carefully guard against everything tending to offend him. Exod. xxiii. 21. To *beware* of men, is to take heed lest they deceive us. Mark xii. 38. To *beware* of sin, is to avoid every appearance of it, and temptation to it, and to the utmost of our power watch against and oppose it. Matt. xvi. 6.

BEWITCH, wickedly to deceive and hurt by juggling tricks and diabolic charms. Acts viii. 9. False teachers *bewitch* men, when, by Satanic methods of guileful reasonings, specious pretences to holiness or learning, apparent miracles, or proud boasting, they deceive their mind, and destroy their soul. Gal. iii. i.

BEYOND. To know the signification of *beyond*, on the other side, or, on this side, it is necessary to know where the sacred writer was at the time of writing. Thus, beyond, or on the other side of Jordan, with Moses, who gave his finished books to the Hebrews eastward of Jordan, signifies the west side of that river; while such as lived or wrote on the west side of Jordan, call the east side *beyond*, or *the other side*. Deut. iii. 25, xi. 30; Josh. ix. 10, xiii. 8. Some critics think the Hebrew word *Hheber* ought sometimes to be rendered *on this side*, as Josh. xii. 7; Deut. i. 1. *Beyond measure*, is exceedingly, or more than is usually expected in the circumstances. Mark vi. 51. To *go beyond and defraud*, is to exceed the conditions of a bargain, and laws of honesty, or to transgress the rules of chastity and rites of marriage. 1 Thess. iv. 6.

BEZA, THEODORE, one of the most eminent of the reformers. He was born at Vezelai in Burgundy, on the 24th June 1519. Brought up by an uncle, who was counsellor of the Parliament of Paris, his studies were at first directed to the law; but the bent of his mind being towards classical studies, he

spent most of his time in reading the Greek and Roman authors, and acquired great celebrity as a writer of Latin poetry. During the whole course of his studies he professed the Roman Catholic faith, and his habits were loose and licentious. At this period of his life the poetical effusions which he published were of an immoral and irreligious tendency. It pleased God, however, to arrest the profligate youth in his career of wickedness; and being laid upon a sick-bed, the Spirit of God aroused him to a sense of his folly, and led him to right views of Divine truth. His mind had been early imbued with the principles of the reformed faith, under the instructions of his Protestant tutor, Melchior Wolmar, and having revolved the subject in his mind during his illness, no sooner had he recovered his wonted health than he repaired to Geneva, and having publicly abjured Popish error, declared his adherence to the Reformed Church. In 1549 he accepted of the Greek professorship at Lausanne, which he held for ten years; and during that time he read lectures in French on the New Testament to the refugees of both sexes who dwelt in that city. From Lausanne he passed to Geneva, where he became the colleague of Calvin, both in the church and in the university. Two years after this he took a prominent part in the conference at Poissy, where he defended the reformed doctrines with great ability and success. In the civil war which followed, Beza had a share, and was present at the battle of Dreux. In 1563 he returned to Geneva, where he succeeded Calvin in his offices and influence, and was from that time considered as the head of the Calvinistic Church. He wrote a Latin translation of the New Testament, with annotations,—a work of peculiar excellence, and which Doddridge describes as an “invaluable treasure.” After an exceedingly active life, he died on the 13th October 1605. His services to the cause of the Reformed Church cannot be estimated at too high a rate.

BEZALEEL, the son of Uri, and a “workman in gold, and silver, and brass, and in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship.” His name signifies “under the shadow of God.” He was the seventh in descent from Judah, and his genealogy is given in 1 Chron. ii. 13–20. No further information concerning him is found in the Sacred Scriptures.

BEZEK, a city where Saul reviewed his army, before he marched against Jabesh-gilead. 1 Sam. xi. 8. It was situated in the tribe of Judah, and is supposed to have been the capital of the kingdom of Adoni-bezek. Judg. i. 4–7. Calmet is of opinion that Bezek was situated near the passage of the Jordan at Beth-shan. Eusebius says there were two cities of this name near one another, seven miles from Sichem, in the way to Scythopolis.

BEZER, a city beyond Jordan, sometimes said to belong to Moab, and sometimes to Edom. It was assigned by Moses to the tribe of Reuben, and was one of the cities of refuge. It is termed “Bezer in the wilderness” by the sacred historians, and was given to the Levites of Gershom’s family. Joshua xx. 8.

BIBLE, *the Book*, the name applied by Christians, by way of eminence, to the collection of sacred writings of the Holy Scriptures of the Old and New Testaments.

I. BIBLE, History of.—It is thought that Ezra published the Scriptures in the Chaldee character; for

that language being generally used among the Jews, he thought proper to change the old Hebrew character for it, which hath since that time been retained only by the Samaritans, among whom it is preserved to this day. Prideaux is of opinion that Ezra made additions in several parts of the Bible, where anything appeared necessary for illustrating, connecting, or completing the work; in which he appears to have been assisted by the same Spirit in which they were first written. Among such additions are to be reckoned the last chapter of Deuteronomy, wherein Moses seems to give an account of his own death and burial, and the succession of Joshua after him. To the same cause our learned author thinks are to be attributed many other interpolations in the Bible, which created difficulties and objections to the authenticity of the sacred text, noways to be solved without allowing them. Ezra changed the names of several places which were grown obsolete; and, instead of them, put their new names, by which they were then called in the text. Thus it is that Abraham is said to have pursued the kings who carried Lot away captive as far as Dan; whereas that place in Moses’ time was called Laish, the name Dan being unknown till the Danites, long after the death of Moses, possessed themselves of it. The Jewish canon of Scripture was then settled by Ezra, yet not so but that several variations have been made in it. Malachi, for instance, could not be put in the Bible by him, since that prophet is allowed to have lived after Ezra; nor could Nehemiah be there, since that book mentions (xii. 22) Jaddua as high priest, and Darius Codomanus as king of Persia, who were, at least, a hundred years later than Ezra. It may be added, that, in the First Book of Chronicles, the genealogy of the sons of Zerubbabel is carried down for so many generations as must necessarily bring it to the time of Alexander; and consequently this book, or at least this part of it, could not be in the canon in Ezra’s days. It is probable the two Books of Chronicles, Ezra, Nehemiah, Esther, and Malachi, were adopted into the Bible in the time of Simon the Just, the last of the men of the great synagogue.

The Jews at first were very reserved in communicating their Scriptures to strangers, not disclosing to them any of the treasures concealed in the Bible. We may add, that the people bordering on the Jews, as the Egyptians, Phœnicians, Arabs, &c., were not very curious to know the laws or history of a people whom in their turn they hated and despised. Their first acquaintance with these books was not till after the several captivities of the Jews, when the singularity of the Hebrew laws and ceremonies induced several to desire a more particular knowledge of them. Josephus seems surprised to find such slight footsteps of the Scripture history interspersed in the Egyptian, Chaldean, Phœnician, and Grecian history; and accounts for it hence, that the sacred books were not as yet translated into Greek or other languages, and consequently not known to the writers of those nations. The first version of the Bible was that of the Septuagint into Greek, by order of that patron of literature, Ptolemy Philadelphus; though some maintain that the whole was not then translated, but only the Pentateuch; between which and the other books in the Septuagint version, the critics find a great diversity in point of style and expression, as well as of accuracy. The Septuagint version is useful, as showing what the Jews of that period understood to be the meaning of the Hebrew expression.

II. BIBLE, *Ancient Divisions and Order of*.—After the return of the Jews from the Babylonish captivity, Ezra collected as many copies as he could of the Sacred Writings, and out of them all prepared a correct edition, arranging the several books in their proper order. These books he divided into three parts:—I. The Law. II. The Prophets. III. The Hagiographa; that is, the holy writings. I. The Law contains,—1. Genesis; 2. Exodus; 3. Leviticus; 4. Numbers; 5. Deuteronomy. II. The writings of the Prophets are,—1. Joshua; 2. Judges, with Ruth; 3. Samuel; 4. Kings; 5. Isaiah; 6. Jeremiah, with his Lamentations; 7. Ezekiel; 8. Daniel; 9. The twelve minor prophets; 10. Job; 11. Ezra; 12. Nehemiah; 13. Esther. III. The Hagiographa consists of,—1. The Psalms; 2. The Proverbs; 3. Ecclesiastes; 4. The Song of Solomon. This division was made for the sake of reducing the number of the sacred books to the number of the letters in their alphabet, which amount to twenty-two. Afterwards the Jews reckoned twenty-four books in their canon of Scripture, in disposing of which, the Law stood as in the former division, and the Prophets were distributed into former and latter. The former Prophets are, Joshua, Judges, Samuel, and Kings; the latter prophets are, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets; and the Hagiographa consists of the Psalms, the Proverbs, Job, the Song of Solomon, Ruth, the Lamentations, Ecclesiastes, Esther, Daniel, Ezra, the Chronicles. Under the name of Ezra they comprehend Nehemiah. This order hath not always been observed, but the variations from it are of no moment. The five books of the Law are divided into fifty-four sections. This division many of the Jews hold to have been appointed by Moses himself; but others, with more probability, ascribe it to Ezra. The design of this division was, that one of these sections might be read in their synagogues every Sabbath-day. The number was fifty-four, because in their intercalated years, a month being then added, there were fifty-four Sabbaths. In other years they reduced them to fifty-two, by twice joining together two short sections.

III. BIBLE, *Modern Divisions of*.—The division of the Scriptures into chapters, as we at present have them, is of modern date. Some attribute it to Stephen Langton, archbishop of Canterbury, in the reigns of John and Henry III.; but the true author of the invention was Hugo de Sancto Caro, commonly called Hugo Cardinalis, because he was the first Dominican that ever was raised to the degree of cardinal. This Hugo flourished about A.D. 1240. He wrote a comment on the Scriptures, and projected the first concordance, which is that of the vulgar Latin Bible. The aim of this work being for the more easy finding out any word or passage in the Scriptures, he found it necessary to divide the book into sections, and the sections into subdivisions; for till that time the vulgar Latin Bibles were without any division at all. These sections are the chapters into which the Bible hath ever since been divided; but the subdivision of the chapters was not then into verses, as it is now. Hugo's method of subdividing them was by the letters A, B, C, D, E, F, G, placed in the margin, at an equal distance from each other, according to the length of the chapters. The subdivision of the chapters into verses, as they now stand in our Bibles, had its original from a famous Jewish rabbi, named Mordecai Nathan, about 1445. This rabbi, in imitation of Hugo Cardinalis, drew up a

concordance to the Hebrew Bible, for the use of the Jews. But though he followed Hngo in his division of the books into chapters, he refined upon his inventions as to the subdivision, and contrived that by verses. This being found to be a much more convenient method, it has been ever since followed. And thus, as the Jews borrowed the division of the books of the Holy Scriptures into chapters from the Christians, in like manner the Christians borrowed that of the chapters into verses from the Jews. The present order of the several books is almost the same (the Apocrypha excepted) as that made by the Council of Trent.

IV. BIBLE, *Rejected Books of*.—The apocryphal books of the Old Testament, according to the Romanists, are the book of Enoch, the third and fourth books of Esdras, the third and fourth books of Maccabees, the prayer of Manasseh, the Testament of the Twelve Patriarchs, the Psalter of Solomon, and some other pieces of this nature. The apocryphal books of the New Testament are the Epistle of St Barnabas, the pretended Epistle of St Paul to the Laodiceans, several spurious Gospels, Acts of the Apostles and Revelations; the book of Hermas, entitled the Shepherd; Jesus Christ's Letter to Abgarus; the Epistles of St Paul to Seneca, and several others of the like nature; as may be seen in the collection of the apocryphal writings made by Fabricius. Protestants, while they agree with the Roman Catholics in rejecting all those as uncanonical, have also justly rejected the works of Tobit, Wisdom, Ecclesiasticus, Baruch, and the first and second books of Maccabees.

In the most corrupt periods of the Jewish Church of old, a marked distinction was always made between the Sacred Scriptures and the dictates of mere tradition. The latter, doubtless, in extent of influence, gained a most unwarrantable and pernicious ascendancy over the former. Still these two sources of authority were never confounded.

V. The first *English Bible* we read of was that translated by J. Wicliffe, about the year 1380, but never printed, though there are MS. copies of it in several of the public libraries. This translation was wonderfully correct, considering the early period at which it was accomplished. J. de Trevisa, who died about 1398, is also said to have translated the whole Bible; but whether any copies of it are remaining does not appear. The first printed Bible in our language was that translated by W. Tyndale, assisted by Miles Coverdale, printed abroad in 1525; but most of the copies were bought up and burnt by Bishop Tonstal and Sir Thomas More. Tyndale's first publication only contained the New Testament, and was revised and republished by him in 1530. The prologues and prefaces added to it, reflect on the bishops and clergy; but this edition was also suppressed, and the copies burnt. Amid many difficulties and discouragements, the good man continued to prosecute his labours, assisted by his associates, and even after he had been lodged in prison he still proceeded with the translation of the Old Testament. On Tyndale's death, his work was carried on by Coverdale and John Rogers (superintendent of an English church in Germany, and the first martyr in the reign of Queen Mary), who translated the Apocrypha, and revised Tyndale's translation, comparing it with the Hebrew, Greek, Latin, and German, and adding prefaces and notes from Luther's Bible. He dedicated the whole to Henry VIII., in 1537, under the borrowed name of Thomas Matthews; whence this has been usually

called Matthew's Bible. It was printed at Ham-burg, and license obtained for publishing it in England, by the favour of Archbishop Cranmer.

The first Bible printed by authority in England, and publicly set up in churches, was the same Tyndale's version, revised and compared with the Hebrew, and in many places amended by Miles Coverdale, afterwards Bishop of Exeter; and examined after him by Archbishop Cranmer, who added a preface to it,—whence this was called Craumer's Bible. It was printed by Grafton, off the largest volume, and published in 1540; and, by a royal proclamation, every parish was obliged to set one of the copies in their church, under the penalty of forty shillings a month; yet, two years after, the Popish bishops obtained its suppression by the king. It was restored under Edward VI., suppressed again in Queen Mary's reign, and restored again in the first year of Queen Elizabeth, and a new edition of it given in 1562. Some English exiles at Geneva, in Queen Mary's reign, viz., Coverdale, Goodman, Gilby, Sampson, Cole, Wittingham, and, as some say, Knox, made a new translation, printed there in 1560, the New Testament having been printed in 1557; hence called the Geneva Bible, containing the variations of readings, marginal annotations, &c., on account of which it was much valued by the Puritan party in that and the following reigns. Archbishop Parker resolved on a new translation for the public use of the Church, and engaged the bishops and other learned men to take each a share or portion; these being afterwards joined together and printed, with short annotations, in 1568, in large folio, made what was afterwards called the Great English Bible, and commonly the Bishops' Bible. In 1589, it was also published in octavo, in a small, but fine black letter; and here the chapters were divided into verses, but without any breaks for them, in which the method of the Geneva Bible was followed, which was the first English Bible where any distinction of verses was made. It was afterwards printed in large folio, with corrections, and several prolegomena, in 1572. This is called Matthew Parker's Bible. The initial letters of each translator's name were put at the end of his part. For example, at the end of the Pentateuch, W. E., for William Exon,—that is, William, bishop of Exeter, whose allotment ended there; at the end of Sammel, R. M., for Richard Menevensis, or bishop of St David's, to whom the second allotment fell; and the like of the rest. The archbishop oversaw, directed, examined, and finished the whole. This translation was used in the churches for forty years, though the Geneva Bible was more read in private houses, being printed above twenty times in as many years. King James bore it an inveterate hatred on account of the notes, which, at the Hampton Court Conference, he charged as partial, untrue, and seditious. The Bishops' Bible, too, had its faults. The king frankly owned that he had seen no good translation of the Bible in English; but he thought that of Geneva the worst of all. After the translation of the Bible by the bishops, two other private versions had been made of the New Testament,—the first by Laurence Thompson, from Beza's Latin edition, with the notes of Beza, published in 1582, in quarto, and afterwards in 1589, varying very little from the Geneva Bible; the second by the Papists at Rheims, in 1584, called the Rhemish Bible, or Rhemish Translation. These, finding it impossible to keep the people from having the Scriptures in their vulgar tongue, resolved to give a version of

their own, as favourable to their cause as might be. It was printed on a large paper, with a fair letter and margin. One complaint against it was, its retaining a multitude of Hebrew and Greek words untranslated, for want, as the editors express it, of proper and adequate terms in the English to render them by. However, many of the copies were seized by the queen's searchers, and confiscated; and Thomas Cartwright was solicited by Secretary Walsingham to refute it; but, after a good progress made therein, Archbishop Whitgift prohibited his further proceeding, as judging it improper that the doctrine of the Church of England should be committed to the defence of a Puritan, and appointed Dr Fulke in his place, who refuted the Rhemists with great spirit and learning. Cartwright's Refutation was also afterwards published in 1618, under Archbishop Abbot. About thirty years after their New Testament was printed, the Roman Catholics published a translation of the Old at Douay, 1609–10, from the Vulgate, with annotations, so that the English Roman Catholics have now the whole Bible in their mother tongue; though, it is to be observed, they are forbidden to read it without a license from their superiors.

The last English Bible was that which proceeded from the Hampton Court Conference, held in 1604, where, many exceptions being made to the Bishops' Bible, King James gave order for a new one; not, as the preface expresses it, for a translation altogether new, nor yet to make a good one better; or, of many good ones, one best. Fifty-four learned men were appointed to this office by the king, as appears by his letter to the archbishop, dated 1604, which being three years before the translation was entered upon, it is probable seven of them were either dead or had declined the task, since Fuller's list of the translators makes but forty-seven,—who, being ranged under six divisions, entered on their province in 1607. It was published in 1611, with a dedication to James, and a learned preface, and is commonly called King James's Bible. After this, all the other versions dropped, and fell into disuse, except the Epistles and Gospels in the Common Prayer Book, which were still continued according to the Bishops' translation, till the alteration of the liturgy in 1661, and the psalms and hymns, which are to this day continued as in the old version. The judicious Selden, in his Table-Talk, speaking of the Bible, says: "The English translation of the Bible is the best translation in the world, and renders the sense of the original best, taking in for the English translation the Bishops' Bible as well as King James's. The translators in King James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue (as the Apocrypha to Andrew Downs), and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, or Italian, &c. If they found any fault, they spoke; if not, he read on." King James's Bible is that now read by authority in all the churches in Britain. Notwithstanding, however, the excellency of this translation, it must be acknowledged that our increasing acquaintance with Oriental customs and manners, and the changes our language has undergone since King James's time, are very powerful arguments for a new translation, or at least a correction of the old one. A very considerable change has been unwarrantably introduced into the text in the subsequent editions, by turning into *italics*

what did not thus appear in the *editio princeps* and several which followed it; by means of which numerous passages are rendered unavoidably perplexing to the English reader. For full information as to the history of the English Bible, the reader may be referred to an admirable work on the subject by the late Rev. Christopher Anderson of Edinburgh.

BIBLICAL ANTIQUITIES. The science of archæology, or of antiquities, has been a favourite study of the learned; but the investigation of sacred antiquities is so important in its bearing upon a full understanding of the Sacred Writings, that it may be regarded as an indispensable accomplishment of the Bible student. To enter thoroughly into the spirit and meaning of the ancient Records of Inspiration, we must become familiar with the manners,—the dress,—the domestic peculiarities of patriarchal life. We must penetrate, in idea, the family circles, and mingle in the society of the ancient Jews. It is impossible, indeed, to be completely versant in the writings of the Hebrews, without a minute acquaintance with their political, ecclesiastical, and civil state. The customs and manners of Eastern nations differ so widely from those of the West; their sacred rites are so peculiar; their whole phraseology and idioms are so bound up with their habits and modes of thinking, that, to interpret accurately the Jewish writings, we must transport ourselves, as it were, to the East, and study the customs, whether political, sacred, or civil, which obtained there. And the acquisition of a knowledge of sacred antiquities is comparatively easy, from the tenacious adherence of the Orientals to ancient usages, and the light which may, therefore, be thrown on the interpretation of the Bible by a perusal of the voyages and travels of those who have explored the East.

BIBLICAL CRITICISM, is the science by which we arrive at a satisfactory acquaintance with the origin, history, and present state of the original text of Scripture. In the wide extent of its investigations, it embraces the languages in which the Scriptures were originally written, together with the cognate or kindred dialects; the materials used for writing; the composition, collection, and preservation of the different books; the age, character, and relationships of manuscripts; the ancient versions; the various readings; the printed editions; and the various philological and historical means to be employed in order to determine what the text was as it proceeded from the original penmen. It has been divided into two kinds,—*lower criticism*, which is more of a verbal and historical nature, and is confined to the words, or the collocation of the words, as they stand in the manuscript or printed texts, the ancient versions, and other legitimate sources of appeal; and *higher criticism*, which consists in the exercise of the judgment in reference to the text, on grounds taken from the nature, form, method, subject, or arguments of the different books; the nature and connection of the context; the relation of passages to each other; the known circumstances of the writers, and those of the persons for whose immediate use they wrote. Of the two, the former is obviously the more important, as it presents a firm basis on which to rest our investigations; the latter, lying more open to conjecture and variety of opinion, may easily be abused, and has, indeed, been carried to a most unwarrantable length by many German critics.

Very little of the lower criticism is now required in the study of the Old Testament. The scrupulous

care of the ancient Jewish transcribers has precluded the occurrence of any important errors. In the study of the New Testament, however, there is still much to be done in this department. Our *Lectio Recepta* of the Greek Testament is from the edition of the Elzevirs, published in 1624. It is conformed chiefly to the edition of Beza, but partly to the peculiar views of the editors. It is not known, however, on what principles exactly the Elzevirian text was formed. Meanwhile, the number of the various readings which are discovered in the progress of the New Testament study increases. Mill had collected *thirty thousand* in the year 1760, and about *fifteen thousand* may have been added since that time. Bengel was the first who reduced the various readings of the codices to distinct classes. His undertaking was further prosecuted by Griesbach, who took the received text for the basis of his edition, and altered this text in cases of importance only. Unimportant errors, however, may be found in the received text. Lachmann, accordingly, setting aside the received text, resolved to construct a text which should be accommodated exclusively to the united authority of the oldest manuscripts. The consequence of adopting this principle has been, that Lachmann has been sometimes obliged to adopt the readings which are authorised by only a single codex; and, besides all, the most ancient codices contain sometimes the same errors of the copyist, and these errors are, therefore, adopted by Lachmann.

The chief object of the higher criticism is, to examine the authenticity and integrity of the sacred books. From the time of the reformers down to a comparatively recent period, a regard to the cause of orthodoxy prevented the students of biblical criticism from indulging in a reckless and unfettered interference, not only with the verbal phraseology, but with the doctrines of revelation. Towards the year 1770, however, Semler and Eichhorn introduced another and a very different mode of critical investigation. Feeling little regard to the authority of the Bible as an inspired volume, their whole inquiries proceeded upon the principles of the Rationalistic system, which involved the assumption that miracles and prophecies are impossible; and they, accordingly, rejected the authenticity of the sacred books. For more than half a century has Rationalism prevailed in Germany to a melancholy extent, but of late years a more orthodox system of criticism has been gradually diffusing itself in the German universities; and it is earnestly to be hoped that Rationalism will give place, ere long, to a purer, more philosophical, and more Christian system of biblical criticism.

The study of this department of theology is indispensable to an intelligent and able and accurate exposition of the Word of God. Before any man can proceed with confidence to interpret the Bible, he must be assured that the text which he interprets is correct, or, in other words, that it approaches as nearly as possible to the original writing of the author. If such a principle be considered necessary in mere human productions, how much more is it necessary in those which are Divine! The object of the biblical critic is not to surrender the Scriptures to the uncertainties of conjectural emendations, but, by examining, comparing, and carefully collating the text in various manuscripts and versions, to ascertain, with as much certainty as possible, that what he is expounding is in reality, as it professes to be, the Word of God.

BIBLICAL GEOGRAPHY. The Old and New Testaments are chiefly occupied with scenes that occurred in Palestine. The knowledge of the geography of that and the neighbouring countries, is absolutely necessary, therefore, to elucidate the meaning of innumerable passages in the Sacred Scriptures. In reading any narrative whatever, we naturally feel a desire to know something of the place and the circumstances in which the incidents occurred. And this desire cannot but be enhanced, when we reflect on the importance and magnitude of those events which are recorded in the Scriptures. "The man is little to be envied," says Dr Johnson, "whose patriotism would not gain force on the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona." A similar, but far higher and purer feeling, should lead us to take a like interest in the geography of the Bible. The events which are recorded there, are far more deeply interesting than those of any other history. Accordingly, the enthusiasm of the Eastern traveller involuntarily bursts forth as he treads the scenes, and gazes upon the objects, referred to in the Bible. "I have visited," says Chateaubriand, "the Tiber with enthusiasm, and have examined with similar interest the Eurotas and the Cephissus; but I cannot tell what I experienced on seeing the Jordan. Not only did the river recall to me a famous antiquity, and one of the fairest names which the most beautiful poetry hath intrusted to the memory of man, but its streams presented me with the scenes of the miracles of my religion. Judea is the only country of the earth which recalls to the traveller the recollection of things human and things Divine, and which causes to spring up in the bottom of the soul, by this blending, thoughts and feelings which no other place can inspire." The principal sources of biblical geography, are the Scriptures themselves, the works of Jewish, Greek, and other writers, who have treated of the different countries mentioned in the Bible. And in addition to these, much light has been thrown on the geography of Scriptures, by the various modern travellers who have visited the Eastern countries. "There are passages in the classic authors," to use the language of Dr Welsh, "which no commentator could explain, were it not for the aids afforded by travellers of classic taste, who have visited the very scenes which awakened the genius of the gifted men of Greece and Rome; and innumerable scriptural illustrations of a similar nature, are to be found in the writings of those who have travelled in Eastern countries. It is not only, however, as giving us a key to local allusions or descriptions, that an acquaintance with the features of other countries is necessary. If we would enter into the spirit of an author, if we would go along with him in the train of his emotions, and perceive the force and beauty of the thoughts that he mingles together, and of the images on which he delights to dwell, we must realise the circumstances in which he wrote; and not only have as much knowledge of remote usages and national peculiarities as may enable us to explain what is palpably difficult; we must place ourselves in the atmosphere in which he breathed, and surround ourselves with the objects of his scenery." The principal writers on sacred geography are, Bochart, Michaelis, Reland, Wells, and Robinson. Dr Wilson, also, in his 'Lands of the Bible,' has added not a little to our knowledge of the geography of the places mentioned in the Sacred Scriptures.

BIBLICAL INTERPRETATION, the science of expounding the meaning or setting forth the true sense of Scripture. This, it is obvious, when applied to the Bible, presupposes an intimate acquaintance with Biblical criticism, the geography of the ancient world, particularly of Palestine, the manners and customs of the Jews, as well as of Oriental nations generally, the civil, religious, and political history of the nations of antiquity. In interpreting the Bible, various modes are adopted. 1. The Literal or Grammatical sense may be brought out, which unfolds the plain meaning of the words in their natural and proper acceptation. 2. The Historical sense, or the meaning as drawn from the nature of the subject, and the genius, manners, and circumstances of the writer. 3. The Allegorical sense, when, besides the literal meaning, a metaphorical sense is brought out, bearing upon some point of spiritual doctrine. 4. The Typical sense, when, under external objects or prophetic visions, secret things, whether present or future, are represented. 5. The Parabolical sense, when, besides the plain and obvious meaning of the related, an occult or spiritual sense is intended. 6. The Spiritual sense, or that meaning which a true, enlightened Christian derives from the passage viewed in connection with the analogy of faith. The following rules of interpretation, given by Mr Horne, in his 'Critical Introduction to the Study of the Scriptures,' may be useful:—

"1. The most simple sense is always that which is most likely to be the genuine meaning.

"2. We ought not to affirm or deny more than the inspired penmen affirmed or denied at the time when they wrote; consequently we should be more willing to take a sense from Scripture, than to bring one to it.

"3. Before we conclude upon the sense of a text, so as to prove any thing by means of it, we must be sure that such sense is not repugnant to natural reason.

"4. Although the plain, obvious, and literal sense of a passage may not always exhibit the mind of the Holy Spirit, yet it is ordinarily to be preferred to the figurative sense, and is not to be rashly abandoned unless absolute and evident necessity require such literal sense to be given up. Thus, the strict sense of the letter of Scripture may be departed from—(1.) Where words properly taken contain any thing repugnant to the doctrinal or moral precepts delivered in other parts of the Scripture. (2.) If the Holy Spirit, who is the best interpreter of his own words, elsewhere deliver his mind concerning the same thing in proper and clearer words, the latter are preferably to be adopted. (3.) Where the proper signification presents a meaning that is either absurd or manifestly contrary to truth, it must necessarily be given up."

To ascertain the true meaning, and thus rightly to interpret the Scriptures, Dr Hill makes the following valuable suggestions:—"1. One method which should be employed with a view to ascertain the sense of Scripture is to compare it with itself. 2. In studying the Scriptures it is necessary to attend to their scope and design. 3. It is necessary to attend carefully to the nature of the composition, in different passages of Scripture, which is literal or figurative. 4. Another assistance in understanding the Scriptures is the analogy of faith, which signifies that we should explain passages that are obscure or doubtful, by the general sense of Scripture previously ascertained.

5. In interpreting the Scriptures there are external sources from which assistance is to be derived; such as chronology and geography, which have been termed the two eyes of history; a knowledge of profane history; an acquaintance with natural history and the arts of life; a knowledge of ancient customs and manners."

These may be laid down as elementary rules or laws, which it were well that the diligent and anxious interpreter of the Bible should carefully weigh. But above all, there should ever rest upon his mind a deep sense of the responsibility which attaches to his office, and of the necessity which lies upon him habitually and earnestly to pray for the guidance and teaching of that Spirit by whose inspiration the Bible was penned, and without whose teaching it will remain a sealed book. There is no department of the science of theology which has been more frequently perverted than that which concerns itself with the interpretation of God's Word; and prayer, therefore, is especially incumbent, that the Spirit of Truth may keep from error and guide into all truth.

BIBLICISTS, or **BIBLICI**, a class of divines in the twelfth century, who, in opposition to the scholastics, and in conformity with the example of the ancient doctors, drew their systems of theology from the Holy Scriptures, as illustrated by the writings of the fathers. In this last particular they differed from the Waldenses, whose theology was purely biblical. They were also opposed to the Mystics. Paris was the centre of their influence, and was, at this time, frequented by students of divinity from all parts of Europe, who resorted thither in crowds, to receive instruction from the most celebrated masters in the biblical, mystic, and scholastic theology. The Biblicists were sometimes distinguished by the title of *Positivi*, or *Ancient Theologists*, because they explained the doctrines of religion in a plain and simple manner, by passages drawn from the Holy Scriptures, from the decrees of councils, and the writings of the ancient doctors; and very rarely made use of the aids of reason or philosophy in their theological lectures, though they did not reject them altogether. Of this class were St Bernard, Peter (surnamed the Chanter), Walter of St Victor, and others. Anselm, archbishop of Canterbury, Lanfranc, and Hildebert, of the preceding century, were their chief models.

BIER, an open board on which, in the East, a corpse was laid, to be carried out to burial. A shroud was thrown over the bier to conceal the dead body from the spectators. Upon one of these was carried forth the widow of Nain's son, whom our Lord raised to life, and restored to his mother. In the account given of the funeral of Abner, the Hebrew word rendered bier, signifies properly a bed. Hence, many learned men are of opinion, that in very early times, the dead were carried to the place of burial in their own bed. The bier, however, of Eastern countries, is a plain wooden board, supported by two long poles. Dr Henderson tells us that in the Crimea this simple mode of burial prevails among the Jews, Christians, and Mohammedans, with the exception of the European families, who naturally conform to the rites of their ancestors.

BIGOTRY. It consists in being obstinately and perversely attached to our own opinions; or, as some have better defined it, "a tenacious adherence to a system or opinion, adopted without investigation, and defended without argument, accompanied with a malignant, intolerant spirit towards all who differ."

It must be distinguished from love to *truth*, which influences a man to embrace it wherever he finds it; and from *true zeal*, which is an ardour of mind exciting its possessor conscientiously to defend and propagate the principles he maintains with the meekness of wisdom. Bigotry is a kind of prejudice, combined with a certain degree of malignity. It is thus exemplified and distinguished by a sensible writer:—"When Jesus preached, Prejudice cried, 'Can any good thing come out of Nazareth?' 'Crucify him, crucify him,' said Bigotry. 'Why, what evil hath he done?' replied Candour." Bigotry is most prevalent with those who are ignorant, who have taken up principles without due examination, and who are naturally of a morose and contracted disposition. It is often manifested more in unimportant sentiments, or the circumstantialia of religion, than the essentials of it. Simple bigotry is the spirit of persecution without the power; persecution is bigotry armed with power, and carrying its will into act. As it is the effect of ignorance, so it is the nurse of it, because it precludes free inquiry, and is an enemy to truth; it cuts also the very sinews of charity, and destroys moderation and mutual goodwill. If we consider the different structure of men's minds, our own ignorance, the liberty that all men have to think for themselves, the admirable example our Lord has set us of a contrary spirit, and the baneful effects of this disposition, we must at once be convinced of its impropriety. How contradictory is it to sound reason, and how inimical to the peaceful religion we profess to maintain as Christians! Mr Toplady quaintly, but justly remarks, "Bigots are like some trees that grow by the sea-shore, which do not spread their branches equally on all sides, but are blown awry and stand entirely one way." See **CATHOLICISM—LIBERALITY—PERSECUTION**.

BILLOWS. Grievous afflictions succeeding one another are called, in the Scriptures, *God's waves* or *billows*. Sent and ordered by God, they terrify, perplex, and threaten to destroy men. Psal. xlii. 7, lxxxviii. 7. This phrase also signifies frequently the Divine wrath which broke on Jesus' soul. Psal. lxix. 1, 2. The billows or swellings of Jordan denote the greatest trials, or perhaps death. Jer. xii. 5.

BIND and LOOSE. This expression occurs in Matt. xvi. 19—"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven." In ancient times, keys were generally regarded as an emblem of office or a symbol of authority. Thus God says, referring to the authority of Christ, "And the key of the house of David will I lay upon his shoulder, and he shall open and none shall shut, and he shall shut and none shall open." The house of David represents the church of Christ; and when Jesus says, "I am he that hath the key of David," he is claiming to himself sole power and authority in his church. Whatever, then, may be the extent of the power which is given to the apostles in the passage just quoted, it must be something essentially different from the kingly power and authority of Christ. Again, the power here spoken of was limited to earth. "Whatever thou shalt bind on earth, shall be bound in heaven." It cannot, therefore, imply the power of forgiving sin as committed against God. He who is forgiven must be forgiven of God; for who can forgive sins but God only?

The man who is forgiven is justified; and "it is God that justifieth." The man who is forgiven is regenerated; and the sons of God are born, "not of the will of men, but of God." The use of the keys, then, the power of binding and loosing on earth, must be something which is competent to fallible and feeble men. What, then, is the power of the keys? As exercised by the apostles, it was a power peculiar to themselves. They sometimes inflicted miraculous punishments upon notorious offenders—as upon Ananias and Sapphira, and also upon Elymas the sorcerer—and they loosed persons in many cases from supernatural diseases. But the power of the keys, in so far as it has descended to the Christian ministry, simply implies two things—an authority to preach the gospel, and also to administer discipline in the church by inflicting and removing church censures. And their proceedings, when conducted agreeably to Scripture, are ratified in heaven.

BIOGRAPHY. The study of human character is one of the most interesting and instructive employments which can engage the mind of man. It sets before us the intricate operation of influences, both external and internal; the play of feelings, and affections, and passions,—all exhibiting the character of man in a diversity of aspects. But, if the investigation of the nature and varied qualities of the human being be, in every point of view, an object of peculiar interest, it is when brought into contact with Christian principle and motive that human character assumes its proper place as a subject of inquiry truly useful; and thus it is that the biography of a Christian is so well fitted at once to enlighten the mind, and to impress the heart of the reader. How often does it happen that understandings the most exalted rest in vague speculations, and take no trouble in reducing them to practice! The innumerable cases in which the principle is applicable seem to operate as preventives to its application in any. In biography, however, this disadvantage is obviated. The writer exhibits Christianity as operating in one case, and thus we are furnished with an interesting example of its operation. The advantages of Christian biography are numerous, but there is none which more obviously occurs to the mind of a reflecting reader than the peculiar insight which he thereby obtains into the varied workings of the renewed, as distinguished from the unrenewed, heart. The principles of religion are seen, not as matters of speculative belief, but in actual operation, influencing the whole character and conduct. With a living exemplification of Christianity thus set before us, we become more minutely and intimately acquainted with the diversified aspects of the believer's experience. A knowledge of this kind is of inestimable value. We feel more strongly impressed with the truth of the Christian scheme, by perceiving the wonderful effects to which it gives rise; we gradually learn to perceive how we ourselves may imbibe its sacred truths so as to influence our own hearts; we are constrained to examine ourselves, that we may discover whether our experience coincides with that which is brought under our notice; and we may, perhaps, be led, by the blessing of the Holy Spirit, to strive after the attainment of a more quickened and more marked progress in holiness than we have yet reached. It is thus that from the frailties and follies, as well as virtues, of those Christians whose lives are unfolded to us by the pen of a faithful biographer, we learn to deny ourselves to all sin, and to make progress in meekness for the

inheritance of the saints in light. Hence it is that the Bible abounds in biographical sketches of the most beautiful and impressive kind. Men of like passions with ourselves are beheld in a vast variety of different circumstances and positions, from which we may deduce lessons the most instructive and beneficial. But the glorious example, held forth in the New Testament, is one which more than any other shows the value of Christian biography. The manifestation of God in the flesh has given a more palpable form to all our notions of God, both in his natural and his moral attributes. These have been exhibited to the world in a mode the most intimately connected with the ordinary sympathies and feelings of humanity; and by a view, therefore, of all that has been seen, and heard, and tasted, and handled of the Word of Life, we have learned both more satisfactorily and more impressively what God is, than we could have possibly learned from the most profound explanations of the subject. And the moral influence has been remarkably powerful. Holiness has been embodied in human form, and thus what was in danger of exercising only a vague and undefined impression, has been brought home to us with all the freshness and force of a living example; and, accordingly, to urge upon us the importance of any Christian grace, no argument is more frequently resorted to in the apostolic epistles than the example of our blessed Lord. All that was exhibited of his character and doings upon earth, is put forth as affording palpable and impressive illustrations of the true nature and extent of our duty to God and to man. By such frequent and urgent appeals to a living example,—to One who himself was bone of our bone and flesh of our flesh,—are we forcibly reminded that, as in our ordinary thoughts and emotions, so here also we ought to be influenced by what has been actually "seen, and heard, and handled." Powerfully affected as our minds usually are by material objects, both in our intellectual processes and our moral emotions, the apostles skilfully avail themselves of this important law of our physical constitution, and bring forward the example of Christ as the most effective motive wherewith to bear upon the hearts and the consciences of men.

BIRDS, one of the most beautiful and numerous classes of animated nature. A few introductory observations may be permitted, before we proceed to describe the several individuals that are presented to our notice, in reviewing the ornithology of the Bible.

The common name for a bird in the Hebrew Scriptures, is *tzeaphur*, the *rapid mover*, or *hurrier*; a name very expressive of these volatile creatures. A more general and indefinite name is *ouph*, a *flier*; but this appellation denotes everything that flies, whether bird or insect. It is frequently translated "fowl," in the English Bible. A bird of prey is called *oith*, a *rusher*, from the impetuosity with which it rushes upon its prey. In several of the passages where it occurs, our translators have rendered its plural form by "fowls."

The first thing which claims our attention, is the structure of the feathered tribes. In a comparative view with man, their formation seems much ruder and more imperfect; and they are in general found incapable of the docility even of quadrupeds. To these, however, they hold the next rank, and far surpass fishes and insects, both in the structure of their bodies, and in their sagacity.

In reference to the structure of birds of the most perfect order, a few things demand our attention.

The whole body is shaped in the most convenient manner for making its way through the air; being, as Mr Ray observes, constructed very near Sir Isaac Newton's form of least resistance. According to Barr, in his continuation of Buffon, "it is neither extremely massive, nor equally substantial in all its parts; but being designed to rise in the air, is capable of expanding a large surface without solidity. The body is sharp before, to pierce and make its way through that element. It gradually increases in bulk, till it has acquired its just dimensions, and falls off in an expansive tail." The motion of birds being twofold, walking and flying, they are provided with legs, at once wonderfully contrived to walk with, and raise them like a spring for their flight; wings to buoy them up, and waft them along; and a tail to keep them steady in the air, assist them in their evolutions, and direct them in their course.

Although the feathery covering of birds is admirably constructed for lightness and buoyancy, their wings are furnished with a strength that is amazing; and by these they are enabled to impel themselves forward with an inconceivable rapidity. To fit them the better for their flight, the feathers are disposed in the most perfect order, lying one way; and that they may glide more smoothly along, they are furnished with a gland situated on the rump, from which they occasionally press out oil with the bill, and anoint the feathers.

Their beak or bill is a curious piece of art, formed of a hard, horny substance, constructed in the most commodious manner for piercing the air. Their ears stand not out from their head to retard their flight; and their eyes are placed in such situations as to take in nearly a hemisphere on either side.

Birds have no teeth to chew their food; but those of the granivorous kind are provided with two stomachs, in one of which the food is softened and macerated before it enters the other to be completely digested. Being often employed in traversing the upper regions, where they would be much incommoded did they bring forth their young in the manner of quadrupeds, their mode of generating is wisely made to differ, and their offspring are produced by means of eggs. In the speedy growth of young birds, by which they acquire a degree of strength and size, so as to be able so soon to provide for themselves, we have also an instance of the tender care of Providence.

What unscen power inspires these little creatures with "the passion of the groves," at the most fit season for forming their alliances; that is, when the genial temper of the weather covers the trees with leaves, the fields with grass, and produces such swarms of insects for the support of their future progeny? And how comes it to pass, that no sooner is the connubial league formed, than the little warblers immediately set about building their nests, and making preparation for their tender offspring? In the building of their nests, what art and ingenuity are displayed! Whether they are constructed from the collected portions of clay and mortar, or from the more light materials of moss and straw, they contrive to mould them into the most convenient forms, and to give them a durability proportionate to their wants. Nor is the wonder less, that birds of the same kind, however widely separated, should all follow the same order of architecture, in the construction of their habitations; that each should make choice of the

situation most suitable to its kind; and that all should agree in laying as many eggs as to be sufficient to keep up their species, yet no more than they can conveniently hatch and bring up.

In the incubation, with what patience do these little creatures sit on their eggs when necessary, till the young are ready to be hatched, and then how officious in assisting the little prisoners to escape! With what inimitable care do they afterwards watch over and provide for their brood, until it is capable of doing so for itself; and with what scrupulous exactness, during this period, do they distribute to each its allotted portion of food!

The observations we have made are applicable to the feathery tribe in general; but when we turn to the peculiarities of a few of the different species, we shall observe that the wisdom and the goodness of God are no less conspicuous. How wonderful is the migration of some birds; or that surprising instinct by which "the stork in the heavens knoweth her appointed times," and "the crane and the swallow observe the time of their coming!" Jer. viii. 7.

These are a few of the proofs of the wisdom and goodness of God, which this part of creation exhibits; but, few as they are, they are sufficient to excite our admiration, and inspire us with sentiments of adoring gratitude to the Author of all being.

The number of birds already known amounts, we believe, to between three and four thousand. To distinguish the different kinds from each other, and the varieties of the same kind, when they happen to differ, is a work of great difficulty; and perhaps the attainment, when made, would not repay the labour. Linnaeus divides all birds into six classes, namely, birds of the *rapacious kind*, birds of the *pie kind*, birds of the *poultry kind*, birds of the *sparrow kind*, birds of the *duck kind*, and birds of the *crane kind*.

The first four comprehend the various kinds of land birds; the two last, those that belong to water.

From the Hebrew legislator, who had issued the strictest injunctions on the subject of animals, clean and unclean, we might naturally expect directions equally strict respecting birds; a class no less distinguished among themselves, by their qualities and modes of life. But here his animal characteristics, derived from the feet, failed; nor was it easy to fix on marks which should, in every instance, guide the learned and the unlearned to a right conclusion. Hence, there is not, in the Mosaic institutes, any reference to conformation, as the means of distinguishing birds into clean and unclean, lawful and unlawful; a list of exceptions forms the sacred directory, and certain kinds are forbidden, without a word concerning those that are allowed. Birds of prey generally are prohibited,—that is, those with crooked beaks and strong talons, whether they prey on fowls, on animals, or on fish; while those which eat vegetables are admitted. So that the same principle is admitted to a certain degree among birds as among beasts. The unclean birds may thus be classified according as they occupy the air, the land, or the water:—

BIRDS OF THE AIR.

Eagle, Ossifrage, Ospry, Vulture, Kite, Raven.

LAND BIRDS.

Owl, Night Hawk, Cuckoo, Hawk.

WATER BIRDS.

Little Owl, Cormorant, Great Owl, Swan, Pelican, Gier Eagle, Stork, Heron, Lapwing.

These are the unclean birds, to which may be added the Bat. Birds were offered for sacrifice on many occasions. The tenderness which the Jewish legislator exhibited to the feathered tribes is beautiful, when he orders the Israelites, if they find a bird's nest, not to take the dam with the young, but to suffer the old one to fly away, and to take the young only. Deut. xxii. 6, 7.

BIRTH. The feelings of a parent are very different in oriental countries when tidings are brought that a son is born, from his feelings at the announcement of the birth of a daughter. When a son is born, a servant is straightway despatched with the joyful news, and he is generally regarded as entitled to a reward. But, on the birth of a daughter, no such promptitude is manifested, no joyful feelings are experienced. Hence the language of Jeremiah (xx. 15) :—"Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad." It has been no uncommon practice in the East to expose children when they have been sickly or deformed. Hence Ezekiel, when referring to the wretched condition of the Israelites when oppressed by Pharaoh (xvi. 3-5) :—"And say, Thus saith the Lord God unto Jerusalem, Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite and thy mother a Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born." As soon as a child is born, it is committed to a nurse—if it be a boy, a male nurse is selected; but if it be a girl, a female nurse. The nurse generally felt a deep interest in the child throughout life. Hence Rebecca's nurse remained with her after her marriage to Isaac, and until her death. In speaking of new-born children, we are naturally reminded of the cruel edict of Pharaoh, king of Egypt, that the Hebrew midwives should not leave a single male child alive. Exod. i. 16. The construction of the words rendered "Hebrew midwives" is such, that it is doubtful whether the women referred to were Egyptian or Hebrew women. The names of the two mentioned in verse 15, and who were probably the leading persons in their profession, are Hebrew, not Egyptian; and in verse 17, they are said to have feared God, a description which seems to have marked them out as belonging to the race of the Hebrews. Josephus, probably to uphold the honour of his country, affirms that the women singled out by the tyrant for this deed of blood, were Egyptian women; but the evidence, we think, decidedly preponderates in favour of their being Hebrews. The time selected for the murder of the helpless babes was that when the new-born infant was put into a trough or vessel of stone for the purpose of being washed. The stone vessels thus referred to, are here translated "stools." This bloody command extended only to the male children, the reason of which is plain, as from them alone, at an after period, could the state fear any evil in case of an insurrection breaking out.

BIRTHRIGHT or PRIMOGENITURE, the right of the first-born or eldest son to a better inheritance than his brethren. "The following are usually enumerated as the principal privileges which constituted the distinction of the first-born: (1.) They were pe-

culiarly given and consecrated to God, Exod. xxii. 29. (2.) They stood next in honour to their parents, Gen. xlix. 3. (3.) Had a double portion in the paternal inheritance, Deut. xxi. 17. (4.) Succeeded in the government of the family or kingdom, 2 Chron. xxi. 3; and (5.) were honoured with the office of priesthood, and the administration of the public worship of God. The phrase 'first-born,' therefore, was used to denote one who was peculiarly near and dear to his father, Exod. iv. 22, and higher than his brethren, Ps. lxxxix. 28; and typically pointed to Christ, and to all true Christians, who are joint-heirs with him to an eternal inheritance, and constitute the *first-born* whose names are written in heaven, (Heb. xii. 23.) It should be understood, that previously to the establishment of a priesthood under the law of Moses, the first-born had not only a preference in the secular inheritance, but succeeded exclusively to the priestly functions which had belonged to his father, in leading the religious observances of the family, and performing the simple religious rites of these patriarchal times. The secular part of the birthright entitled the first-born to a 'double portion' of the inheritance; but writers are divided in opinion as to the proportion of this double share. Some think that he had one half, and that the rest was equally divided among the other sons; but a careful consideration of Gen. xlvii. 5-22, in which we see that Jacob transfers the privilege of the first-born to Joseph, and that this privilege consisted in his having one share more than any of his brethren, inclines us to the opinion of the rabbins, that the first-born had merely twice as much as any other of his brethren. It is certainly possible, but not very likely, that in the emergency, Esau bartered all his birthright for a mess of pottage; but it seems more probable that Esau did not properly appreciate the value of the sacerdotal part of the birthright, and therefore readily transferred it to Jacob for a trifling present advantage. Hence he is called a 'profane person,' as despising his spiritual rather than his temporal privileges."

The privilege of exercising the priestly office was transferred, by the command of God, from the tribe of Reuben, to whom it belonged in right of primogeniture, to that of Levi. Numb. iii. 12. In consequence of this fact, that God had taken the Levites from among the children of Israel, instead of all the first-born, to serve him as priests, the first-born of the other tribes were to be redeemed at a valuation made by the priest, not exceeding five shekels, from serving in that capacity. Numb. xviii. 15, 16. "Hence it seems, that there had been an ancient claim of God to the *first-born*, as his own, or as the representative of the great First-born who should come in the fulness of time (and hence probably Eve's mistake in Gen. iv. 1, concerning Cain her first-born, 'I have gotten a man, or person, the very *Jehovah*,') which claim was renewed in Exod. iv. 22, and confined to a particular stock; '*Israel is my son, even my first-born.*'"

"Now, this claim of God could not arise from his right to the first-born as *Jehovah the Creator*, for, as such, he certainly has a right to *all*, and so it is expressly said in Exod. xix. 5; but as *Jehovah the Redeemer*, whose office it was, when united to the human nature, to be the *first-born among many brethren*, and, as such, being the first and nearest of kin, to redeem, as their representative, the inheritance lost to the family. And the first-born, being thus specially claimed, showed that the inheritance had been forfeited; that

he who had the next *natural* right was therefore cut off from it by being the Lord's; and that he, as well as the inheritance, must be redeemed by *another*, fully able and rightfully capable of performing such a redemption. It appears, then, that the ground of the doctrine of the first-born is this. All men and all their posterity are naturally under the curse for sin. The first-born, therefore, was to be devoted to God, as his peculiarly, for an acknowledgment of this truth in the first instance; and, in the second, for the declaration of another truth, arising, by God's mercy, out of the former,—namely, that God would appoint his first-born and only begotten, Christ, to be sacrificed and devoted to the curse, in commutation for all those who by grace should claim this benefit."

"The *first-born* of Israel were saved from destruction only by the blood of a *lamb slain*, sprinkled upon the lintels and door-posts of their houses; that is, by a substitute, whose blood should answer for them in the hour of general vengeance. This lamb was to be *unblemished*, and of the *first year*, thereby representing the holy Lamb of God, who, in the divine purpose, was slain from before the foundation of the world; and who also was to stand as the great first-born, or priest, *bearing sin*, atoning and making offerings for all his family. He, and he only, was capable of being both *priest* and *sacrifice* together. To keep this great and momentous truth in constant view, the first-born son was enjoined to *be given to the Lord*. Exod. xxii. 29. God would not spare his only begotten Son for the sake of his people; and this claim upon the first-born of that preaching and prophetic people the Jews, was an apt memorial of his goodness. But as *their* first-born, being naturally sinful and defiled, differed from *his*, it could not be accepted in that condition, but must necessarily be *redeemed*. On the contrary, the first-born of *clean* animals were acceptable, and on being presented became typically a *curse* or *devoted thing* to Jehovah, as a substitution for the *unclean* first-born of man; the first-born of unclean beasts were to be redeemed or destroyed."

Christ is spoken of in Scripture as the first-born among many brethren. All the angels of God are now his subjects, and are commanded to worship him. 1 Pet. iii. 22; Heb. i. 6. All the redeemed company are his heritage, his peculiar people. 1 Pet. v. 3; Tit. ii. 14. They are his brethren, to whom he stands related as the first-born among them. Rom. viii. 29. He is their head, their Lord, and their lawgiver; the object of their love, worship, and obedience. He is also the dispenser of all spiritual blessings; for "it pleased the Father that in him should all fulness dwell." Col. i. 19. And not to enlarge further, he is "heir of the heavenly inheritance;" for it is in his right, and as joint-heirs with him, that all his redeemed brethren obtain it. Luke xxii. 29; Col. iii. 4; Rom. viii. 17.

BISHOP (Gr. *episkopos*), an *overseer*, *superintendent*, or *inspector*. The English word comes immediately from the Saxon, *bishop*, which is only a derivative of the Greek. In treating this important and much contested subject, we shall exhibit the chief arguments on both sides in regular succession, and under separate heads.

EPISCOPAL ARGUMENT.

I. In the New Testament the word bishop is once applied to Christ (1 Pet. ii. 25); but in every other passage it is spoken of men who have the oversight of Christ's flock. Because the same men are called

both bishops and presbyters, or elders, the inference has been drawn by the advocates of a parity in the ministerial office, that this community of *name* indicated community of *office* and *authority*. The reverse of this, however, appears from the fact, that over the persons called indifferently elder, presbyter, and bishop, an office will be found of oversight and authority, held by Timothy and Titus, and directions how to discharge it, and a strict injunction to Timothy: "The same commit thou to faithful men, who shall be able to teach others also." In the Church of Ephesus, there were ministers thus called before Timothy was fixed there, as may be seen from Acts xx. If those ministers had the power of ordination, it would not have been necessary to set Timothy over that Church, in order to exercise these very powers. (See ORDINATION.) Similar to the authority which Timothy possessed at Ephesus, was that which was exercised by Titus over the island of Crete, which is represented as very populous, and famous in history for its hundred cities. In every one of these Titus was authorised by Paul to "ordain elders, and set in order the things that are wanting." The fact is, that during the lives of the apostles, the three orders of the ministry were distinguished by the names of apostles, bishops, presbyters, or elders, and deacons. After the death of the apostles, their successors in the first order of the ministry not choosing to retain the name, which by way of eminence had been applied to the twelve, took the name of *bishops*, which was never afterwards applied to the *second* order of the ministry, but was considered as the appropriate name of the first order. Theodoret says expressly, that "in process of time those who succeeded to the apostolic office left the name of apostle to the apostles strictly so called, and gave the name of bishop to those who succeeded to the apostolic office." Thus the *name* of bishop, and that of elder or presbyter, which were promiscuously used for the same office in Scripture, came to be distinct in the ecclesiastical use of words, as the offices were from the beginning. Bishops, as they are distinct from presbyters, do not derive their succession from those who are promiscuously called in the New Testament bishops or elders, but from the apostles themselves, and their successors, such as Timothy, Titus, Silvanus, Epaphroditus, and others. "Concerning the signification of the word bishop," says the judicious Hooker, "it is clearly untrue that no other thing is thereby signified but only an oversight in respect of a particular Church and congregation; for, I beseech you, of what parish or particular congregation was Matthias bishop? His office Scripture doth term Episcopal, which, being no other than was common unto all the apostles of Christ, forasmuch as in that number there is not any to whom the oversight of many pastors did not belong, by force and virtue of that office, it followeth, that the very word doth sometimes, even in Scripture, signify an oversight, such as includeth *charge over pastors themselves*."

II. *Episcopacy*, according to the views of Episcopalians, is the Divine constitution of the Christian Church in the first order of her ministry.

In the preface to the Ordinal of the Church of England, it is declared as "evident unto all men diligently reading Holy Scripture and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's Church,—bishops, priests, and deacons." In the office of making deacons, in that of ordaining priests, and in that of

consecrating bishops, the same truth is solemnly declared in the supplications to Almighty God, who is addressed as having, by his Divine providence and Holy Spirit, instituted divers orders of ministers in his Church; and bishops, priests, and deacons, are enumerated as these orders. An external commission, conveyed by Episcopal consecration or ordination, is considered necessary to constitute a lawful ministry; and it is, therefore, in the Ordinal declared that no man shall be accounted or taken to be a lawful bishop, priest, or deacon, in this Church, or suffered to execute any of said functions, unless he has had Episcopal consecration or ordination; and the power of ordaining, setting or laying hands upon others is vested in the bishops.

The proof of this solemn and official declaration is,—1st, from *Scripture*. “Paul and Timotheus,”—the one an apostle, the other having the Episcopal power of ordination,—address themselves as servants of Jesus Christ, to all the saints who are at Philippi, with the “bishops,”—then the interchangeable name of presbyters or elders,—“and the deacons.” Here are certainly three orders. The Apostle Paul, writing to Timothy, who is elsewhere termed an apostle (compare 1 Thess. i. 1, with ii. 6), also gives him particular directions as to an order of ministers whom he calls bishops (the same who, in another place, are called elders or presbyters), and also as to an order inferior to them, whom he calls deacons. Here, also, there are to be observed three orders of ministers. That of these three orders bishops were the superior, is very evident in the cases of Timothy and Titus. Presbyters or elders had been already ordained at Ephesus and Crete. Had they the power of ordination? No; but Timothy and Titus are sent there for the express purpose of laying on hands,—of ordaining to the ministry. It is alleged by some, that Timothy and Titus were extraordinary officers, and held this power as evangelists. But presbyters and deacons were also evangelists. If, then, the powers of Timothy and Titus ceased with them, because they were evangelists, for the same reason ceased the powers of the presbyters and deacons. Thus, in destroying their Episcopal power, these writers would also destroy the Christian ministry. Again, it is said, that Paul’s charge to Timothy implies, that presbyters had the power of ordination. “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.” But he also says in his Second Epistle, “Stir up the gift of God, which is in thee, by the putting on of *my hands*.”

Paul then ordained Timothy, it would hence appear, with the concurrence of the presbytery; and that their concurrence was intended to express approbation, and not to *convey authority*, seems evident from the phraseology, “*by the putting on of my hands*,”—“*with the laying on of the hands of the presbytery*.”

In the Church of England, and in the Protestant Episcopal Church in the United States, this concurrence is still observed.

III. If from Scripture proof we proceed to the historical proof of Episcopacy, we shall find the declaration of the Ordinal fully established.

The writings of Ignatius abound throughout with testimonies. To the Trallians he says: “He that is within the altar is pure, but he that is without, that is, does anything without the bishop, and presbyters, and deacons, is not pure in his conscience.”

To the Smyrneans: “Let no man do anything of what belongs to the Church without the bishop.” Irenæus says: “We can reckon up those whom the apostles ordained to be bishops in the several Churches, and who they were that succeeded them, to our times.” Clemens of Alexandria thus enumerates the three orders of the ministry: “There are other precepts without number, some of which relate to presbyters, others which belong to bishops, others respecting deacons.” Tertullian, writing of baptism, asserts: “The power of baptizing is lodged in the bishops, and that it may be also exercised by presbyters and deacons; but not without the bishop’s commission.”

Origen, commenting on that petition, “Forgive us our debts,” thus writes: “Besides these, there is a debt due to widows who are maintained by the Church, another to the deacons, another to the presbyters, and another to bishops, which is the greatest of all, and exacted by the Church.” Cyprian, whose epistles are many of them addressed to the presbyters and deacons, in his Thirty-Second Epistle writes: “When our Lord, whose precepts we ought to follow, was settling the honours of his bishop, and the regimen of his Church, we find him speaking thus to Peter, ‘I say unto thee that thou art Peter,’ &c. From thence, in a regular succession downwards, we date the ordination of bishops, and the course of ecclesiastical administrations, so as that we understand the Church to be settled upon her bishops. The deacons ought no more to attempt anything against bishops by whom deacons are made, than deacons should against God who makes bishops.”

To add authorities would be unnecessary. One fact is, however, worthy of consideration,—that there is no ancient ecclesiastical writer extant who does not speak of certain individuals as bishops of particular Churches,—for instance, Ignatius, bishop of Antioch; Polycarp, bishop of Smyrna,—or who mentions as contemporary with them in their particular Churches any other bishops. This uniformity is not to be explained, but on the principle that there was in each of those Churches some one individual supreme in the powers of ordination and government, on whom was bestowed the title of bishop. It is proper in this place to make a distinction between the *ministers* and *government* of the Church, properly so called. The ministry is of Divine constitution, in the three orders of bishop, priest, and deacons; but the government of the Church is of human regulation, susceptible of such modifications as circumstances may render advisable. Offices may be organized; the mode in which her ministers are invested with jurisdiction may be varied; the constitution of her legislative, executive, and judiciary powers may assume such organization as expediency may dictate. “I may securely,” says Hooker, “therefore, conclude, that there are at this day in the Church of England no other than the same degrees of ecclesiastical orders—namely, bishops, priests, and deacons—which had their beginning from Christ and his blessed apostles themselves. As for deans, prebendaries, parsons, vicars, curates, archdeacons, and such like names, being not found in the Scriptures, we have been thereby, through some men’s errors, thought to allow ecclesiastical degrees not known, nor never heard of, in the better ages of former times. All these are, in truth, but titles of office, whereunto partly ecclesiastical persons and partly others are in sundry forms and conditions admitted, as the state of the Church doth need, degrees of

order still remaining the same they were from the beginning."

We conclude with a challenge from the matchless Hooker, which, as has been well remarked, has remained two hundred years unanswered: "We require you to find out but one Church upon the face of the whole earth that hath not been ordered by Episcopal regiment since the time that the blessed apostles were here conversant." And though departures from it, says Bishop Doane, since the time of which he spoke have been but too frequent and too great, "Episcopal regiment" is still maintained as Christ's ordinance for the perpetuation and government of his Church, and is received as such by eleven-twelfths of the whole Christian world.

ANTI-EPISCOPAL ARGUMENT.

It is now generally conceded, that there is no distinction made in the New Testament between bishops and elders or presbyters. The terms are used interchangeably. Bishop Onderdonk, in his 'Episcopacy Tested by Scripture,' says: "The name bishop, which now designates the highest grade in the ministry, is not appropriated to this office in Scripture. That name is given to the middle order, or presbyters (elders), and all that we read in the New Testament concerning bishops is to be regarded as pertaining to the middle grade." The ground assumed now by those who contend for the authority of Prelatical bishops is, that the apostles (to whom they say bishops have succeeded) were a superior order of officers in the primitive Church; presbyters or elders a second grade; and deacons a third. To maintain this ground, it must be shown,—

1. That the peculiarity of the apostles' office was, that they exclusively ordained, administered discipline or rule, and exercised an oversight of the Churches, these being the peculiar powers now claimed by bishops. 2. That they transmitted their office and powers to others. 3. That there has been an *uninterrupted* succession of such officers to the present bishops. Failing to establish any one of these points, it is clear, is fatal to their cause. But,—

I. The commission in Matt. xxviii. 19, 20, is plainly given to *all* ministers, to the end of the world, and conveys the same authority to all.

The very same duties are assigned to all ministers in the New Testament. Episcopalians deny this in reference to ordination and discipline. In 1 Tim. iii. 2, 4, 5, "A bishop must be one that ruleth well his own house;" otherwise "how shall he take care of the Church?" "Let the elders that rule well be counted worthy of double honour." 1 Tim. v. 17. Here ruling is as expressly assigned to elders as bishops; and this is the only place where ruling is expressly assigned to a bishop.

Ordination (see article ORDINATION) is spoken of as having been exercised both by the apostles (Acts vi. 6, xiii. 3, xiv. 23), and by the presbyters. 1 Tim. iv. 14. In 1 Tim. iv. 14, is a clear case of Presbyterian ordination: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (or assembly of elders). Here the presbytery laid on their hands, and bore a material part in the transaction. In vain will Episcopalians say the presbytery were present, not to convey authority, but for concurrence. Imposition of hands always denotes conferring some gift. But, say they, from Paul was derived the virtue of the act,—“By the putting on of my hands.” 2 Tim. i. 6. That Paul assisted, there

is no doubt; but that he took any superior part, there is no proof. One text is as strong as the other, and the only mode of reconciling the two is to understand Paul and the presbyters to have had an equal and joint agency in the transaction. As to the use of the word "with" in one case, and "by" in the other, there cannot be shown to be any essential difference in the meaning or force. The only case in which ordination can possibly be ascribed to any person who was a bishop in the modern sense is, 1 Tim. v. 22; and this depends wholly on the supposition that Timothy was such a bishop, which cannot be proved. It is a proper exhortation to a presbyter, and is often used at modern ordinations. Timothy was himself ordained by the presbytery, and, of course, was no more than a common presbyter.

But on the power of ordination, as well as of discipline, the Scriptures lay very little stress. Ordaining is mentioned but nine times, and in all cases but two, incidentally; ruling six times, and without a hint of its peculiar consequence. Preaching (the duty of presbyters) is exhibited as the great and important duty of a minister, and ordination and ruling powers as altogether inferior. In 1 Tim. v. 17, superior honour is given to those who preach, on account of the superiority of their employment. Of course, the peculiar powers claimed for bishops (the alleged superior officers) are far below those assigned to presbyters (the alleged inferior officers!)

It is important also to observe, particularly,—1st, The manner in which ministers are spoken of in Mark x. 42–45, and the parallel passage; and our Lord's reproof of James and John, when they sought an office of superior power and dignity. See also Matt. xxiii. 6–12. 2d, Whenever the officers of the Church are mentioned together, no more than two classes are ever spoken of; and Peter and John certainly styled themselves explicitly *elders*; thus, so far as ministerial power and rank are concerned, putting themselves on a par with all other ministers. No bishop would do it at the present day. In 1 Tim. iii., where Paul instructs Timothy in the qualifications of ecclesiastical officers more extensively than is done in any other part of the New Testament, we find no officers mentioned but bishops or elders, and deacons. 3d, Notice the circumstances recorded in Acts xv.

II. Moreover,—1. There is no *command* in the New Testament to the apostles to transmit the peculiarities of their office. 2. There is no intimation that it would be so transmitted, no directions (as in the case of other officers) as to the qualifications and duties of such officers, and no exhortation to ministers or Churches to submit to them. 3. It was *impossible* that the *peculiarity* of the office could be transmitted. (See APOSTLE.) 4. It cannot be proved, though often affirmed, that Timothy and Titus were Prelatical bishops. That Timothy was ever sole and permanent bishop or diocesan of Ephesus, is nowhere declared in the New Testament. The subscription at the close of 2 Timothy is admitted on all hands not to have been inspired, and is of no authority. The same remarks apply to the case of Titus. But Dr Hoadley asks, "Why were Timothy and Titus commanded to ordain elders?" It does not appear that this was the chief reason of Timothy's being at Ephesus. Neither he nor Titus had any stated residence in what are claimed to have been their dioceses. Both made a *temporary visit* to the respective places, and there exercised the various duties of a presbyter.

III. But admitting all that is claimed on these points by the advocates of Episcopacy, there is not the slightest reason to believe that the superior office (of bishops) has been uninterruptedly transmitted to the present incumbents. The chief ground relied on to prove the succession, is the testimony of the fathers. But this testimony is not deserving of the credit sometimes given to it. For,—1. Those who have testified on this subject have given erroneous testimony on other subjects. Irenæus testifies that Linus was made bishop of Rome by Paul and Peter; and after him Anacletus; and after him Clement. Tertullian says, that Clement was *first* bishop of Rome, after the death of Peter and Paul. He also says that Peter was first bishop of Antioch. Again, that Euodias was first bishop of Antioch. Jerome says that Peter sat at Rome twenty-five years, till the last year of Nero. Again, that Ignatius was third bishop of Antioch after Peter. This shows that, *except as to facts passing under their own eyes*, the fathers are not to be relied on, they received traditional accounts so loosely. 2. The works of several of the fathers have been corrupted and partially lost. Mosheim says of Ignatius' writings (often appealed to in this controversy): "The authenticity of the Epistle to Polycarp is extremely doubtful, and the question concerning all his epistles involved in much obscurity and many difficulties." 3. The testimony of the fathers does not establish the distinction in the clergy contended for; but Irenæus, the best witness, particularly testifies that ministerial power is Presbyterian, not Episcopal. The bishop of whom Ignatius speaks was pastor of a single Church, and performed all the ordinary duties of a minister. He exhorts Polycarp to preach, to see that widows were not neglected, to know all his parishioners, even men and maid-servants, and to inspect every marriage. He speaks of the bishops of the Church in Magnesia in the plural number. Jerome says: "A presbyter is the same as bishop, and originally the Churches were governed by the joint council of the presbyters." Again: "The bishops know that they are greater than presbyters rather by custom than by real appointment of the Lord." Tertullian says: "Elders preside in the government of the Church." Firmilian says: "In elders is vested the power of baptizing, imposition of hands, and ordination." Jerome: "The presbyters of Alexandria ordained their bishop for more than two hundred years." These extracts might be enlarged. 4. The succession, if traced at all, must be through the Church of Rome, a precarious and uncomfortable ground of Christian confidence. That any powers of a Divine nature passed through such impure hands, will be slowly admitted by a man of piety. There were in the Church of Rome at one time four pontiffs, who all denounced each other as usurpers. It is not agreed who were the first seven bishops of Rome. Eusebius himself acknowledges it is no easy matter to tell who succeeded the apostles. Contested elections in nearly every considerable city, and decrees of councils rendering null all those ordinances where any *simoniacal* contract existed, render it doubtful who were true bishops, and impossible to prove that any person on earth is a legal or lineal successor to the apostles. 5. The ordination of English bishops cannot be traced up to the Church of Rome. Doddridge refers to Jones' and Bede's Ecclesiastical History to substantiate the fact, "that in the year 668, the successors to Austin the monk being almost extinct in England, by far the greater part of the

bishops were of Scottish ordination, by Aidan and Finan, who came out of the Culdee monastery, and were nothing more than presbyters; though when the northern princes were converted by them, *they made them bishops*." Baxter says, remarking on the testimony of Bede, "You will find that the English had a *succession* of bishops by the *Scottish presbyters' ordination*; and there is no mention in Bede of any scruple of the lawfulness of the course."

That a distinction in the ministry was introduced early after the apostolic age is admitted. But it appears to have been of human origin, and to have taken place gradually. A most interesting and able discussion of this subject is to be found in Dr King's recent work, entitled "An Exposition and Defence of the Presbyterian Form of Church Government."

BITE, angrily to contend with and injure others is called by Paul a *biting* of them; it is learned from the old serpent, it manifests malice, and spreads a destructive infection. Gal. v. 15. (See BACKBITING.) Divine judgments are sometimes compared to the *bite of a serpent*, to indicate their suddenness, sharpness, and destructive power. Eccles. x. 8; Jer. viii. 17; Hab. ii. 7. For the like reason *wine*, when for a long time used to excess, *bites like a serpent; and stings like an adder*. Prov. xxiii. 32.

BITHYNIA, a province of Asia Minor, on the shore of the Euxine or Black Sea. It is mentioned in 1 Pet. i. 1, as one of those provinces where Jews were scattered to whom Peter addressed his first epistle. Paul, we are told, proposed to go into Bithynia, but "the Spirit suffered him not." Acts xvi. 7, 8. It was in this province, at Nice, that the first general council was held against the Arians, and at which Constantine the Great presided, A.D. 325. In another of its cities, also, at Chalcedon, the fourth general council was held against the Nestorians. It is now one of the districts of Turkish Anatolia, and is situated opposite Constantinople. The population chiefly belong to the Greek and Armenian churches.

BITTER HERBS (*merurim*). Exod. xii. 8; Numb. ix. 11. The Jews were commanded to eat their passover with a salad of bitter herbs; but whether one particular plant was intended, or any kind of bitter herbs, has been made a question. Dr Geddes remarks, that "it is highly probable that the succory or wild lettuce is meant." The Mishna reckons five species of these bitter herbs,—1. Chazareth, taken for lettuce. 2. Ulkin, supposed to be endive or succory. 3. Tamca,—probably tansy. 4. Charubbinim, which Boehart thought might be the nettle, but Scheuchzer shows to be the camomile. 5. Meror, the sow-thistle, or dent-de-lion, or wild lettuce. Mr Forskal says: "The Jews in Sana and in Egypt eat the lettuce with the paschal lamb." He also remarks, that *moru* is centaury, of which the young stems are eaten in February and March.

BITTERN, a singular bird, about the size of the common heron, but differing from it greatly in the colour of its plumage. The crown of the head is black, with a black spot also on each side about the angle of the mouth; the back and upper part are elegantly variegated with different colours, black, brown, and gray, in beautiful arrangement. This species of bird is common only in fen countries, where it is met with skulking about the reeds and sedge; and its usual posture is with the head and neck erect, and the beak pointed directly upwards. It permits persons to approach near to it, without

rising. It flies principally towards the dusk of the evening, and then rises in a very singular manner, by a spiral ascent, till quite out of sight. It makes a curious noise when among the reeds, and a very different, though sufficiently singular one, as it rises on the wing in the night. Isaiah (xiv. 23), foretelling the destruction of Babylon, says, "I will also make it a possession for the bittern, and pools of water." And Zephaniah (ii. 14) prophesying against Nineveh, says, "And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows." The original word translated bittern, occurs also in Isa. xxxiv. 11. It has been rendered very differently by different authors; an *owl*, an *osprey*, a *tortoise*, a *porcupine*, and an *otter*. Dr Shaw, Bishop Lowth, Mr Dodson, and Bishop Stock, following Bochart, render it the *porcupine*. Sheuchzer says, "The *bearer* is what best agrees with the word."

BITTERNESS. This is often spoken of in Scripture as symbolical of affliction, misery, and servitude. Hence it was that, in remembrance of deliverance from Egyptian bondage, the Israelites were commanded to eat bitter herbs. "The gall of bitterness" is an expression applied to the wretched condition of unconverted men; and "the waters made bitter" in Rev. viii. 11, is supposed by some to refer to the invasion of Genseric, king of the Vandals, who afflicted the Romans in the year 455, and during his reign cruelly persecuted the orthodox Christians.

BITTERNESS, WATERS OF. See **ADULTERY**.
BITUMEN. See **PITCH**.

BLACK. This epithet is often used in Scripture to denote a state of affliction and trial of any kind. Thus: "Our skin was black like an oven because of the terrible famine." Lam. v. 10. "My skin is black upon me, and my bones are burned with heat." Job xxx. 30. The same expression is used to describe fear and anxiety in Joel ii. 6: "All faces shall gather blackness." In Rev. vi. 5, the black horse, and in verse 12, the sun becoming black as sackcloth of hair, are both indicative of severe judgments.

BLAINS. This is a disease mentioned (Exod. ix. 9-11) as one of the plagues of Egypt. It is understood to be a disease of the skin; and we find it adverted to as one of the characteristics of leprosy. Lev. xiii. 18, 20. The same word is employed (Job ii. 7) in describing Job's disease. The precise nature of the cutaneous affection, which the word rendered *blains* is intended to signify, can only, of course, be conjectured. Gesenius supposes that it corresponds to *elephantiasis*, a disease still very prevalent in some Eastern countries; and some medical writers conclude this to be the very disease with which Job was afflicted. It was called by the Greeks *elephantiasis*, from its rendering the skin like that of an elephant,—scabrous and dark coloured, and furrowed all over with tubercles, loathsome alike to the patient and the spectators.

BLAME. See **APPROBATION** and **DISAPPROBATION**.

BLASPHEMY, properly denotes *calumny*, *detractio*n, *reproachful* or *abusive language*, against whomsoever it be vented. "That *blasphemia* and its conjugates are very often applied," says Dr Campbell, "to reproaches not aimed against God, is evident from the following passages: Matt. xii. 31, 32. xxvii. 39; Mark xv. 29; Luke xxii. 65, xxiii. 39; Rom. iii. 8, xiv. 16; 1 Cor.

iv. 13, x. 30; Eph. iv. 31; 1 Tim. vi. 4; Tit. iii. 2; 1 Peter iv. 14; Jude 9, 10; Acts vi. 11, 13; 2 Peter ii. 10, 11; in the much greater part of which the English translators, sensible that they could admit no such application, have not used the words *blaspheme* or *blasphemy*, but *rail*, *revile*, *speak evil*, &c. In one of the passages quoted, a reproachful charge brought even against the devil, is (Jude 9) rendered by them, "railing accusation." The import of the word *blasphemia*, is evil-speaking in the largest acceptation; comprehending all sorts of verbal abuse, imprecation, reviling, and calumny. And let it be observed, that when such abuse is mentioned as uttered against God, there is properly no change made in the signification of the word; the change is only in the application,—that is, in the reference to a different object. The idea conveyed in the explanation now given is always included, against whomsoever the crime be committed. In this manner, every term is understood that is applicable to both God and man. Thus, the meaning of the word *disobey* is the same, whether we speak of disobeying God or of disobeying man.

BLASPHEMY AGAINST THE HOLY GHOST. This is a subject of great difficulty and yet of solemn interest, from the circumstance that Jesus Christ declares it to be an unpardonable sin. "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit." Mark iii. 28-30. The key to the explanation of this mysterious sin may be found in the closing observation of the passage now quoted, "Because they said, He hath an unclean spirit." This naturally leads us to notice the circumstances in which the words of Jesus were uttered. He had just before cured a man who was possessed with a devil, both blind and dumb. The Pharisees had witnessed the miracle, and were so convinced of its reality that they never attempted for a moment to deny it. But in opposition to the convictions of their understandings, and with the bitterest malignity of heart, they attributed the miracle to the agency of the prince of darkness. Such the Saviour plainly declared was the unpardonable sin of blaspheming against or speaking evil of the Holy Ghost. It was not a single sinful act, but a complicated state of mind and character. The chief ingredients, then, of blasphemy against the Holy Ghost we may gather from a consideration of the whole circumstances of the case, and these ingredients we conceive are,—1. A determined suppression of the convictions of the mind and of the workings of conscience. 2. A determined and obstinate unbelief and rejection of Christ. 3. A rooted malice against the person, the work, and the cause of Christ. 4. A total indifference and unconcern about personal salvation. Dr Campbell, in accordance with his views of blasphemy, as given in the preceding article, regards the unpardonable sin as a direct, manifest, and malignant calumny against the agency of the Holy Ghost. This cannot have been the case of all who disbelieved the mission of Jesus, and even decried his miracles; many of whom, we have reason to think, were afterwards converted by the apostles. But it was the wretched case of some who, instigated by worldly ambition and avarice, slandered what they knew to be the cause of God; and, against conviction, reviled his work as the operation of evil spirits. This view of the sin against the Holy Ghost is con-

firmed by the circumstances under which our Lord spoke. Such is the explanation given by Dr Campbell. The opinion of Wetstein, which is somewhat similar, is thus given by Dr Bloomfield: "The crime is that of men who, though they see a miracle achieved by the power of the Holy Ghost, yet maliciously pronounce it to have been effected by the evil spirit. Mark iii. 30; Heb. x. 29. He who shall repent may now obtain pardon of all, even sins of the deepest dye (Acts xiii. 38, 39), except blasphemy of the Spirit; for he who rails against so many and great miracles, such as could not have been effected but by Divine power, is incorrigible and irreformable; for by what other method can he be brought to reason? He who blinks even at the *solar ray*, will have still *less* power of vision in the dark, or by the light of the moon, or by that of a candle. Having, therefore, rejected the last mode that can be resorted to for his cure, his disorder is irremediable. Some sins are punished in this world only,—others only in the world to come. A sin which is neither remitted in the present nor in the future state, is punished in *both*. He who believes not in Christ, either because he sees not his mighty works, or because he stumbles at the humility of his appearance, or because he is alienated by the authority of his teacher, is yet not past cure, and may, by the view or the report of miracles, acknowledge his error. But he who to contempt joins calumny, and knowingly and wilfully refers the miracles wrought before his own eyes to diabolical agency, is altogether incurable and irreformable." This interpretation corresponds to that of Chrysostom, Grotius, Hammond, and Tillotson. The opinion of Dr Whitby is, that he is guilty of blasphemy against the Holy Ghost who is chargeable with confirmed unbelief, and represents the work of the Holy Spirit as the work of Satan. Such a person is resisting the last and most powerful evidence which God has vouchsafed to mankind and is obviously given up to believe a lie.

BLEMISH, any imperfection in a person or thing. The law of Moses enjoined that no man could enter into the office of the priesthood who was not free from all blemishes of person. Lev. xxi. 17–21. The same law was observed even among the heathen.

BLESSING. See **BENEDICTION**.

BLESSING, VALLEY OF. See **BERACHAH**.

BLINDFOLDING. This formed a part of the treatment to which our blessed Lord was subjected. In Luke xxii. 64, it is said, "And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy who is it that smote thee?" The allusion is supposed to be to a game among the ancients, in which children blindfolded each other, and after striking a blow, required, under a penalty, the name of the person who struck it.

BLINDNESS, one of the most painful calamities which can befall a man, and one which is peculiarly fitted to excite compassion. In the law of Moses, special provision was made for the protection of the blind against insult and injury. Thus Lev. xix. 14, "Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: I am the Lord." And Deut. xxvii. 18, "Cursed be he that maketh the blind to wander out of the way: and all the people shall say, Amen." Among the Jews, blindness from birth was attributed to some sin which either the blind man or his parents had committed. John ix. 2. Blindness is often used in Scripture to

denote ignorance of divine things. Thus, Isa. xlii. 18, 19; vi. 10. Matt. xv. 14. The Sodomites are said (Gen. xix. 11) to have been struck with blindness. The word translated in that passage "blindness" occurs also in 2 Kings xvi. 18, where a similar effect appears to have been produced upon the Syrian army in answer to the prayer of Elisha. The judgment undoubtedly consisted, not in a total privation of sight, in which case they would, of course, have desisted from the assault on Lot, and endeavoured to make their way home, but in a confused vision, such as is occasioned by vertigo of the brain, in which objects swim before the eyes, and mock every attempt to approach or seize them. It was an effect upon their vision that prevented their seeing any thing distinctly or steadily or in its right place. In this utter confusion of the senses, they wearied themselves in seeking for what they deemed a door, but which was merely a phantasm of the imagination. The miracle was as great as if they had been suddenly struck stone-blind, for seeing they saw not, with open eyes they were unable to receive any true impressions from the external world. Yet they madly persisted in their object.

BLOOD, the fluid which circulates in the bodies of men and animals. It is a viscid fluid, of red colour; peculiar odour, and saline,—somewhat nauseous taste. According to the results of microscopic observation, it consists of red particles suspended in a serous fluid. Its temperature in the living body is about ninety-seven degrees; its specific gravity is about one hundred and five to water as one hundred. Its quantity in the adult varies from eight or ten, to eighty or one hundred pounds.

From a very early period we find in the Old Testament a prohibition of the eating of blood. Immediately after the flood, the command was given to Noah: "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. ix. 4. This idea, that the blood of animals is the life of them,—that is, the element with which the animal life is peculiarly and inseparably connected,—pervades the whole of the Sacred Writings. In the Levitical law the eating of blood is most emphatically renewed: "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." Lev. iii. 17. "Moreover ye shall eat no manner of blood, whether it be of fowl, or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people." Lev. vii. 26, 27. "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Lev. xvii. 10, 11. Here, then, are alleged two reasons for not eating blood,—*first*, Because it is the life of the animal,—and, *second*, Because it is to be set apart for making atonement. The blood, therefore, was sacred, or consecrated to God, and could not be lawfully eaten by man. Throughout the whole of the Old Testament the same doctrine is inculcated. And even after the death of Christ, that great event which the shedding of animal blood under the ancient economy prefigured, we find a council of apostles and elders at Jerusalem exhorting their

Christian brethren to abstain not only from things offered to idols, but from *things strangled*, and from *blood*. The reason of the prohibition from eating things strangled, obviously is, because the blood was still in them. We see, then, in the prohibition of blood as an article of food to man, an evident reference to the consecrated use of blood, founded on the great principle, that "without shedding of blood there is no remission;" and even in the very reason assigned, that it is the life of the animal, we may perceive an obvious pointing to the doctrine of a vicarious atonement,—life substituted for life. The good Shepherd laid down his life for the sheep.

Amongst the ancient heathen nations covenants and alliances were often ratified with blood,—the contracting parties mutually drinking a portion of each others' blood. It has ever been a favourite pretence of the superstitious and fraudulent monks and priests of the Church of Rome to palm upon the ignorant the lying fable, that they were possessed of some drops of the real blood of Christ. By this means they received ample offerings from the deluded laity, who flocked to do homage to the sacred relic. Such deceptions have been practised in past times; and it is deeply to be lamented that in Popish countries they are still practised, to the serious injury of the souls of many.

Besides its plain and literal signification, the word blood is sometimes used in a metaphorical and figurative sense,—1. For life. "God will require the blood of a man;"—he will punish murder, in what manner soever committed. "His blood be upon us;"—let the guilt of his death be imputed to us. "The voice of thy brother's blood crieth;"—the murder committed on him crieth for vengeance. 2. Blood means relationship, or consanguinity. 3. Flesh and blood are placed in opposition to a superior nature: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. xvi. 17. 4. They are also opposed to the glorified body: "Flesh and blood cannot inherit the kingdom of God." 1 Cor. xv. 50. 5. They are opposed also to evil spirits: "We wrestle not against flesh and blood,"—against visible enemies composed of flesh and blood,—"but against principalities and powers," &c. Eph. vi. 12. 6. Wine is called the pure blood of the grape: Judah "washed his clothes in the blood of grapes." Gen. xlix. 11; Deut. xxxii. 14. 7. The priests were established by God to judge between blood and blood; that is, in criminal matters, and where the life of man is at stake, to determine whether the murder be casual, or voluntary,—whether a crime deserve death, or admit of remission. 8. In its most eminent sense, blood is used for the sacrificial death of Christ; whose blood or death is the price of our salvation. His blood has "purchased the Church." Acts xx. 28. We are "justified by his blood." Rom. v. 9. "We have redemption through his blood." Eph. i. 7.

BLOOD, AVENGER OF. See **AVENGER**.

BLOOD, FIELD OF. See **ACELDAMA**.

BLOSSOM. This word is applied to the flowers of trees which they put forth in the spring, as the forerunners of their fruit. The office of the blossom is partly to protect, and partly to draw nourishment to, the embryo fruit or seed. The word occurs in various passages of Scripture, and among others in Gen. xl. 10. The almond rod of Aaron is said to have blossomed miraculously. Numb. xvii. 8.

BLOT, a sinful stain, a reproach. Job xxxi. 7;

Prov. ix. 7. To blot out living things, or one's name or remembrance, is to destroy, abolish, or obliterate. Gen. vii. 4; Deut. ix. 14, xxv. 19, xxix. 20; Col. ii. 14. To *blot out sin*, is fully and finally to forgive it. Isa. xlv. 22. God's blotting men out of his book, is to deny them his providential favours, and cut them off by an untimely death. Psal. xxxix. 28; Exod. xxxii. 32, 33. His *not blotting* their name out of the book of life imports his clearly manifesting their eternal election. Rev. iii. 5. To the custom of cancelling written obligations by blotting them out, or sometimes by driving a nail through them, the Apostle Paul alludes in Col. ii. 14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

BLOW, a stroke, a heavy judgment inflicted by the rod of God's anger. Psal. xxxix. 10; Jer. xiv. 17. To **BLOW**, as wind doth. Song iv. 16; John iii. 8.

BLUE. The Hebrew word translated *blue*, which occurs so often in the Book of Exodus, when describing the construction of the tabernacle, is defined by Gesenius to be a species of mussel found in the Mediterranean, with a cerulean shell, from which is procured the bluish or cerulean purple. Hence it is used to denote that colour itself, and clothes dyed with it. The blue colour seems at one time to have been in great favour among the Jews and other Oriental nations. Now, however, it is held in no repute, being associated with meanness and poverty.

BOANERGES. In Mark iii. 17, this term is applied by our Lord to the apostles James and John, and it is interpreted as meaning "sons of thunder." On what ground such an epithet should have been used, commentators are somewhat puzzled. Some regard it as designed to point out the character of their preaching as being of a rousing and powerful kind. Others again view the expression as a prediction of the wonderful effects of their labours. Theophylact supposes that it may signify their teaching in a profounder strain than the rest. Perhaps the term may denote simply that they were to be eminent and successful ministers of the New Testament.

BOAR, WILD. This animal, which is the original of all the varieties of the hog kind, is by no means so stupid nor so filthy a beast as that which we have reduced to tameness. He is something smaller than the domestic hog, and does not so vary in his colour, being always found of an iron gray, inclining to black; his snout is much larger than that of the tame animal, and the ears are shorter, rounder, and black; of which colour are also the feet and the tail. But the tusks are larger than in the tame breed; they bend upwards circularly, and are exceedingly sharp at the points.

The wild boar roots up the ground in a different manner from the common hog; the one turns up the earth in little spots here and there; the other ploughs it up like a furrow, and does irreparable damage in the cultivated lands of the farmer, destroying the roots of the vine, and other plants. From this we may see the propriety with which the Psalmist represents the subversion of the Jewish commonwealth, under the allegory of a vine destroyed by a boar: "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. She sent out her boughs

unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the woods doth waste it, and the wild beast of the field doth devour it." Psal. lxxx. 8-13. If this psalm was written, as is supposed, during the Babylonian captivity, the propriety of the allegory becomes more apparent. Not satisfied with devouring the plants and fruit which have been carefully raised by the skill and attention of the husbandman, the ferocious boar lacerates and breaks with his powerful tusks the roots and branches of the surrounding vines, and tramples them beneath his feet. Mr Hartley, in his 'Researches in Greece,' says, "It is astonishing what havoc a wild boar is capable of effecting during a single night. What with eating, and what with trampling under foot, he will destroy an immense quantity of grapes. With what fatal propriety does the affecting image in the 80th Psalm retain its force up to the present moment! Still is the vine of Israel broken down, ravaged, cut down, and burnt with fire." The reader will easily apply this to the conduct pursued by the Chaldeans towards the Jewish State, whose desolation is thus pathetically bewailed by the prophet: "The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a wine-press." Lam. i. 15.

The boar is exceedingly fond of marshes, fens, and reedy places; a disposition which is probably referred to in Psal. lxxviii. 30: "Rebuke the company of the spearmen,"—or, as it is literally, "the beast of the reeds," or canes.

BOAST. The saints *boast* of or in God, or *glory* in Christ, when they rejoice in, highly value, and commend him, and loudly publish the great things he has done for them. Psal. xxxiv. 2; Isa. xlv. 25. "Glory not, and lie not against the truth;"—do not proudly and deceitfully pretend to have true wisdom and zeal for God, when you have it not. James iii. 14.

BOAT, a small open vessel, propelled on the water by oars or sails. Every ship in the East was furnished with a boat, which was attached to the stern, and left floating in the sea. When a storm arose, and the boat was in danger of being drifted away, it was drawn up close to the ship's side. Hence we read, that the boat which belonged to the Egyptian ship in which Paul sailed was secured in the storm by "being taken up." The boats used on the Sea of Galilee were fishing-boats, but the structure or materials of these vessels can only be conjectured. The boats on the Nile were formed from small planks about two cubits square, cut either from the roots of the papyrus or the Egyptian acantha. Herodotus tells us, that in his time boats of wicker-work, covered with the skins of animals, were used on the Tigris and the Euphrates.

BOAZ, an Israelite who married Ruth, and who is mentioned in the genealogy of our Lord. Matt. i. 5. It is somewhat difficult to ascertain precisely when Boaz lived, it being said by Matthew that Salmon, the father of Boaz, was married to Rahab the harlot, and yet that Boaz was the grandfather of David, who was born about three hundred and sixty years after the siege of Jericho, when Rahab protected the spies. It is difficult to conceive that during such a length of time only three persons—Boaz, Obed, and Jesse—should have intervened between Rahab and David. Perhaps the solution may be

found in the supposition, that some unimportant links in the chain may have been omitted. The Rabbi Kimchi, and other Jewish authors, regard Boaz as identical with Izban, who judged Israel immediately after Jephthah. Archbishop Usher alleges, that the events recorded in this history happened in the days of Shamgar. Bishop Patrick refers the beginning of this history to the period of Gideon, about A.M. 2759. Our version assigns it to B.C. 1322. See RUTH.

BOAZ, the name of one of the pillars which Solomon placed in the porch of the temple at Jerusalem, which was situated on the eastern extremity of the entire building, the holy of holies, or most holy place, occupying the position on the western extremity. "And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz." 1 Kings vii. 15. The name denotes strength or firmness. It was composed of brass, and was eighteen cubits high. 1 Kings vii. 15. The same account of its height is given by Jeremiah (lii. 21), who also says that the thickness of these columns was four fingers, for they were hollow. The same prophet further describes it thus:—"And a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these. And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about." Jer. lii. 22, 23. Gesenius supposes that the column may have been called Boaz, either from the name of the architect, or perhaps from the name of the donor.

BOCHIM, literally "the weepers," so called from the weeping and lamentation that took place there, as recorded in Judges ii. 8. Where Bochim was situated we are not elsewhere informed, and the probability is, that the place was in reality no other than Shiloh, where the people were now assembled (ver. 4) on one of their solemn festivals; for it appears (ver. 5) that sacrifices were offered on the occasion; and we know that, as a general rule, sacrifices were not offered except where the tabernacle and altar were fixed, and this at the present time was at Shiloh.

BODY, a real substance, an organized system; generally the animal frame of man, as distinguished from his spiritual nature. Paul also speaks of a spiritual body, in opposition to the animal. 1 Cor. xv. 44.

Body is opposed to shadow, or figure. Col. ii. 17. The ceremonies of the law are figures and shadows, realised in Christ and the Christian religion.

A regularly organized community, like the Christian Church, is called a body. 1 Cor. x. 17.

"The body of sin" (Rom. vi. 6), called also "the body of this death" (Rom. vii. 24), is the system and habit of sin in which Christians lived before conversion, and which afterwards is viewed as a loathsome burden. By an extension of the same figure, the disposition to sin is called "the old man." As the latter is "crucified with Christ," by faith, through the Holy Spirit; so the former is "put off" in baptism, "that the body of sin might be destroyed, that henceforth we should not serve sin."

"Where the body is, there the eagles are gathered together" (Matt. xxiv. 28), is a sort of proverb used by our Saviour. In Job xxxix. 29, it is said that the

eagle, viewing its prey from a distance, as soon as there is a dead body, it immediately resorts thither. Our Saviour compares the wicked to a dead body, by God in his wrath given up to birds and beasts of prey; wherever they are, there will be likewise the judgments of God to seize and condemn them. In this passage, there seems to be an allusion to the body of the Jews, preyed on by the Roman eagles,—the eagle being the standard of that people.

BODY OF DIVINITY. See **THEOLOGY**.

BOGOMILI, or **BOGARMITÆ**, a sect of heretics which arose about the year 1179. They held that the use of churches, of the sacrament of the Lord's Supper, and all prayers except the Lord's Prayer, ought to be abolished; that the baptism of Catholics is imperfect; that the persons of the Trinity are unequal, and that they often made themselves visible to those of their sect.

BOHAN (*a stone*), a Renbenite, who had a stone erected to his honour, on the frontier between Judah and Benjamin, to commemorate his exploits in the conquest of Canaan. Josh. xv. 6, xviii. 17.

BOHEMIAN BRETHREN. About the commencement of the fifteenth century, some of the writings of the English proto-reformer, Wickliffe, were carried into Bohemia, by a gentleman of that country who had studied at Oxford. These writings recommended themselves to many learned Bohemians, particularly in the University of Prague, who were struck with the force of truth, and the knowledge of Scripture which they contained. Among these was John Huss, an eminent pastor in one of the churches of Prague, and rector of the university there. He did not adopt all the opinions of Wickliffe, and remained under the influence of several of the errors of the age, which that great man had been enabled to throw off; but he adopted the leading sentiment which was the polar star that directed Wickliffe in all his inquiries after truth, viz., the supreme authority and sufficiency of the Scriptures as the rule of faith. His doctrine, and his recommendation of the writings of Wickliffe, tended to open the eyes of many to the reigning abuses, and to lead others farther into the knowledge of the truth than himself. The fate of Huss is well known. Being summoned to appear before the Council of Constance, and refusing to abjure his opinions, he was, in pursuance of a decree of that council, burned alive in 1415 (as well as his disciple, Jerome of Prague), notwithstanding the safe-conduct which he had obtained from the Emperor Sigismund.

In the meantime, the knowledge of the truth was spreading in Bohemia. About the time that Huss set out for Constance, Jacobel de Mise, or James of Misa, began to preach publicly against the practice of withholding the cup from the laity in the sacrament of the Supper; and showed from Scripture, and the practice of the primitive Church, that the eucharist ought to be administered to all the communicants in both kinds or elements. Having written to John Huss upon this subject, he, in several letters, expressed his approbation of this sentiment. Jacobel, supported by several priests, and by the approbation of the people, carried his sentiment into practice; and the communion was dispensed in both kinds, in several churches in Prague. The practice spread quickly through the different provinces of the kingdom; and the people every where flocked to those ministers who administered the ordinance after the scriptural mode.

This was the occasion of a great schism among the Hussites. Though all of them strenuously opposed the tyranny of the Court of Rome, and the corruption of the clergy, and zealously maintained the use of the cup in the Lord's Supper, yet a great part, timid, and prejudiced in favour of opinions and practices which had received the sanction of ages, and were every where submitted to, were averse to any farther reformation. A diversity of religious practice was introduced among them, and after some time, the difference came to an open breach. Two parties were formed; the one of whom were called Calixtines, from their distinguishing tenet, which was pleading for the use of the chalice, or cup, in the Lord's Supper; the other retained the name of Taborites, which was formerly a name given to all the Hussites.

At last, in a Synod which assembled at Knttenberg, in the year 1442, the Taborites, by common consent, drew up a confession of their faith. This confession may be seen at large in L'Enfant's history. It contains, in general, the same view of Divine truth which was afterwards exhibited in the Confessions of the Protestant Churches. After the suppression of the Taborites, which was effected soon after this, the standard of truth was upheld by a secession which was made from the Calixtines in the year 1457. Those who separated joined themselves to the remnant of the Taborites. Terrified by the destruction of the latter, and the rancour with which they were prosecuted, they changed their name and assumed that of Bohemian Brethren. Churches composed of these continued to exist at the time of the Reformation, and entered into a correspondence with Luther, Melancthon, and other Reformers.

BOIL, an inflamed ulcer, which is said to have been the disease with which Hezekiah was afflicted. Thus 2 Kings xx. 7, "And Isaiah said, Take a lump of figs: And they took and laid it on the boil, and he recovered;" and Isa. xxxviii. 21, "For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover." Dr Mead thinks that the malady of the king was a fever terminating in an abscess. In Deut. xxviii. 27 and 35, the same Hebrew word is translated "botch of Egypt," thus, "The Lord will smite thee with the botch of Egypt. . . . The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed." And this Gesenius explains to be a species of leprosy, called by the Greeks *elephantiasis*. (See **BLAINS**.) This is properly the disease from which Job suffered, and which Dr Mason Good imagines to be the confluent small-pox,—“So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.” Job ii. 7. But the precise nature of this disease it is exceedingly difficult to ascertain.

BOILING. See **COOKERY**.

BOLSTER, a soft pillow for the head. We find in 1 Sam. xix. 13, mention made of a pillow of goat's hair for a bolster. The Septuagint and Josephus say that it was a goat's liver, used by Michal on this occasion, as the latter imagines, because of the property of motion which it is alleged to possess for some time after it has been taken from the animal, thus conveying the idea, that a living person lay in the bed. The Targum says that it was a goat-skin bottle; and if so, it was probably inflated with air. The bolster in the East is, as modern travellers in-

form us, round, about eight inches in diameter, and twenty in length. In travelling, it is carried rolled up in the mat on which the owner sleeps. In 1 Sam. xxvi. 7, when it is said of Saul, that "his spear stuck in the ground at his bolster," the word may more properly be rendered "at his head."

BOND, literally a band or chain (Acts xxv. 14); metaphorically, oppression, captivity, affliction (Psal. cxvi. 16; Phil. i. 7); morally, an obligation of any kind. Numb. xxx. 12; Jer. v. 5; Ezek. xx. 37. The *bond of iniquity* is the state of sin wherein, by the curse of the law and his own corruption, the unconverted sinner, in all his desires, thoughts, words, and actions, is shut up to the service and wages of unrighteousness. Acts viii. 23. On the other hand, peace with God through Christ, with our own consciences, and with one another, is a beautiful *bond* which unites the affections, designs, exercises, and operations of the several members of the Christian Church. Eph. iv. 3. *Charity*, that is, Christian love, is called by Paul the *bond of perfectness*, because it completes the Christian character, promotes a close union in Church relation, and renders the gifts and graces of all subservient to mutual progress towards perfect holiness, happiness, dignity, usefulness, and glory. Col. iii. 14. The *bond of the covenant* is a confirmed state in the covenant of grace which decrees our salvation, and which binds us, under the most deep and lasting obligations, to be the Lord's. Ezek. xx. 37. Bonds might be cancelled in different ways. Sometimes the written engagement was blotted out, or it was struck through with a nail, and thus declared to have lost its force. At other times a rod was broken, in token that the covenant or agreement was at an end. To this last custom there is an obvious allusion in Zech. xi. 10, 14, "And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel,"—a passage which is thus satisfactorily explained by Dr Jamieson:—"To understand the action of the prophet more fully, it is necessary to add, that intercourse between two persons who were leagued in a contract, or any kind of engagement, with each other, was frequently carried on, when they were at a distance, by means of two sticks. These, which in form and thickness exactly correspond with each other as tallies, were used as the medium of communication. A paper wrapped round one of them, and written upon, when carried to the other, and fitted in like manner to his rod, was easily read and understood, although, to the messenger who had carried it, and who was without the means of adjusting it so as to make it legible, it appeared a heap of incoherent and cabalistical characters. The breaking of both these tallies, or even of one of them, was equivalent to a breach of the covenant, or was understood as a cessation of all further intercourse."

The word "Bonds" is sometimes used in Scripture for fetters, with which criminals are bound. Thus in Acts xxvi. 31, it is said, "This man doeth nothing worthy of death or of bonds." In this sense bonds were of two kinds, public and private. The former were employed to secure a prisoner in the public jail, after confession or conviction; the latter, when he was delivered to a magistrate, or even to private persons, to be kept at their houses till he should be tried.

BONDAGE, a state of servitude. See SLAVES—SLAVERY.

BONDAGE OF CORRUPTION. This phrase of Paul (Rom. viii. 21) has been differently understood, as has the whole magnificent passage of which it forms a part. Some, mistaking the connection and scope of the passage, have explained it of moral corruption, and have hence argued the final restoration of all men to holiness and happiness. But the context plainly shows that the apostle is treating exclusively of the future glory which awaits the believer in Christ, in consequence of his adoption as a child of God and joint-heir with Christ. A part of that glory is the deliverance of this visible creation from its present subjection to change, decay, and death, in the day that this mortal shall put on immortality. 1 Cor. xv. 50-54; 2 Cor. v. 4.

BONES, the hard parts of animal bodies. They form the solid, unyielding structure of the animal frame, sustaining the weight of the body, and furnishing to the muscles, or agents of motion, fixed points of attachment. They are formed into separate pieces, with a view to their being moveable upon one another. Their extremities are connected together by smooth surfaces, which are bound together by firm bands or ligaments, bracing them on the sides where they are exposed to the greatest strain. In these respects, the structure of the bones of animals affords a striking proof of the wisdom of the great Creator. And in the hollowness of the bones of animal limbs we see an additional proof that He who formed us is Divine. The bones of the arms and legs have to perform the office of levers, and are thus exposed to very great transverse strains. By this form they become incomparably strong and stiff, and give more room for the insertion of muscles, while they are lighter, and therefore more agile; and the same wisdom has made use of this hollow for other valuable purposes of the animal economy. The following admirable exposition of the singular adaptation of the human spine to the great objects and designs of its structure, is given by Dr Kidd, in his 'Bridgewater Treatise,' and affords a remarkable instance of Divine wisdom in one important part of the bony structure in man:—"In considering the office of the adult spine, we find that great strength, combined with great flexibility, is particularly requisite. With reference to strength, the pyramidal form of this natural column is obviously conducive to the purpose intended; and the arrangement of the solid matter of which it is composed is such as to contribute to the same effect; for that solid matter, instead of being collected into one compact mass, is diffused in such a manner as to resemble the structure of sponge; and it is well known, with reference to the strength of artificial columns, that the same quantity of matter being given for each, and their height being the same, those columns which are hollow are stronger than those which are solid. Again, the whole column is made up of numerous parts, called vertebræ, which are so firmly bound together as to lessen the chance of being broken in the act of bending; and these vertebræ being applied to each other throughout by broad horizontal surfaces, are thus best calculated to support the perpendicular pressure of the superincumbent parts. The effect of general strength is further accomplished by the mutual locking in of the projecting portions or processes of the several vertebræ; and the same effect is accomplished to an additional extent among those vertebræ which belong to the thorax or chest, by the mode of articulation between them and the ribs; each rib

being united, not entirely to a single vertebra, but partially to two contiguous vertebræ, near their line of junction. The flexibility of the spine is secured to the utmost requisite extent, by the great number of articulations or joints which it possesses, amounting to more than twenty; as well as by the elasticity of the substance constituting those joints; and the projecting parts or processes of the several vertebræ, which serve for the insertion of the muscles and tendons which are to move the whole, are differently disposed in the neck, the back, and the loins, so as to be accommodated to the degree and kind of motion required in each; thus the vertebræ of the neck admit of a lateral motion to a greater extent than those of the back; and the vertebræ of the back admit of flexion and extension to a greater degree than those of the neck; while the vertebræ of the loins, being intended for support rather than flexibility, have their processes so distributed as to contribute principally to the former of those effects."

Frequent allusions to the bones occur in the Sacred Writings. Thus the Psalmist says (Psal. cxli. 7), "Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth." This is a strongly figurative expression. The words "bone of my bone, and flesh of my flesh," denote having the same nature, and being united by the closest and the tenderest ties; and in the same way, when the apostle would point out the mystical union which exists between Christ and his people, he speaks of the believer, in Eph. v. 30, as being a "member of his body, of his flesh, and of his bones." The valley of dry bones in Ezekiel's vision, represents a state of utter helplessness, apart from Divine interposition and aid.

BONNET was a covering for the head, worn by the Jewish priests. Josephus says, that the bonnet worn by the private priests was composed of several rounds of linen cloth, turned in and sewed together, so as to appear like a thick linen crown. The whole was entirely covered with another piece of linen, which came down as low as their forehead, and concealed the deformity of the seams. See Exod. xxviii. 40. The high priest's bonnet was not much different from that which has been described. These bonnets appear to have resembled the modern *turban* of the East. Bonnets are mentioned by Isaiah (iii. 20), in giving a detailed account of the articles worn by Jewish ladies in his time. These were worn upon the crown of the head, like a skull-cap, but of a most elegant appearance, consisting of little circles of thin beaten gold, adorned with emeralds, and other precious stones.

BONZES, priests of the religion of Fo, in Eastern Asia.

BOOK. There are two words employed in the Hebrew Scriptures to denote a book—the one implying a writing of any kind, and the other a roll or volume. Dr Macgill, in his 'Lectures on Rhetoric and Criticism,' gives the following account of the materials of which books were early composed:—"The material on which writing was made, differed according to its occasion and object. When the object was some public memorial, as the inscription of remarkable events, eras, or laws, the material chosen was of a durable order, such as stone, wood, or metal. Thus, the first example of writing, on record, was on stone. This was that of the two tables of the moral law. From a passage in the 19th chapter of the book of Job, it appears that men were, in his time, accustomed to write on plates of lead, to cut inscrip-

tions on a rock, and to use an iron style. The laws of Solon were inscribed on wood; the laws of the Romans, on plates of brass; and, from the number of the plates, they were called the laws of the twelve tables. For similar purposes, it was common among some ancient nations to write on bricks and flat stones; and we are informed by Herodotus, that the Babylonians inscribed on bricks their astronomical observations; the bricks being at first in a soft state, and after the inscription was made hardened by fire. For common and temporary uses, the bark and the leaves of trees were employed, particularly those of the palm-tree. Hence *liber* became the name of a book, and we speak of the *leaves* of a book, and of *folios*. For more lasting uses, the skins of animals were very early employed. From the earliest times, we find them dressed and prepared for various purposes. In the book of Exodus it is stated, that the people of Israel used them for the covering of the tabernacle; amongst others, 'skins dyed red' are mentioned; and it has been noticed as a singular fact, that one of the old manuscripts of the law which Dr Buchanan received from the black Jews in India, was written on goat skins, dyed red. In the interior of China, also, the roll on which the law is written, used in some of the synagogues, is of goat skin, made into flexible leather, dyed red in a similar manner. The Mexicans used skins for their hieroglyphic paintings; and, in the Bodleian Library at Oxford, there are two books of hieroglyphics of the same kind.

"Linen cloth was common in very early ages. 'I will not,' said Abram to the king of Sodom, 'take from thee a thread of the woof, even to the latchet.' Rebecca is said to have covered herself with a veil. Joseph had a coat of many colours; and Pharaoh arrayed him in vesture of fine linen. Linen manuscripts are accordingly mentioned by various authors. Some are found at present. And Livy makes mention of 'linen books.' These various materials soon came to be so manufactured, as to be well fitted to their design. When writing was generally employed, in the ordinary business of life, materials of a still more artificial kind were adopted. Among these was the papyrus of Egypt. Paper was afterwards made from various substances. But almost every material for writing, intended to be preserved, yielded at length to the general use of parchment or vellum. For less important purposes, various materials, and in various forms, were adopted. We find, for example, tablets; and these made often of thin pieces of wood. Sometimes the letters were made in the wood itself; at other times on wax covering the wood. Sometimes tablets were covered with a substance like chalk, which could easily be rubbed off. From these tablets the writers transferred their compositions into the more durable form of parchment books. To such tablets various passages of the Scripture refer. Thus Isaiah receives this command: 'Go write it before them on a tablet, and note it on a book; that it may be for the time to come, for ever and ever.' St Paul desires Timothy to bring with him 'the books, but especially the parchments.' Dr Shaw mentions, that in Barbary the children were taught to write on a thin piece of wood covered over with whitening. In India, children are seen writing lessons on the ground, strewed over with fine sand: Hence you find in the Scriptures allusions to writing in the sand, or on the earth—to mark that which would be 'forgotten or blotted out.'

"The instrument used in writing was different ac-

cording to the material. On some substances it was necessary to use a sharp-pointed instrument, called in Latin, *stylus*. These were made of metal or bone, sharp at one end, and blunt at the other. When the ancients wrote on parchment or paper, they used reeds or canes for pens. Pencils made of hair were also employed, and at present are employed in China.

"It is useful to observe, also, that manuscripts were very generally rolled round a cylinder of wood. Hence you read in the Scriptures of 'the roll of the book;' 'the roll which thou hast written.' At the same time, it appears that the ancients often bound their books in a manner similar to our own. These rolls were kept in wooden, brazen, earthen, or stone vessels. Sometimes they were wrapt up in very costly and elegant coverings, on which were written some title or character of the work. And it has been supposed that the titles affixed to some of the Psalms, were the inscriptions on these external coverings.

"The different sheets of parchments were joined together, sometimes *downwards* from the first sheet; and sometimes at the side *horizontally*. The Hebrew manuscripts were written in column, and not across the whole breadth of the parchment, and when the whole parchment was not filled, another book was sometimes commenced on the *same sheet*. Hence, you find a part of the *first* chapter of the book of Ezra, has been found joined to the *last* of the book of Chronicles." On the same subject Mr Horne makes the following judicious remarks:—"David alludes to the *pen of a ready writer* (Ps. xlv. 1), and Baruch, as we are told, wrote the words of Jeremiah with ink in a book. Jer. xxxvi. 18. It is highly probable that several of the prophets wrote upon tablets of wood, or some similar substance. (Compare Isa. xxx. 8, and Habak. ii. 2.) Such tablets, it is well known, were in use long before the time of Homer (who lived about one hundred and fifty years before the prophet Isaiah.) Zecharias, the father of John the Baptist, when required to name his son, *asked for a writing-table*, (Luke i. 63); and such tablets were also in use among the Romans and other ancient nations, and were not finally disused until the fourteenth century of the Christian era. They were in general covered with wax, and the writing was executed with styles or pens, made of gold, silver, brass, iron, copper, ivory or bone, which at one end were pointed for the purpose of inscribing the letters, and smooth at the other extremity for the purpose of erasing. In Barbary the children, who are sent to school, write on a smooth thin board slightly daubed over with whiting, which may be wiped off or renewed at pleasure. The Copts, who are employed by the great men of Egypt in keeping their accounts, &c., make use of a kind of pasteboard, from which the writing is occasionally wiped off with a wet sponge. To this mode of writing there is an allusion in Neh. xiii. 14, and especially in Numb. v. 23; where, in the case of the woman suspected of adultery who was to take an oath of cursing, it is said that *the priest shall write the curses in a book, and blot them out with the bitter water*. It appears that these maledictions were written with a kind of ink prepared for the purpose, without any calx of iron or other material that could make a permanent dye; and were then washed off the parchment into the water which the woman was obliged to drink: so that she drank the *very words* of the execration. The ink used in the East is almost all of this kind; a wet sponge will completely obliterate the finest of their writings."

In regard to the form of books, we may avail ourselves of a very instructive passage from the very valuable Biblical and Theological Dictionary of Dr Watson:—

"The first books were in the form of blocks and tables, of which we find frequent mention in Scripture, under the appellation *sepher*, which the Septuagint render *axines*,—that is, *square tables*; of which form the book of the covenant, book of the law, book or bill of divorce, book of curses, &c., appear to have been. As flexible matters came to be written on, they found it more convenient to make their books in form of rolls, called by the Latins *volumina*,—which appear to have been in use among the ancient Jews as well as the Grecians, Romans, Persians, and even Indians; and of such did the libraries chiefly consist, till some centuries after Christ. The form which prevails among us is the square, composed of separate leaves; which was also known, though little used, among the ancients; having been invented by Attalus, king of Pergamus, the same who also invented parchment; but it has now been so long in possession, that the oldest manuscripts are found in it. Montfaucon assures us, that of all the ancient Greek manuscripts he has seen, there are but two in the roll form; the rest being made up much after the manner of the modern books. The rolls, or volumes, were composed of several sheets, fastened to each other, and rolled upon a stick, or *umbilicus*; the whole making a kind of column, or cylinder, which was to be managed by the *umbilicus* as a handle; it being reputed a kind of crime to take hold of the roll itself. The outside of the volume was called *frons*,—the ends of the *umbilicus* were called *cornua*, "horns;" which were usually carved, and adorned likewise with silver, ivory, or even gold and precious stones. Whilst the Egyptian papyrus was in common use, its brittle nature made it proper to roll up what they wrote; and as this had been a customary practice, many continued it when they used other materials, which might very safely have been treated in a different manner. To the form of books belongs the *economy of the inside*, or the order and arrangement of points and letters into lines and pages, with margins, and other appurtenances. This has undergone many varieties. At first, the letters were only divided into lines, then into separate words; which, by degrees, were noted with accents, and distributed by points and stops into periods, paragraphs, chapters, and other divisions. In some countries, as among the Orientals, the lines began from the right, and ran to the left; in others, as in northern and western nations, from the left to the right; others, as the Grecians, followed both directions alternately, going in the one and returning in the other, called *boustrophedon*, because it was after the manner of oxen turning when at plough. In the Chinese books, the lines ran from top to bottom. Again, the page in some is entire, and uniform; in others, divided into columns; in others, distinguished into texts and notes, either marginal or at the bottom; usually it is furnished with signatures and catch-words; also with a register to discover whether the book be complete. To these are occasionally added the apparatus of summaries, or side notes; the embellishments of red, gold, or figured initial letters, head-pieces, tail-pieces, effigies, schemes, maps, and the like. The end of the book, now denoted by *finis*, was anciently marked with a <, called *coronis*, and the whole frequently washed with an oil drawn from cedar or citron chips

strewed between the leaves, to preserve it from rotting. There also occur certain *formulae* at the beginning and end of books; as among the Jews, the word *hezek* (*be strong*), which we find at the end of the books of Exodus, Leviticus, Numbers, Ezekiel, &c., to exhort the reader to be courageous, and proceed on to the following book. The conclusions were also often guarded with imprecations against such as should falsify them, of which we have an instance in the Apocalypse. The Mohammedans, for the like reason, place the name of God at the beginning of all their books, which cannot fail to procure them protection, on account of the infinite regard which they pay to that name, wherever found.

BOOK OF LIFE, or **BOOK OF THE LIVING**, or **BOOK OF THE LORD**. Ps. lxix. 28. It is very probable that these descriptive phrases, which are frequent in Scripture, are taken from the custom observed generally in the courts of princes, of keeping a list of persons who are in their service, of the provinces which they govern, of the officers of their armies, of the number of their troops, and sometimes even of the names of their soldiers. Thus Moses desires God rather to blot him out of his book, than to reject Israel. Exod. xxxii. 32. Vitranga remarks, that the expression, "the book of life," alludes to the genealogical tables of the Jewish priests, as it may be rendered the "book of lives." Dean Woodhouse on this subject observes: "As in states and cities, those who obtained freedom and fellowship were enrolled in the public register, which enrolment was their title to the privileges of citizens; so the King of Heaven, of the New Jerusalem, engages to preserve in his register and enrolment in the book of life the names of those who, like the good Sardians, in a corrupt and supine society shall preserve allegiance, and a faithful discharge of their Christian duties. He will own them as his fellow-citizens before men and angels." Luke xii. 8. When it is said, that any one is written in the book of life, it means that he particularly belongs to God,—is enrolled among the number of his friends and servants. When it is said, "Blotted out of the book of life," this signifies erased from the list of God's friends and servants, as those who are guilty of treachery are struck off the roll of officers belonging to a prince.

BOOTH, a temporary hut generally built of loose stones, and covered with reeds and boughs. Such erections were constructed by Oriental shepherds when unprovided with tents; and the Israelites, in passing through the wilderness, were often obliged to take shelter in such booths, from the want of a sufficient number of tents. In remembrance of this circumstance, the solemn festival was instituted, which was denominated the Feast of Tabernacles (which see).

BOOTY, spoils taken in war. The Jewish law in reference to the distribution of the booty is contained in Numh. xxxi. 27–30. "And divide the prey into two parts, between them that took the war upon them, who went out to hattle, and between all the congregation; and levy a tribute unto the Lord of the men of war which went out to battle." The Rabbins allege that under the kings of Israel a different rule was followed, according to which all that had belonged to the conquered king was allotted to the king who was conqueror, and the rest of the booty was divided equally between the king and the soldiers.

BOOZ, one of the ancestors of our Lord according

to the flesh, the son of Salmon and Rahab. See BOAZ.

BORRELLISTS, a Christian sect in Holland, so named from their founder, Borrel, a man of great learning in the Hebrew, Greek, and Latin tongues. They reject the use of the sacraments, public prayer, and all other external acts of worship. They assert that all the Christian Churches of the world have degenerated from the pure apostolic doctrines, because they have suffered the Word of God, which is infallible, to be expounded, or rather corrupted, by doctors who are fallible. They lead a very austere life, and employ a great part of their goods in alms.

BORROW. When our translation states that the Hebrews *borrowed* things of value from the Egyptians, the Hebrew word signifies merely *to ask*, and does not imply any promise of returning them. Dr Adam Clarke translates it, "request, demand, require." As God is the supreme possessor of all things, might he not transfer the right of the Egyptians to his own people, and require them to demand what he gave them? When the Egyptians had denied them their just wages, might not God, the supreme judge, allot them their wages, and order them to demand it in this manner? Exod. iii. 22, xii. 35. To *borrow* money or goods, without earnestly endeavouring to *pay* in due time, is a mark of a wicked and covetous person. Psal. xxxvii. 21. It is sinful to injure, in any way, what we have borrowed. Exod. xxii. 14, 15.

BOSOM, the breast. The Orientals generally wore long, wide, and loose garments; and when about to carry anything away that their hands would not contain, they used for the purpose a fold in the bosom of their robe. To this custom our Lord alludes,—*"Good measure shall men give into your bosom."* Luke vi. 38. To have one "in our bosom," implies kindness, secrecy, intimacy. Gen. xvi. 5; 2 Sam. xii. 8. The mode in which the Orientals, and indeed the ancient Greeks and Romans, sat, or rather reclined at table, was such, that he who reclined immediately below another at table seemed, as it were, to lie in his bosom. (See ACCUBATION). Hence the expression, Christ is in the bosom of the Father; that is, possesses the closest intimacy and perfect knowledge of the Father. John i. 18. Our Saviour is said to carry his lambs in his bosom, which beautifully represents his tender care and watchfulness over them. Isa. xl. 11.

BOSSES, the thickest and strongest parts of a buckler. Job xv. 26. See ARMS—BUCKLER.

BOSTON, REV. THOMAS. There is no name which is more uniformly associated, in the minds of Scottish Christians, with true vital religion, than that of Boston, the author of 'The Fourfold State of Man,' a work which has been eminently blessed for the advancement of spiritual religion among all classes of the people. This useful minister of Christ was born at Dunse, in Berwickshire, on the 17th of March 1676. He was early made a subject of saving grace, having been converted to God in his twelfth year, by means of the preaching of the Rev. Henry Erskine, the father of Ralph and Ebenezer Erskine, the well-known originators of the first great secession from the Church of Scotland. From his conversion, throughout the whole of his life, Thomas Boston continued consistently to manifest that he had indeed tasted and seen that the Lord is gracious. Having early shown an inclination for the ministry, his parents, though poor, made an effort to have him educated with that view. He studied at the University of

Edinburgh, and was at length settled, in 1699, as minister of Simprin, a small parish now united to that of Swinton, in Roxburghshire. Here for several years he laboured with the utmost assiduity and diligence, until, in the providence of God, he was called to remove to Ettrick in 1707. While here he published various valuable works, which will ever hold a high place in the Christian literature of his country. Not only was he a man of talent and devoted piety, but, although it is not generally known, he was a man of extensive learning. Michaelis speaks of him as the "most illustrious and most learned Boston," and says, "that he had handled the subject of Hebrew punctuation with so much ingenuity, accuracy, cautious solidity, assiduity, and attention to the natural principles of the doctrine, as to leave all others whom he had seen or read far behind." As Boston lived and laboured, so he died, firm in the faith of the Lord Jesus. He entered into rest on the 20th May 1732, aged fifty-six.

BOTTLE, a vessel used for holding water and other liquids. Bottles in the East are made of the skin of a goat or kid, stripped off without opening the belly; the apertures made by cutting off the tail and legs are sewed up, and when filled, it is tied about the neck. These skin bottles preserve the water, milk, and other liquids, in a fresher state than any other vessels they can use. Both dry and liquid articles are carried in these bottles even at the present day. The Psalmist alludes to the goat-skin bottle, when he says (Psal. cxix. 83), "I am become like a bottle in the smoke;" that is, a bottle in the tent of an Arab, which becomes black, dry, and shrivelled. Skin bottles are in danger, on some occasions, of being rent; and hence the remark of our Lord: "Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." Matt. ix. 17. That skin bottles were used for holding wine is plain from a passage in Jeremiah (xiii. 12): "Thus saith the Lord God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?" The Arabs use bottles of goat-skin, with the hairy side inwards, for receiving the milk of their flocks; and when they wish to make butter, they put the cream into a goat-skin, prepared in the same manner, which they suspend in their tents, and then press it to and fro in one uniform direction. In the Levant they tread upon the skin with their feet, which produces the same effect. To this, perhaps, there is an allusion in Job xxix. 6: "When I washed my steps with butter, and the rock poured me out rivers of oil." Butter is carried to market in the same goat skins in which it has been churned. Bottles are now generally made of the coarsest glass, and its green colour is occasioned by the existence of a portion of iron in the sand; and it may be, also, in the vegetable ashes of which it is composed.

BOTTOMLESS PIT. See **ABYSS—PIT.**

BOUNDARIES. It was regarded as a very heinous sin to remove landmarks or boundaries between lands. The law of God is quite explicit on this point. Thus:—"Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it." Deut. xix. 14. Job reckons those who are guilty of this

crime among thieves and robbers, and oppressors of the poor. Josephus has interpreted the law of Moses in a very particular sense. He says, "that it is not lawful to change the limits, either of the land belonging to the Israelites, or that of their neighbours with whom they are at peace; but that they ought to be left as they are, having been so placed by the order of God himself; for the desire which avaricious men have to extend their limits, is the occasion of war and division; and whosoever is capable of removing the boundaries of lands, is not far from a disposition to violate all other laws."

Among the Romans, if a slave, with an evil design, changed any boundary, he was punished with death. Men of condition were sometimes banished, and private persons punished according to the circumstances of their crime, by pecuniary fines or corporal punishment. The respect of the ancients for boundaries proceeded almost to adoration. Numa Pompilius, king of the Romans, ordained that offerings should be made to boundaries, with thick milk, cakes, and first-fruits. Ovid says, that a lamb was sacrificed to them, and that they were sprinkled with blood; and Juvenal speaks of cake and pap, which were laid every year upon the sacred bounds.

The Scripture reckons it among the effects of God's omnipotence, to have fixed bounds to the sea. Psal. civ. 9; Job xxvi. 10; Prov. viii. 29; Jer. v. 22.

BOURIGNONISTS, the followers of Antoinette Bourignon, a lady in France, who pretended to particular inspirations. She was born at Lisle, in 1616. At her birth she was so deformed that it was debated some days in the family whether it was not proper to stifle her as a monster; but her deformity diminishing, she was spared. From her childhood to her old age she had an extraordinary turn of mind. She set up for a reformer, and published a great number of books filled with very singular notions; the most remarkable of which are entitled, 'The Light of the World,' and 'The Testimony of Truth.' In her confession of faith, she professes her belief in the Scriptures, and in the divinity and atonement of Christ. She believed, also, that man is perfectly free to resist or receive Divine grace; that there is no such thing as foreknowledge or election; that God is ever unchangeable in his love towards all his creatures, and does not inflict any arbitrary punishment, but that the evils they suffer are the natural consequence of sin; that religion consists not in outward forms of worship nor systems of faith, but in an entire resignation to the will of God, and those inward feelings which arise from immediate communion with God. She held many extravagant notions, among which, it is said, she asserted that Adam, before the fall, possessed the principles of both sexes; that in an ecstasy, God represented Adam to her mind in his original state, as also the beauty of the first world, and how he had drawn it from the chaos; and that everything was bright, transparent, and darted forth life and ineffable glory; that Christ has a twofold manhood,—one formed of Adam before the creation of Eve, and another taken from the Virgin Mary; that his human nature was corrupted with a principle of rebellion against God's will; with a number of other wild ideas. She dressed like a hermit, and travelled through France, Holland, England, and Scotland. She died at Franeker, October 30, 1680. Her principal patrons were Christian Bartholomew, a Jansenist priest at Mechlin, and Peter Poinet, who employed a surprising genius and an uncommon saga-

city to dress out the reveries of fanaticism. In his 'Divine Economy,' he reduced the substance of Bonrignon's fancies to a regular form. Dr Garden of Aberdeen attempted to introduce them into Scotland, and wrote an apology in their favour. He was condemned and deposed by the General Assembly, in 1701. If we may believe Dr Kippis, she had more disciples in Scotland than in any other country, perhaps, in the world.

BOW, an offensive weapon of very remote antiquity. (See **ARCHERY**.) Among the Greeks, as we learn from Homer, the bow was first made of horn, and tipped with gold; but the material of which it has been most frequently composed is wood. Among the Asiatics, bows of steel or brass were in very frequent use as weapons of war. (See **ARMS**.) These they generally bent with their feet. Hence the expression "treading the bow," not unfrequently occurs in Sacred Scripture. It is sometimes mentioned as a remarkable warlike feat to break the bow of the enemy. Thus: "He teacheth my hands to war, so that a bow of steel is broken by mine arms." Psal. xviii. 34. The Persians, if we may credit Xenophon, carried bows three cubits in length. Eastern warriors carried their bows, in times of peace, in a case, sometimes of cloth, but more commonly of leather, hung to their girdles. Their quiver was slung at their back, so as to be within reach of the hand. When the bow was taken from the case, it was said, in the language of Habakkuk, to be "made quite naked."

Calmet describes an engine used for throwing very heavy stones, by means of a strong bow, whose circular arms are tightly held by two vertical beams, nearly upright; the cord of the bow is drawn back by means of a windlass, placed between two beams also, behind the former, but uniting with them at the top; in the centre is an arm capable of swinging backward and forward; round this arm the bow-string passes; at the bottom of this arm is placed the stone, in a kind of seat. The bow-string being drawn backward, by the power of the windlass drawing the moving arm, the rope is suddenly let go from this arm by a kind of cock, when the bow-string, recovering its natural situation, with all its power violently swings forward the moving arm and with it the stone, thereby projecting the stone with great force and velocity.

Another machine for throwing stones consists of two arms of a bow, which are strengthened by coils of rope, sinews, or hair. These arms being drawn backward as tightly as possible, by a windlass placed at some distance behind the machine, the string of the bow is attached to a kind of cock, and the stone to be discharged being placed immediately before it, on touching the cock, the violent effort of the bow threw off the stone to a great distance. The arms of this bow were of iron, which was the same as the *balista* of the Romans.

Besides these kinds of instruments, which were extremely powerful, others of smaller size and inferior powers were constructed, for the purpose of being carried about. These were somewhat like our ancient cross-bows; and the bow-strings were drawn back by various contrivances,—often merely by strength of arm, or by forcing the board that carried the arrow to its station backwards, by pressing it against the ground.

After describing these various warlike machines, Calmet supposes that Jacob refers to the last mentioned kind of bow, in Gen. xlix. 24: "But his bow

abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel.)" In Scripture, we often find mention made of a deceitful bow, as in Hosea vii. 15, 16: "Though I have bound and strengthened their arms, yet do they imagine mischief against me. They return, but not to the Most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt." This probably refers to the bow-string which was composed of twisted horse hair or the entrails of animals, made into catgut, being so affected by the temperature as to be often rendered useless. The same figure occurs in Psal. lxxviii. 57: "But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow."

BOWELS. This term is often used in Scripture to denote the seat of mercy, tenderness, and compassion. Thus it is said, "Joseph made haste; for his bowels did yearn upon his brother." Gen. xliii. 30. The same expression is still in use in Eastern countries.

BOWING. This was a very frequent mode of showing respect in ancient, as it still is in modern times. Thus we are informed, in Gen. xxiii. 7, "And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth;" and in Gen. xxxiii. 3, "And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother." But while bowing the head and body is often spoken of in Scripture as the usual token of outward respect to our fellow-men, we also find bowing the knee mentioned as a sign of adoration, whether of the true God or of idols. (See **ADORATION**.) In 1 Kings xix. 18, this action is referred to in connection with worship: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

BOWL. We find "bowls of pure gold" mentioned in Exod. xxv. 29, in describing the vessels used in the service of the tabernacle. What these were is not precisely known, but it is probable that they were golden vases of very elegant workmanship, richly chased and embossed.

BOX. This word occurs in 2 Kings ix. 1, 3; but it more properly means a small leathern flask or bottle used for holding oil. In the New Testament we find the word rendered box rightly entitled to that name. Such boxes, intended to contain ointment, were generally of a very small size. One of them, however, is mentioned as of larger dimensions: "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment." John xii. 3. The pound weight of those times is generally supposed to be somewhat more than twelve ounces of our avoirdupois weight; and the value of which, at the rate in which these articles are sold in Eastern countries now, is computed to be upwards of nine pounds sterling of our money.

BOXING. This was one of the rudest of the exercises practised in the games of the ancients. The combatants had in their hands balls of stone or lead. In earlier times, the hands and arms were naked and unguarded, but afterwards they were surrounded with thongs of leather called *cestus*, filled with plummets of lead and iron. Thus the boxers were so provided

that they could defend themselves, and strike heavy blows at the adversary. To protect the head, they wore a leathern cap, covering their temples and ears. The contest was generally prolonged until one of the combatants, either through fatigue or loss of blood, swooned away and fell upon the ground. To this the Apostle Paul seems to allude in Heb. xii. 4: "Ye have not yet resisted unto blood, striving against sin." In preparation for the games, and to acquire skill and dexterity in boxing, the intending combatants exercise their arms with the gauntlet on, and hence the apostle's expression: "So fight I, not as one that beateth the air." 1 Cor. ix. 26. When about to engage in the contest, they stripped off every article of clothing which might, in the slightest degree, hinder or incommode them. Accordingly, in allusion to this custom, the apostle speaks (Heb. xii. 1) of laying "aside every weight, and the sin that doth so easily beset us."

BOX TREE (its Hebrew name implying *flourishing*, or *perpetual viridity*), an evergreen. Isaiah (xli. 19) says, "I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together." The nature of the box tree might lead us to look for evergreens among the foregoing trees, and perhaps, by tracing this idea, we might attain to something like satisfaction respecting them, which at present we cannot. A plantation of evergreens in the wilderness is not unlikely to be the import of this passage. The contrast between a perpetual verdure, and at other times universal brownness, not enlivened by variety of tints, must be very great; nevertheless we must be careful not to group unnaturally associated vegetation. The plant alluded to in Scripture is undoubtedly the *Buxus sempervirens* of Linnæus. This tree abounds in many countries of Asia, as in Persia, China, Cochiu-China, and other places. Bochart says it is found by the shores of the Dead Sea. It is of the class *Monœcia*; order, *Tetrandria*.

BOZEZ, the name of a rock which Jonathan climbed up to attack the Philistines. 1 Sam. xiv. 4. It was situated between Migron and Michmash, and formed, with a similar rock opposite, called Seueh, a defile or strait. Professor Robinson tells us, that "in the bottom of the valley directly between Jeba and Mûkhuûs are two conical hills not very high, which are probably the scene of Jonathan's romantic adventure against the Philistines."

BOZKATH, or **BOSCATH**, a town situated in the territory of the tribe of Judah. Josh. xv. 39. It appears to have been the birth-place of Jedidah, the mother of Josiah, King of Judah. 2 Kings xxii. 1.

BOZRAH, the northern capital of Edom or Idumea. There is great difficulty connected with the site of this city. Some suppose it to have been the same with BEZER (which see). It is mentioned in some passages of Scripture as belonging to Israel (Micah ii. 12); in others, as belonging to Moab (Jer. xlviii. 24); and in others, as belonging to Edom. Jer. xlix. 13. In this last passage there is a prediction as to the desolation which should come upon Bozrah: "For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes." The following minute description of the present state of the city, drawn from Burckhardt and other travellers, is given by

Mr Wylie, in his 'Modern Judea':—"Bozrah, which is famous as the city mentioned by the prophet, in his triumphal ode,—'Who is this that cometh from Edom, with dyed garments from Bozrah?'—is situated in the open plain, in the southern part of the Hauran. Its name, in the Syriac tongue, means the strong fortress, and several parts of the thick wall by which it was anciently enclosed, and which gave to it the reputation of great strength, still remain. The ruins cover a large oval of about three miles in circumference, and are approached on the west by a broad paved road,—the work of the Romans. The city gate, a noble arch, is still standing and entire. The moment we enter we discover the general arrangement of the ruins. A street runs eastward in a straight line through the city, and appears to have been the principal street of Bozrah; part of the ancient pavement remains, and on either side is a foot-path for passengers. This street is crossed at right angles by another, running from north to south. The ground is covered with the remains of Roman theatres, Christian churches, Mohammedan mosques, Saracenic castles, triumphal arches, and numerous columns, belonging to the Doric, Corinthian, and Ionic orders; some of these are richly sculptured, many are fallen, but a few remain erect. Around these monuments are the ruins of private dwellings, the walls of many of which still remain, but the roofs have fallen in. Beyond the walls are numerous ruins, obviously those of the suburbs of the ancient city. Of the vineyards for which Bozrah was famed in the time of the prophets, and even so late as that of the Romans, not a vestige remains. Olives grew here a few years ago, but these, too, have vanished. The only thing which tends to enliven this scene of desolation is a few rose trees, which, when Burckhardt was there, were just beginning to open their buds amid the ruins of a place which has so emphatically been rendered 'a curse.' A few wretched families, driven by oppression from other parts of the Hauran, assemble here, and live amongst the ruins. Such at this day is the state of a city, which, even so late as the seventh century, when the Saracens encamped before it, was reckoned the market of Syria and Mesopotamia, and could send forth from its gates twelve thousand horsemen. 'I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse.' This description seems best to answer to the Bozrah mentioned as belonging to the Moabites.

BRACELET, an ornament for the person, worn upon the wrist. "Two bracelets of ten shekels' weight of gold" were among the presents sent by Abraham to Rebekah. The weight here mentioned, about four ounces and a half, seems an extraordinary weight for a pair of bracelets. But they are worn as heavy, or indeed much heavier, in the East, resembling, as Chardin remarks, rather manacles than bracelets. It is not unusual to see five or six bracelets on the same arm, covering it from the wrist nearly to the elbow. Amber, coral, mother-of-pearl, and beads, are also used for bracelets, particularly for the upper part of the arm, while the bracelet worn on the wrist is usually silver. Such trinkets often form the sole wealth of an Oriental female. Hence, even among the poorer women, a single pair of them is never worn if they can possibly get more. The bracelet was worn even by men. One was found on Saul's arm, and was brought to David. 2 Sam. i. 10.

Bracelets of gold, many shekels in weight, formed

part of the dress of an Oriental prince, and even a badge of his authority. Bracelets are mentioned in Ezek. xvi. 11. They were sometimes composed of mother-of-pearl; but silver bracelets were the most common. The poorer women wore them of horn, copper, glass, and other materials of a cheap description, and the arm from the elbow downwards was sometimes covered with them. Bracelets among the Jews were flat, and inclined to oval or semicircular where they open to introduce the hand.

BRAHMANISM. See **HINDUISM**.

BRAMBLE (*atat*), a prickly shrub. Judg. ix. 14, 15; Psal. lviii. 9. In the latter place it is translated "thorn." Hiller supposes *atat* to be the *cynobastus*, or sweet brier. The author of 'Scripture Illustrated' says, that the bramble seems to be well chosen as the representative of the original; which should be a plant bearing fruit of some kind, being associated (Judg. ix. 14), though by opposition, with the vine. The apologue or fable of Jotham has always been admired for its spirit and application. It has also been considered as the oldest fable extant.

BRANCH, a title of Messiah: "And there shall come forth a rod out of the stem of Jesse, and a BRANCH shall grow out of his roots." Isa. xi. 1. See also Zech. iii. 8, vi. 12; Jer. xxiii. 5, xxxiii. 15. The Redeemer seems to have been described under this title, to show the ancient church that the Messiah would shoot forth or sprig, as to his human nature, from the race of man, and, in particular, from the royal line of Judah. The Saviour himself adopts the similitude, declaring himself to be the vine, and his people the branches, deriving sap from him.

It was customary in the East to strew flowers and branches of trees in the way of conquerors and princes. In reference to this custom, the Jews, when Jesus Christ entered Jerusalem, cut down branches of trees and strewed them in the way. In doing this, they showed their conviction that he was the promised Messiah, and the King of Israel. The expression "an abominable branch" occurs in Isa. xiv. 19: "But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stoues of the pit; as a carcass trodden under feet;" and probably denotes a tree on which a malefactor was hanged, which was accounted accursed, and torn up by the roots and cast aside as worthy only of detestation and abhorrence. A branch is also the symbol of idolatrous worship. Ezek. viii. 17.

BRANDENBURG, CONFESSION OF, a formula or confession of faith, drawn up in the city of Brandenburg by order of the elector, with a view to reconcile the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the Confession of Augsburg. See **AUGSBURG CONFESSION**.

BRASS. The word *brass* occurs very often in our translation of the Bible; but what is called brass is a mixed metal, for the making of which we are indebted to the German metallurgists of the thirteenth century. That the ancients knew not the art of making it is almost certain. None of their writings even hint at the process. There can be no doubt that copper is the original metal intended. This is spoken of as known prior to the flood, and to have been discovered, or at least wrought, as was also iron, in the seventh generation from Adam, by Tubal-

cain; whence the name *Vulcan*. The knowledge of these two metals must have been carried over the world afterwards with the spreading colonies of the Noachidæ. Agreeably to this, the ancient histories of the Greeks and Romans speak of Cadmus as the discoverer of the metal which by the former is called *chalkos*, and by the latter, *æs*; and from him had the denomination, *cadmea*. According to others, Cadmus discovered a mine, of which he taught the use. The name of the person here spoken of was undoubtedly the same with Ham, or Cam, the son of Noah, who probably learned the art of assaying metals from the family of Tubal-cain, and communicated that knowledge to the people of the colony which he settled.

If we may judge from the discoveries of ancient arms in Egypt and elsewhere, the brass of antiquity seems rather to have been a kind of bronze. "The skill of the Egyptians," says Sir John Gardner Wilkinson, "in compounding metals is abundantly proved by the vases, mirrors, arms, and implements of bronze, discovered at Thebes, and in other parts of Egypt; and the numerous methods they adopted for varying the composition of bronze, by a judicious mixture of alloys, are shown in the many qualities of the metal. They had even the secret of giving to bronze or brass blades a certain degree of elasticity, as may be seen in the dagger of the Berlin Museum." The Macedonian empire is described, in Dan. ii. 39, as a kingdom of brass, in allusion to its warlike nature. See **METALS**.

BRAZEN SERPENT. See **SERPENT**.

BREACH, a breaking, or place broken. God's *breach of promise* is not his falsification of his word, but the just interruption of its fulfilment on account of Israel's sin; and it may be remarked, that God never promised that those who came out of Egypt should enter Canaan. Moreover, the words may be thus understood: When your children are brought into Canaan, then shall it appear I have made no breach of my promise, as you have falsely charged me. Numb. xiv. 34. Moses stood *in the breach*; Israel's sins had opened the way for the destructive vengeance of God to destroy them utterly, but Moses' powerful intercession prevented it. Psal. cvi. 23. The Jews' iniquity was like a *breach swelling out in a high wall*; it had brought the righteous judgments of God just to the very point of ruining them. Isa. xxx. 13.

BREAD, a word which in Scripture is taken for food in general. Gen. iii. 19, xviii. 5, xxviii. 20; Exod. ii. 20. The Jews chiefly satisfied their hunger with bread, and quenched their thirst with water. Hence bread and water are spoken of as quite competent for the sustenance of man. Their bread was generally made of wheat or barley, or lentiles and beans. Wheaten bread was preferred; and it was only in times of scarcity that barley bread was resorted to. (See **BARLEY**.) The loaves of bread in the East appear to have been very small, so that three of them were required for the repast of a single person. Hence the passage in Luke xi. 5, 6: "And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him?" The loaves were generally eaten new, and baked as they were needed. Manna is called bread from heaven (Exod. xvi. 15); and the gospel is termed (Matt. xv. 26) the "children's bread."

The ancient Hebrews had various ways of baking bread; they often baked it under the ashes, upon the hearth, upon round copper plates, or in pans or stoves made on purpose. At their departure out of Egypt, they made some of these unleavened loaves for their journey. Exod. xii. 39. Elijah, when fleeing from Jezebel, found at his head a cake, which had been baked on the coals, and a cruse of water. 1 Kings xix. 6. The same prophet desired the widow of Sarepta to make a little bread (cake) for him, and to bake it under the ashes. 1 Kings xvii. 13. The Hebrews call this kind of cake *huggoth*; and Hosea (vii. 8) compares Ephraim to one of them which was not turned, but was baked on one side only.

BREAK. To *break with breach on breach*, is to afflict with one sore trouble after another. Job xvi. 14. The *breaking of the heart*, denotes great inward grief and trouble, or a deep and kindly conviction of, and sorrow for, sin. Acts xxi. 13; Luke iv. 18; Isa. lxi. 1. To *break up our fallow ground*, is to study a deep conviction of sin and misery, and care to be reformed by means of God's Word. Jer. iv. 3; Hos. x. 12. The *breaking of the day*, signifies the first appearance of the morning light (Gen. xxxii. 24), the first beginning of the gospel dispensation, and of the state of perfect and everlasting glory. Cant. ii. 17. *Breaking of bread*, signifies the giving and receiving of the Lord's Supper. Acts ii. 42, xx. 7.

BREAKFAST. Among many of the nations of antiquity it was customary to have a morning meal, consisting of bread and wine. But among the Jews no such custom appears to have prevailed, as they seldom partook of food or wine till after the morning sacrifice. Hence the indignant reply of Peter: "We are not drunken as ye suppose, seeing it is but the third hour of the day." The Syrians of the present day usually rise at dawn, and content themselves with taking a few grapes; but they only partake of a regular and prepared breakfast when they are about to set out on a journey, or in the winter season.

BREAST. Females in Eastern countries are anxious to display full swelling bosoms, and hence the peculiarity of the language used in Song of Solomon viii. 10, "I am a wall, and my breasts like towers: then was I in his eyes as one that found favour." Such language may appear extravagant to those who are unacquainted with Oriental customs.

Beating the breast was a very frequent sign of mourning in Oriental countries, more especially among females. To this custom there is an obvious reference in one of our Lord's parables, where the publican is described as standing afar off, and "he would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful unto me, a sinner."

BREAST-PLATE, a piece of embroidery worn by the high-priest upon his breast. It is described in Exod. xxviii. 15–21. It was called "breast-plate of judgment," from its being worn by the high-priest when he went into the most holy place to consult God respecting those matters of *judgment* which were too hard for the inferior judges. The cloth which formed the ground of the breast-plate was of the same rich embroidered stuff as the ephod, of two spans in length and one in breadth. Consequently, when doubled, it was just a span or eighteen inches square. For what reason it was doubled is not apparent. Probably it was doubled thus in order that, being sewed together on three sides, and left open on one,

it might form a kind of sack, pocket, or bag, as a receptacle, according to the opinion of the rabbins, of the Urim and Thummim. At each corner of the breast-plate thus made into a square form was a golden ring. To the two upper ones were attached two golden chains of wreathen work, *i.e.* chains made of golden threads or wires braided together, which passed up to the shoulders and were there somehow fastened to the shoulder-pieces or to the onyx-stones. By means of these chains it was suspended on the breast.

The breast-plate or corslet was a piece of defensive armour, chiefly used for protecting the breast of the warrior. See **ARMS**.

BREATHE, to draw natural breath, to live. Josh. x. 40, xi. 11. God's *breathing* imports his powerful and easy formation of man's soul in him. Gen. ii. 7. Christ's *breathing* on his disciples, figured his inspiring them with the vated gifts and graces of the Holy Ghost. John xx. 22. The Spirit's *breathing on the dry bones*, imports his giving zeal, courage, and hope to the captive Jews at Babylon, his giving spiritual life and activity to his elect, and his quickening the bodies of saints at the last day. Ezek. xxxvii. 9. The saints *breathing* towards God, is prayer, whereby our spiritual life is maintained and manifested, and our weakness and pressure discovered. Lam. iii. 56. Wicked men *breathe out slaughter and cruelty*, heartily hate their neighbours, chiefly the saints, and take pleasure to threaten and destroy them. Acts ix. 1; Psal. xxvii. 12.

BRETHREN. See **BROTHER**.

BRETHREN AND CLERKS OF THE COMMON LIFE, a denomination assumed by a religious fraternity towards the end of the fifteenth century. They lived under the rule of Augustine, and were said to be eminently useful in promoting the cause of religion and learning.

BRETHREN AND SISTERS OF THE FREE SPIRIT, an appellation assumed by a sect which sprung up towards the close of the thirteenth century, and gained many adherents in Italy, France, and Germany. They took their denomination from the words of Paul (Rom. viii. 2, 14), and maintained that the true children of God were invested with perfect freedom from the jurisdiction of the law. They held that all things flowed by emanation from God; that rational souls were portions of the Deity; that the universe was God; and that by the power of contemplation they were united to the Deity, and acquired hereby a glorious and sublime liberty, both from the sinful lusts and the common instincts of nature; with a variety of other enthusiastic notions. Many edicts were published against them; but they continued till about the middle of the fifteenth century.

BRETHREN, THE TWELVE. See **MARROW-MEN**.

BRETHREN, UNITED. See **MORAVIANS**.

BRETHREN, WHITE, were the followers of a priest from the Alps, about the beginning of the fifteenth century. They and their leader were arrayed in white garments. Their leader carried about a cross like a standard. His apparent sanctity and devotion drew together a number of followers. This deluded enthusiast practised many acts of mortification and penance, and endeavoured to persuade the Europeans to renew the holy war. Boniface IX. ordered him to be apprehended, and committed to the flames; upon which his followers dispersed.

BREVIARY, a daily office, or book of Divine

service in the Romish Church. It is composed of matins, lauds, first, third, sixth, and ninth vespers; and the *compline*, or *post-communio*; that is, of seven different hours, on account of that saying of David: "Seven times a-day will I praise thee;" whence some authors call the Breviary by the name of *horæ canonicae*,—*canonical hours*.

The Romish Breviary was composed about the eleventh century from various offices more or less ancient. It is divided much in the same manner as the Missal as to its parts. The Psalms are so distributed that in the weekly office, if the festivals of the saints did not interfere, the whole psalter would be gone over. On the festivals of saints suitable psalms are adopted. The lessons are taken partly out of the Old and New Testaments and partly out of the Acts of the Saints and Writings of the Holy Fathers. The Lord's Prayer, the Ave Maria, the Apostles' Creed, and the Confiteor are frequently said. No prayers are more frequently in the mouth of Roman Catholics than these four, to which we may add the doxology repeated in the office at the end of every psalm and in other places. In every canonical hour a hymn is also said, composed by Prudentius or some other ancient father. The Roman Breviary contains also a small office in honour of the Virgin Mary, and likewise what is called the office of the dead. We there find, besides, the penitential and the gradual psalms, as they are called, together with the litanies of the saints and of the Virgin Mary of Loretto. Every Roman Catholic was at one time bound to recite the Breviary daily; but this obligation is now limited to the clergy. Every day in the year is the Romish priest bound to read a stated portion of the Breviary; and while no obligation is laid upon him by his church to study the Word of God, that he may be wise to win souls to Christ, the poor Romish ecclesiastic must pore daily over the silly stories and idle legends of the Breviary, at variance both with the dictates of common sense and the statements of the Bible.

BRICK, a kind of artificial stone made of baked clay. Buildings were originally constructed of stone, mud, and brick. The art of brick-making is so simple that it probably belongs to the earliest ages. In Gen. xi. 3, we are informed that burnt bricks were used in the building of Babel. From the circumstance that the bricks are said, on that occasion, to have been "burnt to a burning,"—which is the meaning of the Hebrew expression,—we may readily suppose that they were burnt in a kiln, although we find no express mention made of a brick-kiln until we meet with it in 2 Sam. xii. 31. The making of bricks was a common employment in Egypt, when the Israelites dwelt in that country, and we find that straw was used in the art of brick-making; and from this it may be supposed that in Egypt bricks were not burnt in a kiln, but baked in the heat of the sun. This mode of making bricks still prevails in the East, for the ruins of the tower near Bagdad are formed of unburnt bricks. The bricks found on the site of ancient Babylon are of two kinds,—one dried in the sun, and the other burnt with fire. Every one of the kiln-burnt bricks is stamped with an inscription, which exhibits the earliest specimens of the art of *imprinting*. The following description of the Babylonian bricks is given by the author of the article **PRINTING** in the last edition of the 'Encyclopædia Britannica':—"Specimens of these bricks may be seen in the library of Trinity College, Cambridge, in the British Museum,

in the library of the East India Company, and in several private collections. Those at Cambridge are parallelepipeds of thirteen inches in length by three in thickness, and are made of clay mixed with reeds, and burned in the kiln. On one of the large surfaces is an indentation, produced by the forcible impression of a stamp, from the face of which a large portion has been cut away, leaving a series of figures in relief. The depression produced by this stamp is six inches and-one eighth by three and five-eighths in extent, and about three-eighths of an inch in depth. It is exceedingly rude in execution, bearing a strong resemblance to the impressions of the names of the makers to be found upon the backs of inferior earthenware; and is produced by exactly the same means, the process of baking entirely destroying whatever sharpness the soft mass may have had. The inscription is clearly stamped in after the clay has been turned out of the mould, and is not produced by any part of it; for in all known specimens it is placed in different positions, and never stands parallel to the edges of the brick, being, in fact, put on more or less awry, according to the care and manual skill of the workman. The surface of the brick around the depression is forced up considerably, which is exactly the effect of pressing the hand or any substance into a plastic material; and the edges both of the parent depression and of the figures present the effect of the stamp having been drawn up whilst the clay was still damp and adherent to it. The inscription consists of six vertical columns, containing thirty-eight figures; the columns are divided by bold straight lines. The characters are those usually called the Persepolitan or arrow-headed, but better described by the French as nail-headed. They are found very widely spread over Asia, but most plentifully at Persepolis. No one has hitherto made any considerable progress in deciphering them, nor have the learned been able to determine whether they are alphabetic, syllabic, hieroglyphic, or signs representing one or more words, as in the Chinese."

BRIDE. In Eastern countries, the bride was subjected before marriage to various purifications. In Esth. ii. 12, we learn that these purifications continued for a whole year, being "six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women." In ancient times, the husband made large and valuable presents to the parents and other relatives of his bride, and these presents were called the dowry. Thus we find Shechem addressing Jacob in reference to Dinah: "Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife." Gen. xxxiv. 12. When the husband was unable to give a dowry, he gave an equivalent. Thus Jacob served Laban for his daughter Rachel. The same custom has descended to modern times. In the typical language of Scripture, the Church is termed "the bride, the Lamb's wife." Rev. xxi. 9. **SEE MARRIAGE**.

BRIDEGROOM. After the parties were betrothed, the bridegroom was allowed to visit his espoused wife in her father's house; but for eight days before the marriage neither of the parties left home, and the bridegroom was visited by persons of his own age, who made merry with him. Accordingly, we find a reference to this latter custom in the account of Samson's marriage: "So his father went down unto the woman: and Samson made there a feast; for so used the young men to do." Judg. xiv.

10. These companions were the children of the bridechamber, of whom our Lord speaks: "And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." Matt. ix. 15. See MARRIAGE.

BRIDGETINS, or BRIGITTINS, an order denominated from Bridgit, or Birgit, a Swedish lady, in the fourteenth century. Their rule is nearly that of Augustine. The Brigittins profess great mortification, poverty, and self-denial; and they are not to possess anything they can call their own—not so much as a halfpenny; nor even to touch money on any account. This order spread much through Sweden, Germany, and the Netherlands. In England we read of but one monastery of Brigittins, and this built by Henry V., in 1415, opposite to Richmond, now called Sion House; the ancient inhabitants of which monastery, since the dissolution, are settled at Lisbon.

BRIDLE, a contrivance by which a rider keeps his horse in subjection. Instead of it, a cord drawn through the nose was sometimes used for leading and commanding camels, mules, and other animals. The restraints of God's powerful providence are called his *bridle* and *hook*. The *bridle in the jaws of the people causing them to err*, is God's suffering the Assyrians to be directed by their foolish counsels, that they might never finish their intended purpose against Jerusalem. Isa. xxxvii. 29, xxx. 28. The restraints of law, humanity, and modesty, are called a *bridle*; and to *let it loose* is to act without regard to any of these. Job xxx. 11. *Blood coming to the horse bridles*, implies the terrible slaughter of the Antichristians at the battle of Armageddon, or about that time. Rev. xiv. 20.

BRIEFS, APOSTOLICAL, are letters which the pope despatches to princes and other magistrates concerning any public affair.

BRIER. See THORN.

BRIGANDINE. See BREAST-PLATE—ARMS.

BRIMSTONE. Brimstone or sulphur is a highly inflammable mineral, found in great abundance in the neighbourhood of volcanoes, in all parts of the world. It is a principal ingredient in gunpowder, and is used in various processes in the arts. It is mentioned in various passages of Scripture, particularly in Gen. xix. 24; Deut. xxix. 23; Job xviii. 15; Psal. xi. 6; Isa. xxx. 33, xxxiv. 9; Ezek. xxxviii. 22. It is rendered *theion* by the Septuagint, and is so called in Luke xvii. 29. Fire and brimstone are represented in many passages of Scripture as the elements by which God punishes the wicked, both in this life and another. There is in this a manifest allusion to the overthrow of the cities of the plain of the Jordan, by showers of ignited sulphur, to which the physical appearances of the country bear witness to this day. This awful catastrophe stands as a type of the final and eternal punishment of the wicked in another world. In Job xviii. 15, Bildad, describing the calamities which overtake the wicked person, says, "Brimstone shall be scattered upon his habitation." This may be a general expression, to designate any great destruction; as that in Psal. xi. 6: "Upou the wicked he shall rain fire and brimstone." Moses, among other calamities which he sets forth in case of the people's disobedience, threatens them with the fall of brimstone, salt, and burning like the overthrow of Sodom. Deut. xxix. 23. The Prophet Isaiah (xxxiv. 9) writes that the anger of the Lord shall be

shown by the streams of the land being turned into pitch, and the dust thereof into brimstone. (See DEAD SEA.) A singular Oriental custom by which sorrow was expressed, was by burning brimstone in the house of the deceased. Livy mentions this practice as general among the Romans; and some commentators think there is a reference to it in the words of Bildad, already quoted.

BROAD. God is a *place of broad rivers* to his people; his fulness can never be exhausted; in him they obtain the most delightful pleasure and prospect, and the surest defence; and he is sufficiently capable to destroy and overwhelm all that seek their hurt. Isa. xxxiii. 21. His law is *exceeding broad*; it extends to every person and circumstance, requires innumerable things to be done, and as many to be hated and avoided. Psal. cxix. 96. He sets persons in a *broad place*, when he gives them great liberty, wealth, power, and prosperity. Job xxxvi. 16; Psal. xviii. 19. The way to hell is *broad*; multitudes of men walk in it, and by sinful courses unnumbered, they get thither at last. Matt. vii. 13.

BROIDERED, wrought with various colours of needlework. Exod. xxviii. 4. Broidered or plaited hair is also mentioned in Scripture. Both the one and the other are condemned by the sacred writers, as inconsistent with that modesty and simplicity which ought ever to characterise the Christian. Thus the Apostle Paul exhorts: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." 1 Tim. ii. 9. And in the same spirit the Apostle Peter, speaking of Christian women, says,—"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. iii. 3, 4. Such exhortations were called for by the luxurious habits both of Jewish and Gentile females. Their garments were richly embroidered with devices and figures of various kinds. The Jewesses had their tunics richly fringed with passages of Scripture, in letters of gold; while the Gentile ladies wore garments decorated with various emblems of their worship. In the days of the apostles, the utmost attention was paid to the dressing of the hair. Not only was it carefully plaited into a variety of elegant forms, but the language of Paul would indicate that ornaments of gold and pearls were also used in forming the head-dress. That this extravagant love of finery in plaiting and adorning the hair prevails still in the East, we learn from the following remarks of Dr Jamieson:—"It is not easy to convey an idea of the elaborate pains bestowed by Oriental ladies on their head-dress. Their great pride consists in having long flowing hair, which they plait into a variety of fanciful figures, displaying a degree of care, ingenuity, and skill, which the most accomplished hair-dresser in Europe might envy. Generally smooth and parted on the forehead, it is tastefully wrought on the crown into an imitation of a cornet, a harp, a wreath, or allowed to hang down on each temple like clusters of grapes, or woven into a basket of flowers, while over all there is strewed an incredible profusion of gold and silver filings or coins, amid which are interspersed concentric rows of pearls on the brow and top of the head, while the long tresses that hang down the back

have also little wreaths of gold, or clusters of pearls, attached to their extremities, and draw down their hair by their weight the whole length of the figure. The utmost brilliancy is imparted to the appearance by this prodigal display of jewellery and flowers; to provide greater space for which, some have the top of their heads surmounted by a cap of gold in the form of an inverted cup, from the middle of which a string of gold with a row of pearls is suspended down the back."

BROOK, a word often confounded in Scripture with the word river. Thus we find the Euphrates described as a brook, "Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows." Isa. xv. 7. The ease with which a brook is dried up by the heat of summer, is referred to as an emblem of deceitfulness in a pretended friend. Thus Job vi. 15, "My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away." Often is the traveller in the East deceived by the imaginary appearance of a brook, affording the pleasing prospect of a refreshing draught of water, when, on approaching it, he finds it only to be the mirage of the desert. Thus are we too frequently disappointed when trusting to man. Calmet remarks, that the Hebrew word which signifies a brook, also denotes a valley. Hence the two are sometimes confounded. Thus the brook of Gerar is used for the valley of Gerar.

BROTH, a dish mentioned in Jdg. vi. 19: "And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it." From this passage it would appear that Gideon roasted one part of the kid, and stewed the other; the latter being intended for immediate use, and the former for a future meal. In reference to the rejection of the Jews, the Prophet Isaiah (lxv. 4) says, "Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels;" which Bishop Hall interprets to mean, that they were so indifferent to the arrangements of their own law, as to disregard the distinction between clean and unclean meats.

BROTHER. This term is used in Scripture language in a much wider range of signification than among us, being applied to kinsmen generally. Thus Abraham says to Lot, "We be brethren" (Gen. xiii. 8), whereas Lot was only his nephew. So Jacob told Rachel that he was her father's brother (Gen. xxix. 12), whereas he was her father's nephew. In Matt. xii. 46, and John ii. 12, there is mention made of the brethren of Jesus; and in another passage they are expressly named "James and Joses, and Simon and Jude." Hence the opinion of the Antidicomarianites, who have impugned the perpetual virginity of the mother of our Lord. They are supposed by some to have been children of Joseph by a former marriage; and, therefore, reputed the brethren of Christ in the same sense in which he was reputed the son of Joseph. This was the opinion of Eusebius, Epiphanius, and many of the ancients. Jerome, Chrysostom, and some others, regard them as having been the sons of Mary, cousin-german, or, according to the idiom of the Hebrew language, sister to the Virgin Mary. This last opinion is more likely to be the just one, if it be true, as Schneckenburger, a German critic, alleges, that after the death of Joseph, which took

place at an early period, Mary removed to the house of her sister, the wife of Alpheus; hence it would be usual to designate her sons, who lived from their childhood with Jesus, simply as the brethren of Jesus.

BROWNISTS, a sect that arose among the Puritans towards the close of the sixteenth century; so named from their leader, Robert Brown. He was educated at Cambridge, and was a man of good parts and some learning. He began to inveigh openly, at Norwich in 1580, against the ceremonies of the Church; but being much opposed by the bishops, he, with his congregation, left England, and settled at Middleburgh, in Zealand, where they obtained leave to worship God in their own way, and form a Church according to their own model. They soon, however, began to differ among themselves, so that Brown, growing weary of his office, returned to England in 1589, renounced his principles of separation, and was preferred to the rectory of a church in Northamptonshire. He died in prison in 1630. The revolt of Brown was attended with the dissolution of the Church at Middleburgh; but the seeds of Brownism which he had sown in England were so far from being destroyed, that Sir Walter Raleigh, in a speech in 1592, computes no less than twenty thousand of this sect.

The articles of their faith seem to be nearly the same as those of the Church of England. The occasion of their separation was not, therefore, any fault they found with the faith, but only with the discipline and form of government of the Churches in England. They equally charged corruption on the Episcopal and Presbyterian forms; nor would they join with any other Reformed Church, because they were not assured of the sanctity and regeneration of the members that composed it. They condemned the solemn celebration of marriages in the church, maintaining that matrimony, being a political contract, the confirmation thereof ought to come from the civil magistrate. They would not allow the children of such as were not members of the Church to be baptized. They rejected all forms of prayer, and held that the Lord's Prayer was not to be recited as a prayer, being only given for a rule or model whereon all our prayers are to be formed. Their form of Church government was nearly as follows:—When a Church was to be gathered, such as desired to be members of it made a confession of their faith in the presence of each other, and signed a covenant, by which they obliged themselves to walk together in the order of the gospel. The whole power of admitting and excluding members, with the decision of all controversies, was lodged in the brotherhood. Their church officers were chosen from among themselves, and separated to their several offices by fasting, prayer, and imposition of hands. But they did not allow the priesthood to be any distinct order. As the vote of the brethren made a man a minister, so the same power could discharge him from his office, and reduce him to a mere layman again; and as they maintained the bounds of a Church to be no greater than what could meet together in one place, and join in one communion, so the power of these officers was prescribed within the same limits. The minister of one Church could not administer the Lord's Supper to another, nor baptize the children of any but those of his own society. Any lay brother was allowed the liberty of giving a word of exhortation to the people; and it was usual for some of them, after sermon, to ask

questions, and reason upon the doctrines that had been preached. In a word, every Church, on their model, is a body corporate, having full power to do everything in itself, without being accountable to any class, synod, convocation, or other jurisdiction whatever. The reader will judge how near the Independent Churches are allied to this form of government. See INDEPENDENTS.

The laws were executed with great severity on the Brownists; their books were prohibited by Queen Elizabeth; their persons imprisoned, and some hanged. Brown himself declared on his death-bed, that he had been in thirty-two different prisons, in some of which he could not see his hand at noon-day. They were so much persecuted, that they resolved at last to quit the country. Accordingly, many retired and settled at Amsterdam, where they formed a Church, and chose Mr Johnson to be their pastor, and after him Mr Ainsworth, author of the learned 'Commentary on the Pentateuch.' Their Church flourished nearly a hundred years. Among the Brownists, too, were the famous John Robinson, a part of whose congregation from Leyden, in Holland, made the first permanent settlement in North America; and the laborious Canne, the author of the 'Marginal References to the Bible.'

BRUISE,—1. The *bruise* of a soul, implies doubts, fears, anguish, inward trouble on account of the prevalence of sin, God's wrath, &c. Matt. xii. 20. 2. God *bruised* Christ, in inflicting on his soul and body the fearful punishment due to our sin. Isa. liii. 5. 3. Satan *bruises* Christ's heel, in harassing his humble manhood, and afflicting his members on earth. Gen. iii. 15; Rom. xvi. 20. 4. Christ *bruises* Satan's head, when he crushes his designs, despoils him of his power, triumphs over him on the cross, or in the conquest of believers; and when he enables his people to oppose, conquer, and tread his temptations under foot.—The King of Egypt is called a *bruised reed*, to mark the weak and broken state of his kingdom, and his utter inability to help such as depended on him. 2 Kings xviii. 21. Weak saints and their feeble graces are *bruised*, or bruised reeds, which *Christ will not break*; they are trodden down and afflicted by Satan, by false teachers, by the world, by their own lusts, and are in a pained and disjointed case, unable to oppose their spiritual enemies; but Jesus will protect, heal, comfort, and deliver them. Isa. xlii. 3; Luke iv. 18. To bruise or pound in a mortar, is referred to by Solomon: "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." Prov. xxvii. 22. This punishment is still in use among Eastern nations. Roberts, the traveller, observes: "Cruel as it is, this is a punishment of the State; the poor victim is thrust into the mortar, and beaten with the pestle."

BUCKLER. See ARMS—SHIELD.

BUDDHISM, or BOODHISM. This religion is spread over the Burman Empire, Siam, Ceylon, Japan, Cochin China, and the greater part of China Proper. It has been contended, that it was also the ancient religion of Hindostan itself, and that the prevailing brahmanical superstitions were the invention of later times. It is indeed probable, that all the idolatrous systems of religion which have ever existed in the world, have had a common origin, and have been modified by the different fancies and corruptious of different nations. The essence of idolatry is everywhere the same. It is everywhere "abominable" in its principles and its rites, and everywhere the cause of indescribable and manifold wretchedness.

It is asserted by Mr Ward, that two of the six schools of philosophy which once flourished among the Hindus, taught the same Atheistical principles as the disciples of Boodh now maintain; and it is indisputable that these two sects were numerous before the appearance of Boodh. This personage is said in Burman books to have been a son of the king of Benares, and to have been born about the year 600 B.C. He is supposed to have adopted the Atheistical system of these sects, and his principles were espoused and maintained by the successive monarchs of his family, who are charged by the Brahmins with the crime of destroying their religion, and substituting Atheism. At length, however, the Brahmins obtained the ascendancy, and arming themselves with the civil power, they so effectually purified Hindostan from the offensive heresy, that scarcely a vestige of the Boodhist superstition is now to be traced in that country. It found a refuge in Ceylon and neighbouring regions; and the most learned Burmans assert, that it was introduced into that empire about four hundred and fifty years after the death of Boodh, or (as he is more commonly called) Gaudama. Sir William Jones fixes the first appearance of Buddhism about a thousand years before Christ; but this antiquity the Puranas utterly disprove.

The Boodhists believe that, like the Hindu Vishnu, Boodh has had ten incarnations. The following summary statement of the principles of Boodhism is extracted from the valuable work of Mr Ward on the 'History, Literature, and Religion of the Hindus:—

"The Boodhists do not believe in a First Cause; they consider matter as eternal; that every portion of animated existence has in itself its own rise, tendency, and destiny; that the condition of creatures on earth is regulated by works of merit and demerit; that works of merit not only raise individuals to happiness, but as they prevail, raise the world itself to prosperity; while on the other hand, when vice is predominant, the world degenerates, till the universe itself is dissolved. They suppose, however, that there is always some superior deity, who has attained to this elevation by religious merit; but they do not regard him as the governor of the world. To the present grand period, comprehending all the time included in a kulpu, they assign five deities, four of whom have already appeared, including Gaudama or Boodh, whose exaltation continues five thousand years, two thousand three hundred and fifty-six of which had expired A.D. 1814. After the expiration of the five thousand years, another saint will obtain the ascendancy, and be deified. Six hundred millions of saints are said to be canonized with each deity, though it is admitted that Boodh took only twenty-four thousand devotees to heaven with him.

"The lowest state of existence is in hell; the next is that in the forms of brutes; both these are states of punishment. The next ascent is to that of man, which is probationary. The next includes many degrees of honour and happiness, up to demi-gods, &c., which are states of reward for works of merit. The ascent to superior deity is from the state of man. The Boodhists are taught that there are four superior heavens which are not destroyed at the end of a kulpu; that below these, there are twelve other heavens, followed by six inferior heavens; after which follows the earth, then the world of snakes, and then thirty-two chief hells; to which are to be added, one hundred and twenty hells of milder torments. The highest state of glory is absorbtion. The

person who is unchangeable in his resolution, who has obtained a knowledge of things past, present, and to come, through one kulpu, who can make himself invisible, go where he pleases, and who has attained to complete abstraction, will enjoy absorption. The Hindu idea of absorption is, that the soul is received into the Divine essence; but as the Boodhists reject the doctrine of a separate Supreme Spirit, it is difficult to say what are their ideas of absorption. Dr Buchanan says, in his 'Asiatic Researches,' that Nigban 'implies (that is, among the Burmans) exemption from all the miseries incident to humanity, but by no means annihilation.' Those who perform works of merit are admitted to the heavens of the different gods, or are made kings or great men on earth; and those who are wicked are born in the forms of different animals, or consigned to different hells. The happiness of these heavens is wholly sensual.

"The Boodhists believe, that at the end of a kulpu the universe is destroyed. To convey some idea of the extent of this period, the illiterate Cingalese use this comparison: If a man were to ascend a mountain nine miles high, and to renew these journeys once in every hundred years, till the mountain were worn down by his feet to an atom, the time required to do this would be nothing to the fourth part of a kulpu. Boodh, before his exaltation, taught his followers, that after his ascent, the remains of his body, his doctrine, or an assembly of his disciples, were to be held in equal reverence with himself. When a Cingalese, therefore, approaches an image of Boodh, he says, 'I take refuge in Boodh; I take refuge in his doctrine; I take refuge in his followers.'

"There are five commands delivered to the common Boodhists,—the first forbids the destruction of animal life; the second forbids theft; the third, adultery; the fourth, falsehood; the fifth, the use of spirituous liquors. There are other commands for the superior classes, or devotees, which forbid dancing, songs, music, festivals, perfumes, elegant dresses, elevated seats, and other things. Among works of the highest merit, one is the feeding of a hungry, infirm tiger with a person's own flesh.

"The temples erected in honour of Boodh, in the Burman empire, are of various sizes and forms, as quadrangular, pentagonal, hexagonal, heptagonal, or octagonal. Those of a round spiral form can be erected only by the king, or by persons high in office. An elevated spot is preferred for the erection of these edifices; but where such an elevation cannot be found, the building is erected upon the second, third, fourth, fifth, and sixth terraces.

"When the author asked a Boodhist, Why, since the object of their worship was neither creator nor preserver, they honoured him as God? he was answered, That it was an act of homage to exalted merit.

*The priests worship at the temples daily, or ought to do so. The worship consists in presenting flowers, incense, rice, betel-nuts, and repeating certain prayers. The priest cleanses the temple, preserves the lights, and receives the offerings. A worshipper may present his own offerings, if he is acquainted with the formulas. The five commands are repeated by a priest twice a-day to the people, who stand up and repeat them after him.

"Boodh, as seen in many temples, appears seated upon a throne placed on elephants, or encircled by a hydra, or in the habit of a king, accompanied by his

attendants. In most of the modern images, however, he is represented in a sitting posture, with his legs folded, his right hand resting upon his right thigh, and his left upon his lap; a yellow cloth is cast over his left shoulder, which envelops his right arm. His hair is generally in a curling state, like that of an African; his ears are long, as though distended by heavy earrings. The image is generally placed in the centre of the temple, under a small arch prepared for the purpose, or under a small porch of wood, neatly gilded. Images of celestial attendants, male and female, are frequently placed in front of the image.

"It appears evident from their writings, that the ancient religion of the Burmans consisted principally in religious austerities. When a person becomes initiated into the priesthood, he immediately renounces the secular state, lives on alms, and abstains from food after the sun has passed the meridian. The ancient writings of the Burmans mention an order of female priests; but it is likely that these were only female mendicants.

"Priests are forbidden to marry; they are to live by mendicity; are to possess only three garments, a begging dish, a girdle, a razor, a needle, and a cloth to strain the water which they drink, that they may not devour insects. The priests reside in houses which are built and offered to them as works of merit. There are numerous colleges, which are built in the style of a palace, by persons of wealth, and in which boys are taught. The priests are the school-masters, and teach gratuitously as a work of merit, the children being maintained at home by their parents. If a priest finds a pupil to be of quick parts, he persuades the parents to make him a priest; but if a boy wishes to embrace a secular life after he has been some time in the college, he is at liberty to do so.

"The Burman feasts are held at the full and change of the moon. At these times, all public business is suspended; the people pay their homage to Gaudama at the temples, presenting to the image rice, fruits, flowers, candles, &c. Aged people often fast during the whole day. Some visit the colleges, and hear the priests read portions of the Boodhist writings. According to the religion of Boodh, there are no distinctions of caste. The Burmans burn their dead with many ceremonies, especially the bodies of the priests."

The Boodhist religion, then, as plainly appears from Mr Ward's account of it, is a system of universal scepticism. It rejects the Vedas, and the religion founded upon them. It inculcates a disbelief of all religion, and a disregard of all virtue. Under the name of Buddhism, there have been included the most various and inconsistent tenets and superstitions which it is possible to imagine; and although its negative character is everywhere the same, its positive character differs in different countries. Hence, the Buddhism of China differs essentially from the Buddhism of the Burman empire. Nay, in China, the very name of Buddha is changed into that of Fo. (See CONFUCIUS.) The Boodhists conceive the series of phenomena which form both the physical and the moral world as an infinite, necessary, and fatal chain of causes and effects, independent of all governing intelligence. For them, the chief end, the supreme bliss of the soul, consists in a state of complete apathy, where all thought is extinguished.

BUDSO, a form of idolatrous worship, introduced into Japan from China and Siam. Its author is

supposed to have been Buddha, whom the Indian Brahmins conceive to be their god Vishnu, who, they say, made his ninth appearance in the world under the form of a man so named.

BUILDING. See ARCHITECTURE.

BUL, or the month of rain, is the eighth month of the ecclesiastical year, and the second of the civil year, corresponding to our November. This month, which bears a Chaldean name, is only once mentioned in Scripture. 1 Kings vi. 38. The Jews fasted on the sixth day of this month, in commemoration of the melancholy incident of their history recorded in 2 Kings xxv. 9.

BULL, the male of the various species of the ox. There are several Hebrew words translated "bull" in Scripture. It was one of the animals accounted clean, and was generally used in sacrifices. The Egyptians held this animal in great veneration, and paid divine honours to it; and the Israelites, under the influence of their evil example, fell into idolatry of the same kind.

The following remarks of Dr Adam Clarke on Exod. xxii. 1, may be useful. "If a man shall steal an ox or a sheep, and kill it or sell it; he shall restore five oxen for an ox, and four sheep for a sheep." He observes, that "in our translation of this verse, by rendering different words by the same term in English, we have greatly obscured the sense. I shall produce the verse, with the original words which I think improperly translated, because *one English term* is used for *two Hebrew words*, which, in this place, certainly do not mean the same thing. *If a man shall steal an ox* [שׁוֹר SHOR] *or a sheep* [שֶׂה SEH], *and kill it, or sell it; he shall restore five oxen*, [בָּקָר BAKAR] *for an ox*, [שׁוֹר SHOR] *and four sheep*, [צֹאן TSON] *for a sheep* [שֶׂה SEH.] I think it must appear evident that the sacred writer did not intend that these words should be understood as above. A SHOR certainly is different from a BAKAR, and a SEH from a TSON. Where the difference in every case lies wherever these words occur, it is difficult to say. The SHOR and the BAKAR are doubtless creatures of the beecv kind, and are used in different parts of the sacred writings, to signify the *bull*, the *ox*, the *heifer*, the *steer*, and the *calf*. The SEH and the TSON are used to signify the *ram*, the *wether*, the *ewe*, the *lamb*, the *he-goat*, the *she-goat*, and the *kid*; and the latter word TSON seems frequently to signify the *flock* composed of either of these lesser cattle, or both sorts conjoined. As SHOR is used, Job xxi. 10, for a *bull*, probably it may mean so here. *If a man steal a bull, he shall give five oxen for him*; which we may presume was no more than his real value, as very few *bulls* could be kept in a country destitute of *horses*, where *oxen* were so necessary to till the ground. For though some have imagined that there were no castrated cattle among the Jews, yet this cannot be admitted on the above reason; for as they had no *horses*, and *bulls* would have been unmanageable and dangerous, they must have had *oxen* for the purposes of agriculture. TSON is used for a *flock* either of sheep or goats; and SEH for an individual of either species. For every SEH, four, taken indifferently from the TSON or flock, must be given; that is, a sheep stolen might be recompensed with four out of the *flock*, whether of sheep or goats. So that a *goat* might be compensated with four *sheep*; or a *sheep* with four *goats*."

BULL, PAPAL, a brief or mandate of the Pope, so called from the seal (*bullæ*) of lead or sometimes of gold attached to it. The lead is stamped on one

side with the heads of Peter and Paul and on the other with the name of the Pope and the year of his pontificate. If the bull has been issued in reference to a matter of justice, the lead is hung by a hempen cord; if in reference to a matter of grace, by a silken thread. There is a particular bull called the *Bull in Cœna Domini*, which is publicly read on Maundy Thursday by a cardinal deacon in the Pope's presence, accompanied with the other cardinals and the bishops. This bull contains an excommunication of all that are called by that apostate Church heretics, stubborn and disobedient to the holy see; and after the reading of this bull, the Pope throws a burning torch into the public place, to denote the thunder of his anathema.

BULRUSH (Exod. ii. 3; Job viii. 11; Isa. xviii. 2, xxxv. 7), a plant growing on the banks of the Nile, and in marshy grounds. It was of the bulrush that the ark was made for the infant Moses, when he was hid among the rushes of the Nile. It is not said that the mother of Moses made an ark, but that she "took for him an ark of bulrushes," probably some ready-made vessel constructed out of that plant. The stalk rises to the height of six or seven cubits, besides two under water. The stalk is triangular, and terminates in a crown of small filaments resembling hair, which the ancients used to compare to a *thyrsus*. This reed, the *Cyperus papyrus* of Linnæus, commonly called "the Egyptian reed," was of the greatest use to the inhabitants of the country where it grew; the pith contained in the stock served them for food, and the woody part for building vessels, figures of which are to be seen on the engraven stones and other monuments of Egyptian antiquity. For this purpose they made it up, like rushes, into bundles; and by tying these bundles together, gave their vessels the necessary shape and solidity. "The vessels of bulrushes," or papyrus, "that are mentioned in sacred and profane history," says Dr Shaw, "were no other than large fabrics of the same kind with that of Moses (Exod. ii. 3); which, from the late introduction of plank and stronger materials, are now laid aside." Thus Pliny takes notice of the "ships made of papyrus, and the equipments of the Nile;" and he observes, "of the papyrus itself they construct sailing vessels." Herodotus and Diodorus have recorded the same fact; and among the poets, Lucan says that "the Memphian" or Egyptian "boat is made of the thirsty papyrus;" where the epithets "drinking," "soaking," "thirsty," are particularly remarkable, as corresponding with great exactness to the nature of the plant, and to its Hebrew name, which signifies *to soak* or *drink up*. These vegetables require much water for their growth; when, therefore, the river on whose banks they grew was reduced, they perished sooner than other plants. This explains Job viii. 11, 12, where the circumstance is referred to as an image of transient prosperity: "Can the rush grow without mire? Can the flag grow without water? Whilst it is yet in his greenness, and not cut down, it withereth before any other herb." By the account of Isaiah (xviii. 2), we learn that the people of the land, "shadowing with wings which is beyond the rivers of Ethiopia," formed boats, and even ships, of the same material. Some of these must have been very large vessels; for it is expressly said that they sent ambassadors by the sea, even in "vessels of bulrushes." From the Egyptian *papyrus* our English word *paper* is derived. The bulrush of Scripture, the *Cyperus papyrus*, is of the class *Triandria*, and order *Monogynia*. It is found in those places in Egypt into which the

Nile overflows during its periodical inundations, and especially where the river stagnates. It is found in similar situations in the lakes in Ethiopia, where boats are still made of it; also on the River Jordan, in the vicinity of the Lake of Tiberias; and at the confluence of the Tigris and Euphrates. It thrives best among mud and slime. Hence the appropriate description of Job (viii. 11): "Can the rush grow up without mire?"

BUNDLE, anything tied up in a cloth, and reserved for future disposal. Thus, in 1 Sam. xxv. 29, Abigail says to David, "Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling."

BUNYAN, JOHN. Few men have acquired a more lasting and imperishable fame than John Bunyan. From a state of poverty and wretchedness,—wretchedness aggravated by immorality,—he rose to the highest honour in the Church of God, so that it is scarcely possible to point to an individual who has been more eminently and extensively useful by his writings, than the subject of the present sketch. John Bunyan was born at Elstow, within a mile of Bedford, in the year 1628. He is well known to have been descended of humble parentage, and he himself acknowledges that his "father's house was of that rank that is meanest and most despised of all the families in the land." His education, in such circumstances, could not fail to be scanty, and the little knowledge he did acquire was speedily lost, amid the follies and crimes of an ill-spent youth. His early character, in fact, appears to have been of the lowest and most abandoned description. "From a child," we learn by his own confession, "he had but few equals, both for cursing, swearing, lying, and blaspheming." Even then, however, the conscience of Bunyan was not altogether seared; a gloom of despondency occasionally overshadowed his mind, and he was visited with fearful forebodings of coming wrath. Often, in these dark moments, did he earnestly wish that there were no heaven, no hell. He, nevertheless, continued to pursue a course of the most reckless and abandoned profligacy.

At length Bunyan enlisted as a soldier in the Parliament army; and in the discharge of his military duties he experienced some wonderful instances of the Divine goodness, in the preservation of his life. Yet, neither allured by the kindness, nor awed by the judgments of Heaven, he persevered in his rebellion against the Most High. In the midst of this career of ungodliness, it pleased the Almighty to guide him to the selection of a wife, who, sprung of godly parents, was herself disposed to pay at least an outward respect to religion. Her father had bequeathed to her, at his death, two excellent tracts,—'The Plain Man's Pathway to Heaven,' and 'The Practice of Piety.' These she highly prized; and "in these two books," says Bunyan, "I would sometimes read with her, wherein I also found some things that were somewhat pleasing to me, but all this while I met with no conviction." These tracts, combined with the pious influence of his wife, were the means, under Providence, of awakening his mind to some desire after an outward reformation of conduct. He attended church now with the utmost regularity, and yielded the most scrupulous obedience to all the appointed observances of the Church of England; and yet his conduct was as immoral as before, for the

simple and obvious reason that his heart was unchanged. It is possible to wait upon ordinances with undeviating scrupulosity, and to wear, in the eyes of the world, an aspect of seeming Christianity, while, in deed and in truth, we have but "a name to live," and "are spiritually dead." Such was Bunyan for a considerable period of his life. But, at length, in the wise providence of God, he began to be partially awakened to the necessity of leading a life of holiness. The circumstance which, on this occasion, led to a considerable improvement in his character and conduct, was the conversation of a poor man, who spoke strongly of the happiness connected with religion. Bunyan now took great pleasure in reading the Bible, chiefly, however, the historical parts; "for as for Paul's Epistles," to quote his own words, "and such like Scriptures, I could not away with them, being as yet ignorant, either of the corruptions of my nature, or of the want and worth of Jesus Christ to save us." The change which had taken place in the whole deportment of this once abandoned sinner was now quite apparent. His acquaintances thought him decidedly religious, and he himself was quite satisfied with their approbation. The change, however, was merely superficial. He was "going about to establish his own righteousness," in utter contempt of the righteousness of the Redeemer. Such a course, if persisted in, must have terminated in his utter ruin; but, in the all-wise arrangements of God, this man was destined to be a burning and a shining light in the Church of Christ. He was not suffered, therefore, longer to walk after the sight of his own eyes. The Almighty interposed and plucked him as "a brand from the burning."

About this time Mr Bunyan was introduced to Mr Gifford, who was an excellent and efficient Baptist minister in Bedford; and from his private intercourse, as well as public ministrations, he seems to have derived much benefit. His pious resolutions became more confirmed, his conscience more tender, and though his soul was sometimes overclouded, the peace of God generally flowed into his heart, with all its refreshing and invigorating influences. Amid all the strange and fitful fluctuations of Christian experience to which he was exposed, he was evidently, in a peculiar sense, a child of Providence. The Almighty was ever and anon interposing in his behalf, to deliver him from those seasons of doubt and even despondency to which he was occasionally subject. At such seasons of sore temptation he derived great advantage from Luther's work upon the Epistle to the Galatians,—a book which he accordingly preferred before all the books that he had ever seen, excepting the Bible, "as most fit for a wounded conscience." Still it was at the fountain of truth itself, the inspired Word of God, that Bunyan sought and found those refreshing streams which were afterwards "in him a well of water, springing up into everlasting life." At length, when nearly twenty-five years old, he joined the Church under the pastoral care of Mr Gifford. He felt that he had now openly professed himself on the Lord's side, that he had vowed to be the Lord's, and by that vow he must abide. Still he often experienced strong temptations from the wicked one, that roaring lion who goeth about seeking whom he may devour.

It has been often remarked in the course of the Lord's dealings with his people, that those are subjected to peculiar trials who are intended for the fulfilment of peculiar duties. And this observation

was remarkably exemplified in the case of John Bunyan. As a private Christian, the Lord tried him long severely, that he might be fitted for much usefulness in the Church of Christ. No sooner did he become settled and established in the belief of the truth, than he burned with an ardent anxiety to make it known to others. In the year 1656, accordingly, he began publicly to preach the everlasting gospel, at the request of the congregation and the pastor of the church to which he belonged. The appearance in the pulpit of one who had formerly been so notorious for his wickedness, excited considerable sensation in Bedford and its neighbourhood. The people flocked in crowds to hear him. At first, and for two years after he had been called to the ministry, he directed his chief attention to the awakening of sinners; but after that period, he himself began to feel much comfort and peace in Christ, and he now, therefore, delighted in exhibiting Christ in all his offices as a complete and an everlasting Saviour.

During the protectorate of Oliver Cromwell, Mr Bunyan was permitted, without molestation, to preach the gospel of Christ; but immediately after the restoration of Charles II., he was apprehended, by a warrant from a justice, and committed to prison for having absented himself from the parish church, and held what were considered unlawful meetings and conventicles. Nonconformity was at that period a very heinous crime, and he was, accordingly, tried at the Quarter Sessions at Bedford, in 1660. No legal proof was adduced, no witnesses were brought forward, but a part of his examination was recorded as a confession, and he was sentenced to perpetual banishment; and though the sentence was never enforced, he was imprisoned in Bedford jail for twelve years and a-half. Sometimes during that long period Bunyan's heart sunk within him, more especially when he thought of his destitute wife and four children. While in prison, Bunyan contributed towards the support of his family by making long pointed laces. The respectability of his character, and the propriety of his conduct, led the jailer to take a particular interest in him, and he even permitted him to go out occasionally and visit his friends.

It was during his long imprisonment that many of John Bunyan's works were composed, and among them, the first part of one of the most popular books in the English language,—‘The Pilgrim's Progress.’ For genius and strong imagination, that admirable piece is still unrivalled, and it may well be considered as entitling its author to be regarded as a boast of his country. Before his incarceration in the jail at Bedford, his time was so much occupied in travelling the country as a tinker, for the support of his family, that he never thought of engaging in writing; but when secluded from the world, and driven, as it were, upon his own resources, he employed himself in the preparation of those very works which were destined, in the course of Providence, to prove the support and the consolation of many a Christian in every future age. What a remarkable exemplification is this of the truth of God's own statement, that “he maketh the wrath of man to praise him, and the remainder of his wrath he will restrain.”

At last, by what means is not ascertained, but probably by the kind intervention of Dr Barlow, bishop of Lincoln, Mr Bunyan was set at liberty, and entered upon the office of pastor over the congregation with which he had been formerly connected. Here

he officiated for some years with much acceptance, and, assisted by the kind subscriptions of some friends, he built a new meeting-house in the same town, where he continued to preach to large audiences till his death. He was accustomed to pay an annual visit to London, where he was remarkably popular as a preacher, and was sometimes honoured with the attendance and decided approbation of the celebrated Dr Owen. He travelled, besides, through different parts of the country, proclaiming the gospel in all its freeness, and urging upon men everywhere to accept of its promised blessings.

He closed his earthly career on the 31st of August 1688, at the age of sixty, and was buried in Bunhill-fields, where there is a tomb erected to his memory.

BURDEN. The Hebrew word which is thus translated, occurs frequently in the Old Testament prophecies, and seems to be applied, not as Calmet supposes, uniformly to disastrous prophecies, but indifferently to prophecies of good and of evil. Hence it seems to be equivalent in meaning to the word message. There is no doubt, however, that in by far the greatest number of instances the word is used to usher in severe denunciations of Divine judgment. Thus the Burden of Babylon, of Nineveh, of Tyre, and other places. But in Zechariah ix. 1, it is prefixed to a favourable prophecy,—“When the eyes of man, as of all the tribes of Israel, shall be toward the Lord.”

BURGLE, a mode of preparing corn which seems to have been known to the ancient Hebrews. The wheat is boiled, then bruised in a mill so as to separate it from the husk, and when dried it is boiled like rice into a pillaw made into balls, with meat and spices. Wheat and barley were prepared in the same way by the ancient Romans.

BURIAL. Various modes of interment have prevailed in the world, but undoubtedly the most ancient was that of burying in the ground. At a very early period we find Abraham purchasing a family burial-place from the children of Heth. Professor Paxton thus describes the preparations for burial among the Jews:—“The parting kiss being given, the company rent their clothes, which was a custom of great antiquity, and the highest expression of grief in the primitive ages. This ceremony was never omitted by the Hebrews when any mournful event happened, and was performed in the following manner:—They took a knife, and holding the blade downwards, gave the upper garment a cut in the right side, and rent it an hand's-breadth. For very near relations, all the garments are rent on the right side. After closing the eyes, the next care was to bind up the face, which it was no more lawful to behold. The next care of surviving friends was to wash the body; probably that the ointments and perfumes with which it was to be wrapped up might enter more easily into the pores, when opened by warm water. This ablution, which was always esteemed an act of great charity and devotion, was performed by women. Thus the body of Dorcas was washed, and laid in an upper room, till the arrival of the Apostle Peter, in the hope that his prayers might restore her to life. After the body was washed, it was shrouded, and swathed with a linen cloth, although, in most places, they only put on a pair of drawers and a white tunic; and the head was bound about with a napkin. Such were the napkin and grave-clothes in which the Saviour was buried.” A

Jewish burial occurs in the Travels of Messrs Bonar and M'Cheyne, and it shows in how many points the descendants of Abraham, even at the present day, retain the habits and customs of their ancestors:—"Near sunset, we had the opportunity of witnessing the funeral of an old Jewess. The dead body was carried on a bier, covered with a black pall; the men in their ordinary clothes followed, and a throng of women and children brought up the rear. One Jew walked immediately behind the bier, rattling a tin collection-box, and crying out in Hebrew, every few paces, '*Alms deliver from death*;' and the same words were embroidered upon the pall. In obedience to this summons, many Jews put in pieces of money as they went along, and the money thus collected goes to the *Hebra*, or burying society. At the gate of the burying-ground, one woman uttered a loud and piercing cry, which she continued as they proceeded. Arriving at a small portico or covered walk in the grave-yard, they set down the bier, and uncovered the face of the dead. All the relations gathered round, and bending over the corpse, till their lips almost touched the lips of the deceased, entreated her to forgive them if they had injured her in any way. After this, they proceeded to the grave, and the body alone was lowered down into it, with the face uncovered. Several of the women now joined in a loud and bitter wail; but their tears and lamentations were only feigned, for at one time they appeared very lugubrious, then all of a sudden they stopped and began to scold, or appeared utterly careless. They were specimens of '*the mourning women*' mentioned in the Scriptures. Jer. ix. 17; Matt. xi. 17. A white linen pillow was next produced, to be laid under the head of the deceased; on which there was a scramble among the women which would be the foremost in filling it with earth. The scene of asking forgiveness from the dead woman was renewed with great vehemence, and many besought her when she came before God to pray for them and for their children. The *Hazan*, or chanter, being hired by the relatives for the purpose, stood by the open grave, and repeated many prayers for the dead. This done, the body was covered in, and the company retired to the portico, where the eldest son, standing in the midst, read, from off a board hung on the wall, another prayer for his dead mother; in which he was assisted by the chanter, for we were assured that he scarcely understood a word of it. Before leaving the burying-ground, each individual washed his hands in water that stood in earthen jars near the gate for this purpose; for the Jews believe that evil spirits hover about the grave-yard, and would have access to them, if they were at all defiled by the dead body."

The simple rites of burial among the early Christians are thus described in Dr Jamieson's '*Manners and Trials of the Primitive Christians*':—"In ordinary circumstances, the funeral ceremonial was conducted in a style corresponding to the character and views of the Christians. Having closed the eyes, and washed the body of the deceased, they sprinkled it with a profusion of costly spices and odoriferous ointments,—a part of the preparation for burial held in so great esteem, that care was taken that none of the poorest of the brethren wanted it. This custom was the more remarkable in them, that their general habits were marked by austerity, and by abstinence from everything that tended to foster a love for the gratification of the senses; and it often drew from

their heathen neighbours the sarcastic remark, that the Christians, notwithstanding they affected to abhor all fragrant perfumes, lavished these expensive luxuries at death more extravagantly than others did in life, and that, too, on persons whose situation rendered them insensible to the enjoyment. But they mistook entirely the object of the Christians in their copious use of strong-scented odours on these occasions; which was not done in the vain hope of giving pleasure to the dead, or heaping attentions on a body soon to become a prey to corruption, but with the view of showing that they looked upon death as a season of joy, not of gloom and despondency,—of testifying their belief that their friend had entered into a new and happier state,—and that he had left them to be present at a joyful festival, whither they hoped soon to go and join his company. These were the cheerful ideas which the sumptuous anointing of the body, previous to burial, was designed to impress on the senses. Nor was it practised altogether without other views, to the comfort and uses of the living; for in those frequent troubles that arose in primitive times, and drove the Christians to take refuge in the cemeteries, the strong spices of Sabæa enabled them to remain, and to enjoy the privilege of worship, without any annoyance from the disagreeable effluvia which might otherwise have driven them from these abodes of the dead.

"While, in common with the Jews, the primitive Christians wrapped the body in the robes of the grave, they first introduced the custom of depositing it in a coffin, made of plainer or costlier materials, as suited the rank or resources of the deceased. During the interval that elapsed between the completion of these preparations and the funeral, one of the family by turns, and occasionally the whole household, accompanied by some of their relatives and Christian neighbours, set themselves to watch the corpse,—not, however, in the attitude of mourners who brooded in sad and unbroken silence over their bereavement,—but solacing themselves with psalmody and prayer, and free conversation on such subjects as were connected with the hope of believers and the joys of the resurrection. The time appointed for the funeral having arrived, the body was carried to the grave on the shoulders of the nearest relatives, or of persons of dignity, when the deceased had been of eminent piety, or borne office in the Church, or sometimes of any Christian friends who volunteered their services, to testify their respect for the memory of departed worth. The solemnity was always performed during the day; and it is the more necessary to take notice of this, because it was an innovation on the long established practice of the heathen, and had to combat, where it was not authoritatively forbidden, the strongest prejudices which their superstition engendered in the minds of the populace. According to their ideas, to come into contact with a dead body was a presage of misfortune, and the mere sight of a funeral disqualified them for the worship of the gods; on which account, as well as from its being supposed a fitter season for grief, they invariably solemnized their funeral obsequies in the night. But the Christians, who had no such superstitious fear of receiving contamination from the dead, and who were supported by strong consolation, changed the time of their burials to the day; and the whole style of the ceremonial observed among them indicated a state of mind that bore a striking contrast to the gloom and extravagant lamentations of the heathen. The

nearest relations only wore dresses slightly betokening grief, while the rest of the attendants were attired in habiliments whose colour was expressive of cheerfulness and joy. The company consisted of an assemblage of men and women, boys and girls, belonging to the Christian society; and as they moved along in procession, their united voices sung in slow and solemn cadence some pathetic psalm; while the pastor, who on such occasions was always a welcome guest, took his place in the family group, and, watching if any of the relatives betrayed symptoms of weakness, and of nature sinking under the load of long-suppressed grief, endeavoured to fortify him with views of the life and immortality brought to light by the gospel, and to remind him, that though a tie had been broken on earth, a new and a happier one had been formed in heaven. This was a noble refinement on the practice of the heathen, whose funeral cavalcades were preceded by the wild and artificial lamentations of the 'Præficæ,'—women, whose mercenary office was to sing the praises of the dead, and employ every art for exciting the tears of surviving friends. In the simple rites of the Christians, every part was moulded on the faith and hope of the gospel, and though, from early associations, they continued the vocal and instrumental music, as an indispensable accompaniment of such solemnities, the chanting of hymns that delighted the ear, while they animated the mind 'with joy unspeakable and full of glory,' was a happy improvement on the forced and hypocritical strains of the ancient mourners. So much admired, indeed, was the change by the Christians, and so prominent a part did the singing of psalms become in their burial service, that to be borne to the grave in silence was looked upon as a great calamity, and the sacred dirge was refused to none but those who had laid violent hands on themselves, who had suffered the death of malefactors, or who had lived in the obstinate neglect of baptism."

BURNING. This was a mode of capital punishment which at an early period seems to have been practised by the Jews. Thus we find Judah, in Gen. xxxviii. 24, condemning his daughter-in-law Tamar to be burned, though the punishment was not inflicted. The Rabbins allege, that burning consisted in pouring melted lead down the throat; and Lewis, in his '*Origines Hebraicæ*,' gives the following shocking account of the process:—"They set the malefactor in dung up to the knees, and then tied a towel about his neck, which was drawn by the two witnesses till they made his mouth gape, into which they poured melted lead down his throat, which consumed his bowels." That such a cruel mode of punishment should ever have been resorted to is scarcely to be credited. At all events, the practice of burning alive, by throwing the criminal into a furnace of fire, is well known to have been common among the Assyrians; and we have a remarkable instance of it in the account given in the Book of Daniel of the three children who were cast, by the command of Nebuchadnezzar, into the burning fiery furnace. This cruel punishment appears to have been not uncommon in the East even so late as the seventeenth century. The Romans inflicted the punishment of burning upon the early Christians in various different forms. Sometimes they were fixed to a stake over a slow fire, until the flesh was burned from the bones; at other times, they were clothed in coats fitted close to the person, besmeared with pitch, sulphur, wax, or some other inflammable materials,

and being fastened to a stake, with a cord tied round their chin to keep their head in an erect posture, fire was applied, and the martyrs expired amid the most excruciating pains. Another form of this horrid punishment was, fixing the Christians, in a sitting posture, on an iron chair just taken red hot from a furnace, and so contrived that its arms encircled the body of the martyr. On some occasions, the chair was gradually heated by a slow fire kept burning beneath it.

BURNT-OFFERINGS. This is one of the sacrifices or offerings appointed in the law of Moses. The reason of the name is thus given in Lev. vi. 9: "It is the burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it." The Hebrew word translated burnt-offerings, denotes sacrifices which ascend in flame or smoke. These offerings were obviously designed to prefigure the sacrifice of Christ, as that which could alone expiate the sins of a ruined world. The animals used in sacrifice were of five kinds,—bullocks, goats, sheep, turtle-doves, and young pigeons. The manner of presenting the burnt-offering is distinctly laid down in Sacred Scripture. While the tabernacle stood, the offerer brought his victim to the door of the tabernacle; and after the building of the temple, he brought it into the court of Israel. Even women, who were forbidden to enter the court of Israel at all other times, were obliged to enter it when they presented a burnt-offering. Having brought his sacrifice, the offerer laid his hands upon its head, confessing his sins over the head of the victim, as an emblem of the sinner's acknowledgment that Christ "bore our sins and carried our sorrows." The offering was then transferred to the priests, who slew the animal, by cutting its throat; and the blood being received in a vessel prepared for the purpose, was sprinkled upon the altar, as a type of Christ pouring out his blood as an atonement for sin. The blood which remained was poured out at the foot of the altar, whence it was carried off by a drain to the brook Kidron. After this process had been completed, the animal was flayed, deprived of the fat, and laid wholly naked and open; the various parts to be burned were then salted, and thrown into the fire to be utterly consumed. To all this there is an obvious allusion in Heb. iv. 12, 13: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened to the eyes of him with whom we have to do." The mode of flaying the turtle-doves and the young pigeons was somewhat different. The person who brought these presented them to the priest, who offered up one of them for a sin-offering, and the other for a burnt-offering.

BUSH, BURNING. The Lord appeared to Moses on Mount Horeb, in a bush burning but not consumed. The event is thus recorded in the Sacred Writings, "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed." Exod. iii. 2. To this miraculous event Moses afterwards referred in his dying prayer for the descendants of Joseph, "And for the precious things of the earth, and fulness thereof, and for the good will of him that dwelt in

the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." Deut. xxxiii. 16. It is doubtful what is the precise kind of bush to which the sacred writer refers. According to Dioseorides, it is the white thorn. Celsius calls it the *rubus fruticosus*. The number of these bushes in these regions seems to have given the name to the mountain, Sinai. The miracle was probably intended, in the first instance, to describe the state of Israel, as exposed to the burning fire of persecution on the part of the Egyptians, and yet miraculously preserved by the mighty power of their covenant God, who held them up in the midst of their trials. They were as a bush burning, but not consumed. Considerable discussion has taken place as to the design of the miracle. It has sometimes been supposed that the miraculous appearance on Horeb was designed to testify the incarnation of the Son of God, in which the Word who was with God, and was God, became flesh, and dwelt among us. The burning bush has generally been considered as beautifully emblematic of the Church of Christ, which although incessantly exposed to the persecution of the world, has, though burning, never yet been consumed. It has survived all the opposition of men and devils, and still lives and flourishes in the world, upheld by its glorious Head, and manifesting that He who dwelt of old in the bush says even now, of his own true living church, "This is my rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread." But others consider that the particular thing intended to be taught the Hebrews by this phenomenon, namely, the bush of thorns or briars burning yet not consumed, was to intimate to them that God was present with them in their great afflictions and tribulations, and, by his providence, so ordering matters that their afflictions did not consume them; agreeably to the words of the prophet: "In all their affliction he was afflicted, and the angel of his presence saved them." Isa. lxiii. 9. "This fire, also," says Bishop Patrick, "might be intended to show that God would there meet with the Israelites and give them his law in fire and lighting, and yet not consume them."

BUSHEL. A Jewish measure (Matt. v. 15), containing about a pint less than a peck of English measure.

BUTLER, JOSEPH. This eminent individual was born at Wantage, in Berkshire, on the 18th of May, in the year 1692. His father was a respectable linen and woollen draper in that town. Joseph, who was the youngest of eight children, was early sent to the grammar school, under the tuition of the Rev. Philip Barton, a clergyman of the Church of England. Having acquired the elements of classical literature, his father, who was a Presbyterian, resolved to educate him for the ministry in connection with that communion, to which he was most conscientiously attached. With this view Joseph was sent to an academy at Gloucester, where he pursued his theological studies with the utmost diligence and success, under the care of Mr Jones. It was while attending this academy that he displayed those remarkable powers for philosophical research which afterwards rendered him so conspicuous. The work of Dr Samuel Clarke had recently appeared, entitled, 'A Demonstration of the Being and Attributes of God;' and after perusing this very able argument, which failed to satisfy his mind, young Butler opened a cor-

respondence with Dr Clarke on the subject, proposing his difficulties, and respectfully requesting an explanation. The correspondence extended to five letters on each side; and the utmost kindness and candour were displayed throughout the whole of this epistolary discussion, both by the powerful author of the 'Demonstration,' and his no less powerful, though still youthful, antagonist. In reference to these letters, Sir James Macintosh with truth remarks: "He suggested objections to the celebrated 'Demonstration,' which were really insuperable, and which are marked by an acuteness which neither himself nor any other ever surpassed." The correspondence which was thus carried on between young Butler and Dr Clarke was anonymous on the part of the former, but as soon as the great metaphysician discovered the name of his able correspondent, he cordially offered him his friendship, and continued ever after to hold him in the highest respect.

While resident at Tewkesbury, the attention of Butler was called to the principles of nonconformity in which he had been educated; and the result of his investigation led him to conform to the Established Church. His father was by no means satisfied with the conclusion to which his son had come, and to effect, if possible, a change in the young man's resolution, he summoned to his assistance several Presbyterian ministers, whom he employed to confer with him. All argument, however, was unavailing; the purpose of the youth remained unshaken, and his father, accordingly, entered him as a commoner of Oriel College, Oxford, on the 17th of March 1714. That he prosecuted his studies at the university with the utmost assiduity and success, the eminence of his after life fully proved; he was a scholar of the highest order, and his talents and attainments were alike conspicuous.

At what period Butler was ordained is unknown, but it does not appear that he entered upon any ministerial charge till the year 1718, when, upon the joint recommendation of his friends Edward Talbot and Dr Samuel Clarke, he was appointed preacher at the Rolls Court. He was then in the twenty-sixth year of his age; and as the emoluments of the office were not sufficient to discharge the expenses incident to a residence in the metropolis, he was under the necessity of receiving occasional pecuniary assistance from his family at Wantage. After having occupied this honourable office for four years, he was prescuted, in 1722, with the living of Haughton, near Darlington, in Yorkshire; and in a short time he was promoted to the richer benefice of Stanhope, in the same diocese. Up to the year 1726, when he resigned the preachiership of the Rolls, he was accustomed to divide the year between his duties in the metropolis and those in the country. His labours in the city, however, he discontinued; and on that occasion he published a selection from the discourses preached at the Rolls Chapel. These sermons have obtained for Butler a very high place among philosophical inquirers into the nature and foundations of morals; the volume, indeed, is stated by Dr Chalmers, in his 'Bridgewater Treatise,' to be "the most precious repository of sound ethical principles extant in any language." The great discovery in morals which ethical writers universally admit to be due to Butler, is the important doctrine of the supreme authority of conscience; which, to use the words of Dugald Stewart, "although beautifully described by many of the ancient moralists, was not sufficiently attended

to by modern writers, as a fundamental principle in the science of ethics, till the time of Dr Butler." We do not find, it is true, in the 'Fifteen Sermons,' a *system* of morals; but the fundamental principles of all morality are stated with a clearness and precision which we will seek for in vain in any other writer, whether of ancient or of modern times.

Early in the autumn of 1726, Butler resigned his preacherhip at the Rolls Chapel, after which he left the metropolis, and resided wholly, during a period of seven years, at his parish of Stanhope. To the duties of the ministerial office he paid the most sedulous attention; and in the hours of retirement which he was able to snatch from his more public engagements, he employed himself in the preparation of his great work, 'The Analogy of Religion to the Constitution and Course of Nature.' (See ANALOGY.) This constant devotion, however, to studies of the most severe description, combined with the active discharge of the duties of his parish, soon preyed upon his health and spirits. His early friend, Secker, perceiving the injurious effect of his indefatigable exertions, felt anxious to obtain for him some relief by a change of situation. Through his influence, accordingly, Mr Butler was chosen chaplain to the Lord Chancellor Talbot, who happened to be the brother of the friend and associate of their early days. This appointment was accepted on the express understanding that he should be allowed to spend half the year at Stanhope, that he might not be altogether withdrawn from the duties of his parish.

In the summer of 1731, his father, Thomas Butler, died, leaving Joseph, and his eldest brother Robert, joint-executors of his will. This domestic calamity had for some time a very depressing effect upon the mind of the subject of our present sketch. By the influence of religion and engagement in the duties of active life, however, his sorrow gradually abated, and he recovered his wonted composure and tranquillity. The office of chaplain to the lord chancellor brought him to the metropolis; and his talents soon attracted the notice of the queen, through whose powerful influence he was rapidly promoted. On his way to London, to enter upon the duties of his chaplaincy, he visited Oxford, where he was admitted to a doctor's degree. Early in the summer of 1736, her majesty appointed him her clerk of the closet,—an office which afforded her an opportunity of appreciating his high talents and attainments. The first official act which he performed in his new capacity, was administering the sacrament to the queen in private. This happened on the 4th of July; and on the 16th of the same month he was presented, by the chancellor, to a prebendal stall at Rochester. From the nature of his office, Dr Butler had very frequent access to the presence of his sovereign; and as Queen Caroline, the consort of George II., was distinguished at once for her piety and her mental acquirements, she took peculiar delight in the conversation of a man possessed of such rare endowments. His attendance, accordingly, was requested in the palace in the evening of every day, from seven till nine, for the purpose of conversation upon philosophical and theological subjects. To these interviews the most distinguished men of the age were often invited; and Caroline had the high enjoyment of listening to the learned discussions of such men as Berkeley, Clarke, Hoadly, Sherlock, and Secker. The intercourse of Butler with this accomplished and excellent queen, was, however, of short duration. She died on the

20th of November 1737, universally regretted, in the fifty-fifth year of her age. The last official act in which Dr Butler was employed at the palace, was similar to the first,—the private administration of the sacrament to her majesty a few weeks previous to her decease.

It was while Butler held his appointment in the queen's household that his great work, 'The Analogy,' left the press, and called forth the admiration of the world, by the cogency of its reasoning and the depth of its research. It forms the main pillar of Butler's fame. Sir James Macintosh declares it to be "the most original and profound work extant, in any language, on the philosophy of religion."

The publication of 'The Analogy' was not long in leading to its distinguished author's promotion to the Episcopal Bench, and more especially as he was held in the highest esteem at Court. We find, accordingly, that in the autumn of the year after the queen's death, he was raised to the see of Bristol, vacant by the translation of Dr Gooch to the see of Norwich. Little more than a year elapsed, when he was invested with the additional office of the deanery of St Paul's. The acquisition of the deanery led him to resign the valuable living of Stanhope and the prebendal stall at Rochester.

A short time before Butler was made Bishop of Bristol, a correspondence was carried on between him and Henry Home (Lord Kaimes), in reference to some doubts which arose in the mind of the latter on turning his attention to the evidences of natural and revealed religion. This correspondence, though it has unfortunately been lost, is understood to have completely solved Mr Home's doubts. David Hume also appears to have anxiously sought an acquaintance with Dr Butler, and for this purpose he called upon him with a letter from Mr Home. Butler, however, was absent in the country at the time, and they do not seem to have ever met.

The generous nature of the Bishop of Bristol led him to avail himself of the patronage which his office conferred to assist some of the most deserving of his friends. His first tutor at Wantage he presented to the rectory of Hatton, in the county of Essex; and his nephew, Joseph Butler, he presented to the rectory of St Paul's, Shadwell, and afterwards to the Islington canonry, or stall, at St Paul's.

Such was the respect for Dr Butler with which Queen Caroline had impressed the mind of her husband, George II., that he embraced the first opportunity of securing his services and his company at the palace, by appointing him clerk of the closet to the king, in consequence of a vacancy which occurred in that office in 1746. On the decease of Potter, archbishop of Canterbury, in 1747, the king proposed that Dr Butler should resign the see of Bristol, and become metropolitan of all England. Such, however, was the unfavourable view which he took of the aspect of the times, that he respectfully declined the honour, declaring that "it was too late for him to support a falling Church." When intelligence of his having refused the primacy reached his family at Wantage, it excited no small astonishment; and, imagining that a step so strange could only have been taken from a dread of the heavy charges incurred in entering on such an office, his nephew, John Butler, who was possessed of great wealth, hastened to London, and offered to advance to his uncle twenty thousand pounds, or any other sum he might require, provided he would accept the high

station which had been offered him. The worthy bishop, however, was inexorable, and his kind relative returned home, disappointed and chagrined at the inflexible determination of his uncle.

Towards the close of 1749, Dr Butler lost his eldest brother Robert, who, having amassed a considerable fortune by carrying on the business of his father—that of a linen and woollen draper, at Wantage—died at the age of seventy-three. The following year, by the death of Dr Edward Chandler, the see of Durham became vacant, and the king proposed to confer it upon Dr Butler. Several scruples occurred to his conscientious mind, which however were at length overcome, and he agreed to accept of the promotion. About the time of his elevation to the see of Durham, Dr Butler formed a project for the introduction of Episcopacy into America. The plan which he drew up was not adopted; and being afterwards revived by Archbishop Secker, gave rise to a warm controversy with the Dissenters in America. Immediately on entering upon his office at Durham, the new bishop summoned his clergy, and delivered to them his first, and indeed his only, charge. The publication of this address, the subject of which is, ‘The Importance of External Religion,’ was the commencement of a controversy, in which Dr Butler was much misrepresented, as if he had been inclined to Popery,—a charge which has been often refuted, but more especially by Bishop Halifax.

Bishop Butler’s health began to decline almost immediately after his promotion to the see of Durham. The most eminent physicians were consulted, and as his indisposition assumed a more serious aspect, he was advised to repair to Clifton for the benefit of the waters. These having failed to produce the desired effect, he was conveyed to Bath in a very exhausted state, and there he died in peace, on the morning of Tuesday, June 16, 1752.

BUTTER. In Scripture, the word butter is synonymous with cream, or liquid butter. Prov. xxx. 33; 2 Sam. xvii. 29. In most of the passages where it occurs it may be translated curdled milk. To make butter in the East, the cream is put into bottles of goat-skin, which are suspended between two poles in their tents, and swung to and fro, so as to churn it. It would appear that sometimes the goat-skin is trodden with the feet, and to this the patriarch Job alludes when he says, “When I washed my steps with butter, and the rock poured me out rivers of oil.” Job xxix. 6. Harmer supposes that the mode of churning by the feet was adopted where large quantities of cream were to be churned. “The method of making butter in the East,” says Professor Paxton, “illustrates the conduct of Jael, the wife of Heber, described in the Book of Judges (iv. 19, v. 25): “And he (Sisera) said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.” In the song of Deborah, the statement is repeated: “He asked water, and she gave him milk; she brought forth butter in a lordly dish.” The word *hemah*, which our translators render *butter*, properly signifies *cream*; which is undoubtedly the meaning of it in this passage: for Sisera complained of thirst, and asked a little water to quench it,—a purpose to which butter is but little adapted. Mr Harmer, indeed, urges the same objection to cream, which, he contends, few people would think a very proper beverage for one that was extremely thirsty; and concludes that it must have been butter-milk which Jael, who

had just been churning, gave to Sisera. But the opinion of Dr Russel is preferable,—that the *hemah* of the Scriptures is probably the same as the *haymak* of the Arabs, which is not, as Harmer supposed, simple cream, but cream produced by simmering fresh sheep’s milk for some hours over a slow fire. It could not be butter newly churned which Jael presented to Sisera, because the Arab butter is apt to be foul, and is commonly passed through a strainer before it is used: and Russel declares, he never saw butter offered to a stranger, but always *haymak*; nor did he ever observe the Orientals drink butter-milk, but always *leban*, which is coagulated sour milk, diluted with water. It was *leban*, therefore, which Pococke mistook for butter-milk, with which the Arabs treated him in the Holy Land. A similar conclusion may be drawn concerning the butter and milk which the wife of Heber presented to Sisera: they were forced cream or *haymak*, and *leban* or coagulated sour milk, diluted with water, which is a common and refreshing beverage in those sultry regions. In Isa. vii. 15, butter and honey are mentioned as food, which, in Egypt and other places in the East, is in use to this day. The butter and honey are mixed, and the bread is then dipped in it. Butter is carried to market in the same goat skins in which it is churned. Hence it is usual to melt and strain the butter, in order to clarify it, and to this there seems to be an allusion in Job xx. 17: “He shall not see the rivers, the floods, the brooks of honey and butter.” This passage would be rendered more emphatic, as well as more accordant with the original, by rendering the Hebrew word translated “brooks” by the stronger word, “torrents.”

All Arab food considered well prepared swims in butter, and large quantities are swallowed independently in a solid or liquid state. Burckhardt mentions that those who can afford such luxury swallow every morning a large cupful of butter before breakfast; and even snuff a good quantity up their nostrils. Some tribes welcome a guest by pouring a cup of melted butter on his head. Our way of spreading butter thinly on bread seems the height of absurdity to them, and indeed to other Asiatics. When they do eat it with bread at all, it is in the way which was taught us by a Bedouin, who, observing us sitting on the ground and refreshing ourselves with buttered bread and dates, looked compassionately on our ignorance of the true use of butter, and to give us a valuable lesson on the subject, commenced breaking off a thin bit of bread about the size of a crown-piece, and heaping thereon as large a lump of butter as it would support, threw it into his mouth with great satisfaction. He pursued this instruction until his rapid progress towards the bottom of our butter skin obliged us to declare ourselves sufficiently instructed. Burckhardt, in allusion to the extraordinary use of butter among the Arabs, observes, “The continual motion and exercise in which they employ themselves strengthen their powers of digestion; and, for the same reason, an Arab will live for months together on the smallest allowance, and then, if an opportunity should offer, he will devour at one sitting the flesh of half a lamb without any injury to his health.”

BYWAYS. In Judg. v. 6, we find this word thus mentioned: “In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.” The word is rendered on the margin, “crooked ways,” and the allusion probably is to the greater safety of the

private roads, the highways being often frequented by robbers.

BYZANTINE CHURCH, all that acknowledge the authority and submit to the decrees of the Patriarch of Constantinople, who is the universal bishop of the Eastern as the Pope is of the Western Church.

BYZANTINE or ORIENTAL RECENSION. This name is assigned by Biblical critics to the text of the Greek New Testament in general use at Constantinople, after that city became the capital and metropolitan see of the Eastern empire. Michaelis remarks that the greatest number of manuscripts written on Mount Athos, are evidently of the Byzantine edition; and he thinks it probable that almost all the Moscow manuscripts of which M. Matthæi has

given extracts, belong to this edition. The readings of the Byzantine edition are those which are most commonly found in the printed Greek Text, and are also most numerous in the existing manuscripts which correspond to it. Griesbach reckons upwards of one hundred manuscripts of this class, which minutely harmonize with each other. On account of the many alterations that were unavoidably made in the long interval between the fourth and fifteenth centuries, Michaelis proposes to divide the Byzantine edition into ancient and modern. The Byzantine Text is found in the four gospels of the Alexandrian manuscript; it was the original of the Slavonic or old Russian version, and was cited by Chrysostom and Theophylact bishop of Bulgaria.

C.

CAB, a Hebrew measure, the sixth part of a seah, and the eighteenth part of an ephah. A cab for liquids contained three pints one-third of our wine measure; or, for dry articles, two pints five-sixths of our corn measure.

CABBALA, the mystical interpretation of Scripture, which the Jews believe to have been originally given to Moses, and not having been committed to writing, has been handed down from generation to generation. After the death of Moses, the Cabbala was believed to have passed to the prophets, to the righteous kings, and especially to the wise men. A modern Rabbi has even given as a precious discovery the genealogy of these wise men, from Moses down to the year 1167, when he assures us that the oral law terminated. The Jews reckon that the Cabbala is of three kinds. 1. The Gematria, which consists in taking letters as figures, and explaining words by the arithmetical value of the letters of which they are composed. 2. The Notaricon, which consists in taking each particular letter of a word for an entire diction. 3. The Themura, which consists in changing and transposing the letters of a word. To the Cabbalistic mode of expounding the Word of God, the Jews attach the utmost importance, alleging that by this means hidden and recondite meanings are discovered, which in their views distinguish the Scriptures from profane books. In the early Christian Church, the introduction of the Cabbala by the Jewish converts had no small effect in giving origin to various heresies, particularly of the Gnostic sects.

CABBALISTS, those Jewish doctors who profess the study of the cabbala. In the opinion of these men, there is not a word, letter, or accent in the law, without some mystery in it. The first cabbalistical author that we know of is Simon the son of Joachai, who is said to have lived a little before the destruction of Jerusalem by Titus. His book, entitled 'Zohar,' is extant; but it is agreed that many additions have been made to it. The first part of the work is entitled *Zeniutha*, or *Mystery*; the second, *Idra Rabba*, or the *Great Synod*; the third, *Idra Lata*, or the *Little Synod*,—which is the author's adieu to his disciples.

The cabbalistic system was first introduced into Europe by Gaspar Newman, professor at Breslau, and it has been lately revived by a French academician, —Fabre D'Olivet. According to this latter writer, every word and every letter of the Hebrew language is symbolic of some mysterious hieroglyphical power.

CABIRI, sacred priests or deified heroes venerated by the Pagans as the authors of religion, and the founders of the human race. This subject is involved in much obscurity. Herodotus says that the worship of the Cabiri was brought to Samothrace by the Pelasgi. Strabo affirms that they are the same with the Corybantes. Some tell us that they were six in number, three male and three female; others, that they were two, sons of Jupiter or Bacchus. In Samothrace, four were venerated. In Egypt their temple was never entered by any but the priests. In Phœnicia, Rome, and other countries of Europe and Asia, traces of their worship have been found. But the mysteries celebrated at Samothrace were the most famous. Faber informs us that they were celebrated in the darkness of night, and with the most profound secrecy. After a previous probation of abstinence, chastity, and silence, the candidates for initiation were purified by water and blood; they then offered a sacrifice of a bull or ram, and were made to drink of two fountains, called Lethe and Mnemosyne, to wash away the memory of their former guilt, and to enable them to remember the new instructions. They were then transported into a dark tower or cavern, where their ears were assailed by the most appalling sounds,—the rushing of waters, the roar of thunder, dreadful yells, with occasional gleams of light flashing through the darkness, and displaying the most horrible phantoms, with a dead body exposed on a bier. Thus filled with terror, they were suddenly hurried into other scenes; light and cheerful music succeeded to darkness and the dismal sounds, the dead body revived, and the temple resounded with rejoicings. The hidden doctrines and secret mysteries were now communicated, and dances and orgies closed the ceremony.

CABUL, the name of a district in Galilee, containing twenty cities, which Hiram, king of Tyre,

received as a present from Solomon, in return for the services which he rendered in building the temple. 1 Kings ix. 13. He seems to have been dissatisfied with the gift, and hence the name Cabul, which Josephus tells us signifies in the Phœnician tongue "displeasing." Others suppose the word to denote a boundary; and others still, a coast. There have been various opinions as to the situation of Cabul, but the most general idea is, that it was in the neighbourhood of Tyre.

CÆSAR, the surname of the Julian family at Rome. It was applied, after the death of Julius Cæsar, to his successors in the empire, as the customary title of dignity; at a later period it became the title of the heir-apparent. In the New Testament the title Cæsar is applied to Augustus (Luke ii. 1), Tiberius (Luke iii. 1), Claudius (Acts xi. 28), and Nero (Acts xxv. 8).

CÆSAREA. See CESAREA.

CAGE. This word occurs in Jer. v. 27.: "As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich." Gesenius explains the Hebrew word to mean a trap-cage furnished with valves or clappers, which, as soon as a bird has entered, shut to with a clap, and secure the bird. The Septuagint renders the word *a snare*, thus seeming to imply that they understood it to mean a cage in which a bird was kept as a decoy. The same word in Amos viii. 1, 2, denotes a basket of wicker-work, probably resembling a cage: "Thus hath the Lord God shewed unto me: and behold a basket of summer fruit. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel; I will not again pass by them any more."

CAIAPHAS, the high-priest of the Jews at the time of our Lord's crucifixion. He possessed this office for nine years. He married a daughter of Annas, who is also called high priest. Caiaphas appears to have belonged to the sect of the Sadducees. It is remarkable that during the deliberations which took place among the priests in reference to the death of Jesus Christ, Caiaphas uttered what amounts to a prophecy, "Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." John xi. 50. After Judas had betrayed Jesus, he was first taken before Annas, who, it is probable, had formerly held the office of high-priest, and therefore, as was customary, still enjoyed the title. Annas then sent him to Caiaphas his son-in-law, at whose house the sanhedrim were convened. Under the guise of impartiality, Caiaphas called for witnesses against Jesus. False witnesses were brought; but feeling that their testimony was insufficient to condemn him, the high-priest said to Jesus, "I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God." To this adjuration, so solemnly made by the superior judge, Jesus answered, "Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." On hearing these words, Caiaphas rent his clothes, saying, "What further need have we of witnesses: behold, now ye have heard his blasphemy. What think ye?" They answered, "He is guilty of death." And as the power of life and death was not at this time in their hands, but was reserved by the Romans, they conducted him to Pilate, that he might confirm their

sentence, and order his execution. Caiaphas having shortly after the crucifixion of our Lord lost the favour of the people, was deposed by Vitellius, the governor of Syria.

CAIN, the eldest son of Adam and Eve, though some commentators suppose that they were twin brothers, founding their idea chiefly on the phrase "and she added to bear." It would appear that Eve was so fully persuaded that the promised seed would immediately descend, that she supposed her first-born child to be the promised Messiah, and exclaimed, "I have gotten a man from the Lord," or, as it may more properly be rendered, "the man, the Lord," and accordingly gave him the name of Cain or "acquisition." Cain, as the first-born, became, like his father, a tiller of the ground. The awful crime of which he was guilty in murdering his brother, has already been noticed under article ABEL, (which see.) The sentence which the Almighty passed upon Cain is thus stated—"And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." Gen. iv. 11, 12. Though death by the hand of man was not pronounced upon the first murderer, yet it is plain from his language, that he is apprehensive that men will kill him; and to allay his fears, we are told that "the Lord set a mark upon Cain, lest any finding him should kill him." The Septuagint, however, renders the passage more literally thus, "God set a sign before Cain, to persuade him that whosoever should find him should not kill him." Thus banished from his relatives, Cain retired into the land of Nod, lying east from the province of Eden. While he dwelt in this country, which is generally understood to be Susiana, or Chusistan, he had a son, whom he named Enoch, in memory of whom he built a city of the same name. This is all we learn from Scripture concerning Cain.

CAINAN, son of Enos, who was grandson of Adam. He was born A.M. 325, when his father was ninety years old. Gen. v. 9. Cainan lived to the very advanced age of nine hundred and ten, when he died, A.M. 1235.

CAINAN. This name is introduced by the Septuagint in Gen. xi. 12, between Arphaxad and Salah, making him the son of Arphaxad, and father of Salah. This is followed by Luke (iii. 36,) who brings in the same person in the same way. But the Hebrew text, both here and in 1 Chron. i. is perfectly silent on this subject, and the best writers on chronology have agreed in rejecting it as a spurious generation. Various reasons have been assigned for the insertion of the name of Cainan by the Septuagint, and its omission by the Hebrew. Some think that Cainan and Salah were the same person, under different names, as was not unusual among the Hebrews; and others again try to explain the matter by alleging that both Cainan and Salah were sons of Arphaxad. It militates greatly against the probability of Cainan's existence as a separate individual, that the Septuagint, in repeating the genealogies in 1 Chron. i., omits Cainan; and, besides, Josephus, Philo, Eusebius, and others, reject the reading.

CAINITES, a sect that sprung up about the year A.D. 130; so called because they esteemed Cain worthy of the greatest honours. They honoured those who carry in Scripture the most visible marks of reprobation; as the inhabitants of Sodom, Esau,

Korah, Dathan, and Abiram. They had, in particular, great veneration for Judas, under the pretence that the death of Christ had saved mankind.

CAKES. See BREAD.

CALAH, a city of Assyria, built by Asshur. Gen. x. 12. From it the adjacent country on the north-east of the Tigris and south of the Gordian mountains of Armenia, was called Callachene, or Callacine. According to Strabo, it lies somewhere between the source of the Lycus and the Tigris.

CALAMUS. This sweet herb is first mentioned by Moses along with myrrh, cinnamon, cassia, and olive oil; all of which entered into the composition of the "holy anointing oil." When Christ sets forth the graces of the Church, he compares her to "spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices." Cant. iv. 14. The calamus, then, was a fragrant precious herb, and is mentioned (Ezek. xxvii. 19) among the merchandise of Tyre: "Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market." This plant is now referred generally by botanists to the *Acorus calamus*, variety *Indicus*; which is equivalent to the *Calamus aromaticus* of commerce.

CALAMUS SCRIPTORIUS, a reed answering the purpose of a pen to write with. See PEN.

CALDRON, a large kitchen utensil, commonly made of copper, having a moveable iron handle. Vessels for kitchen purposes seem, in ancient times, to have been chiefly made of brass, and in Lev. vi. 28, we read of "a brazen pot." Mr Roberts, the Eastern traveller, tells us, that at this day the wealth of a person is estimated according to the number of brass pots which he possesses.

CALEB, one of the spies sent out by Joshua to report the appearance and condition of the land of Canaan. Numb. xiii. 1-20. He and Joshua were the only persons who brought back a favourable account, and encouraged the Israelites to go forward and take possession of it. The whole multitude, accordingly, with the exception of Joshua and Caleb, were doomed to die in the wilderness. When Joshua entered Canaan, Caleb was one of the twelve whom God chose to divide the land.

CALENDAR, a method of subdividing time into certain periods, such as days, weeks, months, years. This subdivision is regulated by the motions of the heavenly bodies. Thus, the solar *day* is calculated by the diurnal revolution of the earth on its own axis, and the solar *year* by the annual revolution of the earth round the sun. Besides these, the lunar *month* is regulated by the motions of the moon. These three, the day, the month, the year, form what may be called the natural divisions of time; all others are arbitrary and conventional.

The civil calendar of all European countries has been borrowed from the Romans. Romulus, the founder of Rome, is said to have divided the year into ten months, including in all three hundred and four days. In the reign of Numa Pompilius, two months were added to the year, January at the beginning and February at the end. This arrangement continued until B.C. 452, when the Decemvirs changed the order of the months, and placed February after January. The year now consisted of 355 days, differing from the solar year by ten days and a fraction. To rectify this difference, Numa introduced an intercalary month every alternate year. The chief pontiffs, however, to whom was committed the power

of regulating these intercalary months, so abused their office, that at the time of Julius Cæsar, the civil differed from the solar year by three months, so that the seasons were completely deranged. To remedy this disorder, Julius Cæsar ordered the civil year to be regulated entirely by the sun. He fixed the length of the year at three hundred and sixty-five days, with the exception of every fourth year, which was appointed to have three hundred and sixty-six days. Thus was the civil year rendered as nearly as possible equal in length to the solar. Still however, the year was too long by eleven minutes, ten seconds. This error, of course, by lapse of time gradually accumulated, and to remedy the disorder which was found to have taken place in the arrangement of the feasts of the church, and particularly that of Easter, Pope Gregory XIII., by a bull published in 1582, cut off ten days from the calendar, and thus introduced what is called the New Style. From 1582 to 1700, the difference between the old and new style continued to be ten days; but 1700 being a leap year in the Julian calendar, and a common year in the Gregorian, the difference of the styles during the eighteenth century, was eleven days. The year 1800 was also common in the new calendar, and consequently the difference in the present century is twelve days. The Gregorian calendar was introduced into Spain, Portugal, and part of Italy, in the same day as at Rome. In France it was received in the same year, in the month of December, and by the Catholic states of Germany the year following. In the Protestant States of Germany, the Julian calendar was adhered to till the year 1700, when it was decreed by the Diet of Ratisbon, that the new style and the Gregorian correction of the intercalation should be adopted. In Denmark and Sweden, the reformed calendar was received about the same time as in the Protestant States of Germany. Russia still adheres to the Julian reckoning, or the old style. In Great Britain, the alteration of the style was for a long time resisted. At length, in 1751, an Act of Parliament was passed for the adoption of the new style in all public and legal transactions. The difference of the two styles, which then amounted to eleven days, was removed by ordering the day following, the 2d of September of the year 1752, to be accounted the 14th of that month; and, in order to preserve uniformity in all future time, the Gregorian rule of intercalation was adopted. At the same time the commencement of the legal year was changed from the 25th of April to the 1st of January. The calendar of the Church of England is from century to century, the same as the old Roman calendar, excepting that the golden numbers indicate the full moons instead of the new moons. See CHRONOLOGY—DAY—HOUR—MONTH—YEAR.

CALENDARS, books containing the memorials of the days on which the martyrs suffered. At first the calendar contained the mention of the martyrs only; but, in the course of time, the confessors, or those who, without arriving at the glory of martyrdom, had confessed their faith in Christ, by their heroic virtues, were admitted to the same honour. The calendars were preserved in the churches. A calendar of the Church of Rome was published by Boucher, another by Allatius, a third by Joannes Wanto, chancellor of Paris. A most ancient calendar of the Church of Carthage was published by Mabillon. But the principal work of this kind is

Joseph Asseman's 'Calendar of the Universal Church, illustrated with Notes.'

CALF. This well-known animal is frequently mentioned in Scripture as having been used in sacrifices. Jeremiah (xxxiv. 18, 19) mentions a remarkable ceremony illustrative of the mode of ratifying a covenant by means of a calf cut into two parts: "And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf." Something of the same kind was practised among the Greeks and Romans. The first time we find the calf mentioned as an object of idolatrous worship is in Exod. xxxii. 4. It is very probable that the Israelites borrowed this species of idolatry from the Egyptians, and we find it renewed in the time of Jeroboam, who set up two golden calves, one in Dan and another in Bethel, and these continued to be a snare to the Jews till the time of the captivity. Animals of this kind are well known to have been worshipped in Egypt; the *Apis* at Memphis, and the *Mnevis* at Heliopolis. Hosea (xiv. 2), mentions the "calves of the lips," to indicate the sacrifices of praise which the captives of Babylon addressed to God, being no longer in a condition to offer sacrifices in his temple. The Septuagint render it the "fruit of the lips;" and their reading is followed by the Syriac and by the Epistle to the Hebrews (xiii. 15): "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

CALIXTINS, a branch of the Hussites in Bohemia and Moravia, in the fifteenth century. The principal point in which they differed from the Church of Rome, was the use of the chalice (calix), or communicating in both kinds. Calixtins was also a name given to those among the Lutherans who followed the opinions of George Calixtus, a celebrated divine in the seventeenth century, who endeavoured to unite the Romish, Lutheran, and Calvinistic Churches, in the bonds of charity and mutual benevolence. He maintained,—1. That the fundamental doctrines of Christianity, by which he meant those elementary principles whence all its truths flow, were preserved pure in all the three communions, and were contained in that ancient form of doctrine that is vulgarly known by the name of the Apostles' Creed. 2. That the tenets and opinions which had been constantly received by the ancient doctors during the first five centuries were to be considered as of equal truth and authority with the express declarations and doctrines of Scripture.

CALL, CALLING. The call of the gospel may be regarded as twofold—the *external* or general call, and the *internal* or effectual calling. By the external or general call of the Word, we are to understand the free and unlimited offer of Christ in the gospel to all the hearers of it, without money and without price. Isa. lv. 1. By the internal or effectual calling, we are to understand the Holy Spirit's accompanying the external call with power and efficacy to the soul, for its everlasting salvation. John v. 35.

That there is an outward or general call, or, in other words, that there are calls, invitations, and exhortations addressed to all men, is clear from many passages of the sacred Scriptures. Among others

may be mentioned Matt. xi. 28, John vii. 37, and Rev. xxii. 17. It may perhaps be objected, that it is inconsistent to call upon all men to embrace Christ, when they *cannot* of themselves believe, and it is well known that multitudes never *will* believe unto the saving of their souls. In reply to this it may be argued, that if there be in the gospel an unlimited offer of Christ made to all men, whatever their character and state may be, then the duty of the ministers of Christ is plain. They themselves are not cognizant of the divine decree in regard to any man, and it is their obvious duty to be entirely guided by the commands of Him who hath said, "Go and preach the gospel to every creature." "On this difficult question," says a late writer, "what must we answer? Must we say that God could not foresee the event? This cannot be admitted without doing injustice to his perfections, as well as to Scripture, which foresaw and foretold the rejection of the Messiah by the Jews, and the rejection of the Jews for murdering the Messiah. Must we say that God expostulates with none but the elect? But this is rather cutting the knot than untying it. Must we, then, say that God is insincere in addressing them? This is dreadful; for if God can speak falsely, dangerous is the state of those who trust him. Neither of these inferences can be admitted; indeed it would answer no end; for to admit either of these, is to plunge ourselves into a thousand difficulties for the sake of removing one. Let us, then, rest where we ought to rest. Let us believe the Scripture propositions to be true, and, applying ourselves to practice, let us leave the manner of reconciling them to God. I call it but the shadow of a difficulty; for, indeed, a man must know very little of God, very little of himself, and very little of Scripture, not to know that two truths may be both certain, and yet the harmony of them be beyond his comprehension."

There is no truth which is more certain than that although the invitations and calls and exhortations of the gospel have been addressed to men, yet in all ages it has been true, that multitudes have rejected the call and refused to accept the Saviour. Hence arises the necessity for an inward effectual call. This calling is thus beautifully described in the Shorter Catechism of the Westminster Assembly—"Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel." This great work, then, by which men are called out of darkness into God's marvellous light, is accomplished by the all-powerful agency of the Spirit of God. John xvi. 14; 2 Tim. i. 9. The objection has often been urged against this view of the subject, that it is subversive of the liberty of the will. This objection arises from a total misapprehension of the mode of the Spirit's operation. It must be remembered that there is no outward compulsion by which a man is compelled to do something in opposition to his own will. The power of the Spirit, instead of opposing the will, carries the will along with it. "God," as has been well remarked, "does not lead us to salvation without consciousness, like stones transported from one place to another; nor without our consent, like slaves who are driven to their task by the terror of punishment. He conducts us in a manner suitable to our rational and moral nature. He so illuminates our minds, as we shall afterwards

see, that we most cordially concur with his design. His power, although able to subdue opposition, is of the mildest and most gentle kind. While he commands, he persuades; while he draws, the sinner comes without reluctance; and never in his life is there a freer act of volition than when he believes in Christ and accepts of his salvation."

But while the work of effectual calling is accomplished by the agency of the Spirit of God, it is important also to remark, that he acts by the use of means, and these means are such as are suited to the constitution of the human mind. Hence the prayer of our Lord in behalf of his people, "Sanctify them through thy truth; thy Word is truth." "The Word, or the truth," says Dr Buchanan, in his Treatise on the Holy Spirit, "contained in the Word, is the instrument by which the Spirit acts in applying the benefits of Christ's redemption; and it is an instrument admirably adapted to its end. Powerless in itself, it is mighty through God. It is the sword of the Spirit. It is the hammer by which he breaks the rock in pieces. It is the light which he opens the mind to receive. It is the food by which he feeds, and the medicine by which he heals, and the consolation with which he comforts. The Spirit and the Word must not be disjoined; the sanctification of the Spirit, and the belief of the truth, are inseparably linked together, and are equally essential—the one as an efficient agent, the other as a fit instrument or means. Mark how uniformly they go together in Scripture. Of regeneration it is said, that we are 'born of water and of the Spirit,'—he is the agent in that great initial change; but it is also said, we are 'born not of corruptible seed, but of incorruptible, even by the Word of God,'—that is the instrument by which the change is wrought. Of Lydia, it is said, 'The Lord opened the heart of Lydia,'—here is Divine agency; but the use of means was not superseded, for it is added, 'so that she attended to the things that were spoken of Paul,'—here is the instrumentality of the Word. And the Psalmist's prayer, 'Open thou mine eyes,' recognises the necessity of Divine influence; but when he adds, 'that I may see wonderful things out of thy law,' divine truth, as revealed in the Word, is also recognised as the means of his instruction. These two—the sanctification of the Spirit, and belief of the truth—are equally essential, and the one must not be allowed to supersede or exclude the other."

The various steps of the all-important process of effectual calling are these:—1. Conviction of sin and misery, John xvi. 8; Acts xvi. 29, 30. 2. Making known Christ to the soul, 1 Pet. ii. 9; Eph. i. 18; Phil. iii. 8. 3. Renewing the will, Ezek. xxxvi. 26. 4. Persuading to embrace Jesus Christ, John vi. 44; Heb. xi. 13. 5. Enabling the soul to embrace Jesus Christ, Phil. ii. 13; Ezek. xxxvi. 27. By these various steps is a man effectually called from darkness to light, from death to life, from sin to God. And so vitally important is this decisive change to every human being, that his eternal welfare depends upon it. Hence, our blessed Lord in his conversation with Nicodemus (John iii.), lays it down that effectual calling is essential to the eternal safety and well-being of every man. "Except a man be born again, he cannot see the kingdom of God." He may enjoy the outward call of the Word, but this will avail him nothing unless he shall be effectually called by the Spirit of God. We are exhorted, therefore, to give all diligence to make our calling and our election sure,

the two being intimately and indissolubly connected. It is a high, a holy, a heavenly calling, and whosoever is thus called, his election is sure on the one hand, and his eternal salvation on the other. "Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. viii. 30.

CALNEH, a city built by Nimrod, in the land of Shinar. Gen. x. 10. It has been supposed to be the same with the Calno of Isaiah x. 9, and the Canneh of Ezek. xxvii. 23. Eusebius and Jerome consider it to be the same with Ctesiphon, situated on the eastern bank of the Tigris, about eighteen miles below Bagdad, where ruins are still to be found, particularly the arch of Chosroes, which is thought to have formed a part of the palace of the Parthian kings.

CALOYERS, a name given to the monks of the Greek Church.

CALVARY, or, as it is called in Hebrew, Golgotha, "*the place of skulls*," a small eminence on the western side of the larger mount of Moriah. It is represented to have been two hundred paces without the ancient walls of Jerusalem. It received its name either because the form of the mount somewhat resembles a man's skull, or rather, as is more probable, because, being the common place of execution, a great number of dead men's skulls was usually to be seen there. The whole of Calvary is now enclosed by the Church of the Holy Sepulchre. The same building also encloses several other places reputed sacred, as—1. The place where Christ was mocked by the soldiers. 2. Where the soldiers divided his garments. 3. Where he was shut up until the hole was dug in which the cross was planted. 4. Where he was crowned with thorns. 5. Where he was nailed to the cross. 6. Where the cross was erected, and the hole in which it was fixed. 7. Where the soldier stood who pierced his side. 8. The stone on which his body was anointed previous to his burial. 9. Where his body was deposited in the sepulchre. 10. Where the angels appeared to the women after the resurrection. 11. Where Christ himself appeared to Mary Magdalene. 12. Where he appeared to the Virgin Mary. All these stations are distinguished by so many separate chapels or altars. This sacred place is in possession of the followers of Mahomet, and is still further outraged by the superstitious rites of the Greek and Latin Churches. Here on Holy Thursday it is pretended that the angel Gabriel brings fire from heaven; and the deluded multitude flock in crowds, with a dreadful tumult and uproar, to carry it away with them, by means of candles, torches, &c., the original fire being presented to them for that purpose by the priest, who pretends to receive it from the angel. There is an absurd tradition, which was believed by some of the early fathers, who were often credulous enough, that Adam was buried on this spot, and that thus the remains of the first and second Adam occupied the same resting-place. Calvary was outside the walls of the ancient Jerusalem; but in the modern Jerusalem, it is not only inside the walls, but almost in the centre of the city. With the most minute precision do the monks point out the various spots on which the various details of the solemn event of the crucifixion of Jesus happened; and it can scarcely be wondered at that the mind of the traveller is affected with the deepest interest in contemplating places which, whether correctly or not,

are associated with so momentous a transaction in the world's history. M. Lamartine, the French traveller and poet, gives vent to his feelings on visiting Calvary in the following eloquent remarks:—"Whatever form religious sentiments may have assumed in the soul of man—whether influenced by private meditation, by the study of history, by years, or the vicissitudes of the heart and mind—whether he has retained Christianity in its literal interpretation, and in the doctrines imbibed from his parents, or is only a philosophical and spiritual Christian—whether Christ be to him a crucified God, or no more than a holy man deified by virtue, inspired by supreme truth, and dying to bear testimony to his Father—whether Jesus be in his eyes the Son of God or the Son of Man, Divinity incarnate or Humanity deified—Christianity is still the religion of his memory, of his heart, and of his imagination, and will not have so wholly evaporated before the winds of time and life as that the soul on which it was shed shall preserve no vestige of its primitive odour, or that its fading impressions can resist the revivifying and awfully affecting influence of its birthplace, and of the visible monuments of its earliest impression. To the Christian or to the philosopher, to the moralist or to the historian, this tomb is the boundary of two worlds, the ancient and the modern. From this point issued a truth that has renewed the universe—a civilization that has transformed all things—a word which has echoed over the whole globe. This tomb is the sepulchre of the old world, the cradle of the new; never was earthly stone the foundation of so vast an edifice—never was tomb so prolific—never did doctrine, inhumed for three days or three centuries, so victoriously rend the rock which man had sealed over it, and give the lie to death by so transcendent, so perpetual a resurrection. In my turn, and the last, I entered the Holy Sepulchre, my mind filled with these stupendous reflections, my heart touched by impressions yet more sacred, which remain a mystery between man and his soul, between the reasoning insect and his Creator. Such impressions admit not of words, they exhale with the smoke of the holy lamps, with the perfume of the censers, with the vague and confused murmur of sighs; they fall with those tears that spring to the eyes from remembrance of the first names we have lisped in infancy—of the father and the mother who inculcated them—of the brothers, the sisters, the friends, with whom we have whispered them. All the pious emotions which have affected our souls in every period of life—all the prayers that have been breathed from our hearts and our lips in the name of Him who taught us to pray to his Father and to ours—all the joys and griefs of which those prayers were the interpreters, are awakened in the depth of the soul, and produce by their echoes, by their very confusion, a bewildering of the understanding, and a melting of the heart, which seek not language, but transpire in moistened eyes, a heaving breast, a prostrate forehead, and lips glued in silence to the sepulchral stone."

Messrs Bonar and McCheyne, during their visit to Jerusalem, examined the place alleged to be the site of Calvary, and they seem to have been fully satisfied, and Professor Robinson arrived at the same conclusion, that the site on which the Church of the Holy Sepulchre stands is not the true site of Calvary. "The longer we remained," say the two former travellers, "in the Holy City, the more we were convinced

that this is not the true site of Calvary. We are told expressly in the Scripture that 'Jesus suffered without the gate;' and also that 'the place where he was crucified was nigh to the city.' But the site of the Church of the Holy Sepulchre is a long way *within* the walls of Jerusalem. We cannot believe that the ancient city was narrower or smaller in any way than the present Jerusalem. On the contrary, there is reason to believe that it was much more extensive. From the church along the Via Dolorosa, to the western entrance of the Mosque of Omar, is but a five minutes walk, and yet this must have been the whole breadth of the city, if the present Calvary was without the gate. How contrary is this to the description given by the Psalmist: 'Jerusalem is builded as a city that is compact together.'

"There is no tradition which may lead the mind to any other spot as the site of Calvary. It struck us forcibly that some place among the tombs on the high ground above Gihon was far more likely to have been the real situation. We could then understand how 'Jesus bearing his cross *went forth* into a place called the place of a skull,' and 'suffered without the gate.' There would be room for the 'garden,' and the new sepulchre of Joseph might well be hewn out of its rocks. But it is wisely ordered that a cloud of oblivion should rest over the spot where Immanuel died, and there is something pleasing to the mind in reflecting, that the turf that was stained with his blood, and the rocky tomb where he lay, are left unprofaned by the followers of a blind and wicked superstition."

CALVIN, JOHN, the distinguished Reformer, was born at Noyon, in Picardy, on the 10th of July 1509. From the respect in which his parents were held, even by the nobility of the district in which they lived, John received a very liberal education with the children of the Mommors, a family of the first rank in the neighbourhood. He accompanied them to Paris, where he studied in the College de la Marehe, under the celebrated Maturin Cordier, or Corderius. Thence he removed to the College of Montaigu, where he had for his tutor a Spaniard of extensive attainments as a scholar.

Calvin's father, as he wished that his son should enter the Church, obtained from the Bishop of Noyon a benefice in the Cathedral Church of that city, and afterwards the parochial cure of the village Pont l'Eveque, which had been the birth-place of the elder Calvin. Before leaving France, accordingly, John Calvin officiated for a short time as a curate in the Romish Church; but, in the wise providence of God, he was prevented from continuing long in communion with the apostasy of Rome. His father, thinking that the study of the law presented a better field for the successful exercise of his son's talents, recommended his abandonment of the clerical profession,—a step which the young man was the more ready to take, as, by the Divine blessing accompanying his study of the Sacred Writings, he had become disgusted with the superstitions of the Romish hierarchy, and convinced of the accordance of the Protestant principles with the Word of God.

Having come to the resolution of dedicating his talents to the study of the legal profession, he repaired to Orleans for that purpose; and so rapid and astonishing was his progress, that in a short time he was judged capable of filling the chair in the absence of any of the professors, and on leaving the university, he was offered the degree of Doctor, free of expense. His studies, however, were not confined to law, but

he spent much of his time in the perusal of the Scriptures, and he was frequently consulted by those who wished to be instructed in the reformed religion. At this period he was accustomed, after a frugal supper, to study till midnight, and employ his morning hours in bed reviewing the studies of the preceding night. Though far from favourable to health, this sustained exertion could not fail in enabling him to store up that mass of solid erudition which so distinguished him in after life.

Anxious to perfect himself in the profession which he had adopted, Calvin attended the lectures of a distinguished civilian at Bourges; but from this place he was speedily recalled, in consequence of the sudden death of his father. After this melancholy event, which deprived him of a valuable counsellor and guide, he removed to Paris, where, in his twenty-fourth year, he published his 'Commentary on Seneca's Epistle concerning Clemency.' While in Paris, he became intimately acquainted with a number of those who had espoused the reformed religion; and so deeply did he become interested in their principles, that he resolved to dedicate himself to the service of God in connection with the Reformed Church.

His well-known talents and zeal led the Roman Catholics to watch his movements with the utmost suspicion, and they were not long in finding an excuse for raising against him and his friends a keen persecution. He found protection and an asylum, however, at the court of the Queen of Navarre, by whose intercession with the French government the storm was dispelled.

In the year 1534 the utmost severities were inflicted upon the Reformers. Eight martyrs were burned alive in Paris; and the king, Francis I., declared that he would not spare his own children if they should, by any chance, be infected with these "execrable heresies," as he called them. Calvin, grieved at the spirit of intolerance and persecution thus manifested towards his friends, determined to leave France; and, accordingly, he did so, after having first published, at Orleans, a small work in opposition to the doctrine that the soul sleeps when in a state of separation from the body.

In retiring from France, he proceeded as far as Basle, where he devoted himself to the study of the Hebrew language, and published his 'Institutes of the Christian Religion,' which have long been highly valued as an excellent system of theology. After completing this incomparable work, he set out for Italy to visit Renée, the duchess of Ferrara, and daughter of Louis XII., king of France. The interview was very pleasing to both parties, and tended to confirm the duchess still more strongly in her attachment to the reformed principles. During the rest of Calvin's life she continued his sincere and steady friend.

From Italy he passed again into France, where he settled his affairs, and brought along with him Anthony Calvin, his only surviving brother. His intention was to return to Basle or Strasburg, but, in consequence of the war which raged in various intervening places, he was led to change his route, and thus was conducted, by the mysterious arrangements of Providence, to Geneva,—the city which proved the scene of his useful and laborious efforts in the cause of Christ throughout the whole of his future life. The gospel had, before this time, been introduced into Geneva by the joint exertions of two very distinguished characters,—William Farel and Peter Viret.

On reaching the city, Calvin waited upon these good men, when Farel took the opportunity of urging him to remain with them and share their labours. For some time Calvin was resolute in refusing to yield to the arguments, powerful though they were, which were brought forward, when at length Farel, with a solemnity and pathos sufficient to awe the mind, burst forth in these words: "I denounce unto you, in the name of Almighty God, that if, under the pretext of prosecuting your studies, you refuse to labour with us in this work of the Lord, the Lord will curse you, as seeking yourself rather than Christ." Terrified by this dreadful denunciation, Calvin surrendered himself to the disposal of the presbytery and magistrates, who, with the consent of the people, appointed him preacher, and invested him also with the responsible office of professor of divinity.

No sooner had Calvin become connected with the Church in Geneva, than he devoted his powerful mind to the consideration of its internal condition, which was yet unsettled. Besides publishing a formulary of doctrine, and a catechism, he induced the citizens openly to abjure the errors of Popery, and on the 20th July 1539, the senate and the people, preceded by a public scribe, solemnly avowed their adherence to the doctrine of the Protestant religion. For some time a violent opposition was made to the exertions of Calvin by the Anabaptists; but so completely did he silence them in a public disputation, that they almost disappeared from the Church of Geneva. Another and a more copious source of discouragement, however, arose from the divided state of the city. Besides the profligacy which prevailed among certain classes of the community, ancient family feuds happened about this time to be revived. In this state of matters, when the minds of the people were agitated with civil broils, Farel, Calvin, and Couraut, openly declared that they could not conscientiously administer the Lord's Supper. This so enraged the chief men of the city, who were themselves opposed to Calvin and his colleagues, that these faithful servants of Christ were ordered to leave the city within two days. When Calvin was informed of the decree which had passed, he calmly said, "Certainly, had I been in the service of men, this would have been a bad reward; but it is well that I have served Him who never fails to repay his servants whatever he has once promised."

The banishment of these three devoted men produced a great sensation in the Reformed Churches throughout Switzerland and Germany. Various attempts were made to prevail upon the governors and people of Geneva to recall them; but in vain. They remained firm to their purpose. Calvin, accordingly, went first to Basle, then to Strasburg, where, with the sanction of the senate, he was appointed professor of divinity, with a liberal stipend. The ability with which he filled the chair to which he had been chosen soon raised his fame; and such was his influence over even the civil authorities of the place, that he succeeded in planting a French Church, and introduced such discipline as he approved. Nor did he forget his poor persecuted flock at Geneva, but by his letters encouraged and comforted them under all their trials, predicting that brighter days yet awaited them.

While at Strasburg Calvin published his 'Christian Institutions' in a more enlarged form, his 'Commentary on the Epistle to the Romans,' and a valuable treatise on the Lord's Supper. At this period, also, the Reformer married, by the advice of Bucer,

Idolette de Bure, the widow of a leader among the Anabaptists.

In 1541 Calvin was appointed by the ministers of Strasburg to represent them in the conferences which Charles V. ordered to be held, first at Worms, then at Ratisbon, for the purpose of attempting a reconciliation between the Protestants and Roman Catholics. His appearances on both these occasions gave great satisfaction, and Melancthon, in particular, was so highly delighted, that he often honoured him with the name of "The Divine."

The time was now come when the Lord was pleased to revive his own work in Geneva. Of the four chief persecutors of God's servants, two of them were dead, and the other two banished, and a desire was universally manifested that Farel and Calvin should be recalled. The former, who had taken up his residence at Neufchatel, refused their request. A deputation was accordingly sent to Strasburg, that they might prevail upon the citizens to part with Calvin. To this they were very reluctant, and though the Reformer still loved the people of Geneva, he declined to quit a place where the Lord had so strikingly blessed his labours. At length, however, he was constrained to yield, and on the 13th of September 1541, he returned to Geneva, heartily welcomed both by the senate and the people. The understanding at Strasburg was, that his removal from them was merely temporary, but the people of Geneva did not rest until he was established permanently among them. As the only condition, however, on which he would consent to remain, he stipulated that the Presbyterian plan of Church government should become the adopted system of the Genevan churches. A decree was accordingly passed by the senate to that effect.

Being now settled in the former scene of his labours, he exerted himself more vigorously than ever in his varied and important duties. In every fortnight he preached one whole week; thrice every week he delivered lectures; on the Thursdays he presided in the meetings of the presbytery; on the Fridays he expounded the Holy Scriptures to the congregation. Besides these employments, he wrote many learned commentaries upon the sacred books, produced controversial writings of various kinds, and carried on an extensive correspondence. These, however, were merely his public avocations. His society was so much courted by enlightened men, that visitors from every part of Europe came to Geneva to ask his advice in religious matters; and such was the versatility of his powerful mind, that in the midst of his weightiest and most important studies, he was accessible to all who sought his counsel or assistance; and in seasons of peculiar trial to the Reformed Churches, the kindness of this great and good man was remarkably shown. In consequence of persecution, great numbers driven from Italy and France resorted to Geneva, where they obtained an asylum, and in the devoted Calvin they found a friend.

The attention which Calvin paid to his own flock was incessant. He visited, warned, exhorted them; and when the city was beset with the plague and famine, he stood forward, regardless of his own life, anxious to promote the spiritual and temporal welfare of the poor distressed people. Wherever his services were required he was ready at his post. But it was more peculiarly in seasons when the cause of religion was in peril that the energies of Calvin were put forth. Whether in opposition to the Roman

Catholics, the Anabaptists, or the Libertines, he wielded his pen manfully in defence of the truth. The work which he published on the necessity of reforming the Church, and which appeared at the time the diet was assembled at Spire, attracted peculiar notice, and was, under God, one of the great means of awakening attention to the subject.

The fidelity of Calvin in discharging his pastoral duties exposed him to much obloquy and opposition from the immoral portion of the population of Geneva. He remained resolute and unmoved, however, boldly declaring the Word of truth, and reproving with all earnestness the vices which prevailed in the city. Nor was this faithfulness in God's work unattended with its reward. The Church of Geneva wonderfully increased in numbers, and the estimation in which the Reformer was held rose higher still, from the attention which he showed to the suffering Protestants, who flocked thither from all quarters.

About this period, though for a season he enjoyed a cessation from public disputes and contentions, he suffered a severe stroke in the death of his wife, who appears to have been much esteemed for her piety and Christian prudence. Her last words were peculiarly refreshing: "O glorious resurrection!—God of Abraham and of all our fathers, not one of the faithful who have hoped in thee, for so many ages, has been disappointed: I will also hope."

The Genevan Church now assumed, in all its extent, the Presbyterian polity; and, in addition to public preaching, the consistory resolved that every minister should visit every family from house to house, expounding the Scriptures, and catechising the inmates, with the view of ascertaining the extent of their knowledge of Divine truth. All festivals were abolished, and no other day was permitted to be kept holy except the Sabbath. These arrangements were not made, however, without violent opposition, so violent as to have broken the spirit and discouraged the efforts of any other man than John Calvin. He bore all with Christian resignation and invincible patience. In the midst of all opposition he remained firm in the maintenance of those doctrines which he believed to be consistent with the Word of God, and calmly but courageously obviated the objections which were offered against them. The language which he employed in speaking of the enemies of the truth was, we admit, in some cases strong, but were we in possession of all the circumstances, our opinion in this respect might be considerably modified. The charge has been made against our Reformer that he was too harsh in his treatment of heretics, and more particularly, that he was accessory to the burning of Servetus. The punishment, however, of this arch-heretic, it ought never to be forgotten, was the decree of the senate, not of the Church; and though Calvin and his colleagues might not consider themselves justified in interfering with what they regarded as the rightful prerogative of the magistrate, we ought to be cautious in blaming where we are not sufficiently acquainted with the state of the case.

In the condition of foreign Churches Calvin took a particular interest. By his correspondence he animated and encouraged the persecuted Protestants in Poland, France, and England; and the refugees from these countries, who came to Geneva, he treated with all kindness and Christian regard.

About this time he was attacked with a severe illness when preaching, and obliged to leave the pul-

pit. Rumours immediately spread that the Reformer was dead, and the Roman Catholics rejoiced at the intelligence so greatly that a day of public thanksgiving was appointed at Noyon, his native place. The intelligence, however, was false, for Calviu speedily recovered his wonted health and activity. Soon after he had regained his strength, he published his admirable 'Commentaries on the Psalms.' For some months his mind was much occupied with the gloomy state of affairs in France. A persecution had broken out with great atrocity and violence at Paris, and the blood of many Protestants was ruthlessly shed. At the instigation of Calvin the German States interfered, and by their friendly intercessions put an end to the calamities of the Church.

In little more than a year from his former illness, Calvin was seized with a quartan ague, which, continuing for eight months, reduced him to a state of debility, from which he never afterwards completely recovered. By the advice of his physicians, and at the urgent request of his friends, he was prevailed upon to refrain from preaching in public, and delivering his theological lectures. He still, however, continued to devote his days and nights to the dictating and writing of letters to various parts of Europe, and he very frequently exclaimed, amid his constant employment, "How unpleasant to me is an idle life!" Nor did he cease to take an interest in public matters. It was by his advice and encouragement, indeed, that amid all the troubles to which the Republic of Geneva was at this time exposed, the inhabitants established an extensive seminary or college for the instruction of youth. As soon as his health would permit, he resumed, though in great weakness, his labours, both in the pulpit and the theological chair. His strength, however, gradually diminished, and on the 6th of February 1564, he delivered his last sermon with difficulty, in consequence of an oppression on his chest. From that day he taught no more in public, unless when he was carried occasionally to the church, and addressed his people in a few words. The disease under which he laboured in his last illness was very severe and complicated, but in him "patience had her perfect work."

The closing scene of the Reformer's life is thus described by Beza:—"Calvin spent the remainder of his days, until death, in almost constant prayer. His voice, indeed, was interrupted by the difficulty of respiration; but his eyes, which retained their brilliancy to the last, uplifted to heaven, and his serene countenance, were certain proofs of the fervour of his devotion, and of his trust and confidence in God. He often, in his prayers, repeated the words of David, 'Lord, I opened not my mouth, because thou didst it;' and at times those of Ezekiah, 'I did mourn like a dove.' Once also I heard him say, 'Thou, Lord, bruise me, but I am abundantly satisfied, since it is thy hand.' His doors must have stood open day and night, if all had been admitted who, from sentiments of duty, were desirous to see him; but as he could not, from difficulty in speaking, direct his discourse to them, he requested they would rather pray for him, than be solicitous about paying their visits. Often, also, though I always found him glad to receive me, he was very scrupulous respecting the least interruptions thus given to the duties of my office; so sparing was he of the time which he knew ought to be spent in the service of the Church; and his conscientious feelings, lest he should give the smallest trouble to

his friends, exceeded the bounds of moderation. Such was the manner of comforting both himself and friends until the 19th of May, when we ministers were accustomed to meet relative to the censure of morals, and to take a friendly meal together two days before Whitsuntide, and the celebration of the Lord's Supper. He expressed a wish that the common supper should on this day be prepared at his house, and rallying his little strength that remained, was carried from his bed to the adjoining chamber, when he said, 'I come to see you, my brethren, for the last time, never more to sit down with you at table.' Such was the commencement of one of the most melancholy repasts we ever took. He then offered up a prayer, took a small portion of food, and discoursed with us at supper in as cheerful a manner as his weakness permitted. Before supper was fully finished, he ordered himself to be carried back to the adjoining chamber, and addressing the company with a smiling countenance, said, 'This intervening wall will not prevent me from being present with you in spirit, though absent in body.' His prediction was fulfilled, for from this day he always lay in a horizontal posture, his small body, except his countenance, which was very little changed, being so much emaciated, that breath only remained. On the 27th of May, the day of his death, he appeared stronger, and spoke with less difficulty; but this was the last effort of nature, for about eight o'clock in the evening certain symptoms of dissolution suddenly manifested themselves. When one of his domestics brought one of the brethren and me, who had only just left him, this intelligence, I returned immediately with all speed, and found he had died in so very tranquil a manner, that without his feet and hands being in any respect discomposed, or his breathing increased, his senses, judgment, and in some measure his voice, remaining entire to his very last gasp, he appeared more to resemble one in a state of sleep than death."

Thus died one of the brightest characters that has ever adorned the page of history. His death was bewailed by all classes of the community. In him the Church of Geneva lost a faithful and devoted pastor,—the city, a wise, philanthropic, and public-spirited citizen,—the college, a learned and able professor; and all, a common parent and friend. His funeral was attended by the authorities, civil and ecclesiastical, of the town, and a great proportion of the citizens. Many tears were shed on the occasion, and for some days a gloom seemed to be thrown over the city. According to his own directions, no monument was erected to his memory. Neither was this necessary. Calviu can never be forgotten. *Si monumentum quaeris, circumspice*. "If you wish to see his monument, reader, look around you."

CALVINISM, the name given to that system of religious faith which corresponds in the main with that of Calvin, though in some points differing from the views of the illustrious Reformer. Calvin considered the Presbyterian form of government as that by which every church should be regulated. He proposed that it should be governed by presbyteries and synods, composed of clergy and laity, without bishops, or any clerical subordination, and maintained that the province of the civil magistrate extended only to its protection and outward accommodation. He acknowledged a real, though spiritual presence of Christ in the eucharist; and he confined the privilege of communion to such as gave

evidence of being true believers. These sentiments, however, are not imbibed by all who are called Calvinists.

In 1536, Calvin was appointed professor of divinity at Geneva, where he established that system of Church polity called *Presbyterianism*, originally considered as an essential part of Calvinism; but since the Synod of Dort, which embraced, digested, and established his theological principles, in 1618, above forty years after his decease, the term Calvinism is generally confined to those principles, independent of his system of Church polity.

Calvinists, however, contend that their system did not originate with Calvin, but is as ancient as the Scriptures from which it is drawn. They also say it is in substance the same as that of Augustine, and it is certainly very difficult to distinguish them. Mr Toplady, in his 'Historic Proof,' has, indeed, traced the doctrine, in a series of quotations, from the times of the apostles to those of the Reformation; and though some of his extracts may be objected to, the work, as a whole, seems scarcely to admit of refutation. Our present object, however, is, to represent the sentiments of Calvin, and those denominated from him, which have been distinguished into *High* (hyper, or ultra) Calvinists, *Strict* Calvinists, and *Moderate* (or modern) Calvinists.

The first class will be found described in this work, under *ANTINOMIANS*, and *HOPKINSIANS*, to which it is sufficient to refer. *Strict* Calvinists are those who adopt the opinions of Calvin himself, and the Synod of Dort, above referred to. The most disputed point in Calvin's system, is the doctrine of absolute predestination, and its counterpart, reprobation: on these points, therefore, we shall quote his own words, in which, if he errs by excessive rigour in his statements, the origin of his error can be seen.

"Predestination," says Calvin, "by which God adopts some to the hope of life, and adjudges others to eternal death, no one, desirous of the credit of piety, dares absolutely to deny. But it is involved in many cavils, especially by those who make foreknowledge the cause of it. We maintain, that both belong to God; but it is preposterous to represent one as dependent on the other.

"Predestination we call the eternal decree of God, by which he hath determined, in himself, what he would have to become of every individual of mankind. For they are not all created with a similar destiny; but eternal life is fore-ordained for some, and eternal damnation for others. Every man, therefore, being created for one or the other of these ends, we say he is predestinated either to life or to death."

This point, this eminent Reformer proceeds to argue from the conduct of the Almighty respecting the seed of Abraham, and toward certain individuals, as Jacob and Esau.

"Now, with respect to the reprobate," proceeds Calvin, "whom the apostle introduces in the same place,—as Jacob, without any merit yet acquired by good works, is made an object of grace, so Esau, while yet unpolluted by any crime, is accounted an object of hatred. Rom. ix. 13. If we turn our attention to *works*, we insult the apostle, as though he saw not that which is clear to us: now, that he saw none is evident, because he expressly asserts the one to have been elected, and the other rejected, while they had not yet done any good or evil, to prove the foundation of Divine predestination not to be in works. *Secondly*,

When he raises the question, whether God is unjust, he never urges, what would have been the most absolute and obvious defence of his justice, that God rewarded Esau according to his wickedness—but contents himself with a different solution,—that the reprobate are raised up for this purpose, that the glory of God may be displayed by their means. *Lastly*, He subjoins a concluding observation,—that 'God hath mercy on whom he will have mercy, and whom he will he hardeneth.' You see how he attributes both to the mere will of God. If, therefore, we can assign no reason why he grants mercy to his people, but because such is his pleasure, neither shall we find any other cause but his will for the reprobation of others; for when God is said to harden or show mercy to whom he pleases, men are taught by this declaration to seek no cause besides his will."

It is most clear, however, from his words elsewhere, that this great divine did not mean to destroy human responsibility, nor to set aside the use of means; since the Scripture addresses to man exhortations and reproofs, though it constantly attributes to the grace of God the spirit and power of obedience.

We shall subjoin only, as immediately connected with this subject, Calvin's opinion of the corruption of human nature, by original sin. The following is his doctrine on this mysterious point:—

"Original sin appears to be an hereditary pravity and corruption of our nature, diffused through all the parts of the soul, rendering us obnoxious to the Divine wrath, and producing in us those works which the Scripture calls works of the flesh. . . . These two things, therefore, should be strictly observed: first, that our nature, being so totally vitiated and depraved, we are, on account of this very corruption, considered as convicted and justly condemned in the sight of God,—to whom nothing is acceptable but righteousness, innocence, and purity. And this liableness to punishment, arises not from the delinquency of another; for when it is said that the sin of Adam renders us obnoxious to the Divine judgment, it is not to be understood as if we, though innocent, were undeservedly loaded with the guilt of his sin; but because we are all subject to a curse in consequence of his transgression,—he is, therefore, said to have involved us in guilt. Nevertheless, we derive from him, not only the punishment, but also the pollution, to which the punishment is justly due."

We now proceed to exhibit an abstract of the same system, as arranged and matured in the articles of the Synod of Dort, in reference to the *five points* in dispute with the *Arminians* (as stated under that article), which forms the general standard of *Strict* Calvinism.

1. OF PREDESTINATION.—"As all men have sinned in Adam, and have become exposed to the curse, even eternal death, God would have done no injustice to any one, if he had determined to leave the whole human race under sin and the curse, and to condemn them on account of sin; according to those words of the apostle, 'All the world is become guilty before God.' Rom. iii. 19, 23, vi. 23. . . .

"That some, *in time*, have faith given them by God, and others have it not given, proceeds from his eternal decree; for 'known unto God are all his works from the beginning.' Acts xv. 18; Eph. i. 11. According to which decree, he graciously softens the hearts of the elect, however hard, and he

bends them to believe; but the non-elect he leaves, in just judgment, to their own perversity and hardness. And here, especially, a deep discrimination, at the same time both merciful and just, a discrimination of men equally lost, opens itself to us; or that decree of election and reprobation which is revealed in the Word of God; which, as perverse, impure, and unstable persons do wrest to their own destruction, so it affords ineffable consolation to holy and pious souls.

"But election is the immutable purpose of God; by which, before the foundations of the earth were laid, he chose, out of the whole human race, fallen by their own fault from their primeval integrity into sin and destruction, according to the most free *good pleasure* of his own will, and of *mere grace*, a certain number of men, neither better nor worthier than others, but lying in the same misery with the rest, to salvation in Christ; whom he had, even from eternity, constituted mediator and head of all the elect, and the foundation of salvation; and, therefore, he decreed to give them unto him to be saved, and effectually to call and draw them into communion with him, by his Word and Spirit: or he decreed himself to give unto them true faith, to justify, to sanctify, and at length powerfully to glorify them. Eph. i. 4-6; Rom. viii. 30.

"This same election is not made from any *foreseen* faith, obedience of faith, holiness, or any other good quality and disposition, as a *pre-requisite* cause or condition in the man who should be elected. 'He hath chosen us, not because we *were*, but that we *might* be, holy.' Eph. i. 4; Rom. ix. 11-13; Acts xiii. 48.

"Moreover, Holy Scripture doth illustrate and commend to us this eternal and free grace of our election, in this more especially, that it doth testify all men not to be elected, but that some are non-elect, or *passed by*, in the eternal election of God; whom truly God, from most free, just, irreprehensible, and immutable good pleasure, decreed to leave in the *common misery*, into which they had, by *their own fault*, cast themselves; and not to bestow on them living faith, and the grace of conversion; but having been left in their own ways, and under just judgment, at length, not only on account of their unbelief, but also of all their other sins, to condemn and eternally punish them, to the manifestation of his own justice. And this is the decree of *reprobation*, which determines that God is in nowise the author of sin (which, to be thought of, is blasphemy), but a tremendous, incomprehensible, just judge and avenger."

2. OF THE DEATH OF CHRIST.—Passing over, for brevity's sake, what is said of the necessity of atonement, in order to pardon, and of Christ having offered that atonement and satisfaction, it is added: "This death of the Son of God is a single and most perfect sacrifice and satisfaction for sins, of infinite value and price, abundantly sufficient to expiate the sins of the whole world; but because many who are called by the gospel do not repent, nor believe in Christ, but perish in unbelief, this doth not arise from defect, or insufficiency of the sacrifice offered by Christ upon the cross, but from their own fault. . . .

"God willed that Christ, through the blood of the cross, should, out of every people, tribe, nation, and language, *efficaciously* redeem all those, and *those only*, who were from eternity chosen to salvation, and given to him by the Father,—that he should confer on them the gift of faith."

3. OF MAN'S CORRUPTION.—"All men are conceived in sin, and born the children of wrath,' indisposed to all saving good, propense to evil, dead in sin, and the slaves of sin; and without the regenerating grace of the Holy Spirit, they neither are willing nor able to return to God, to correct their depraved nature, or to dispose themselves to the correction of it." This will not be found to differ materially from the third article of the ARMINIANS, and therefore need not here be enlarged on, though both widely differ from the doctrine of the later Remonstrants, and Anti-Calvinists in general.

4. OF GRACE AND FREE-WILL.—"But in like manner as, by the fall, man does not cease to be man, endowed with intellect and will; neither hath sin, which hath pervaded the whole human race, taken away the nature of the human species, but it hath depraved and spiritually stained it: so that even this Divine grace of regeneration does not act upon men like stocks and trees, nor take away the properties of his will, or violently compel it, while unwilling; but it spiritually quickens, heals, corrects, and sweetly, and at the same time powerfully, inclines it: so that whereas it before was wholly governed by the rebellion and resistance of the *flesh*, now prompt and sincere obedience of the Spirit may begin to reign; in which the renewal of our spiritual will, and our liberty, truly consist: in which manner (or for which reason), unless the admirable Author of all good should work in us, there could be no hope to man of rising from the fall by that *free-will* by which, when standing, he fell into ruin."

5. ON PERSEVERANCE.—"God, who is rich in mercy, from his immutable purpose of election, does not wholly take away his Holy Spirit from his own, even in lamentable falls; nor does he so permit them to decline that they should fall from the grace of adoption and the state of justification, or commit the *sin unto death*, or against the Holy Spirit; that, being deserted by him, they should cast themselves headlong into eternal destruction. . . . So that not by their own merits or strength, but by the gratuitous mercy of God, they obtain it, that they neither *totally* fall from faith and grace, nor *finally* continue in their falls and perish."

Having given this summary of the sentiments of Calvin himself, and of the Ancient or Strict Calvinists it is proper to observe, that there are, and always have been, many who embrace the Calvinistic system in its leading features, who object to some particular *parts*, and to the strong language in which some of the propositions are expressed. These are called Moderate, or Modern Calvinists, who differ from Calvin and the Synod of Dort chiefly on two points,—the doctrine of reprobation, and the extent of the death of Christ.

1. Reprobation, or "predestination to death or misery as the end, and to sin as the means, I call (says Dr E. Williams) an impure mixture" with Calvinism, "as having no foundation either in the real meaning of Holy Writ or in the nature of things; except, indeed, we mean by it, what no one questions,—a determination to punish the guilty." Dr Williams calls this a *mixture*, because its connection with predestination to life is arbitrary and forced;—*impure*, because the supposition itself is a foul aspersion of the Divine character. Augustine, Calvin, Perkins, Twisse, and Rutherford, appear to give countenance to this doctrine. But of all modern authors, if we

except the philosophical *Necessarians*, Dr Hopkins, of America, seems the most open in his avowal of the sentiment" above mentioned. See HOPKINSIANS.

The term *reprobate* is indeed scriptural, simply meaning to reject; and stands in Scripture in immediate connection with the sins of those who are thus rejected. Thus the Prophet Jeremiah (vi. 30), speaking of the apostate Jews says: "*Reprobate* silver shall men call them, because the Lord hath rejected them;" not, however, before they had rejected him, and turned aside to idols; and the Apostle Paul speaks of some "*reprobate* concerning the faith;"—that is, who had rejected the truths of the gospel; and of others, as "*reprobate* to every good work," because they paid no regard to its holy precepts. See 2 Tim. iii. 8; Tit. i. 16. Nor does it appear to be ever used in the Scriptures in the sense of non-elected. Hence it has been contended by some writers, that reprobation has no connection with the predestination of the Scriptures.

It must be confessed after all, that the election of some men to everlasting life implies the non-election of others; which is a point to which the mind can never be reconciled, but from a deep conviction, that had we ourselves been left to perish in our sins, God would have been just in our condemnation, and that we have no claim to distinguishing mercy. "It is of the Lord's mercies that we are not consumed, and because his compassions fail not." When viewed in this its true light, the election of any, much more of so vast a multitude as shall finally be saved *out of every nation, and kindred, and tongue, and people*, appears an act of grace equally wonderful and glorious, and worthy of all the rapturous praise ascribed for it in the Scriptures.

As to reconciling the conduct of God with our view of the fitness of things, this is not the only case in which it seems impracticable in the present world. "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. xi. 33. In such instances it is wise, as well as pious, to be silent; for "who art thou, O man, that repliest against God?" A very ingenious man, Mr John Bacon, the statuary, used to compare the rashness of our judging of the Divine conduct in our present state of imperfection, to the folly of a man who should judge of a room-full of complicated machinery, by looking through the key-hole.

2. The other subject on which *Modern Calvinists* differ from the great Reformer, relates to the nature and extent of Christ's death. The doctrines of atonement, and of justification by the imputation of Christ's righteousness, are clearly admitted by all who assume the name of Calvinists, and by many others; but there are subordinate points on which they differ. Some contend that Christ not only died restrictively for a certain number,—that is, the elect; but that he underwent a certain degree of punishment, exactly in proportion to the demerit of those individuals; inasmuch, that had their number, or the number of their sins, been greater, he must have suffered still more than he actually did for their redemption. This arises from their not only considering sins as debts, as our Lord himself teaches us, but from carrying the analogy further than the subject will allow; for sins and debts certainly will not in all points agree. As, for instance, debts may be paid in kind, by returning that which we owe,—which

never can apply to sins. Nor does it appear consistent with the Divine dignity to represent the covenant of grace as a commercial bargain. Many Calvinists, therefore, represent human redemption, and they think scripturally, as flowing originally from the free and sovereign mercy of God, who having chosen to redeem sinners to himself, gave his only begotten Son to be their Redeemer, in a way honourable to the Divine perfections, as well as abundantly sufficient to obliterate human guilt; and this atonement they consider as expressly made, that "*whosoever* believes" in Christ, and cordially approves this way of salvation, "should not perish, but have everlasting life,"—its merits being fully commensurate to the whole mass of human guilt; so that virtually Christ died for all men, in the most unlimited sense, though those who receive not the atonement, can, of course, derive no benefit therefrom. And this may be illustrated even on the principle of a debt, since the offer of a friend to give pecuniary satisfaction for a debt may be rendered nugatory by the debtor himself refusing utterly to accept the boon. The gospel itself does not insist upon men being saved against their will.

Thus Dr Magge, in his excellent work on the atonement, says:—"The sacrifice of Christ was never deemed by any, who did not wish to calumniate the doctrine of atonement, to have *made God placable*; but merely viewed as the *means* appointed by Divine wisdom, by which to bestow forgiveness. But still, it is demanded, in what way can the death of Christ, considered as a sacrifice of expiation, be conceived to operate to the remission of sin, unless by the appeasing of a Being who otherwise would not have forgiven us? To this, the answer of the Christian is: I know not, nor does it concern me to know, *in what manner* the sacrifice of Christ is connected with the forgiveness of sins; it is enough that this is declared by God to be the *medium* through which my salvation is effected. I pretend not to dive into the counsels of the Almighty. I submit to his wisdom, and I will not reject his grace because his mode of vouchsafing it is not within my comprehension."

So Andrew Fuller, in his '*Calvinistic and Socinian Systems Compared*,' strongly reprobates the idea of placating the Divine Being by an atonement; "contending that the atonement is the *effect*, and not the *cause* of Divine love" to men; and insists, "that the contrary is a gross misrepresentation of the Calvinists in general." Mr Fuller adds: "If we say a way was opened by the death of Christ, for the free and consistent exercise of mercy, in all the methods which sovereign wisdom saw fit to adopt, perhaps we shall include every material idea which the Scriptures give us of that important event."

Mr Jerram says, "I do not believe that any respectable writer, on our side, says that a satisfaction, or an atonement to Divine justice, was required as a motive to love and pity; but merely as a medium whereby that sentiment could be consistently manifested. No one supposes satisfaction for sins necessary to *induce* God to be merciful; though we do believe that *that* mercy could not be consistently manifested without an atonement." See Heb. ii. 9, 10.

In the article ATONEMENT were mentioned the various opinions which have been entertained, both in ancient and in modern times, in reference to the *extent* of Christ's death. We adverted particularly to the late lamented Dr Wardlaw, who, following in the steps of Dr Dwight, teaches the universality of the atonement.

It ought to be added, however, that these divines hold this universality of Christ's death to be perfectly consistent with the particular and efficacious redemption of the Church. Hence it is regarded by them as rather a more full development of the ancient doctrine, than a deviation from it.

After all that has been written against "the Calvinism of the Church of England," it appears to many of her members, that her system is that of MODERATE Calvinism. She embraces the doctrines of election, original sin, &c.; but she is silent on the doctrine of reprobation, and admits the universality of the Saviour's death.

It is much to be regretted that preachers and writers who have thought it their duty to oppose Calvinism, have so generally fallen into the same sort of error complained of under the article ARMINIANISM,—of not taking proper pains to understand what it is, or else have not possessed candour enough to do it justice. If, as is to be hoped, this is the effect of mere misapprehension, still, how deplorable it is that the disciples of one blessed Master should allow themselves to misapprehend one another on subjects of such vast practical moment!

"Whatever notions of an exaggerated sort (says the profound author of the 'Natural History of Enthusiasm') may belong to some Calvinists, Calvinism as distinguished from Arminianism, encircles or involves GREAT TRUTHS, which, whether dimly or clearly discerned,—whether defended in scriptural simplicity of language, or deformed by grievous perversions,—will never be abandoned while the Bible continues to be devoutly read, and which, if they might indeed be subverted, would drag to the same ruin every doctrine of revealed religion. Let it be granted that Calvinism has often existed in a state of mixture with crude, or presumptuous, or preposterous dogmas; yet surely whoever is competent to take a calm, an independent, and a truly philosophic survey of the Christian system, and can calculate also the balancings of opinion,—the antitheses of belief—will grant that if Calvinism, in the modern sense of the term, were quite exploded, a long time could not elapse before evangelical Arminianism would find itself driven helplessly into the gulf that had yawned to receive its rival; and to this catastrophe must quickly succeed the triumph of the dead rationalism of Neology, and then that of Atheism."

CAMALDOLITES, an order founded by Romauld, an Italian fanatic, in the eleventh century. The manner of life he enjoined his disciples to observe was this:—They dwelt in separate cells, and met together only at the time of prayer. Some of them, during the two lents in the year, observed an inviolable silence, and others for the space of a hundred days. On Sundays and Thursdays they fed on herbs, and the rest of the week only on bread and water.

CAMBRIDGE MANUSCRIPT, a copy of the Gospels and Acts of the Apostles, in Greek and Latin. Beza found it in the Monastery of Irenæus, at Lyons, in 1562, and gave it to the university of Cambridge in 1581. It is a quarto, and written on vellum. Sixty-six leaves of it are much torn and mutilated; and ten of these are supplied by a later transcriber. It is written in the *scriptio continua*, or without spaces between the words, and the Greek is in uncial characters. From this and the Clermont copy of Paul's Epistles, Beza published his larger annotations in 1582. See Dr Kipling's edition of it, published at Cambridge, 1793.

CAMEL. The original name of this animal has passed into most languages, ancient and modern. In Hebrew it is called *gamal*, from the verb to *repay*, *requite*; probably on account of its revengeful disposition. "A camel's anger," is an Arabian proverb for an irreconcilable enmity. There is no animal which remembers an injury longer, nor seizes with greater keenness the proper opportunity of revenge; which is the more remarkable on account of its gentle and docile disposition, when unprovoked by harsh treatment.

From the Scriptures we learn that the camel constituted an important branch of patriarchal wealth. Job had at first three thousand, and after the days of his adversity had passed away, six thousand camels. The Arabians estimate their riches and possessions by the number of their camels; and speaking of the splendour and wealth of a noble or prince, they observe, he has so many camels; not so many pieces of gold. The Midianites and Amalekites had camels without number, as the sand upon the sea-shore; many of which were adorned with chains of gold, and other rich and splendid ornaments. Judg. vii. 12. So great was the importance attached to the management and propagation of camels, that a particular officer was appointed in the reign of David, to superintend their keepers. Nor is it without a special design, that the inspired writer mentions the descent of the person appointed; he was an Ishmaelite, and therefore supposed to be thoroughly skilled in the treatment of that useful quadruped.

There are as many as seven species of camels discriminated by zoologists; but it is only the Arabian camel, or dromedary, and the Bactrian camel, that are known in Scripture.

The former species is distinguished by having only one bunch or protuberance on the back. Its general height, measured from the top of the dorsal bunch to the ground, is about six feet and a half, but from the top of the head, when the animal elevates it, it is not much less than nine feet: the head, however, is usually so carried as to be nearly on a level with the bunch, or rather below it, the animal bending the neck extremely in its general posture. The head is small, the neck very long, and the body of a long and meagre shape; the legs rather slender, and the tail, which is slightly tufted at the extremity, reaches to the joints of the hind legs. The feet are very large, and are hoofed in a peculiar manner, being divided above into two lobes, the extremity of each lobe being guarded by a small hoof. The under part of the foot is guarded by an extremely long, tough, and pliable skin, which, by yielding in all directions, enables the animal to travel with peculiar ease and security over dry, hot, stony, and sandy regions, which would soon parch and destroy the hoof. On the legs are six callosities,—one on each knee, one on the inside of each fore-leg on the upper joint, and one on the inside of each hind-leg at the bottom of the thigh. On the lower part of the breast is also a large callous or tough tubercle, which is gradually increased by the constant habit which the animal has of resting upon it in lying down.

The native country of the camel is Arabia, from whose burning deserts it has been gradually diffused over the rest of Asia and Africa. The Arab venerates his camel as the gift of Heaven, as a sacred animal, without whose aid he could neither subsist, trade, nor travel.

The hair of these animals, which is fine and soft,

and is renewed every year, is used by the Arabians to make stuffs for their clothing and furniture. It was of this material that Elijah the Tishbite wore a dress (2 Kings i. 8); and also John the Baptist. Matt. iii. 4. It must not be supposed, however, that the description of hair-cloth used by these and other prophets mentioned in Scripture, bore any resemblance to the beautiful Cashmere shawl, imported into this country: it was a much coarser manufacture of this material, and is still used by the modern dervises. We may probably obtain some idea of its texture, from what Braithwaite says of the Arabian huts: "They are made of camels' hair, something like our coarse hair-cloths to lay over goods."

Blessed with their camels, the Arabs not only want for nothing, but they fear nothing. In a single day they can traverse a tract of fifty leagues into the desert, and thus escape the reach of their enemies. All the armies in the world, says Buffon, would perish in pursuit of a troop of Arabs. Figure to yourself, for instance, observes this writer, a country without verdure and without water, a burning sand, an air always clear, plains of sands, and mountains still more parched, over which the eye extends without perceiving a single animated being; a dead earth, perpetually tossed by the winds, presenting nothing but bones, scattered flints, rocks, perpendicular or overthrown; a naked desert, where the traveller never breathes under a friendly shade, where nothing accompanies him, and where nothing recalls to mind the idea of animated nature; an absolute solitude, infinitely more frightful than that of the deepest forest,—for to man trees are, at least, visible objects; more solitary and naked, more lost in an unbounded void, he everywhere beholds the extended space surrounding him as a tomb; the light of the day, more dismal than the darkness of night, serves only to give him a clearer idea of his own wretchedness and impotence, and to present before his eyes the horror of his situation, by extending around him the immense abyss which separates him from the habitable parts of the earth,—an abyss which he would in vain attempt to traverse, for hunger, thirst, and burning heat haunt him every moment that remains between despair and death. The Arab, nevertheless, by the assistance of his camel, has learned to surmount, and even to appropriate these frightful intervals of nature to himself. They serve him for an asylum, they secure his repose, and maintain his independence. The Arab is early accustomed to the fatigues of travelling, to want of sleep, and to endure hunger, thirst, and heat. With this view he instructs, rears, and exercises his camels. A few days after their birth, he folds their limbs to remain on the ground, and in this situation he loads them with a pretty heavy weight, which is never removed but for the purpose of replacing a greater. Instead of allowing them to feed at pleasure, and to drink when they are thirsty, he regulates their repasts, and makes them gradually travel long journeys, diminishing at the same time their quantity of food. When they acquire some strength, he exercises them to the course, he excites their emulation by the example of horses, and in time renders them equally swift, and more robust. At length, when he is assured of the strength, fleetness, and sobriety of his camels, he loads them with whatever is necessary for his and their subsistence, departs with them, arrives unexpectedly at the confines of the desert, robs the first passenger he meets, pillages the straggling habitations, loads his camels with the booty, and, if pursued, is

obliged to accelerate his retreat. It is on these occasions that he unfolds his own talents and those of his camels; he mounts one of the fleetest, and conducting the troop, makes them travel night and day, almost without stopping to eat and drink; and in this manner he easily passes over the space of three hundred leagues in eight days. During all that time of fatigue and travel, he never unloads his camels, and only allows them an hour of repose, and a ball of paste each day. They often run in this manner for eight or nine days without meeting with any water, and when by chance there is a pool at some distance, they scent the water, even when half a league from it. Thirst makes them redouble their pace, and they drink as much at once as serves them for the time that is past, and for as much to come; for their journey often lasts them several weeks, and their abstinence continues till their journey is accomplished.

The driest thistle and the barest thorn are all the food this useful quadruped requires; and even these, to save time, he eats while advancing on his journey, without stopping or occasioning a moment of delay. As it is his lot to cross immense deserts where no water is found, and countries not even moistened with the dew of heaven, he is endued with the power, at one watering place, to lay in a store, with which he supplies himself for thirty days to come. To contain this enormous quantity of fluid, nature has formed large cisterns within him, from which, once filled, he draws at pleasure the quantity he wants, and pours it into his stomach, with the same effect as if he then drew it from the spring.

Notwithstanding that the camel is so extremely revengeful as to bear in mind, and resent, in the most terrible manner, any injury it may have sustained, its patience is the most extraordinary. Its sufferings seem to be great; for, when it is overloaded, it sends forth the most lamentable cries, but never offers to resist the tyrant who oppresses it. At the slightest sign it bends its knees, and lies upon its belly, suffering itself to be loaded in this position; at another sign it rises with its load, and the driver, getting upon its back, encourages the animal to proceed with his voice and with a song.

Throughout Turkey, Persia, Egypt, Arabia, Barbary, and various other contiguous countries, all kinds of merchandise are carried by camels, which, of all conveyances, is the most expeditions, and attended with the least expense. Merchants and other travellers assemble, and unite in caravans to avoid the attacks and robberies of the Arabs. These caravans are often numerous, and are always composed of more camels than men. Each camel is loaded according to his strength; the larger ones carrying from a thousand to twelve hundred pounds weight, and the smaller from six to seven hundred. Burckhardt states that a camel can never be stopped while its companions are moving on. The Arabs are, therefore, highly pleased with a traveller who jumps off his beast, and remounts without stopping it, as the act of kneeling down is troublesome and fatiguing to the loaded camel, and before it can rise again, the caravan is considerably a-head. He also affirms it to be an erroneous opinion, that the camel delights in sandy ground. It is true, he remarks, that he crosses it with less difficulty than any other animal, but wherever the sands are deep, the weight of himself and his load makes his feet sink into the sand at every step, and he groans and often sinks under his burden. Hence this traveller states it to

be, that camels' skeletons are found in great numbers where the sands are deepest. It is the hard gravelly ground of the desert, which is most agreeable to this animal.

The Bactrian camel is distinguished from the Arabian camel or dromedary, by having two bunches on his back. It is not so numerous as the other, and is chiefly confined to some parts of Asia. Unlike the dromedary, whose movement, as we have seen, is remarkably swift, the Bactrian camel proceeds at a slow and solemn pace.

From the account now furnished of this animal, we may see the propriety and beauty of several passages of Scripture, in which it is mentioned or alluded to.

It shows with what propriety the prophet calls this animal the "swift dromedary" (Jer. ii. 23), as well as the wisdom of Esther's messengers, in choosing it to carry their despatches to the distant provinces of the Persian empire. Esth. viii. 10.

In that sublime prediction, where the prophet foretels the great increase and flourishing state of Messiah's kingdom, by the conversion and accession of the Gentile nations, he compares the happy and glorious concourse to a vast assemblage of camels: "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah." That people, rather than irrational animals, are intended, is evident from these words: "All they from Sheba shall come; they shall show forth the praises of the Lord." Isa. lx. 6. In adopting this figure, the prophet might, perhaps, have his eye on the hieroglyphical writing of the Egyptians, in which the figure of a camel represented a man; and if so, besides its strict conformity to the genius of Hebrew poetry, we can discern a propriety in its introduction into this illustrious prediction. Some interpreters piously refer the prophecy to Christ himself; and imagine it began to receive its accomplishment when the magi, proceeding from the very places mentioned by the prophet, worshipped the new-born Saviour, and "presented unto him gifts; gold, and frankincense, and myrrh." But Midian, and the other places mentioned by the prophet, lay to the south of Judea; while the evangelist expressly says the magi came from the east; which, as well as their name, magi, or wise men, clearly proves that Persia was their native country, and the place of their abode.

To pass a camel through the eye of a needle, was a proverbial expression among the nations of high antiquity, denoting a difficulty which neither the art nor the power of man could surmount. Our Lord condescends to employ it in his discourse to the disciples, to show how extremely difficult it is for a rich man to forsake all for the cause of God and truth, and obtain the blessings of salvation: "I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven." Matt. xix. 24. Many expositors are of opinion, that the allusion is not to the camel, but to the cable by which an anchor is made fast to the ship; and for *camel* they read *camil*, from which our word cable is supposed to be derived. It is not, perhaps, easy to determine which of these ought to be preferred; and some interpreters of considerable note have accordingly adopted both views. Others have asserted, that there was near Jerusalem a low gate, called the Needle's Eye, under which a camel could not pass without being unloaded.

However, though the exact proverbial expression,

which was doubtless well understood by those to whom it was addressed, may be to us unintelligible, the instruction conveyed is obvious. Riches are a snare, and often a hindrance in the way to heaven; and the heart that is supremely set upon them, can never be brought to a cordial surrender of itself to the meek, lowly, and self-denying Jesus, without which it is impossible to enter into his kingdom. But the things that are impossible with men are possible with God. Divine grace can do away the impossibility, by *bringing the heart* to a willing compliance with the requirements of the gospel.

In Matt. xxiii. 24, is another proverbial expression: "Ye strain at a gnat, and swallow a camel." Dr Adam Clarke has proved that there is an error of the press in the English translation, by which *at* has been substituted for *out*. The passage as it now stands, conveys no sense: it should be, "Ye strain out the gnat, and swallow down the camel." The allusion is to the custom which prevailed among both Gentiles and Jews, of straining the liquor which they drank, for the purpose of ejecting those insects which so swarm in some southern countries, and hence easily fall into wine-vessels. Some of the commentators have wished to get rid of the *camel* in this passage, from an idea that our Lord could not have united so huge an animal with so small an insect. They, therefore, propose to understand a larger species of fly. This conjectural emendation, however, cannot be admitted, as it is unsupported by the ancient versions. The expression must be taken *hyperbolically*. To make the antithesis as strong as may be, two things are selected as opposite as possible,—the smallest insect, and the largest animal. And this very antithesis was used by the Jewish and Greek writers, as appears from Wetstein. The expression has generally been understood by English readers as implying an effort to swallow, but rejecting something very small and inconsiderable, yet receiving without hesitation something much larger and more important; but the fact is, it alludes to a custom the Jews had of straining or filtering their wine, for fear of swallowing any forbidden insect. Now, as it would be ridiculous to strain liquor for the sake of clearing it from insects, and then eating the largest of those insects; so the conduct of those is not only ridiculous, but highly criminal, who are superstitiously anxious in avoiding small faults, yet scruple not to commit the greatest sins.

Camels are spoken of in Scripture,—

1. As an article of wealth and state. Gen. xii. 16, xxx. 43; 2 Kings viii. 9; 1 Chron. xxvii. 30; Ezra. ii. 67; Neh. vii. 69; Job i. 3.
2. As used for travelling. Gen. xxiv. 64, xxxi. 34; 1 Kings x. 2.
3. As an important means of traffic. Gen. xxxvii. 25; 1 Chron. xii. 40; Isa. xxx. 6.
4. As used in war. Judg. vi. 5; vii. 12; 1 Sam. xxx. 17; Jer. xlix. 29.
5. As a spoil in war. Judg. viii. 21; 1 Sam. xxvii. 9; 1 Chron. v. 21; Job i. 17; Jer. xlix. 32.
6. As sufferers in the plagues brought upon the brute creation for the sin of man. Exod. ix. 3; 1 Sam. xv. 3.
7. As furnishing an article of clothing. Matt. iii. 4; Zech. xiv. 15.
8. Connected with these animals, we have a pleasing instance of industry, humility, and courtesy in a young woman of rank and fortune. Rebekah was seen at the well, condescending, by personal labour,

to supply the wants of the camels of Abraham's servant ; nor did her good disposition and good conduct go unrewarded ; those camels shortly after bore her into the Land of Promise, to become the wife of Abraham's son, and one in the line of mothers from whom He should descend in whom all the families of the earth were to be blessed. Gen. xxiv. 19-64.

9. The camel is prohibited for food, as unclean. Lev. xi. 14 ; Deut. xiv. 7.

10. Camels are prophetically and figuratively mentioned in the Old Testament. Isaiah (xxi. 7) predicts the march of Cyrus's army to the conquest and destruction of Babylon in the time of Belshazzar. The same prophet (xxx. 6) alludes to the folly and presumption of the Israelites, or Jews, or both, who, in the time of their trouble, carried treasures on camels into Egypt, to purchase the assistance of that people, and acknowledged not the Lord their God, who alone could save and deliver them. Isa. lx. 6, is part of a most sublime prediction, figurative of the purity and enlargement of the Church in the reign of the Messiah, when different nations shall, with alacrity and zeal, dedicate themselves and their substance to the service of God.

Jeremiah (xlix. 29, 32) predicts the confusion and ruin that should befall Kedar and Hazor, enemies of Israel, upon whom God would bring his judgments by the hand of Nebuchadnezzar, king of Babylon. The fulfilment of this prediction took place during the captivity of the Jews, and would tend greatly to encourage their hopes that the promises of their deliverance and return should also in due time be accomplished. Very similar is the prediction (Ezek. xxv. 5), that Rabbah, the chief city of Ammon, should be taken as a stable for camels by the Chaldeans.

CAMELEON, or CHAMELEON. In the English Bible, the chameleon is transformed into the mole, (Lev. xi. 30), an animal that has little pretension to be associated with reptiles of the lizard species. The Hebrew word, from a root which signifies *to breathe*, is peculiarly appropriate to this curious animal, which, according to vulgar opinion, is a "creature nourished by the wind and air."

The chameleon nearly resembles the crocodile in form, but differs widely in its size and appetites. Its head is about two inches long, and thence to the beginning of the tail four and a half ; the tail is five inches long, and the feet two and a half ; the thickness of the body varies at different times, for the animal possesses the power of blowing itself up and contracting itself at pleasure.

During his visit to the East, Le Bruyn purchased several chameleons, for the purpose of preserving them alive, and making observations on their nature and manners ; but the most interesting account of this curious animal is that furnished by the enterprising and lamented Belzoni, which we transcribe :—

"There are three species of chameleons, whose colours are peculiar to themselves ; for instance, the commonest sort are those which are generally green,—that is to say, the body all green, and when content, beautifully marked on each side regularly on the green with black and yellow, not in a confused manner, but as if drawn. This kind is in great plenty, and never have any other colour except a light green when they sleep, and when ill a very pale yellow. Out of near forty I had the first year when I was in Nubia, I had but one, and that a very small one, of the second sort, which had red marks. One chameleon lived with me eight months, and most of that

time I had it fixed to the button of my coat ; it used to rest on my shoulder, or on my head. I have observed, when I have kept it shut up in a room for some time, that, on bringing it out in the air, it would begin drawing the air in ; and on putting it on some marjorum, it has had a wonderful effect on it immediately ; its colour became most brilliant. I believe it will puzzle a good many to say what cause it proceeds from. If they did not change when shut up in a house, but only on taking them into a garden, it might be supposed the change of the colours was in consequence of the smell of the plants ; but when in a house, if it is watched, it will [be seen to] change every ten minutes ; some moments a plain green, at others all its beautiful colours will come out, and when in a passion it becomes of a deep black, and will swell itself up like a balloon ; and, from being one of the most beautiful animals, it becomes one of the most ugly. It is true they are extremely fond of the fresh air ; and on taking them to a window where there is nothing to be seen, it is easy to observe the pleasure they certainly take in it ; they begin to gulp down the air, and their colour becomes brighter. I think it proceeds, in a great degree, from the temper they are in : a little thing will put them in a bad humour. If, in crossing a table, for instance, you stop them, and attempt to turn them another road, they will not stir, and are extremely obstinate : on opening the mouth at them, it will set them in a passion : they begin to arm themselves, by swelling and turning black, and will sometimes hiss a little, but not much. The third I brought from Jerusalem, was the most singular of all the chameleons I ever had : its temper, if it can be so called, was extremely sagacious and cunning. This one was not of the order of the green kind, but a disagreeable drab, and it never once varied in its colour in two months. On my arrival at Cairo, I used to let it crawl about the room, on the furniture. Sometimes it would get down, if it could, and hide itself away from me, but in a place where it could see me ; and sometimes, on my leaving the room, and on entering it, would draw itself so thin as to make itself nearly on a level with whatever it might be on, so that I might not see it. It had often deceived me so. One day, having missed it for some time, I concluded it was hid about the room ; after looking for it in vain, I thought it had got out of the room and made its escape. In the course of the evening, after the candle was lighted, I went to a basket that had got a handle across it : I saw my chameleon, but its colour entirely changed, and different to any I ever had seen before : the whole body, head and tail, a brown, with black spots, and beautiful deep orange-coloured spots round the black. I certainly was much gratified. On being disturbed, its colours vanished, unlike the others ; but after this I used to observe it the first thing in the morning, when it would have the same colours. Their chief food was flies. The fly does not die immediately on being swallowed ; for on taking the chameleon up in my hands, it was easy to feel the fly buzzing, chiefly on account of the air they draw in their inside. They swell much, and particularly when they want to fling themselves off a great height, by filling themselves up like a balloon. On falling, they get no hurt, except on the mouth, which they bruise a little, as that comes first to the ground. Sometimes they will not drink for three or four days, and when they begin, they are about half an hour drinking."

An Italian professor of natural history, who dissected two of these curious animals, is of opinion that the change of colour arises from the fact of their having four skins, extremely fine, whence arise the different colours. But their change of colour, by no means so marked or sudden as supposed, has nothing to do with the hue of the objects by which they are surrounded, but bears relation, physically, to the degree of light or obscurity to which they are exposed; morally, to the state of their own feelings, of fear or anger; and physiologically and directly, to the action of the lungs upon the circulating system.

CAMELS' HAIR, an article of clothing. John the Baptist was habited in raiment of camels' hair, and Chardin states, that such garments are worn by the modern dervises. There is a coarse cloth made of camels' hair in the East, which is used for manufacturing the coats of shepherds and camel-drivers, and also for the covering of tents. It was, doubtless, this coarse kind which was adopted by John. By this he was distinguished from those residents in royal palaces who wore *soft* raiment. Elijah is said in the English Bible to have been "a hairy man," (2 Kings i. 8); but it should be, "a man dressed in hair;" that is, camels' hair. In Zech. xiii. 4, "a rough garment,"—that is, a garment of a hairy manufacture—is characteristic of a prophet.

CAMERON, RICHARD. This eminent Covenanter, who fell a martyr to the cause of truth and righteousness, was born at Falkland, towards the close of the reign of Charles I. His father was a merchant, and in good worldly circumstances, and Richard received, accordingly, so liberal an education that he became a schoolmaster in his native town, acting, at the same time, as precentor to the curate of Falkland. It is probable that while holding this latter office, he chiefly attended the ministrations of the Episcopalian ministers; but he took occasion frequently to hear the gospel as preached by the "outed ministers," as they were called. The result was, that, in a short time, Richard Cameron became convinced of the unscriptural nature of Prelacy, left the ministry of the curates, and joined the Presbyterian party. He now resigned his situation in Falkland, and became chaplain or tutor in the family of Sir William Scott of Harden, in Roxburghshire. Here his principles were not long in being known, and he was dismissed from the family, though, at an after period, we find Sir William Scott and his lady among those who suffered persecution for non-conformity. After quitting the family of Harden, Cameron travelled southward, and became acquainted with the famous Mr John Welsh, grandson of John Welsh of Ayr, and great-grandson of John Knox. Mr Welsh had just before been compelled by his principles to resign his charge as minister of Irongray, in Dumfriesshire, and at the time when Cameron was introduced to him, he was wandering about the country, preaching to multitudes in the fields. Welsh and Cameron, though differing much in years, were kindred both in sentiment and disposition; and so deeply was Mr Welsh impressed with the piety and talents of his young friend, that he strongly urged upon him the duty of accepting a license to preach the gospel. Cameron was at first reluctant to undertake so responsible an office, but at length his scruples were overcome, and he was licensed by the outed ministers, Mr Welsh and Mr Semple, in the house of Henry Hall of Haughhead, in Teviotdale. Having thus become a licentiate of the Reformed Church of

Scotland, Mr Cameron commenced his labours as a preacher of the gospel in the district of Annandale. It was not to be expected that so firm a supporter as he was of the true principles of the Reformation could refrain from opposing, to the uttermost, the sinful compliances of many in his time. Without hesitation he boldly inveighed against the Indulgence, and all who had accepted of it. To understand this part of the conduct of Cameron, which called forth the hostility of both the civil and ecclesiastical authorities, it will be necessary to advert for a little to the history of the period. There were three Acts of Indulgence passed, with the view of undermining the principles of the Reformation, and the Presbyterian Church. "The first was in consequence of a letter from the king to his council, dated 7th June 1669, purporting that, as by the act of council, and proclamation at Glasgow, in 1662, a number of ministers were at once turned out of their churches, and prevented from preaching the gospel, his majesty authorised the council to appoint so many of the outed ministers as had lived peaceably in the places where they had resided, to return and preach, and exercise the other functions of the ministry, in the parish churches they formerly occupied, provided they were vacant; and he allowed patrons to present to vacant churches such others as the council should approve of; and that such ministers as should take collation from the bishop of the diocese, and keep presbyteries and synods, should be warranted to lift their stipend as other ministers of the kingdom; but that such as were not, or should not be collated by the bishop, had no warrant to interfere with the local stipend, but only to possess the manse and glebe. That all who were restored should be enjoined to constitute and keep kirk-sessions, and presbyteries, and synods, as was done by all ministers before 1638; and that such as did not comply in this respect should be confined within the bounds of the parishes where they preached, until they gave assurance to keep presbyteries. That all who were allowed to preach should be strictly enjoined not to admit any of their neighbour or any other parishes into their communion, nor baptize their children, nor marry any of them, without permission of the minister of the parish to which they belonged, unless it be a vacant parish. That should it be found that the people of the neighbouring or other parishes resort to a different parish in this way, and desert their own, the minister who countenanced the same should be silenced for a longer or shorter period, according to the degree of the offence. That upon verified complaints of any seditious discourses or expressions in the pulpit, or elsewhere, uttered by any minister, they should be immediately turned out, and punished according to the degree of the offence. That such of the outed ministers as had behaved peaceably and were not re-entered, should have 400 merks yearly for their maintenance out of the vacant churches till they were provided with churches, and that such as should give assurance to live peaceably for the future, should have the same yearly maintenance.

"On the 27th of the following month (July), the council embodied the above letter into an act, and recalled several of the outed ministers to the exercise of their office, agreeably thereto. Another act was passed on the 2d September 1672, embodying the preceding one more fully, and containing the names of the ministers of the different dioceses who were indulged, and also the names of such preachers and

outed ministers as were within their bounds. A second act was passed of the same date with the one last specified, premising, that 'It being necessary, for the better keeping of good order, that the rules following be observed by those ministers indulged by an act of the date of thir presents, and those indulged by former acts of council, therefore the lords of his majesty's privy council enjoin,—

"I. That they presume not to marry or baptize, except such as belong to the parish to which they are confined, or to the neighbouring parishes vacant, or wanting ministers for the time.

"II. That all ministers indulged in one and the same diocese, celebrate the communion upon one and the same Lord's day, and that they admit none to their communion belonging to other parishes without certificates from the ministers thereof.

"III. That they preach only in these kirks, and not in the churchyards, nor in any place else, under the pain to be reputed and punished as keepers of conventicles.

"IV. That they remain within, and depart not forth of the parish to which they are confined, without license from the bishop of the diocese only.

"V. That in the exercise of discipline, all such as were formerly referable to presbyteries continue still in the same manner; and where there is no presbyterial meeting, that these cases be referred to the presbytery of the next bounds.

"VI. That the ordinary dues payable to bursars, clerks of presbyteries and synods, be paid by the said ministers, as formerly. And that the said ministers may have competent time for transporting of their families, and disposing upon their goods, the said lords suspend their confinement for the space of three months, to the effect, in the meantime, they may go about their affairs, providing that, during the time of the foresaid suspension, they do keep and observe the rest of the orders and instructions foresaid, and other acts made anent outed ministers.'

"A third act was passed of the same date with the above two, bearing that, as by former acts of council, certain ministers outed since 1661 were confined in the manner expressed in these acts, there were remaining others not disposed of; and in order that these might not withdraw themselves from public worship in the parishes in which they might reside, nor ensnare others to do so by their example, warrant was granted to sheriffs and magistrates to call and convene before them all outed ministers since the year 1661, not previously disposed of, who might act in this manner; and in case of refusal to appear, to seize upon and imprison their persons within the space of a month after they should be so required; and in case any of these ministers should reside in the parishes where there are ministers indulged by the council, they should be allowed to preach in the kirks of these parishes where they reside, upon the invitation of the ministers therein confined and allowed, but not otherwise. And as certain of the outed ministers had taken it upon them to preach and exercise other functions of the ministerial office without any authority of government, such as was extended to the indulged, therefore sheriffs and magistrates were enjoined, each in their respective bounds, to search for, seize, and imprison their persons; acquaint the council with their names and places of imprisonment, in order that such measures might be adopted with them as the council should think fit; and the sheriffs were commanded to in-

quire how those ministers that were allowed to preach within their several jurisdictions obeyed the regulations that were enjoined upon them, and to report every six months respecting their diligence in executing the orders contained in the act of council, certifying that, if they, the sheriffs, should be remiss or negligent in the execution of their instructions, or fail to give in said account, they should be proceeded against according to their demerits.

"These three acts of 3d September 1672 comprise what is understood by the Second Indulgence. The Third Indulgence was procured nearly seven years after, through the influence of the Duke of Monmouth, and contained in a proclamation of date 29th June 1679. After a specious preamble, setting forth that, having passed so many acts in favour of the Protestant religion, against field conventicles, by which the people were withdrawn from public ordinances in such ways as exposed them to hear Jesuits, and other irregular preachers, and stirred up to rebellion, inconsistent with the Protestant religion and the monarchy, it had been thought fit to recommend the vigorous execution of all former laws and proclamations against such rendezvous of rebellion; therefore judges, magistrates, and officers of all ranks and degrees were commanded to apprehend, condemn, and punish, all who frequented such conventicles,—the ministers by death, and the hearers by fining and otherwise, and such as bear arms to be demeaned as traitors. The proclamation proceeds to mention, that being desirous to reclaim such as may have been misled by ignorance or blind zeal, and to convince others that too great severity is far from being the royal design, the execution of former laws and acts was suspended against such as frequent house conventicles in the low countries on the south side of the river Tay only, 'excepting always the town of Edinburgh, and two miles round about the same, with the lordships of Musselburgh and Dalkeith, the cities of St Andrews, Glasgow, and Stirling, and a mile about each of them, being fully resolved not to suffer the seat of our government nor our universities to be pestered with any irregularities whatever.' And, as a further evidence of protection to such as resolved to live peaceably, suspension was made, with certain exceptions, of all fines that had been imposed for attending field conventicles; ordaining that all who should be suffered to preach should have their names given in, and security found for their peaceable behaviour, only one preacher being allowed to a 'parish,' and none to be allowed who had appeared in rebellion, nor any who should be admitted by 'unconform' ministers. This proclamation was afterwards enlarged and explained by a letter, dated at Windsor Castle, the 11th of the following month, bearing that, 'Having resolved to make the favours designed by our late proclamation effectual, we hereby declare that we designed therein, that such as we allowed to preach thereby, we also allowed by the same proclamation to administer the sacraments, the one including the other. As also, that no fine imposed for any schismatical disorders (except treason) before inferior judicatories, and not yet transacted or compounded for, shall be uplifted, unless the parties so fined shall fall back into their old transgressions, by rebellion or field conventicles; the suspension mentioned in our proclamation being a sufficient discharge only in those cases. Ministers also now imprisoned, who were not in this rebellion [alluding to the battle of Bothwell Bridge] are to be set at

liberty, without any other engagement but that they shall live peaceably, and not take up arms against us or our authority ; or find caution to answer when called by us or you ; and so we bid you farewell."

These were the Acts of Indulgence which the Presbyterians resisted, and denounced those who acceded to them as men who were ready to sacrifice hallowed principle on the shrine of expediency. Cameron had spoken in no measured terms against the indulged ministers, and he was, in consequence, called to account by a presbytery of the indulged at Dunscore, in Nithsdale, where he was threatened to be deprived of license. Here he was prevailed upon to give his promise that he should cease to speak so openly against the Indulgence, and the duty of separation from the indulged. No sooner had he given this promise than he became quite dispirited, and set out for Holland in 1678. On his arrival in Rotterdam, Cameron applied himself with the most devoted ardour to the work of the ministry. In the meantime, the Covenanters in Scotland were subjected to the most severe persecutions, and, having been defeated at Bothwell Bridge, they were compelled to seek refuge in the mountains and caves of the earth. The Covenanters in Holland were strongly impressed with the thought that Cameron was admirably fitted to revive the drooping cause of the Covenanters in his native land. Having been ordained, accordingly, to the work of the ministry, he returned to Scotland in 1680. His efforts were now directed to rally the scattered remnant who adhered to the Covenant. His endeavours, however, were unsuccessful. At length, after several meetings between Cameron, Cargill, Douglas, and others, they drew up a declaration and testimony, which they published at the market-cross of Sanquhar, June 22, 1680, and which is commonly known by the name of the *Sanquhar Declaration*, by which they solemnly disowned Charles II., as having forfeited his title to the crown "by his perjury and breach of covenant both to God and his Kirk." The government instantly took steps for the capture of the leaders. A proclamation was issued, offering five thousand merks for apprehending Cameron. But, undismayed, he openly preached the gospel, and denounced, in the plainest language, the perjured and persecuting house of Stuart. The government troops now scoured the country in pursuit of Cameron and his party. At last, they were overtaken by the enemy in the neighbourhood of Airmoss, in the parish of Auchinleck, in Ayrshire. On the approach of the soldiers, the little band of Covenanters gathered around Cameron, who lifted up his eyes to heaven and thrice prayed aloud, "Lord, spare the green, and take the ripe." He then turned to his followers and said, "Come let us fight it out to the last ; for this is the day I have longed for, and the day that I have prayed for,—to die fighting against our Lord's avowed enemies ; this is the day that we will get the crown." The engagement commenced, and among the first who fell on that fatal day was Richard Cameron, having been shot dead on the spot where he stood, nor did Cameron fall alone. Eight others of his party were killed at the same time and buried in the same grave with him. Over the grave there was placed a large flat stone upon four pillars, which is commonly called Cameron's tomb. The utter desolation of the spot gives it a melancholy interest. "The world," says a recent writer, "viewed from Cameron's stone, seems a howling wilderness; and nothing fair is to be seen but that heaven above on which the hopes of the

enthusiasts, withdrawn from all earthly objects, were so firmly fixed. The heath and long deer-grass bear no traces of the blood which must once have stained them; and all claims upon a sympathy with mere bodily suffering are gone and obliterated. Nothing but the sentiment remains, that here lie six [nine] men who were at least as much sinned against as sinning, and who unto pain and death proved themselves superior to the ordinary worldly considerations which are perpetually dragging their fellow-creatures down from romance into common-place, from generosity into selfishness, from the aspirations of their better nature into the struggles necessary for physical existence, from the sublime emotions of pure piety into the abject hopelessness of scepticism, or not less miserable misgivings of indifference." The occasion of Cameron's death was engraved round the sides in these words :—"Here lies the corpse of that famous and faithful preacher of the gospel, Richard Cameron, who with several others fell here, encountering with the bloody enemies of truth and godliness."

CAMERONIANS. See REFORMED PRESBYTERIAN CHURCH.

CAMISARS, or **CAMISARDS**, French prophets or fanatics of the Cevennes, as they were sometimes called, arose in the latter part of the seventeenth century. M. Grégoire attributes their origin to a certain "school of the prophets" in Dauphine, conducted by a Calvinist named *Du Serre*. As he has not given his authority, we can only say, the thing is not incredible. The ebullitions of enthusiasm have often arisen in the temple of piety ; and when real Christians have met for devotion, the exterior signs of piety have sometimes deeply impressed and excited the imitation of persons who were strangers to the inward principle. Such have wrought themselves up to an exaggerated state of feeling, which they have in some cases mistaken for devotion, and in others for inspiration ; and even good and intelligent men have been sometimes drawn into the delusion, as appears to have been the case in the instructive and melancholy instance now before us.

These pretended prophets first appeared in Dauphine and Vivarais. In the year 1688, five or six hundred Protestants of both sexes gave themselves out to be prophets, and inspired of the Holy Ghost, and they soon amounted to many thousands. They had strange fits, which came upon them with tremblings and faintings, as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with their hands ; they fell on their backs, shut their eyes, and heaved their breasts. The symptoms answer exactly to those produced by inspiring nitrous oxyde, and were the fact then discovered, we should have been tempted to suspect imposture. They remained a while in trances, and coming out of them, declared that they saw the heavens open, the angels, paradise, and hell. Those who were just on the point of receiving the Spirit of prophecy dropped down, not only in the assemblies, but in the fields, and in their own houses, crying out, *Mercy*. The least of their assemblies made up four or five hundred, and some of them amounted to even three or four thousand. The hills rebounded with their loud cries for mercy, and with imprecations against the priests, the pope, and his Anti-christian dominion ; with predictions of the approaching fall of popery. All they said at these times was heard and received with reverence and awe.

In the year 1706, three or four of these prophets came over into England, and brought their prophetic spirit with them; which discovered itself in the same way, namely, by ecstasies, and agitations, and inspirations under them, as it had done in France: and they propagated the like spirit to others, so that before the year was out, there were two or three hundred of these prophets in and about London, of both sexes, and of all ages.

The great subject of their prediction was, the *near approach of the kingdom of God, the happy times of the Church, and the millennial state*. Their message was (and they were to proclaim it as heralds to every nation under heaven),—that the grand jubilee, “the acceptable year of the Lord,” the accomplishment of those numerous Scriptures concerning the *new heavens and the new earth, the kingdom of the Messiah, the marriage of the Lamb, the first resurrection, or the new Jerusalem descending from above*, was now even at the door; that this great operation was to be effected by spiritual arms only, proceeding from the mouths of those who should, by inspiration, or the mighty gift of the Spirit, be sent forth in great numbers to labour in the vineyard; that this mission of God’s servants should be witnessed to by signs and wonders from heaven, by a deluge of judgments on the wicked universally throughout the world,—as famine, pestilence, earthquakes, wars, &c.; that the exterminating angels should root out the tares, and there shall remain upon earth only good corn; and the works of men being thrown down, there shall be but one Lord, one faith, one heart, and one voice among mankind. And they declared that all the great things they had spoken of would be manifest over the whole earth within the term of *three years*.

These prophets also pretended to the gift of languages, of miracles, discerning the secrets of the heart; the power of conferring the same spirit on others by the laying on of hands, and the gift of healing. To prove that they were really inspired by the Holy Ghost, they alleged the complete joy and satisfaction they experienced, the spirit of prayer which was poured forth upon them, and the answer of their prayers by the Most High.

These pretensions, however, laid the foundation of their detection and complete overthrow. They went so far as to pretend to raise the dead, and fixed upon one of their own number for the experiment, who was to rise on a particular day.

CAMP, or ENCAMPMENT. The first account of a regular military encampment which we find in the Bible is in the second chapter of the Book of Numbers. This chapter may be entitled the order of the tribes in their tents. They had come out of Egypt in rank and file, but now they are arranged in four squadrons, three tribes in a squadron. The camp of the Hebrews in the wilderness, then, was in the form of a square, with the tabernacle, guarded by the Levites, in the centre. This quadrangular form of encampment is held in great repute among writers on military tactics; and it was frequently adopted in the warlike arrangements of the Greeks and Romans. The first post of honour in the Hebrew camp was occupied by the tribe of Judah, who encamped toward the rising sun, and in their marches led the van, not only because it was the most numerous tribe, but chiefly because from that tribe Christ was to come, who is the Lion of the tribe of Judah. When a regular census of the Israelites was taken, in the second year after their departure from the land of

Egypt, it was found that the number of males from twenty years old and upwards, or, in other words, the number of men capable of bearing arms, was 603,550. The striking effect which so numerous an army marshalled in regular order was fitted to produce upon the mind of a spectator, an attentive reader may easily perceive in the case of Balaam the soothsayer, of whom it is said, Numb. xxiv. 2-6: “And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as the gardens by the river’s side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters.” The form of the Hebrew encampments in Canaan appears not to have been of that regular, close, serrated description which they assumed in the wilderness. On the contrary, as far as can be conjectured from the occasional hints which are given in the Old Testament, they must have been open and unguarded on all sides. Thus when David went out to reconnoitre the camp of Saul, we are told, 1 Sam. xxvi. 5:—“And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench and the people pitched round about him.” This is precisely the form and arrangement of an Arab encampment, which is always circular where the nature of the locality permits, the chieftain being in the middle, and the troops at a respectful distance around him with their lances fixed in the ground, ready for action.

CAMPFIRE. Sir T. Browne supposes that the plant mentioned in the Canticles (i. 14, iv. 13), rendered *kupros* in the Septuagint, and *cyprus* in the Vulgate, is that described by Dioscorides and Pliny, which grows in Egypt, and near to Ascalon, producing an odorate bush of flowers, and yielding the celebrated *Oleum cyprinum*. This is one of the plants which is most grateful to the eye and the smell. The deep colour of its bark, the light green of its foliage, the softened mixture of white and yellow with which the flowers, collected into long clusters like the lilac, are coloured, and the red tint of the ramifications which support them, form an agreeable combination. The flowers, whose shades are so delicate, diffuse around the sweetest odours, and perfume the gardens and apartments which they embellish. The women take pleasure in decking themselves with these nosegays of beauty and clusters of fragrance. With the powder of the dried leaves, also, they give an orange tincture to their nails, to the inside of their hands, and to the soles of their feet. The expression, rendered “*pare her nails*” (Deut. xxi. 12), may perhaps rather mean “*adorn her nails*,” and may imply the antiquity of this practice. This is a universal custom in Egypt, and not to conform to it would be considered indecent. It seems to have been practised by the ancient Egyptians, for the nails of the mummies are most commonly of a reddish hue.

The camphire of Solomon was evidently a plant indigenous to Palestine, and is supposed to have been a species of *Lawsonia*, a genus of the class *Octandria*, order *Monogynia*, probably the *Lawsonia inermis*, or



CANA OF GALILEE.

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the *Henna*, or smooth *Lawsonia* of botanists. The "clusters of camphire" in the vineyard of Egedi refer to the yellowish-white flowers with their fine purplish stamina in the loose terminating bunches, which are of delightful odour, and much prized in modern as in ancient times. This plant is of the natural family, *Solitariae*. The Eastern flower is a very elegant plant, and highly prized in the countries where it abounds.

CAMP-MEETINGS, religious festivals held among the Methodists in some parts of England and the United States of America, and also among the Presbyterians in the back settlements of the latter country. In Kentucky, and some adjacent parts, not fewer than fifteen or twenty thousand people assemble on such occasions. They come in waggons or on horseback from distant districts, bring provisions with them, and erecting booths under the dense shade of the forests, they devote a whole week to the religious exercises of the period. They have prayer-meetings, &c., in separate tents, or in groups in the open air, morning and evening, and four sermons daily, two in the earlier, and two in the latter part of the day, while the festival lasts. The great day is the Sabbath, when the vast population of the more immediate neighbourhood assemble and swell the numbers, and the ordinance of the Lord's Supper is administered. According to the testimony of those who have been present, nothing can exceed the effect produced by the evening scene, when the otherwise impenetrable gloom of the woods is lighted up into one blaze by the numerous fires which are kindled and kept burning, and the sound of so many thousand voices, causing the immense groves to re-echo the praises of the Most High. The general order and propriety which prevail on such occasions evince the deep hold which religion has on the minds of those who thus meet for the purposes of spiritual edification and improvement. Dr Samuel Miller of Princeton, New Jersey, alleges that camp-meetings began in the Presbyterian Church; that they were first adopted from a kind of necessity in a country where houses for public worship were few, and of small size, and, of course, altogether insufficient for receiving the great crowds which collected on particular occasions, and who were in a state of mind which prompted them to remain a number of days at the place of meeting. In such circumstances, encamping in the open air seemed to be unavoidable. But what was begun from necessity was afterwards continued from choice. Camp-meetings were found to furnish admirable means for the propagation of strong excitement. The evils, however, to which they have given rise, has led to their discontinuance to a great extent.

CANA, a small town of Galilee, to distinguish it from another town of the same name, mentioned Josh. xiv. 28, belonging to the tribe of Asher, not far from the city of Sidon, and so situated much farther north than this Cana was. The village is pleasantly situated on an eminence facing the south-west, about six miles north-east of Nazareth. Among the ruins of the place are still to be seen large massy stone pots, of a kind similar to those which are spoken of in the account of our Lord's first miracle. "From their appearance," says Dr Clarke, "and the number of them, it was quite evident that a practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in the country." This village, now called Kefferkenna, was

also the birthplace of Nathanael. It contains about three hundred inhabitants, who are chiefly of the Romanist communion.

CANAAN, the youngest son of Ham, and grandson of Noah. From him the accursed race of the Canaanites was descended. The curse is supposed by some to have been pronounced upon his posterity, because he participated in the sinful conduct of Ham, his father. Dr Candlish makes the following judicious remarks upon this curse:—"Canaan is judicially condemned, and sentenced to a degrading servitude: 'Cursed be Canaan; a servant of servants shall he be unto his brethren.' This may be viewed partly as a retributive judgment pronounced on Ham, dooming him to suffer in the tenderest part, in those parental affections, which, in the case of his father, he himself had cruelly mocked and scorned. It may be viewed also as an intimation of what, in the ordinary course of nature, must be the consequence of such sin as Ham had committed, and of such an evil spirit as he had shown. Himself an apostate, his son and his seed are cursed. But in the midst of deserved wrath God remembers mercy; and, accordingly, the curse is here restricted to his seed in the line of Canaan. For there is no warrant for the liberty which some have taken, who have introduced into this prophecy the name of his father Ham, reading 'Ham the father of Canaan,' instead of simply 'Canaan.' Their reason for this seems to be, partly, that they think they see in history a wider fulfilment of the prediction than the limitation of it to the race of Canaan would indicate; and partly, also, that in the account given of the offence, the expression 'Ham the father of Canaan' occurs. Gen. ix. 22. In regard to this last reason, it is more likely that Ham is called the father of Canaan, from the very circumstance of his sin being avenged, and his seed cursed in the single line of Canaan; as in a subsequent passage (chap. x. 21) Shem is called 'the father of Eber's children,' because in that line he was to be blessed. And in regard to the other reason, founded on the apparent signs and tokens of the curse in the history of other nations sprung from the other children of Ham, it may be observed that the prophecy says nothing against their participation in their brother's doom, although it does not expressly foretell it; and further, that the posterity of Canaan, mixing themselves by dispersion and by colonization with the other descendants of Ham, may have carried with them, wherever they went, their liability to the curse, and may have involved in it the people among whom they happened to settle.

"At all events, the passage as it stands is clear and precise. Canaan specially and singly is cursed; and the curse pronounced against him is servitude or bondage; a double bondage, to both his father's brethren. This judgment is thrice specified; it forms, indeed, the melancholy burden of this brief prophetic song—the alternate line or response of every couplet. For the prophecy is in the form of a poem; and consists of three stanzas, in which the first line varies, while the last sadly reiterates the same solemn note of woe.

'Cursed be Canaan;

A servant of servants shall he be unto his brethren.

Blessed be Jehovah, the God of Shem;

And Canaan shall be his servant.

God shall enlarge Japheth, and he shall dwell in the tents of Shem;

And Canaan shall be his servant.'

"In the first of these couplets, or stanzas, or verses,

Canaan's doom is generally announced;—he is to be a 'servant of servants.' The expression is emphatical. He is to hold a position of peculiarly degrading subjection; hopeless and helpless. And it is subjection to both his brethren; not one only, but both of the races descending from the other sons of Noah, are to prevail over his posterity. So the doom is explained in the two following stanzas; in the first of which subjection to Shem is specified, and in the second, subjection to Japheth. In addition to the couplet which opens the poem, and is expressly designed for Canaan, it is deemed necessary in the two other couplets to repeat the sentence, in the way of contrast or antithesis to the blessings pronounced on the two brothers who had been found faithful.

"In this view, a special reason, or, at least, a special consideration of fitness or propriety, may be suggested, both for the selection of Canaan as the only one of Ham's seed who was cursed, and for the repetition of the curse twice over, in connection with the blessings which Shem and Japheth were severally to receive. It was Canaan, who, more than any other of Ham's descendants, was to come into contact with Shem and Japheth, and was to hinder and obstruct them in their enjoyment of the privileges implied in their respective benedictions. In the case of Shem, the blessing is indirect and reflex; but on that very account it is the more precious. 'Blessed be Jehovah, the God of Shem.' The prophetic father, beholding afar off the highly-favoured seed of his highly-honoured son, fixes his devout eye, not on their prosperous and happy state, but on the glory of that great and holy name, with whose honour their welfare is to be inseparably blended. What prerogative can equal that which this form of salutation implies? I hail as blessed,—not my son, but Him who condescends to be his God;—it is not 'blessed be Shem;' but 'blessed be Jehovah, the God of Shem.' Jehovah, the God of Shem, is the blessed One;—how blessed, then, he whose God Jehovah is! Blessed is that people whose God is the Lord. Evidently this blessing refers, in the first instance, to the line of Eber, who is singled out from all the other descendants of Shem (chap. x. 21); and ultimately to the family of Abraham, with whom the covenant was established. (Chap. xii.) It is the high distinction of Israel that is here foretold. Jehovah was to be blessed in them as his peculiar people,—the people dwelling in his good land, and under his gracious government.

"But when the time came for the fulfilment of this prediction; when the race of Shem, in the line of Eber, and the family of Abraham, were to inherit the blessing; when Israel was to possess the Lord's land and assume his position as the Lord's people,—who stood in the way? Who but Canaan, by whom the land was preoccupied?—for 'the Canaanites were in the land.'" The sons of Canaan were fathers of tribes who settled in Palestine and Syria after the confusion of Babel and the consequent dispersion of the nations.

CANAAN, LAND OF. See PALESTINE.

CANAANITES, the original inhabitants of Palestine. They were descended from Canaan the son of Ham, and are thus enumerated by Moses:—"And Canaan begat Sidon his firstborn, and Heth, and the Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite." Gen. x. 15-18. All these families were settled at

first within the limits of Canaan, which in its original extent is described Gen. x. 19:—"And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha." The Canaanites, however, in process of time spread beyond their original boundaries, for the sacred historian says, "And afterwards were the families of the Canaanites spread abroad." The firstborn son of Canaan appears to have been the founder of Sidon, one of the most ancient cities in the world, and long one of the wealthiest and the greatest of which Phœnicia could boast. The descendants of Heth or the Hittites, the second family of Canaan mentioned by Moses, were planted about Hebron, in the southern division of the country. Next to the Hittites, in the same tract of country, were planted the sons of Jebus. The capital city of their possessions was called Jebus, in honour of their venerable founder, a name which it afterwards exchanged for Jerusalem. The Amorites dwelt on the east side of Jordan, in the district afterwards occupied by Reuben and Gad. The Girgashites inhabited the country on the east side of the Lake of Tiberias, and the Hivites under Mount Libanus. It is doubtful where the Perizzites were located; perhaps they wandered over the hills and plains on both sides of the Jordan. The Canaanites dwelt in the midst of all, and were surrounded by the rest. Thus was Canaan occupied originally by seven different nations, distinguished from each other in all probability in manners, customs, and language. At what time those abominations were introduced which brought upon them the divine displeasure, it is impossible precisely to ascertain. In the days of Moses, however, they had become confirmed idolaters, and the command was given to the Israelites "to smite them and utterly destroy them." This command was fulfilled under Joshua. Multitudes of them were destroyed, and the rest fled, some into Africa, and others into Greece.

The following description may give some idea of the natural capabilities of Canaan:—"The aspect of the country is described as picturesque and beautiful, the surface being finely diversified by hill and dale. On the north, the lofty range of Lebanon raises its summits above the limit of perpetual snow; Carmel, Tabor, and Hermon, in the middle of the country, attain to a considerable elevation, and merit the title of mountains; and little hills abound on every side. The mountains are generally rocky, and frequently exhibit those romantic views which Alpine scenery alone supplies; while there are interspersed among them valleys and plains of every size and form. Some, like that of Esdraelon, are many miles in extent; others are only little dells embosomed in the hills. But though 'the everlasting hills,' that is, the permanent features of the country, continue the same as ever, the beauty of the scene is gone. The glory of Lebanon is departed—its cedars have vanished from the view; a few scattered clumps alone survive of all the forest that crowned its steep. 'It is ashamed, and hewn down; Sharon is like a wilderness; Bashan and Carmel shake off their fruits.' The little mounts are there; but they no longer rejoice in the green covering of the olive-leaf. The terrace-walk still tells of former industry and peace; but it no longer bears the luscious grape. The pomegranate and the fig are wild; there are no 'clusters in Eshcol,' no 'vineyards in Engedi;' 'the new wine mourneth, the vine languisheth, and

all the merry-hearted do sigh.' Some of the valleys are still clothed with luxuriant pasture, and ornamented with a profusion of beautiful flowers, affording abundantly the appropriate food both of the cattle and of the bee, as in the days of old, when the promised possession was described by Jehovah as 'a land overflowing with milk and honey;' but the flocks and the herds are gone. The climate is healthy, and the soil is fertile: but the cities are 'waste, without inhabitant;' there is none to sow the good seed, producing 'some thirtyfold, some sixty, some an hundred;' the song of the reaper is hushed, and the merry shout of him that treadeth the grape can no longer be heard. Silence reigns amid the ruined walls, which once re-echoed the hum of bustling crowds; and desolation covers the plain where happy thousands rejoiced in the bounty of their God.

"Yet these are the favoured portions of the land; the greater part of it has fallen under a yet more grievous doom. Burning drought has drunk up the streams—'the heaven that is overhead is brass, the earth beneath is iron.' Ruins of cities meet the eye of the incredulous traveller, and speak of former plenty, in places where now there is nothing but a barren and arid waste. Capernaum is no longer a haven for ships—a wide field of unproductive sand now stretches itself between its deserted quays and the margin of the shrunken sea. Jordan no more 'overfloweth all his banks' in the time of harvest, and by his 'swellings' rouses the lion from his lair; the diminished stream scarce covers the bottom of its rocky channel. The mineral treasures of Canaan are no longer to be found,—all is desolation and barrenness."

It has been often alleged by the votaries of infidelity, as an argument against the truth of the Christian religion, that in the Old Testament Scriptures the Deity is represented as commanding the destruction of the Canaanites. On this subject the following brief remarks may be extracted from a masterly sermon by Dr Paley:—"In reading the Old Testament account concerning the Jewish wars and conquests in Canaan, and the terrible destruction brought upon the inhabitants thereof, we are always to remember, that we are reading the execution of a dreadful but just sentence pronounced by Jehovah against the intolerable and incorrigible crimes of these nations; that they were intended to be made an example to the whole world of God's avenging wrath against sins, which, if they had been suffered to continue, might have polluted the whole ancient world, and which could only be checked by the signal and public overthrow of nations notoriously addicted to them, and so addicted as even to have incorporated them into their religion and their public institutions; and that the Israelites were mere instruments in the hands of a righteous Providence for effecting the extirpation of a people of whom it was necessary to make a public example to the rest of mankind; that this extermination, which might have been accomplished by a pestilence, by fire, by earthquakes, was appointed to be done by the hands of the Israelites, as being the clearest and most intelligible method of displaying the power and the righteousness of the God of Israel,—his power over the pretended gods of other nations, and his righteous indignation against the crimes into which they had fallen."

CANDACE, a queen of Ethiopia, mentioned in

Acts viii. 27. This, as we learn from Pliny, Dion Cassius, and Strabo, was a family name common to all the queens of Ethiopia—like Pharaoh in Egypt, or Cæsar at Rome. In the time of our Saviour, by Ethiopia was meant in a general sense, the countries south of Egypt, then but imperfectly known, of one of which Candace was queen. Some have supposed that she was converted by means of the eunuch who was baptized by Philip the deacon; but of this there is no satisfactory proof.

CANDLE. This word occurs in Job xviii. 6, and xxi. 17, and is better rendered on the margin "lamp." In the former of these passages, Bildad is describing the destruction of a family, and the desolation of the house: "The light shall be dark in his tabernacle, and his candle shall be put out with him." To put out the light is a Scripture expression for the act of destroying. Thus: "Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle." Jer. xxv. 10. A burning lamp, on the contrary, is a symbol of prosperity. Job xxix. 3. Houses in the East were, from the earliest times, lighted up with lamps; and the importance attached to a lamp is evident from the language of the Psalmist when he says, "Thy Word is a light unto my feet, and a lamp unto my path."

CANDLESTICK. As lamps have been used in the East from the most ancient times, not candles, the word in Scripture usually translated candlestick, may rather be rendered lamp-stand. That which was used in the tabernacle was made of pure gold, upon a basis of the same metal, and had three branches on each side at equal distances. These branches were at equal distances, adorned with six flowers like lilies, with as many knobs, like apples, and little bowls placed alternately; and upon each of these branches there was a golden lamp, which was lighted every evening and extinguished every morning. Josephus says that three of them were kept lighted in the daytime. In the morning a priest put the lamps in order, with the golden snuffers made for that purpose. He then filled the lamps with the purest olive oil. The candlestick, with the articles belonging to it, weighed a talent, or one hundred and twenty-five pounds, and was made of pure gold, very beautifully wrought with buds and flowers and various ornaments. Josephus says that the Romans carried the golden candlestick, with the other furniture of the temple, in triumph to Rome, where they were lodged in the temple dedicated by Vespasian to Peace. In Rev. i. 12, John saw in a vision seven golden candlesticks. This symbol is explained in ver. 20, where we are told that the seven candlesticks are the seven churches, and represent the seven Christian churches of Asia Minor.

CANE. See CALAMUS.

CANKER. This word, better rendered by the word Gangrene, is one of the terminations of inflammation, when the part loses its vitality, and a separation takes place of the dead from the living portions. It occurs in 2 Tim. ii. 17,—"Their word will eat as doth a canker,"—where erroneous doctrine is declared to overspread and corrupt the soul. In the same way, it is said of the silver and gold of the covetous, in James v. 3, that "they are cankered;" that is, the covetous hoarding it up is attended with painful anxiety, and brings on a fearful curse both here and hereafter.

CANKER-WORM (*ialek*). Psal. cv. 34; Jer. li. 27, where it is rendered *caterpillar*; Joel i. 4, ii. 25; Nah. iii. 15, *canker-worm*. As it is frequently mentioned with the locust, it is thought by some to be a species of that insect. It certainly cannot be the canker-worm, as our version renders it; for in Nahum it is expressly said to have wings and to fly, to camp in the hedges by day, and commit its depredations in the night. But it may be, as the Septuagint renders it in five passages out of eight where it occurs, the *bruchus*, or "hedge chaffer." Nevertheless, the passage (Jer. li. 27) where the *ialek* is described as "rough,"—that is, with hair standing on end,—leads us very naturally to the rendering of our translators in that place, "the rough caterpillar," which, like other caterpillars, at a proper time, casts its exterior covering, and flies away in a winged state. Scheuchzer observes that we should not, perhaps, be far from the truth, if, with the ancient interpreters, we understood this *ialek*, after all, as a kind of locust; as some species of them have hair principally on the head, and others have prickly points standing out.

CANON, a rule or law. Hence the books of the Holy Scriptures, taken together, are called the Canon, as designed by God to be the rule of our faith and practice. The words Canonical and Inspired have now become almost synonymous. In the present article we design to make some remarks, 1. Upon the canon of the Old Testament; and 2. Upon the canon of the New. In reference to the ancient Scriptures, we avail ourselves of the following valuable observations by the Rev. Robert Simpson, of Kintore:—"A much higher antiquity has been assigned, by the consent of all competent judges, to the earlier books of the Hebrew Scriptures than can be justly claimed for any other authentic and intelligible written documents now in existence. Herodotus, the acknowledged and honoured father of Grecian history, was long posterior to Moses; and even Homer, the chief, if not the first, of the poets of Greece whose writings have come down to us, must yield the palm of precedence, by many centuries, to the illustrious lawgiver of the Hebrews. Any pretensions on the part of oriental works to a priority of date are wholly unsupported by satisfactory evidence; and in the opinion of those best qualified to decide the point, they are entirely without foundation, except on the credit of a notoriously fabulous and extravagant chronology.

"The subject-matter of the canonieal books of the Hebrews is familiar to every intelligent Christian. All, too, that is known authentically respecting the inspired penmen of these books may be found detailed in our best commentaries. But there are many remarkable and instructive facts connected with the canon of the Old Testament, particularly in reference to its history and arrangement, which are not so generally accessible to ordinary readers. To illustrate some of the most important of these will be the object of the following observations.

"By the express direction of Moses (Deut. xxxi.), the book of the law was deposited in the side, or rather *by the side*, of the ark of the covenant, there to remain as the infallible guide of the children of Israel in the worship of God and in the duties of life, and as a testimony against them if they should fail to walk according to its dictates. The two tables of the ten commandments were laid up within the ark; but the book of the law, it is thought, was placed in a small coffer which formed an appendage to it. That this

annexed repository of the sacred writings of the Hebrews was removed on all occasions with the ark itself, and even carried out with it when borne in war before the armies of Israel, is highly probable. The safety of the one, however, amid all the perils to which it was exposed, clearly implies the preservation of the other, since nothing is recorded to the contrary. In this situation, it is believed that the autograph, or original manuscript of the Pentateuch, and along with it the other inspired books,* as they were successively committed to writing by the holy men raised up in different ages for that purpose, were preserved down to the building of the temple in the days of Solomon. The ark of the covenant was then placed in a condition of greater outward security within the most holy place (1 Kings viii.); and most probably the small coffer in question continued to be attached to it there as formerly, though it is often affirmed, but upon no certain grounds, that the book of the law henceforth lay in the treasury. There, too, the autographs or authenticated copies of the subsequent inspired writings were now likewise deposited, as they were from time to time indited or composed. But transcripts of all these records, more or less correct and complete, were in ordinary use, for the instruction of the people. (2 Chron. xvii.) The solemn public reading of the law every seventh year, while duly attended to, would obviously tend to preserve the book itself, as well as to diffuse the knowledge of its contents. Moses expressly enjoined (Deut. xvii.) that every king of Israel should write out a copy of the law, in order, doubtless, to impress upon his mind more distinctly its leading principles and various enactments; but the practice would also serve to multiply authentic manuscripts. And that great attention, besides, was paid to the multiplication of copies of different portions of the Sacred Scriptures, is manifest from an instance particularly mentioned (Prov. xxv.) to the honour of Hezekiah; and may it not be presumed that pious princes generally pursued the same commendable course?

"But during the reign of one or other of the wicked kings of Judah, most likely Manasseh, who profaned the temple by the introduction of heathen impieties within its hallowed precincts, it is supposed, with much probability, that the book of the law, and, no doubt, also the other sacred writings then existing, were removed from their appointed and appropriate situation. And they were thus removed, it is conjectured, by the hands of the priests, acting either of their own accord in the matter, or at the instigation of some friend to the cause of true religion, it might be the prophet Isaiah, and concealed in some obscure part of the temple, lest any attempt should have been made to destroy them, because of the testimony they bore against abounding iniquity. In this concealment they were at length lost sight of for a time, and almost forgotten amid the political troubles and religious declension of that turbulent and backsliding period. On the happy accession of Josiah, however, these invaluable records were unexpectedly discovered, it would seem, in some recess of the treasury. And the profound reverence with which that godly prince listened to the reading of the venerable original book of the law, and the surprise, mixed with alarm, he manifested on hearing some parts of its contents, perhaps the threatenings denounced against disobedience (Deut. xxviii.), with which he might

* Of this there is presumptive evidence, 1 Sam. x. 25.

have been but imperfectly, if at all, acquainted before, as well as the general interest displayed on the occasion, clearly show the high regard in which these ancient and inspired writings were still held among the Hebrews. Some, it is true, have expressed a doubt whether the manuscript here spoken of was in reality the autograph of the Hebrew lawgiver. In addition, however, to the argument obviously arising from the sensation produced by the event, since it is highly improbable that, after the recent labours of Hezekiah's transcribers, no copies of the law, more or less perfect, then existed, a strong confirmation of the other view is found in the peculiar terms in which the discovery was announced: 'Hilkiah the priest found a book of the law of the Lord, given by Moses,' or *by the hand of Moses* (2 Chron. xxxiv.). Now, though we often read of the law of Moses, and the book of Moses, this is the only place where the expression 'by the hand,' or 'in the hand,' occurs *in the same relation* to the other words with which it stands here connected. It is, besides, manifest from the whole scope of the passage, that some particular and distinguished manuscript was intended; for, although in our translation of the verse just quoted the indefinite article is used, the sense of the original is strictly definite. And to the opinion here supported, the assumed antiquity of the writing (nine hundred and fifty years) involves no objection, because, at this day, copies exist which are said to be of a greater age.

"This remarkable occurrence, under the divine blessing, led to a revival of religion, the salutary effects of which would not be soon obliterated. The captivity ensued almost immediately after, when it is supposed that the sacred records perished in their original form, that is, in the identical handwriting of their several authors. But we have the clearest proof that authentic copies were possessed by the Hebrews in their captive state. Daniel (chap. ix.) expressly quotes the law, and refers to the prophecies of Jeremiah. And as we are elsewhere informed (Ps. cxxxvii.), that their insulting oppressors required of the forlorn Israelites that they would sing the songs of Zion in the land of the stranger, though it is signified, at the same time, that they refused compliance with a demand so painful to their feelings, does not the fact of its having been made, attest the known existence of some interesting and affecting portions of their sacred poetry?

"The rebuilding of the temple after the Babylonish captivity formed an era in the history of the sacred books, as well as an epoch in the national annals of the Hebrews. About this eventful period Ezra, an honoured servant of God, and a distinguished ornament of the Old Testament church, became the zealous promoter of various measures which tended to preserve the Sacred Volume pure and entire, and to render its meaning more obvious. He is said to have collated or compared different copies of the Hebrew Scriptures, correcting the errors which had crept in through the negligence of transcribers, and to have collected the several portions or books, and disposed them according to a new and better arrangement. He is also thought to have added, or at least to have revised and sanctioned, those supplementary passages and incidental remarks, and made those verbal alterations, which, it is evident, could not have proceeded from the pen of the original authors. Of these we may just mention as instances, the account of the death of Moses given in the end of

Deuteronomy, the observation in reference to a circumstance in Abraham's history, that 'the Canaanite was then in the land' (Gen. xii.), and the new names of some places inserted by way of explanation, as they were known long subsequently to the date of the writings in which they occur.

"It is further supposed that several important changes in the mode of writing the sacred books were introduced by Ezra. These, it is considered, were rendered necessary in consequence of the unavoidable neglect of the Hebrew tongue by his countrymen during the seventy years of their captivity. From that time it became, in many essential respects, a dead language. And it has been contended by some that this inspired reformer of the Old Testament canon first inserted the vowel points in the ordinary copies of the Scriptures, with the view of preventing the knowledge of the peculiar structure and pronunciation of Hebrew from being lost or corrupted; and the reason, say those who adopt this view, why these marks of sound, expressed after the oriental manner, were never admitted into the copies used in public worship, was, that no persons were allowed to conduct it who could not read properly without their aid. This, however, is a matter of very minor importance, about which various opinions are held by the learned. But it is more confidently alleged by many who have studied the subject much, that, as the Israelites who returned with Ezra into the land of their fathers had been educated among the Chaldeans, whose language, though intimately allied to the Hebrew, or rather only another dialect of the same tongue, was expressed by a different character; and as they were now more familiar with the alphabet of their late foreign masters than with that formerly used by their own ancestors, a change even of the letters was found to be expedient. While, therefore, the Hebrew Scriptures were most religiously preserved in all their purity and entireness, it is affirmed, with great apparent force of argument, that the Chaldee character was adopted, with Ezra's sanction, instead of the ancient Samaritan. And not only was the inspired text thus transferred without being altered in its sacred import, but it also henceforth became indispensable, for the sake of general edification, that in the stated public reading of the Scriptures the sense of the original should be rendered by the officiating teacher into what was now the vernacular of the great body of the people. (Nehem. viii.) Hence the origin of the Chaldee paraphrases; and considerable portions, moreover, of the books of Daniel and of Ezra, to say nothing of minuter instances, are written wholly in that tongue.

"The change of the alphabetic characters, which has just been adverted to, startling as it may appear at first sight, and strenuously as it has been denied by some, is far from being without example in the history of languages. A transition of a similar kind is going on at this moment in British India, where the extreme diversity in the mode of writing the letters found to exist in the various districts, has proved hitherto a great bar to communication and improvement. And we have a well-known instance of precisely the same species of change nearer home. For some time after printing was introduced into England, the old Saxon alphabet continued much in use; but has it not long since given almost exclusive place to the more clear and convenient form of the Roman character? And surely the change from the indistinct and perplexing black letter of our forefathers

to the fair and beautiful modern type of our present Bibles, must be regarded, not as a source of error, but of greater accuracy.

"But there was yet another point in the settling of the Hebrew canon of inspired writings, which Ezra is believed to have fixed, assisted, as in other things, by his associates in that important work, among whom are usually numbered Haggai, Zechariah, and Malachi, namely, the classification and arrangement of the sacred books. The Old Testament Scriptures were divided, it is thought, by him and his coadjutors into those three great sections to which reference is made more or less explicitly in different parts of the New Testament; that is the Law, the Prophets, and the Hagiographa or holy writings. The first of these sections contained the Pentateuch only, because it was held to be the basis of the whole Hebrew system of polity and religion. The second comprehended the principal historical books, Joshua, Judges, Samuel, and Kings, called the former prophets, perhaps because revised, if not written, by men possessing the spirit of prophecy; and the strictly prophetical books, called the latter prophets, and also distinguished into the greater, namely, Isaiah, Jeremiah, and Ezekiel, reckoned as three; and the twelve less or minor prophets, reckoned as one. And the third included all the remaining books, that is, Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles, several of which books are of a devotional character, and their designation as a class no doubt originated in that fact; but as to the order in which they follow each other, no explanation can now be given, neither is it uniformly the same.

"Our Lord himself expressly mentions this division of the sacred books of the Old Testament; and the way in which he does it, exemplifies a peculiar practice in use among the Hebrews. They frequently designated particular books of their Scriptures from the word with which they respectively begin. And, for the same reason, the first book of any of the three great sections into which they were all arranged, sometimes stood for the whole class to which it belonged. Agreeably to this mode of quoting, our Saviour, after his resurrection, said (Luke xxiv.), 'These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me;' in which passage the Hagiographa is plainly indicated by the *Psalms*. And on the same principle, an apparent misquotation (Matt. xxvii. 9, 10) has been explained. The passage there referred to is not in Jeremiah, but in Zechariah. Since, however, the book of Jeremiah, according to the Talmudic arrangement, stands first in the section of the Prophets, it might represent in citations all the prophetical books. Again, that the writings bearing Samuel's name, though historical, were reckoned among the prophets, is manifest from the words of the Apostle Peter (Acts iii. 24.) Josephus also recognises the foregoing classification of the Hebrew Scriptures (against Apion); but says that the inspired books amounted to twenty-two only, according to the number of letters in the alphabet. But that statement, which has somewhat the appearance of a conceit, involves no inconsistency with the commonly received computation, because two books in our present reckoning of the Hebrew Bible were, in some instances, formerly considered as one.

"Of course, the order of succession among writings all inspired is not very material. The arrangement now observed in our English Bibles seems to be dictated chiefly by chronological sequence, as far as the historical books are concerned. But the book of Job, according to some authorities, ought to take precedence even of the Pentateuch, in point of date. And it has indeed much the air of the patriarchal times in sentiments as well as customs. With respect, however, to the minuter features of style and diction, a later period appears to be indicated.

"The Hebrew Scriptures were anciently divided into sections or lessons, of which there were fifty-four in the law of Moses. The division into chapters was unknown till a few centuries ago; but the subdivision into verses is of very old standing. If Ezra was not the author of this also, it was certainly introduced soon after his time, and most probably, for the sake of convenience, in rendering the Hebrew, clause by clause, into Chaldee. And each verse *originally*, it is thought, whether long or short, occupied a separate line on the entire breadth of the parchment; but this arrangement was afterwards changed."

The early Christian writers carefully examined the Jewish Scriptures, and have given distinct catalogues of these books, precisely the same as we now receive, and as they are still retained by the Jews. Melito, Bishop of Sardis, travelled in the second century into Palestine, on purpose to investigate the subject. His catalogue, which is preserved by Eusebius, contains the canonical books of the Old Testament, and no more. He names the several books, comprehending under the book of Ezra those of Nehemiah and Esther, to which they were commonly annexed, these three being by many accounted one book. In the Jewish list, the book of Nehemiah only was joined to Esther, as the book of Lamentations was also annexed to Jeremiah; but the book of Esther was never wanting in the canon of the Jews. Origen, in the third century, gives a catalogue of the Jewish Scriptures, and says that "the canonical books of Scripture contained in the Old Testament are twenty and two in number, which the Hebrews have left unto us, according to the number of letters which they have in their alphabet." Athanasius, also, in the fourth century, specifies the twenty-two books, and, naming them one after another in the same order in which they now stand, says that "they are received by the whole church." Hilary of Poitiers, and many writers in the same century, affirm that these books alone were received as canonical. This fact is confirmed by the Council of Laodicea, which met in the year 363, and gave a list of the twenty-two books, the same as have been received both by Jews and Christians. The whole of the early Christian writers, in short, were unanimous in acknowledging the Jewish Scriptures precisely as we now possess them. Catalogues of the books of the Old Testament have been given by Athanasius, by Cyril, by Augustine, by Jerome, by Rufinus, by the Council of Laodicea, and by the Council of Carthage. There is also a catalogue in the Talmud, and all these catalogues exactly correspond with our present canon of the Hebrew Bible. So much for the canonical authority of the Old Testament Scriptures.

In reference to the canon of the New Testament, it may be remarked, in the outset, that the volume which we now possess was written in different parts and on various occasions. The separate pieces as

they appeared were received by the Christian churches of the time with the highest veneration, and copies of them were handed about from one church to another till each was in possession of the whole. Thus it happened that the separate books were held to be of full authority in the church some time before they were collected into a volume. "From the manner," says Mr Robert Haldane, "in which these Scriptures were at first circulated, some of their parts were necessarily longer of reaching certain places than others. These, of course, could not be received so soon into the canon as the rest. Owing to this circumstance, and to that of a few of the books being addressed to individual believers, or to their not having the name of their writers affixed, or the designation of apostle added, a doubt for a time existed among some respecting the genuineness of the epistle to the Hebrews, the epistle of James, the second epistle of Peter, the second and third epistles of John, the epistle of Jude, and the book of Revelation. These, however, though not universally, were generally acknowledged; while all the other books of the New Testament were without dispute received from the beginning. This discrimination proves the scrupulous care of the first churches on this highly important subject.

"At length these books, which had not been admitted at first, were, like the rest, universally received, not by the votes of a council, as is sometimes asserted, but after deliberate and free inquiry by many separate churches, under the superintending providence of God, in different parts of the world. It is, at the same time, a certain fact, that no other books, besides those which at present compose the volume of the New Testament, were admitted by the churches. Several apocryphal writings were published under the name of Jesus Christ and his apostles, which are mentioned by the writers of the first four centuries, most of which have perished, though some are still extant. Few or none of them were composed before the second century, and several of them were forged so late as the third century. But they were not acknowledged as authentic by the first Christians, and were rejected, by those who have noticed them, as spurious and heretical. Histories, too, as might have been expected, were written of the life of Christ, and one forgery was attempted of a letter said to be written by Jesus Christ himself to Abgarus, king of Edessa; but of the first, none were received as of any authority, and the last was universally rejected. 'Besides our Gospels, and the Acts of the Apostles,' says Paley, 'no Christian history, claiming to be written by an apostle or apostolical man, is quoted within three hundred years after the birth of Christ, by any writer now extant or known; or, if quoted, is quoted with marks of censure and rejection.'

Though differing in many other points, the churches were agreed respecting the canonical Scriptures. By the concurrent testimony of all antiquity, both of friends and foes, they were received by Christians of different sects, and were constantly appealed to on all hands in the controversies that arose among them. Commentaries upon them were written at a very early period, and translations made into different languages. Formal catalogues of them were published, and they were attacked by the adversaries of Christianity, who not only did not question, but expressly admitted the facts they contained, and that they were the genuine productions of the persons

whose names they bore. Thus the Scriptures were preserved from being in any respect corrupted or vitiated. The impossibility of this is thus forcibly stated by Dr Bogue:—"The corruption of the books of the New Testament has been conceived by some to be an easy and a probable thing. But if the subject be duly considered, the immense difficulty of it will be clearly seen. Take, for example, the epistle to the Romans. It was read to the church and received as divine. Every zealous Christian who could, would have a copy of it, and read it to his family. One would send a copy to his son at Corinth, another to his brother at Antioch, and a third to his father at Alexandria, who would all circulate them among the Christians in these cities, and send them to their friends in other countries. It would thus in a short time be in the possession of thousands.

"While the epistle was multiplying in the Christian churches, it would also be translated into different languages. A Latin copy would almost immediately appear; and it would soon be rendered into some of the Eastern tongues.

"These things would all be done by persons who held both the book and the writer in the highest veneration, as a teacher inspired by the Spirit of God. This veneration would make them consider it a crime to alter his sentiments or language; and produce the most anxious care to retain *every* iota of the apostle's writing, and preserve the epistle in its original purity.

"In addition to this evidence of authenticity, let it be considered that the epistle was received in the public worship of the churches, and was treasured up in the memory of the faithful. It was quoted by Christian writers in their treatises of devotion; it was used by the orthodox as evidence in their controversies with heretics, and heretics used it in their own defence; it was also made the text for commentaries by learned men both in the Greek and Roman churches. These all professed to venerate the book. How difficult, then, must it have been, nay, impossible, without immediate detection, to corrupt or interpolate the sacred writings."

The first formal catalogue of the books of the New Testament was drawn up by the Council of Laodicea, A.D. 364. But we have an uninterrupted series of testimonies in favour of the canonical books of the New Testament from the very days of the apostles. Thus we might cite the testimony of the apostolical fathers: Clement, who is mentioned by Paul as his fellow-labourer; Hermes, mentioned in Romans xvi. 14; and Polycarp, who was appointed by the apostles bishop of the Christian church at Smyrna. It was not during this period that we were likely to find very numerous and detailed references to the Christian Scriptures. A multitude of such references is the natural result of controversy respecting either the doctrine or the authority of the books in question. The purpose of the few writings of the apostolical fathers was not to illustrate the authenticity of the New Testament. This they regarded, doubtless, as very unnecessary for those to whom they immediately wrote, and could not foresee that it would be so valuable to future generations. Had their testimony on this subject been formal, express, and complete, what it gained in minuteness it would have lost in weight, unavoidably suggesting the suspicion that it was the work of a later hand. Their testimony is incidental, and therefore all the more to be depended on; and, to use the words of Dr Lardner,

"we have good reason to believe that they were some of those persons from whom succeeding writers received that full and satisfactory evidence which they appear to have had concerning the several books of the New Testament." Passing from the apostolic age, Lardner adduces more than a hundred authors who have given testimony, either direct or indirect, to the New Testament Scriptures. "No writings," as Augustine has well observed, "ever had a better testimony afforded them than those of the apostles and evangelists. Nor does it weaken the credit and authority of books received by the church of Christ from the beginning, that some other writings have been, without ground, and falsely, ascribed to the apostles. For the like has happened, for instance, to Hippocrates; but yet his genuine works are distinguished from others which have been published under his name. We know the writings of the apostles, as we know the works of Plato, Aristotle, Cicero, Varro, and others, to be theirs, and as we know the writings of divine ecclesiastical authors; forasmuch as they have the testimony of contemporaries, and of those who have lived in succeeding times. I might, moreover, by way of illustration, produce for examples those now in hand. Suppose some one in time to come should deny those to be the works of Faustus, or these to be mine, how should he be satisfied but by the testimony of those of this time who knew both, and have transmitted their accounts to others? And shall not, then, the testimony of the churches and Christian brethren be valid here, especially when they are so numerous and so harmonious, and the tradition is with so much ease and certainty traced down from the apostles to our time? I say, shall any be so foolish and unreasonable as to deny or dispute the credibility of such a testimony to the Scriptures, which would be allowed in behalf of any writings whatever, whether heathen or ecclesiastical?"

From an early period, catalogues of the books of the New Testament were published both by individual fathers and by councils of the church. The first catalogue or enumeration, published about one hundred years after the death of the apostles, is that of Origen, which includes all the present canon except the epistles of James and Jude; but that these were omitted by accident, not design, is plain from other parts of his writings, where he acknowledges these epistles as part of the canon. The next catalogue is that of Eusebius, who lived about one hundred years after Origen. In this catalogue every book is mentioned which we now have in the canon, and no others. The same may be also said of the catalogue of Athanasius and that of Cyril, excepting that the latter omits the book of Revelation. The Council of Laodicea has made the same omission; but a few years later Epiphanius published his work on heresies, in which a catalogue is given including the book of Revelation. Jerome also, the translator of the Bible into Latin, furnishes us with a catalogue answering to the present canon. Rufinus, Augustine, and the Council of Carthage, have done the same. It may well be said, indeed, in the language of Paley, that "in the number, variety, and early date of our testimonies, we far exceed all other ancient books. For one which the most celebrated Greek or Roman writer can allege, we produce many." It may be remarked, that additional and confirmatory evidence in favour of the present canon might be derived from the fact that all these books were publicly read as

Scripture in the Christian churches from a very early period; that they were translated into other languages so early, that the old Peschito or Syriac version of the New Testament is supposed by the learned to have been made before the close of the first century, and the old Italic, from which Jerome formed his edition of the Vulgate, if not in the first, at all events in the second century.

In reference to the whole canonical Scriptures, both of the Old and New Testaments, for whose authority we have the most satisfactory evidence, we may conclude in the words of Mr Haldane:—"Were there no other evidence of the truth of divine revelation than the existence of the Holy Scriptures, that alone would be conclusive. The Bible is not a book compiled by a single author, nor by many authors, acting in confederacy in the same age; in which case it would not be so wonderful to find a just and close connection in its several parts. It is the work of between thirty and forty writers, in very different conditions of life, from the throne and sceptre down to the lowest degree; and in very distant ages, during which the world must have put on an entirely new appearance, and men must have had different interests to pursue. This would have led a spirit of imposture to vary its schemes, and to adapt them to different stations in the world, and to different fashions and changes in every age. David wrote about four hundred years after Moses, and Isaiah about two hundred and fifty after David, and John about eight hundred years after Isaiah. Yet these authors, with all the other prophets and apostles, wrote in perfect harmony, confirming the authority of their predecessors, labouring to enforce their instructions, and denouncing the severest judgments on all who continued disobedient. Such entire agreement in propounding religious truths and principles, different from any before or since promulgated, except by those who have learned from them, establishes the divine mission of the writers of the Bible beyond dispute, proving that they all derived their wisdom from God, and spake as they were moved by the Holy Ghost. In all the works of God there is an analogy characteristic of his divine hand; and the variety and harmony that shine so conspicuously in the heavens and the earth are not farther removed from the suspicion of imposture than the unity that, in the midst of boundless variety, reigns in that book which reveals the plan of redemption. To forge the Bible is as impossible as to forge a world."

CANONICAL, that which is done in accordance with the Canons of the Church.

CANONICAL HOURS, are certain stated times of the day consigned, more especially by the Romish Church, to the offices of prayer and devotion; such are matins, lauds, &c. In England, the canonical hours are from eight to twelve in the forenoon; before or after which, marriage cannot be legally performed in any church.

CANONICAL LETTERS, in the ancient Church, were testimonials of the orthodox faith which the bishops and clergy sent each other to keep up the catholic communion, and distinguish orthodox Christians from heretics.

CANONICAL LIFE, the rule of living prescribed by the ancient clergy, who lived in community. The canonical life was a kind of medium between the monastic and clerical lives.

CANONICAL OBEDIENCE is that submission which, by the ecclesiastical laws of the Episcopal

Church, the inferior clergy are to pay to their bishops, and the monks to their superiors.

CANONS, BOOK OF, ordinances prepared for Scotland by order of Charles I., and designed completely to subvert the constitution of the Scottish Church. They were confirmed under the Great Seal, by letters-patent, bearing date 23d May 1635. They declared the power of the king in all matters spiritual to be absolute and unlimited; and they pronounced sentence of excommunication against all who should declare the government of the Church by bishops and archbishops to be unscriptural and unlawful. They decreed that no General Assembly should be called but by the king; that no ecclesiastical business should be discussed, except in the Prelatic courts; that no private meetings—which were termed conventicles, and included presbyteries and kirk-sessions—should be held by the ministers for expounding the Scriptures; and that on no occasion, in public, should a minister engage in extemporary prayer. Such were some of the chief regulations of the Book of Canons, and it is not at all surprising that the Scottish people should have regarded it as directly Popish, and intended to prepare the way for the introduction of Popery itself.

CANTICLES. See SONG OF SOLOMON.

CAPERNAUM, a city frequently mentioned by the evangelists as having been much the place of the Saviour's residence during the period of his public ministry. It stood on the north-west coast of the Sea of Galilee, in the borders of Zebulun and Naphtali. Matt. iv. 13, 14.

Capernaum, which at one time was the metropolis of all Galilee, has long since sunk into insignificance. Its site is commonly identified with that of an extensive field of ruins, styled by the Arabs Tel-hûm, and situated on the northern plain, near where the Jordan enters the lake. Its ruins, which are overgrown with grass and bushes, extend for more than a mile along the shore, and command a beautiful view of the whole lake. "Nothing remains," says Elliot, "but piles of stones, over which later residents have raised their habitations; and these too have crumbled into decay. The only living creature we beheld was a solitary jackal." "I had now passed along the whole western shore of the lake," says Stephens; "and if this be not Capernaum, my horse's hoofs must have trampled upon the city of our Saviour's love, without my knowing where that city stood." Professor Robinson is of opinion that the proper site of Capernaum is not Tel-hûm, which is too distant from the shore, but more probably Khân Minizeh.

CAPHTOR, the name of an island or country whence sprang the people called in Scripture CAPHTORIMS. It is remarkable that the same people are also sometimes called Cherethims, Cherethites, and Philistines. Gen. x. 14; Deut. ii. 23; Jer. xlvii. 4; Amos ix. 7. The authors of the 'Universal History,' following Bochart, are of opinion that by Caphtor was meant Cappadocia; but Calmet, who has entered largely into this question, in a dissertation prefixed to the First Book of Samuel, endeavours to show that the ancient Caphtor was the Isle of Crete, and that the Philistines, the Caphtorims, or the Cherethims, who afterwards settled in Palestine, came from thence. Compare Ezek. xxv. 16; Zeph. ii. 5; 1 Sam. xxx. 14.

CAPPADOCIA, a province in Asia Minor, extending from Mount Taurus to the Euxine Sea.

From the feeble light of ancient history, we find that this country was a province of Lydia, in the reign of Crœsus, about 500 B.C. It continued a kingdom till about the birth of Christ, when it was conquered by the Romans, annexed to that empire, and its independence for ever extinguished. From the Roman emperors, Cappadocia passed into the hands of the Turks, and it now forms a portion of the pachalics of Konieh and Tarabozan, or Trebisonde. Christianity, however, was early planted here, and Peter wrote his First Epistle, amongst others, to the Christian converts in Cappadocia. See Acts ii. 9; 1 Pet. i. 1. The gospel long flourished in that country, and the existence of Christian churches is easily traced there till the ninth or tenth century.

CAPTIVES. The treatment of persons taken in war among ancient nations, throws great light upon many passages of Scripture. It is well explained by Professor Paxton. "The Eastern conqueror often stripped his unhappy captives naked, shaved their heads, and made them travel in that condition, exposed to the burning heat of a vertical sun by day, and the chilling cold of the night. Such barbarous treatment was, to modest women, the height of cruelty and indignity; especially to those who had been educated in softness and elegance,—who had figured in all the superfluities of ornamental dress, and whose faces had hardly ever been exposed to the sight of man. The Prophet Ezekiel (xvi. 37) mentions this as the hardest part of the sufferings in which female captives are involved: 'The Lord will discover thy nakedness.' The daughter of Zion had indulged in all the softness of Oriental luxury; but the offended Jehovah should cause her unrelenting enemies to drag her forth from her secret chambers into the view of an insolent soldiery; strip her of her ornaments, in which she so greatly delighted; take away her splendid and costly garments; discover her nakedness; and compel her to travel, in that miserable plight, to a far distant country, a helpless captive, the property of a cruel lord. Arrived in the land of their captivity, captives were often purchased at a very low price. The Prophet Joel complains of the contemptuous cheapness in which the people of Israel were held by those who made them captives: 'And they have cast lots for my people; and have given a boy for a harlot, and sold a girl for wine, that they might drink.' The custom of casting lots for the captives taken in war appears to have prevailed both among the Jews and the Greeks. The same allusion occurs in the prophecy of Obadiah: 'Strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem.'

"By an inhuman custom, which is still retained in the East, the eyes of captives taken in war were not seldom put out,—sometimes literally scooped or dug out of their sockets. This dreadful calamity Samson had to endure from the unrelenting vengeance of his enemies. In a posterior age, Zedekiah, the last king of Judah and Benjamin, after being compelled to behold the violent death of his sons and nobility, had his eyes put out, and was carried in chains to Babylon. The barbarous custom long survived the decline and fall of the Babylonian empire; for, by the testimony of Mr Maurice, in his 'History of Hindostan,' the captive princes of that country were often treated in this manner by their more fortunate rivals; a red-hot iron was passed over their eyes, which effectually deprived them of sight, and, at the same time, of their title and ability to

reign. To the wretched state of such prisoners the Prophet Isaiah alludes, in a noble prediction, where he describes, in very glowing colours, the character and work of the promised Messiah: 'He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,'—as captives too frequently were by the weight of their fetters.

"It seems to have been the practice of Eastern kings to command their captives taken in war, especially those that had, by the atrociousness of their crimes, or the stoutness of their resistance, greatly provoked their indignation, to lie down on the ground, and then put to death a certain part of them, which they measured with a line, or determined by lot. This custom was not, perhaps, commonly practised by the people of God in their wars with the nations around them; but one instance is recorded in the life of David, who inflicted this punishment on the Moabites: 'And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts.' 2 Sam. viii. 2. But the most shocking punishment which the ingenious cruelty of a haughty and unfeeling conqueror ever inflicted on the miserable captive, was tying a dead body to him till he gradually pined and died. It is to this deplorable condition of a captive that the apostle refers in that pathetic exclamation, 'O wretched man that I am! who shall deliver me from the body of this death?' Who shall rescue me, miserable captive as I am, from this continual burden of sin which I carry about with me; and which is cumbersome and odious, as a dead carcase bound to a living body, to be dragged along with it wherever it goes?"

CAPUCHINS, monks of the order of St Francis, who derived their names from wearing a square capuche or cowl. This order commenced about 1528.

CAPUTIATI, a denomination which appeared in the twelfth century, so called from a singular kind of cap which distinguished their party. They wore upon their caps a leaden image of the Virgin Mary, and declared publicly that their purpose was to level all distinctions, to abrogate magistracy, and to remove all subordination among mankind, and to restore that primitive liberty,—that natural equality, which was the inestimable privilege of the first mortals.

CARAITES, or KARAITES, an ancient Jewish sect. The name signifies, "Textualists, or Scripturists," and was originally given to the school of Shammai, about thirty years or more before Christ, because they rejected "the traditions of the elders," as embraced by the school of Hillel and the Pharisees, and all the fanciful interpretations of the CABALA,—which see. They claim, however, a much higher antiquity, and produce a catalogue of doctors up to the time of Ezra.

The Rabbinites have been accustomed to call them Sadducees; but they believe in the inspiration of the Scriptures, the resurrection of the dead, and the final judgment. They believe that the Messiah is not yet come, and reject all calculations of the time of his appearance: yet they say, "it is proper that even every day they should receive their salvation by Messiah, the son of David." In the practice of their religion, they differ from the Rabbinites in the observance of the festivals, and keep the Sabbath with

more strictness. They extend their prohibition of marriage to more degrees of affinity, and admit not of divorce on any slight or trivial grounds.

The sect of Caraites still exists, but their number is "very inconsiderable." They are found chiefly in the Crimea (where Dr Edward Clarke visited a settlement of them), Lithuania, and Persia; at Damascus, Constantinople, and Cairo. Their honesty in the Crimea is said to be proverbial; and Dr Clarke visited one of their rabbis, whom he pronounces to be "highly esteemed, and exceeding well informed."

CARAVAN, the name given to a company of travellers in the East. By means of caravans almost the whole trade of Asia is carried on, and therefore it may be useful to point out some particulars in reference to this mode of travelling. Dr Paxton, in his *Illustrations of Scripture*, thus describes it:—"In travelling through the desert, which is always performed in large bodies or caravans, it is a matter of prime importance to secure the services of a trusty guide. The individual to whom that responsible office is assigned, requires to be of a certain rank, as well as to possess a variety of the most important qualifications. He must be sheich or chief of some Arab tribe, who, with the assistance of his own people, may be able to defend his charge from the fierce marauders, who prowl about in quest of plunder; and, by his amicable relations and influence with neighbouring tribes, may secure a free passage through their territories. Moreover, as the life and property of the whole party are, in a manner, placed in his hands, it is essential that he should unite to those advantages of station, great personal experience, and accurate knowledge of the situation of the wells, by which the route is invariably directed to the best places for encamping, and obtaining the accommodation of shade for the men, and grass for the cattle,—the parts most dangerous from the moving sands,—the prognostics of the weather,—the approach and method of escaping the fatal effects of the hot winds,—and, in short, of every thing bearing upon the safety and progress of the caravan. It was these important services that Moses, on reaching the borders of the great Arabian desert, solicited his father-in-law, a pastoral chief of great substance and power in that region, to perform to the Israelites: and, while it must be obvious, on a moment's reflection, that the peculiar circumstances of that people did not relieve Moses from the necessity of employing the usual assistance of a guide, his anxiety to secure the company of Jethro in that capacity displayed the admirable judgment and prudence of the Hebrew leader; for, although the pillar of cloud by day, and of fire by night, regulated by divine authority their times of march and halting, and afforded them the invaluable benefit of shade and direction, it was left to themselves to negotiate with the native sheichs for a passage through their dominions,—as well as to provide wood for fuel, provender for the cattle, and water for all; and who so well fitted to be their guide in all arrangements of this nature, as a man whose family connection with Moses, whose extensive influence, and whose perfect knowledge of the secrets of the desert, afforded a pledge of fidelity and usefulness?"

"The arrangement of caravans, whether mercantile or religious, including frequently several thousand persons, has, from time immemorial, been made after the same order. Five superior officers, exclusive of the chief, are appointed to superintend the

whole concern; whose names, the master of the march, the halt, the servants and cattle, and the luggage, sufficiently point out the nature of their respective duties. Each person, notwithstanding, is at liberty to choose his place in the company or division to which he wishes to attach himself; in taking which, of course, he is naturally influenced by friendship and acquaintance; but the moment that his choice is announced, the strict regulations of the caravan require that he keep within the range of his company during the whole of his journey. The first day of their setting out there is always a great deal of hurry and confusion; and the stage is as invariably a short one. The second day some regularity is insisted on; and every one is required, under severe penalties, to assume the place allotted to him. They commonly travel four abreast; and, besides the five general officers, there is a subordinate officer appointed to preside over each company, to take care that order is kept, and that the disorderly or the sick should receive due measure of attention. Each company is distinguished by an appropriate standard, which, at night, consists of long poles, surmounted by small eagles or beacons, formed of iron hoops, which are filled with combustible materials for light, to the number of ten or twelve to each company, and every one of a different figure and shape from another; so that every one knows, by looking at the standard by night or by day, whether he is in his right place. These standards are always carried in front of the company; and, at each encampment, they are fixed upright in the ground in such a manner, and at such distances, as to mark the ground each company is to occupy;—within the limits of which, every person is at liberty to occupy himself as he chooses,—to unload his camels, to give them provender, kindle his fire, prepare his own victuals, and enjoy his pipe or conversation, and repose at his pleasure.

“The march of the Israelites from Egypt was in like manner, after the immemorial arrangement of caravans, consigned to the management of five presiding officers, the chief burden of the movement devolving on Moses, who was called by God himself to be at the head of that difficult and laborious enterprise. Each tribe had its own distinguishing standard, and their time of marching and of halting was regulated by the rules which, it has already been stated, all parties of travellers have for centuries observed in summer. Accordingly it was in the evening, probably about seven or eight o’clock, which is the usual time of starting in the hot season, when they broke up their encampment at Pihahiroth, and entered, by the favour of their Almighty protector and guide, on their ever-memorable passage over the dry bed of the Red Sea.”

CARAVANSERAI. See INN.

CARBONARI (literally, *Charcoal-men*), a modern politico-religious sect, lately sprung up in Italy, supposed to originate from the Freemasons, and, like them, meeting in secret societies, and observing certain mystical rites and signs. Like the Freemasons, they pretend to derive their first principles from the Scriptures, and to adopt the morality of the gospel and the symbols of Christianity; the which, however, they apply politically, and, it is said, seditiously. The cross, for instance, rendered sacred by the sufferings of our Divine Lord, they represent as the instrument to crucify those whom they designate as enemies and tyrants, against whom they vow eternal hatred; and they profess to reverence our Saviour “as the

most deplorable, and the most illustrious victim of despotism.”

Before the counter-revolution in Naples, the nation had almost all become Carbonari; and the sect spread into Germany, Switzerland, and other countries; but they by no means ought to be considered as a religious denomination. When they grew numerous and powerful, another sect was formed to oppose and counteract them, who were called *Calderari*.

CARBUNCLE, a very elegant gem, the colour of which is a deep red, mingled with scarlet. It is commonly found in a pure and faultless state; and is of the same degree of hardness as the sapphire, which is second only to the diamond. It is naturally of an angular figure, and is found adhering by its base to a very heavy and ferruginous stone of the emery kind. Its common size is near a quarter of an inch in length, and two-thirds of that in diameter. In its thickest parts, when held up against the sun, it loses its deep tinge, and in colour resembles a burning charcoal; on which account the ancients gave it the name of *anthrax*. The fire produces no mutation in its colour. Hitherto it has been found only in the East Indies, and there but rarely.

The carbuncle was the third stone in the first row of precious stones composing the high priest’s breastplate. Exod. xxviii. 17. See BREASTPLATE.

CARCASE, the dead body of man or beast. The Mosaic law prohibited the touching of the carcase of an unclean animal (Lev. v. 2, xi. 8), and the person who transgressed this law was unclean until the evening. It was strictly ordered that the carcase should be burned; and to be deprived of burial was accounted a great calamity. Hence the judgment of the Lord against Jezebel: “And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.” 2 Kings ix. 37.

CARCHEMISH, the name of a town situated on the banks of the Euphrates, and belonging to the Assyrians, which Pharaoh-Necho, king of Egypt, took and fortified, 2 Chron. xxxv. 20. It was retaken by Nebuchadnezzar, king of Babylon, and the garrison cut in pieces. The conquest of this city by the Egyptians is very strikingly foretold by Jeremiah (xli. 1–12.) It was probably the Circesium or Circussum of the Greeks.

CARDINAL, an eminent dignity in the Roman Church. It was also a name that was given to certain officers of the Emperor Theodosius, as to generals of armies; and to the præfecti in Asia and Africa, because they possessed the chief offices in the empire.

CARE, thought and concern about a thing. God’s providence towards his creatures, especially his people, is called his *care* for them. He considers their case, preserves their existence and powers, governs their acts, and promotes their welfare. Matt. vi. 26, 30; 1 Cor. ix. 9; 1 Pet. v. 7. Men’s care is either,—1. *Lawful*, consisting in a serious thought and earnest endeavour to please God, embracing his Son, obeying his law, turning from sin;—and to promote our neighbour’s temporal or spiritual advantage; and in a moderate endeavour to gain a competent portion of the good things of this life. 2 Cor. vii. 11, 12; Phil. ii. 20; 1 Pet. v. 7. 2. *Sinful*, in endeavouring to fulfil sinful lusts or pleasures; and in immoderate concern and endeavour to obtain carnal advantages: such care is forbidden. Matt. vi. 34; Phil. iv. 6. The *cares of this world*, that choke the Word of God, and render it unfruitful, are immo-

derate and anxious concern for earthly enjoyments, which prevents the Word from having a proper effect on our hearts. Matt. xiii. 22. To eat bread with *care* or *carefulness*, is to do it under pinching straits, and under apprehension of terrible judgments. Ezek. iv. 16; xii. 18, 19. *We are not careful to answer thee in this matter*;—we need give no answer in words, being ready to manifest our fixed resolution by the endurance of suffering. Dan. iii. 16.

CARMEL, a city in Judah where Nabal the Carmelite, Abigail's husband, dwelt. Josh. xv. 55; 1 Sam. xxv. 2, 3. The city is now in ruins, and bears the name of Khurmel. The ruins are of great extent; and the remains of several churches attest the flourishing condition of Carmel at a period considerably subsequent to the Christian era.

CARMEL, MOUNT, was also the name of a celebrated mountain in Palestine. Though spoken of in general as a single mountain, it ought rather to be considered as a mountainous region, the whole of which was known by the name of Carmel, while to one of the hills, more elevated than the rest, that name was usually applied by way of eminence.

The best description of Carmel is given by Sandys:—"Mount Carmel stretcheth from east to west, and hath his uttermost basis washed with the sea; steepest toward the north, and of different altitude; rich in olives and vines, when husbanded; and abounding with several sorts of fruits and herbs, both medicinal and fragrant, though now much overgrown with woods of sweet savour." A very picturesque account also occurs in the travels of Messrs Bonar and M'Cheyne:—"In the cool of evening, we ascended Mount Carmel by a deep and rocky ravine a little way to the south. We conversed together on Elijah's wonderful answer to prayer obtained on this mountain, and felt that we could well spend the evening of the holy day in such a place. Having soon reached the summit, a considerable way above the Latin convent, we sat down at a point commanding a full view of the sea to the west and to the north. Near this must have been the spot where Elijah prayed when he went up to the top of Carmel, and cast himself down upon the earth, and put his face between his knees, and said to his servant, 'Go up now, look toward the sea. And he went up, and looked, and said, There is nothing.' And Elijah said, 'Go again, seven times.' 1 Kings xviii. 43. There we united in praying for abundance of rain to our own souls, our friends, and our people, and for the progress of our mission, which seemed for a time impeded. It was awfully solemn to kneel on the lonely top of Carmel. The sun was going down beyond the sea, the air was cool and delightfully pure; scarcely a breath of wind stirred the leaves, yet the fragrant shrubs diffused their pleasant odours on every side. A true Sabbath stillness rested on the sea, and on the hill. The sea washes the foot of the hill on each side, and stretches out full in front till lost in the distance. To the east and north-east lies that extension of the splendid Plain of Esdraelon which reaches to the white walls of Acre, and through which 'that ancient river, the River Kishon,' was winding its way to the sea, not far from the foot of Carmel. These are the waters that swept away the enemies of Deborah and Barak (Judg. v. 21), and that were made red by the blood of the prophets of Baal, after Elijah's miraculous sign of fire from heaven. To the south is seen the narrow plain between the mountains and the sea, which afterwards expands into the Plain

of Sharon. And along the ridge of Mount Carmel itself is a range of eminences, extending many miles to the south-east, all of them presenting a surface of table-land on the top, sometimes bare and rocky, and sometimes covered with mountain shrubs. On some of these heights, the thousands of Israel assembled to meet Elijah, when he stood forth before them all and said, 'How long halt ye between two opinions?' and from this sea they carried up the water that drenched his altar; and here they fell on their faces and cried, 'Jehovah, he is the God; Jehovah, he is the God!' The view we obtained that evening on Mount Carmel can never be forgotten. No scene we had witnessed surpassed its magnificence, and the features of it are still as fresh in our memory as if we had gazed on it but yesterday. It was, moreover, a most instructive scene; we saw at once the solution of all our difficulties in regard to the scriptural references to this hill. Carmel is not remarkable for height, and is nowhere in Scripture celebrated for its loftiness. At the point overhanging the sea, we have seen that it is less than nine hundred feet high. To the south-east it rises to the height of twelve hundred feet, which is its greatest altitude. But then the range of hills runs nearly eight miles into the country, and was in former days fruitful to a proverb. Indeed, the name Carmel, signifying 'a fruitful field,' was given to it evidently for this reason. And when this vast extent of fruitful hills was covered over with vineyards, olive-groves, and orchards of figs and almond trees, not on the sides alone, but also along the table-land of its summit,—would not Carmel, worthy of the name, appear an immense hanging garden in the midst of the land? In the days of its pristine luxuriance, before the curse of God blasted its glory, 'the excellency of Carmel' (Isa. xxxv. 2), of which the prophet speaks, must have been truly wonderful! How easy at that time it would have been to hide in the top of Carmel (Amos ix. 3); for embowering vines and deep shady fig-trees would afford a covert for many a mile along the summit. And would not the beholder in other days at once understand the meaning of the beautiful description of the Church given in the Song, 'Thine head upon thee is like Carmel?' Cant. vii. 5. Would not the jewellery and ornaments, or perhaps the wreath of flowers, around the head of an Eastern bride, resemble the varied luxuriance of the gardens of Carmel seen from afar? There are at present in the convent garden on the hill a few vines that produce excellent grapes; but these are all that now remain to testify of the spot where Uzziah had his vine-dressers. 2 Chron. xxvi. 10. With the exception of these, which are not properly on the summit of the hill, we could not descry a single fruit-tree on the top of Carmel. A few verdant olive trees grow at the northern roots of the hill, and some extend a short way up the side; but the extensive summit, which was once like a garden, is covered, as far as our eye reached, with wild mountain shrubs and briery plants, all of stunted growth, except where the rock lay bare and without verdure under the scorching sun. The same God who said, 'Zion shall be ploughed like a field;' and, 'I will pour the stones of Samaria down into the valley,' said also, 'The top of Carmel shall wither' (Amos i. 2); and that word we saw before our eyes fulfilled to the letter."

CARMELITES, or WHITEFRIARS, one of the four tribes of mendicant or begging friars; so named from Mount Carmel, formerly inhabited by Elias, Elisha, and the children of the prophets, from whom this



Drawn by A.W. Calcott R.A. from a sketch by the Rev. R. Master

Engraved by E. Fisher

VIEW FROM MOUNT CARMEL.

With Ptolemais (Acra) in the distance

1 KING'S AVENUE

A. Fullarton & Co. London & Edinburgh.

order pretends to descend in uninterrupted succession. These monks belong to the order of Our Lady of Mount Carmel. Towards the end of the seventeenth century a keen and bitter controversy arose between the Carmelites and the Jesuits. Pamphlets, on both sides, issued from the press in great numbers, and couched in language of the most acrimonious character. Both parties appealed to Popes Innocent XI. and Innocent XII., and at length peace was restored between the combatants by an authoritative brief which was issued by the latter Pontiff, dated 20th November 1698. The order of Carmelites is generally supposed to have originated in the twelfth century under the patronage of Almeric, legate of the Holy See in the East, and patriarch of Antioch.

Some of this order have pretended that they were related to the Saviour and the Virgin Mary, who, they allege, wore the dress of the Carmelites. Others claim Pythagoras, the ancient Grecian philosopher, as one of their order. This order possesses a monastery situated on or near the spot at which Elijah offered up his sacrifice. 1 Kings xviii. 17. Mr Buckingham tells us that, when he visited it in 1816, it was nearly abandoned, a solitary monk having the charge of it, who resided in Caypha. This convent was erected in the seventeenth century on the ruins of the ancient one, and, when visited by Lamartine, it was surmounted by a large tri-colour flag, having been converted by the French into an hospital for the sick, during their campaign in Syria. It was afterwards destroyed in the war between the Sultan and the Pacha of Egypt, but it has since been partly rebuilt, and is inhabited by some friars of the Carmelite order, who are remarkably hospitable to strangers.

The habit of the Carmelites was at first white, and the cloak laced at the bottom with several lists; but Pope Honorius IV. commanded them to change it for that of the minims. Their scapulary is a small woollen habit, of a brown colour, thrown over their shoulders. They wear no linen shirts, but instead of them linsey-woolsey.

CARNAL, fleshly, sensual, sinful. Worldly enjoyments are carnal, because they only minister to the wants and desires of the animal part of man. Rom. xv. 27; 1 Cor. ix. 11. The ceremonial parts of the Mosaic dispensation were carnal; they related immediately to the bodies of men and beasts. Heb. vii. 16, ix. 10. The weapons of a Christian's warfare are not carnal; they are not of human origin, nor are they directed by human wisdom. 2 Cor. x. 4. Wicked or unconverted men are represented as under the domination of a "carnal mind," which is "enmity against God," and which must issue in death. Rom. viii. 6, 7. See **AFFECTIONS**.

CARNIVAL, a Roman festival. By Pope Gregory the Great, about A.D. 600, Ash Wednesday was made the beginning of the forty days' fast, and the day before was called Fast-Eve, because in the night of this day, at twelve o'clock, the fast began. This fast was preceded by a feast of three days, called the Carnival. This is the origin of the present carnival or *Faschings*, as it is called in the south of Germany, and which continues, in that country, from Twelfth Day to Ash Wednesday. The name *carnival* is derived from the Latin words *carne* and *rale* (according to Ducange, from the Latin denomination of the feast in the middle ages,—*carne levamen*), because at that time people took leave of flesh. Previously to the commencement of their long abstinence, men devoted

themselves to enjoyment, particularly during the three last days of the carnival. The carnival is nothing but the *Saturnalia* of the Christian Romans, who could not forget their Pagan festivals. At least, it greatly resembles the *Saturnalia*, which were celebrated annually in December, with all kinds of mirth, pleasure, and freedom, in honour of Saturn, and the golden age, when he governed the world, and to preserve the remembrance of the liberty and equality of men in the youth of the world. In Rome, the carnival brought to view, in a lively manner, the old *Saturnalia* in a new form. During the last days of the carnival, and particularly during the day which preceded the long fast, mummeries, plays, tricks, and freedom of every kind abounded. From Italy, the modern *Saturnalia* passed to the other Christian countries of Europe.

The carnival is celebrated, in modern times, with the greatest show and spirit at Venice and Rome. In the former place it begins after Christmas. The diversions of it are shows, masquerades, the amusements of the place of St Mark, and sometimes, in case of the visits of great princes, a *regatta*, or boat race. After this, there was a second carnival at Venice, the Venetian mass, called also the *festival of the Ascension*, and the *Brecentaur festival*, because it commonly began on Ascension Day, and because the celebration of the marriage of the Doge with the Adriatic Sea was connected with it. It continued fourteen days. No character-masks were worn there, except Venetian dominos. The carnival at Rome continues but eight days, and is occupied mostly in masquerades and races. In recent times, the carnival has been celebrated again in Cologne, on the Rhine, under the direction of the *committee of fools*, to the great satisfaction of all who were present. In Spain, the carnival is called *Carnestolendas*.

CARLOSTADIANS, so called from Carolostadt, a colleague of Luther, who denied the *real* presence in the eucharist as taught by Luther, and raised a tumult at Wittenberg in his absence; on which account he was obliged to retire to Switzerland. Mosheim says he was a man of a warm enthusiastic temper, declaimed wildly against human learning, and countenanced some of the extravagancies of the German Anabaptists.

CARPENTER. The Hebrew word translated carpenter, is not confined to a workman in wood, but is applied to an artificer of any kind, whether in wood or metal. The work of the carpenter, in its modern sense, is seldom noticed in the Sacred Scriptures. The implements used in this trade, as axes, hammers, and saws, are treated of in this work under their separate heads. What progress the Hebrews had made in the art of carpentry, we are not specifically informed; but from the representations found on the Egyptian monuments, we may easily discern that they must have made considerable progress, particularly in those pieces of carpentry which are connected with the furniture of dwelling-houses. See **HOUSES**.

CARPOCRATIANS, a denomination which arose towards the middle of the second century; so called from Carpocrates, whose philosophical tenets agreed in general with those of the Egyptian Gnostics. He acknowledged the existence of a Supreme God, and of the *Æons* derived from him by successive generation. He maintained the eternity of matter, and the creation of the world from thence by angelic powers,

as also the Divine origin of souls unhappily imprisoned in mortal bodies. He asserted that Jesus was born of Joseph and Mary, according to the ordinary course of nature, and was distinguished from the rest of mankind by nothing but his superior fortitude and greatness of soul. In short, his sentiments appear to have corresponded with those of the modern Humanitarians, with whom they seem also to have agreed in the doctrine of philosophical necessity; which, probably, gave rise to their being charged with maintaining the innocency of vice, as arising from passions implanted in our nature by the Creator. Irenæus charges them with reducing all the essentials of religion to two points, "faith and love," or charity; but do not the Scriptures assert the same? or what point of Christian morals is not herein included? They are also charged with licentiousness at their love-feasts, "putting out the candles," &c.; but this story has been too often repeated and refuted, to be now believed. Considering the ignorance of the times, there is more plausibility in the charge of their being superstitious and inclined to magic; but of this there is little proof. They are, however, certainly chargeable with erroneous doctrine, which probably led to some inconsistencies of practice, though by no means to the extent that their enemies pretended.

CART. A land carriage with two wheels, drawn commonly by horses, and used chiefly for conveying goods from one place to another. The Hebrew word *agalak* occurs in Gen. xlv. 19; 1 Sam. vi. 7, where it signifies an ordinary cart or waggon; and in Psal. xlv. 9, a war chariot. It was a cart on which the Philistines conveyed back the ark into the Land of Canaan. The carts still used, in the mountainous parts of Palestine, have low and circular wooden wheels, and awkward lumbering bodies. Carts appear to have been sometimes covered,—as was the case with those which were used by the Israelites for carrying parts of the sacred utensils. Numb. vii. 3. It was in some such covered cart that the ark was placed when the men of Beth-shemesh looked into it, and for which they were severely punished. 1 Sam. vi. 19. Scripture mentions a sort of cart used by the Jews for the purpose of threshing. They were supported on low thick wheels, bound with iron, which were rolled up and down on the sheaves to bruise them, and force out the corn. The Septuagint and Jerome represent these carts as furnished with saws, inasmuch that their surface was beset with teeth. David having taken Rabbah, the capital of the Ammonites, ordered all the inhabitants to be crushed to pieces under such carts, moving on wheels set with iron teeth; and the King of Damascus is said to have treated the Israelites of the Land of Gilead in the same manner.

CARTHAGE, a celebrated city on the coast of Africa, a colony from Tyre. Ezekiel says, the Carthaginians traded to Tyre; but the Hebrew reads *Tarshish*, which rather signifies Tarsus in Cilicia, or Tartessus in Spain, formerly famous for trade. Carthago was destroyed by the Romans about 146 years B.C. See **TARSHISH**.

CASEMENT. This word, which occurs in Prov. vii. 6, and is rendered "lattice" in Judges v. 28, obviously refers to the open trellis-work placed before windows in oriental houses. The windows are usually very large, extending almost to the floor, and protected from the weather in winter by thin shutters. The large windows looking towards the street

are often guarded in the East by a lattice-work, which is thrown open on occasions of public festivity. The windows are usually large, extending to the floor. The casement or lattice is very useful in warm countries, as through the apertures a current of cool air is allowed to pass.

CASIPHIA. Ezra says, that when returning to Judea, he sent to Iddo, who dwelt at Casiphia; perhaps Mount Caspius, near the Caspian Sea, between Media and Hyrcania, where were many captives. Ezra viii. 17.

CASLUHIM, a people mentioned in Gen. x. 14.; 1 Chron. i. 12. Moses says, in speaking of them, "Out of whom sprung the Philistines." They are mentioned along with the **CAPHITORIM** (which see). Gesenius says, they were a colony of the Egyptians, and Bochart styles them *Colehians*, a people who, by the Greek writers, are represented to be of Egyptian origin.

CASSIA. In Exod. xxx. 24, Cassia is prescribed as one of the ingredients for composing the holy anointing oil. It is the bark of a tree of the bay tribe, which now grows chiefly in the East Indies. This bark was well known to the ancients, and highly esteemed by them; but, since the use of cinnamon has been generally adopted, the cassia bark has fallen into disrepute, on account of its inferiority. It is thicker and more coarse than cinnamon, of weaker quality, and abounds more with a viscid mucilaginous matter. For many purposes, however, cassia, as being much less expensive, is substituted for cinnamon, but more particularly for the preparation of what is called oil of cinnamon. Cassia was one of the articles of merchandise in the markets of Tyre. Ezek. xxvii. 19. The cassia mentioned in Psal. xlv. 8, is thought to have been an extract, or essential oil, from the bark: "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad." Brown says, that the fragrant cassia is used in Scripture to signify the savoury and beneficial graces of the Holy Ghost.

CAST, to throw away; also, when spoken of metals, to melt, make, or frame. Amaziah, king of Judah, caused the punishment of casting down from the top of a rock to be inflicted upon ten thousand of the Edomites whom he had taken in war. 2 Chron. xxv. 12.

CASTAWAY. Sometimes in the Grecian games the victory was doubtful, and various competitors claimed the prize. The candidates who were rejected on such occasions by the judge of the games, as not having fairly merited the prize, were called by the Greeks *adokimoi*, or disapproved, and which is rendered *castaway* in 1 Cor. ix. 27: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway;" that is, rejected by the great Judge of all.

CASTE, certain classes whose burdens and privileges are hereditary. The word is derived from the Portuguese *casta*, and was originally applied, by the conquerors of the East Indies, to the Indian families, whose occupations, customs, privileges, and duties are hereditary. This term has been sometimes applied to the hereditary classes in Europe; and we speak of the spirit or the prerogatives and usurpations of a caste, to express particularly that unnatural constitution of society, which makes distinction dependent on the accidents of birth or fortune. The division

into castes among the people of the Old World comes to us from a period to which the light of history does not extend,—hence its origin cannot be clearly traced; but it is highly probable that, wherever it exists, it was originally grounded on a difference of descent, and in the modes of living, and that the separate castes were originally separate races of people. This institution is found among many nations.

Among the Hindus, mankind are said to be divided into four principal classes or castes. These are kept separate and distinct; and it may be interesting to notice the origin, as explained in the sacred books of the Hindus, of this strange distinction among various orders and classes of men. Dr Duff, in his 'India and India Missions,' gives the following detailed description of this point:—"By a species of emanation or successive eduction from the substance of his own body, Brahma gave origin to the human race, consisting originally of four distinct *genera, classes, or castes*. From his *mouth*, first of all, proceeded the Brahman caste; so designated after the name of the great progenitor, as being the highest and noblest in the scale of earthly existence,—the nearest in kindred and in likeness to Brahma himself,—his visible representatives in human form. At the same time, there flowed from his mouth, in finished and substantial form, the four Vedas, for the instruction of mankind in *all* needful knowledge. Of these the Brahmins were constituted the sole depositaries, the sole interpreters,—the sole teachers. To all the rest of their fellow-creatures they were to give out such portions and fragments, and in such manner and mode, as they might deem most expedient. Hence their emanation from the mouth of Brahma became an emblem of their future characteristic function or office, as the sole divinely appointed preceptors of the human race. From Brahma's *arm*, the protecting member of the body, next emanated the Kshattriya, or military caste; the source of emanation being emblematic of their future office; which is, to wield martial weapons for the defence of the rest of their fellows from internal violence, and external aggression. From Brahma's *breast*, the seat of life, originated the Vaishya, or caste of productive capitalists, whether pastoral, agricultural, or mercantile; the source of their origination being emblematic of their future function, which is, to raise or provide for themselves and the rest all the necessities, comforts, and luxuries which serve to support or exhilarate human life. From Brahma's *foot*, the member of inferiority and degradation, sprung the Shudra, or servile caste, placed on the base of society; the source of their production being emblematic of their future calling; which is, to perform for the other castes all manner of menial duties, either as serfs or manual cultivators of the soil, domestic attendants, artizans, and handicraftsmen of every respectable description.

"According to this rigid and unmodified account of the origin of man, it must at once appear that *caste* is not a *civil* but a *sacred* institution,—not an ordinance of *human* but of *divine* appointment. The distinction which it establishes between one family or tribe of man and another, is *not* of *accident*, but of *essence*,—not of *arbitrary human will*, but of *eternal decree and necessity of nature*. The difference which the various sources of derivation tend to originate and perpetuate, is not *specific*, but *generic*. It is a difference of *kind* as complete as if the races had sprung from absolutely different primeval stocks. Hence, according to the strict spirit of the system, a man of

one *genus* or *caste* can no more be transformed into the member of another genus or caste,—whether from a higher to a lower, or from a lower to a higher,—no more than a lion can be changed into a mole, or a mole into a lion; a whale into a flying fish, or a flying fish into a whale; a banyan tree into a thorn, or a thorn into a banyan tree; a rose into a thistle, or a thistle into a rose. Each caste has, by divine ordination, its own peculiar laws and institutions, its own duties and professions, its own rites and customs, its own liberties and immunities. The violation of any fundamental principle, such as the eating of some strictly prohibited article of food, entails a forfeiture of caste, with all its rights and prerogatives. This implies something more than mere degradation from a higher to a lower order within the pale of caste. Should a Brahman, for instance, violate the rules of his caste, he has it not in his power to enfranchise himself in the special privileges of any of the three lower. No; he sinks beneath the platform of caste altogether,—he becomes an absolute outcast. His own *genus* is completely changed; and he cannot be transformed into any other existing genus. He must henceforward form a new genus of his own. Just as if we deprived the lion of his shaggy mane and brawny paws, and changed his carnivorous into a graminivorous propensity,—he would at once become an outcast from the present leonine genus, and incapable of being admitted into the genus of tigers, or bears, or any other; and if the mutilated transformed creature should perpetuate its kind, there would arise an entirely new genus of animals. Hence it follows, that beneath the fourth or lowest caste, there may be a class of beings belonging to no caste; as if realizing the words of the poet, "Beneath the lowest depth, a lower still,"—a class composed of outcasts from the four privileged orders,—the residuum of the refuse and offscourings of all the rest,—held in the utmost detestation and abhorrence,—compelled to resort to the least reputable and often to the most loathsome occupation, for subsistence,—doomed to be subjected to all the pains, and penalties, and indignities of excommunication and outlawry in this life, and to irreparable disadvantages as regards all preparation for the life to come.

"Such is the *spirit* of the original theory of caste, as unfolded and taught by divine authority."

CASTLE, a military fortress, generally built on an eminence. The Greek word rendered *castle* in Acts xxi. 34, refers to the quarters of the Roman soldiers in the Fortress Antonia, which was adjacent to the temple at Jerusalem, and commanded it. The castles of the sons of Ishmael, mentioned in Gen. xxv. 16, were watch-towers used by the shepherds for security against marauders.

CASTOR AND POLLUX, the Dioscuri of Greek mythology, which were considered as having the special province of succouring persons in danger of shipwreck. The vessel which carried Paul to Rome is said (Acts xxviii. 11) to have had the sign of Castor and Pollux. The sign was that from which the ship derived its name. It was a painting or bas-relief on the prow, of some god or hero. The poop bore the picture or image of some god, under whose protection the ship was supposed to be placed. Now, the Romans distinguished the tutelary god which was in the poop from the sign which was at the prow. Yet such was not the invariable custom; sometimes they were both of them the same. This was the case with the Alexandrian ship in which Paul sailed. In

after times the images of the gods gave way to those of the saints.

CASUALTY, an event that is not foreseen or intended. See **CONTINGENCY**.

CASUIST, one that studies and settles cases of conscience. This was a favourite employment with theological writers in the middle ages. It is said that Escobar made a collection of the opinions of all the casuists before him. M. Le Feore, preceptor of Louis XIII., called the books of the casuists "the art of quibbling with God;" which does not seem far from truth, by reason of the multitude of distinctions and subtleties with which they abound. Mayer has published a library of casuists, containing an account of all the writers on cases of conscience, ranged under three heads; the first comprehending the Lutheran, the second the Calvinist, and the third the Romish casuists.

CASUISTRY (called by Kant *the dialectics of conscience*) is the doctrine and science of conscience and its cases, with the rules and principles of resolving the same; drawn partly from natural reason or equity, and partly from the authority of Scripture, the canon law, councils, fathers, &c. To casuistry belongs the decision of all difficulties arising about what a man may lawfully do or not do; what is sin or not sin; what things a man is obliged to do in order to discharge his duty, and what he may let alone without breach of it.

Some suppose that all books of casuistry are as useless as they are tiresome. One who is really anxious to do his duty must be very weak, it is said, if he can imagine that he has much occasion for them; and with regard to one who is negligent of it, the style of those writings is not such as is likely to awaken him to more attention. The frivolous accuracy which casuists attempt to introduce into subjects which do not admit of it, almost necessarily betrays them into dangerous errors, and, at the same time, renders their works dry and disagreeable, abounding in abstruse and metaphysical distinctions, but incapable of exciting in the heart any of those emotions which it is the principal use of books of morality to produce.

On the other hand, we think it may be observed, that, though these remarks may apply to *some*, they cannot apply to *all* books of casuistry. It must be acknowledged, that nice distinctions, metaphysical reasonings, and abstruse terms, cannot be of much service to the public, because there are so few who can enter into them; yet, when we consider how much light is thrown upon a subject by the force of good reasoning, by viewing a case in all its bearings, by properly considering all the objections that may be made to it, and by examining it in every point of view,—if we consider, also, how little some men are accustomed to think, and yet at the same time possess that tenderness of conscience which makes them fearful of doing wrong; we must conclude that such works as these, when properly executed, may certainly be of considerable advantage.

CATABAPTISTS (opposers of baptism, the Greek preposition, *kata*, being here used in the sense of *against*), either persons who oppose baptism as a rite altogether obsolete, or as applicable only to converts from another religion to Christianity. See **BAPTISM**.

CATACOMBS. See **SEPULCHRE**.

CATAPHRYGIAN HERESY, a name which was given to the system of opinions usually known by the name of Montanism, which arose in the

second century, under the teaching of Montanus a Phrygian.

CATECHETICAL METHOD OF INSTRUCTION. This mode of imparting instruction by a train of interrogatories, or by question and answer, was first systematically adopted by Socrates, the distinguished Grecian philosopher. Professing to know nothing himself, he constantly challenged others as to what they professed to know. He put his questions to each person with whom he conversed, and having obtained an answer, he proceeded analytically to found on that another question, and so on until he had reduced the first proposition to some simple elements, clearly showing the truth or falsehood of the original assumption. Such was the experimental process on men's minds which Socrates invariably followed,—a process similar to that which the modern investigator performs on the subject which he examines. The catechetical method of teaching began very early to be adopted in the Christian Church; and no mode, indeed, is better fitted to train the youthful mind to clear, and accurate, and discriminating views of Divine truth. The Christian system is reduced by the catechist to its elementary principles; it is imparted piecemeal to the learner, and he gradually rises from the simpler to the higher and more abstruse points. Thus he is conducted along a chain, every link of which has been brought separately before his mind, and he comes at length to understand Christianity, both in its separate doctrines and as a regularly connected system. In his first outset, perhaps the pupil may seem, in learning the catechism, to be engaged in no higher operation than a mere exercise of memory, but as reason strengthens, the meaning of what he has committed to memory becomes apparent; the connection of its parts begins to strike upon his mind, and the unspeakable advantage is recognised by him of having his mind stored with a beautifully connected chain of valuable truths, forming in the aggregate, a system the most complete and satisfactory of Christian knowledge.

CATECHETICAL SCHOOLS, institutions for the elementary instruction of Christian teachers; of which there were many in the Eastern Church, from the second to the fifth century. They were different from catechumenical schools, which were attached to almost every Church, and which were intended only for the popular instruction of proselytes, and of the children of Christians; whereas the catechetical schools were intended to communicate a scientific knowledge of Christianity. The first and most renowned was established about the middle of the second century, for the Egyptian Church at Alexandria, on the model of the famous schools of Grecian learning in that place. (See **ALEXANDRIAN SCHOOL**.) Teachers like Pantænus, Clement, and Origen, gave them splendour, and secured their permanence. They combined instruction in rhetoric and oratory, in classical Grecian literature, and the eclectic philosophy, with the principal branches of theological study,—exegesis, the doctrines of religion, and the traditions of the Church; distinguished the popular religious belief from the *gnosis*, or the thorough knowledge of religion; established Christian theology as a science: but by blending Greek speculations and Gnostic fantasies with the doctrines of the Church, by an allegorical interpretation of the Bible, and the assumption of a secret sense in the Scriptures, different from the literal, they contributed to the corruption of Christianity. The distraction of the Alexandrian

Church, by the Arian controversies, proved the destruction of the catechetical school of that place, about the middle of the fourth century. The catechetical school at Antioch appears not to have been a permanent institution, like the Alexandrian, but only to have been formed around distinguished teachers, when there happened to be any in the place. There were some distinguished teachers in Antioch about the year 220. We have no certain information, however, of the theological teachers in that place, such as Lucian, Diodorus of Tarsus, and Theodore of Mopsuestia, until the latter part of the fourth century. These teachers were distinguished from the Alexandrian by more sober views of Christianity, by confining themselves to the literal interpretation of the Bible, by a cautious use of the types of the Old Testament, and by a bolder discussion of doctrines. The Nestorian and Eutychian controversies, in the fifth century, drew after them the ruin of the school at Antioch. Of a similar character was the catechetical school instituted at Edessa in the third century, and destroyed in 489, and the school afterwards established at Nisibis, by the Nestorians, in its stead; both of which were in Mesopotamia. To these catechetical schools succeeded, at a later date, the cathedral and monastic schools, especially among the Western Christians, who, as late as the sixth century, made use of the heathen schools, and had never established catechetical schools, even at Rome.

CATECHISM, a form of instruction by means of questions and answers. There have been various catechisms published by different authors, but many of them have been but ill suited to convey instruction to juvenile minds. Catechisms for children should be so framed as not to puzzle and confound, but to let the beams of Divine light into their minds by degrees. Dr Watts advises that different catechisms should be composed for different ages and capacities; the questions and answers should be short, plain and easy; scholastic terms and logical distinctions should be avoided; the most practical points of religion should be inserted; and one or more well-chosen texts of Scripture should be added to support almost every answer, and to prove the several parts of it. The Doctor has admirably exemplified his own rules in the catechism he has composed for children at three or four years of age; that for children at seven or eight; his 'Assembly's Catechism,' proper for youth at twelve or fourteen; his 'Preservative from the Sins and Follies of Childhood;' his 'Catechism of Scripture Names;' and his 'Historical Catechism.' There is no catechism, however, which can be used either in schools or families, that is at all comparable to the 'Assembly's Shorter Catechism' (which see). For adult classes, or as the subject of regular exposition by the minister of a congregation, the 'Assembly's Larger Catechism' is invaluable. One of the best expositions of the Shorter Catechism which we have seen is one entitled, 'A Concise System of Theology, on the basis of the Shorter Catechism,' by Alexander Smith Paterson. Its beautiful systematic arrangement, its accurate and condensed analysis, and the Scriptural correctness of its statements, render it a most useful manual of Divine truth.

CATECHISMS, ASSEMBLY'S LARGER AND SHORTER. At a very early period catechisms were framed by nearly all the Reformed Churches of Europe. The General Assembly of the Church of Scotland, in 1590, first directed their attention to the subject, and two years after, Mr John Craig, one of

the ministers of Edinburgh, laid upon the table of the Assembly a catechism—a form of examination which was approved; and for a long period this excellent catechism continued to be in general use. It was not, indeed, until the meeting of the Assembly of Divines at Westminster in 1640, that the Larger and Shorter Catechisms were prepared. As to the particular circumstances attending the drawing up of the Catechisms, little is known, but it appears that, in 1647, the Assembly appointed committees for the purpose of preparing catechisms,—a larger, for pulpit exposition, as had been customary on the Continent; and a smaller, for the instruction of children. Dr Belfrage, the author of an excellent 'Practical Exposition of the Assembly's Shorter Catechism,' alleges Dr Arrowsmith to be the author of the first sketch of the Shorter Catechism. On this point, however, nothing approaching to certainty has been attained. After the Catechism had been finished, it was considered and approved by the Assembly in detached portions, and afterwards as a whole. Having been ratified by Parliament, it was laid before the General Assembly of the Church of Scotland in July 1648. The deliverance of the Assembly is in these words:—"The General Assembly having seriously considered the Shorter Catechism agreed upon by the Assembly of Divines sitting at Westminster, with the assistance of Commissioners from this Kirk, do find, upon due examination thereof, that the said Catechism is agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk; and, therefore, approve the said Shorter Catechism as a part of the intended uniformity, to be a directory for catechising such as are of weaker capacity." The year following, it was ratified by an act of the Scottish Parliament. And from that time down to the present day it has been in common use, not only among Presbyterians, but among various other bodies of Christians throughout the world. In the Reformed Protestant Churches of Holland the Shorter Catechism is divided into fifty-two sections, one of which is prescribed as the subject of discourse during the afternoon service every Lord's day, so that all the parts of the Catechism may be explained every year. The merits of the Shorter Catechism are universally acknowledged. "Few treatises," says Dr Brewster, "of any description, have undergone more frequent and thorough dissections in regard to its general structure and order,—its particular terms and statements,—its whole form and language. It has been analysed, examined, illustrated, applied in every conceivable way; and, in passing through all these various processes of decomposition and restoration, its substantial excellencies have not only suffered no diminution, but have been rendered more obvious and unquestionable than ever."

CATECHIST, one whose charge is to instruct by questions, or to question the uninstructed concerning religion. The catechists of the ancient Churches were usually ministers, and distinct from the bishops and presbyters; and had their catechumena, or auditories, apart. But they did not constitute any distinct order of the clergy, being chosen out of any order. The bishop himself sometimes performed the office; at other times, presbyters, readers, or deacons. It was his business to expose the folly of the Pagan superstition; to remove prejudices, and answer objections; to discourse on behalf of the Christian doctrines; and to give instruction to those who had

not sufficient knowledge to qualify them for baptism. The office of catechist has often been conferred, in the Christian Church, upon plain unlettered Christians, for the purpose of authorizing them to conduct Divine worship in those districts of the country where a regular ministry could not be obtained. The catechist in such a case has uniformly been permitted to do the work of an evangelist, and, by plain and familiar expositions of Divine truth, to instruct the people to the best of his ability, and prepare them for a fuller and more systematic acquaintance with the Bible, by means of the services of a stated ordained pastor.

CATECHUMENS, the lowest order of Christians in the primitive Church. There were four orders of Catechumens:—1. Those taught privately, the *exothoumenoi*. 2. The *audientes*, those permitted to attend public preaching. 3. The *genu-flectentes*, those who in a kneeling posture received imposition of hands. 4. The *competentes et electi*, those who were immediate candidates for baptism. They were admitted to the state of catechumens in the fourth and fifth centuries, by imposition of hands and the sign of the cross. The children of believing parents were admitted catechumens as soon as ever they were capable of instruction; but at what age those born of heathen parents might be admitted is not so clear. As to the time of their continuance in this state, there was no general rule fixed about it; but the practice varied according to the difference of times and places, and the readiness and proficiency of the catechumens themselves.

The mode of admitting and training catechumens in the primitive Church is thus described by Dr Jamieson:—"The children of Christian parents, being already baptized in their infancy, were admitted to the rank of catechumens as soon as they were susceptible of religious instruction. But as a great proportion of the candidates for admission to the Church consisted, in the primitive ages, of converts from heathenism, that order was generally composed of persons of mature years, and the manner in which they were entered on its lists was as follows:—The moment that a heathen announced his resolution to abandon the religion of his fathers, and to embrace that of Jesus, he was introduced to the pastor of the place, who, having laid his hand upon his head, a ceremony of very frequent use in all the offices of the ancient Church, and prayed that he might become a partaker of the grace of the gospel, consigned him to the care of some missionaries, whose duty it was from time to time to wait upon him privately, and in his own house, to instruct him in the elementary principles of the Christian faith. At an appointed time, and when he had satisfied his private instructors of his capacity to profit by the services of the Church, he was permitted to come into the congregation, where he stood in a particular place appropriated to the hearers,—those who were admitted to hear the Scriptures read, and the plain and simple discourses on the fundamental articles of faith and points of duty,—which always formed the subject of the preliminary exhortations of the Church. If the proficiency and conduct of the catechumen during his continuance in his lower rank were approved of, he was, at a certain period, advanced to a higher order, which was privileged not only to be present at the reading of the Scriptures, and the delivery of the sermons, but also at the prayers, by which the first service was always concluded. After remaining the

appointed time in this more advanced stage of his progress, he was successively privileged to be present at the public prayers of the Church, to hear the discourses addressed to the faithful on the higher and more abstruse doctrines of Christianity, and even to witness, at a humble distance, the dispensation of the Lord's Supper. He was then considered ripe for baptism, and immediately put on a new course of discipline, preparatory to partaking of the holy mysteries at the next celebration of the solemnity. Hitherto he had been trained, by a regular course of catechetical instructions in private, to a knowledge of the leading doctrines and duties of the gospel, and now he was subjected to frequent and minute examinations in public on every branch of his religious education. If approved, he was forthwith instructed in some of the sublimer points of Christianity, which had been hitherto withheld from him,—such as the doctrine of the Trinity, the union of the Divine and human natures in Christ, the influences of the Spirit, and the way in which a participation of the symbols of the Saviour's love gives spiritual nourishment to the soul. He was allowed to employ the Lord's Prayer,—the use of which was considered as the exclusive privilege of his adopted children; and was enjoined to commit to memory the Creed, as a formula which embodied, in a small compass, all the grand articles of revealed truth, which it had been the object of his protracted discipline to teach him. For twenty successive days he continued a course of partial fasting, during which he had daily interviews with his minister, who, in private, and secluded from the presence of every other observer, endeavoured, by serious discourse, to impress his mind with a sense of the important step he was about to take,—and more especially, prayed with him, in the usual solemn form, by imposition of hands, that he might be delivered from any evil spirit that had possession of his heart, and be enabled to consecrate himself a living sacrifice to God and the Saviour. Such was the discipline of the catechumens,—a discipline to which all ranks and descriptions of men, who were desirous of being admitted into the bosom of the Church, were, in primitive times, indiscriminately subjected. 'None,' to use the words of Lord King, 'were permitted to enjoy the privileges of the faithful till they had in a manner merited them,—which was, when they had, through a considerable time of trial, manifested the sincerity of their hearts by the sanctity and purity of their lives. When they had changed their manners, and rectified their former habits, then they were washed with the waters of baptism, and not before.'

The Council of Elvira decided that catechumens should be under instruction for a period of two years. For the private instruction of those candidates for baptism, a distinct office was instituted in the Church. At Carthage the duty was devolved, after a period of probation, on some individual who had distinguished himself among the church readers. At Alexandria, where it often happened that men of education applied for admission into the Church, able and learned laymen were selected as catechists.

CATERPILLAR (*chasil*). The word occurs Deut. xxviii. 38; Ps. lxxviii. 46; Isa. xxxiii. 4; 1 Kings viii. 37; 2 Chron. vi. 28; Joel i. 4, ii. 25. In the four last cited texts it is distinguished from the locust, properly so called; and in Joel i. 4, is mentioned as "eating up" what the other species had left, and therefore might be called *the consumer*, by

way of eminence. But the ancient interpreters are far from being agreed what particular species it signifies. The Septuagint in Chronicles, and Aquila in Psalms, render it *brouchos*; so the Vulgate in Chronicles and Isaiah, and Jerome in Psalms, *bruchus*, the chafer, which is a great devourer of leaves. From the Syriac version, however, Michaelis is disposed to understand it as the *Gryllotalpa vulgaris* ("mole cricket"), which, in its grub state, is very destructive to corn and other vegetables, by feeding on their roots. (See CANKERWORM—LOCUST.) In zoology the name caterpillar is applied to all winged insects, when in their reptile or worm state.

CATHARI, or CATHARISTS (i. e. *Puritans*), a term applied, in different ages, to persons who distinguished themselves by aiming, or at least professing to aim, at greater purity than the mass of Christians around them. It was especially applied to the Paulicians of the seventh and various following centuries, by way of reproach. They were charged with the errors of the Manichæans, as were, generally, all who separated from the Church of Rome. Speaking of the Cathari of the twelfth century, the learned and excellent Mr Milner says:—"They were plain, unassuming, harmless, and industrious Christians, condemning, by their doctrine and manners, the whole apparatus of the reigning idolatry and superstition, placing true religion in the faith and love of Christ, and retaining a supreme regard for the Divine Word."

CATHEDRAL, the chief church of a diocese; a church wherein is a bishop's see. The word comes from *kathedra*, "chair." The name seems to have taken its rise from the manner of sitting in the ancient churches or assemblies of private Christians. In these the council,—i. e., the elders and priests,—were called *presbyterium*; at their head was the bishop, who held the place of chairman,—*cathedralis* or *cathedraticus*; and the presbyters, who sat on either side, were also called by the ancient fathers *assessores episcoporum*. The episcopal authority did not reside in the bishop alone, but in all the presbyters, whereof the bishop was president. A cathedral, therefore, originally was different from what it is now, the Christians, till the time of Constantine, having no liberty to build any temple. By their churches they only meant assemblies; and by cathedrals, nothing more than consistories.

CATHOLIC denotes anything that is universal or general. The rise of heresies induced the primitive Christian Church to assume to itself the appellation of *Catholic*, being a characteristic to distinguish itself from all sects, who, though they had party names, sometimes sheltered themselves under the name of Christians. The Romish Church now distinguishes itself by *Catholic*, in opposition to all who have separated from her communion, and whom she considers as heretics and schismatics, and herself alone as the true and Christian Church. In the strict sense of the word, there is no Catholic Church in being; that is, no universal Christian communion, in so far as the outward visible Church is concerned; but the term is strictly applicable to the true Church of Christ, which he hath purchased with his blood, and which includes all sincere believers, to whatever denomination of professing Christians they belong. This is what is meant by the *Holy Catholic Church*, which is spoken of in the Apostles' Creed.

CATHOLICISM, that liberality of sentiment which arises from an enlarged spirit of Christian philanthropy, and which, passing beyond the limits

of a sect, embraces in its affectionate regards and good opinion all who love our Lord Jesus Christ in sincerity. It is that noble disposition which tends to the broadest and most comprehensive views of Christianity, and of its interests in the world; and which prompts a man to sympathize with every portion of the true Church of Christ, whatever be its denomination or its incidental errors. It is opposed to sectarianism. The term is sometimes used improperly to denote the belief of the Church of Rome.

CATHOLIC or GENERAL EPISTLES. This name is usually applied to seven Epistles, following those of Paul, and bearing the names of James, Peter, Jude, and John. For many centuries they have been called Catholic Epistles, but it is somewhat doubtful on what grounds they have been so named. The term, at all events, is of great antiquity, for Eusebius uses it as a common appellation in the fourth century, and at that period the first Epistle of Peter, and the first Epistle of John, were alone universally received as canonical. The most probable reason for the seven Epistles being called Catholic, appears to us to be that they were not addressed, like Paul's Epistles, to one particular church, city, or individual, but the Christian church generally. This remark, however, is not strictly applicable to all the Epistles usually known by the name of Catholic, for the second and third Epistles of John were undoubtedly written to particular persons. The order in which these Epistles are placed varies in ancient authors, but this arrangement is of little or no importance. They are full of most valuable matter, both of a doctrinal and practical nature, and have ever been highly esteemed by the church of God.

CATTLE. The inhabitants of Palestine, from very early times, were chiefly employed in agriculture and the rearing of cattle. It was, to a great extent, a pasture land. Being a hilly country, and the valleys abounding in rich and fertile soil, the cattle of many parts of Judea were remarkable for their size, strength, and fatness. This was peculiarly the case with the bulls of Bashan, and the cattle on the mountains of Gilead and Carmel. The wealth of the early patriarchs chiefly consisted of cattle. Abraham and Lot seem to have been possessed of immense herds of cattle; and Jacob made a present to his brother Esau of five hundred and eighty head of cattle. Many of the most distinguished persons mentioned in the Old Testament followed the occupation of tending cattle. Moses was a shepherd; Shamgar was taken from his herd to be a judge in Israel, and Gideon from his threshing-floor. Saul and David were both raised from the humble occupation of a shepherd to the throne of Israel.

CAUL. This word occurs in Exod. xxix. 13; Lev. iii. 4, ix. 19, and is explained in the margin of our Bibles to mean the midriff or diaphragm, which separates the pulmonary from the abdominal region of the body. According to the Septuagint and Vulgate, it is to be understood as indicating the great lobe of the liver. In the description of the dress of the Hebrew ladies, given in Isa. iii., we find (ver. 18) mention made of *cauls*, or, as it is in the margin, *net-works*, which formed, probably, a portion of the head-dress. The hair being plaited into tresses, which hung down the back, the cauls are supposed to have been folds formed at little intervals by silk threads, with which small ornaments or coins of gold were ingeniously interwoven.

CAUSEWAY. The Hebrew word rendered *cause*

way in 1 Chron. xxvi. 16, 18, means a high road or beaten way. It is probably to some such prepared way that reference is made in Isa. lxii. 10: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." The streets in Asiatic cities are at present, for the most part, only from three to six feet broad. That many of them were formerly much wider, we learn from travellers. Thus, George Herbert tells us, speaking of Persia,— "The most part of the night we rode upon a paved causeway, broad enough for ten horses to go abreast, built by extraordinary labour and expense, over a part of a great desert." Paved streets are now very rarely found in the East, though Professor Jahn tells us that, in the time of Herod, they were by no means uncommon.

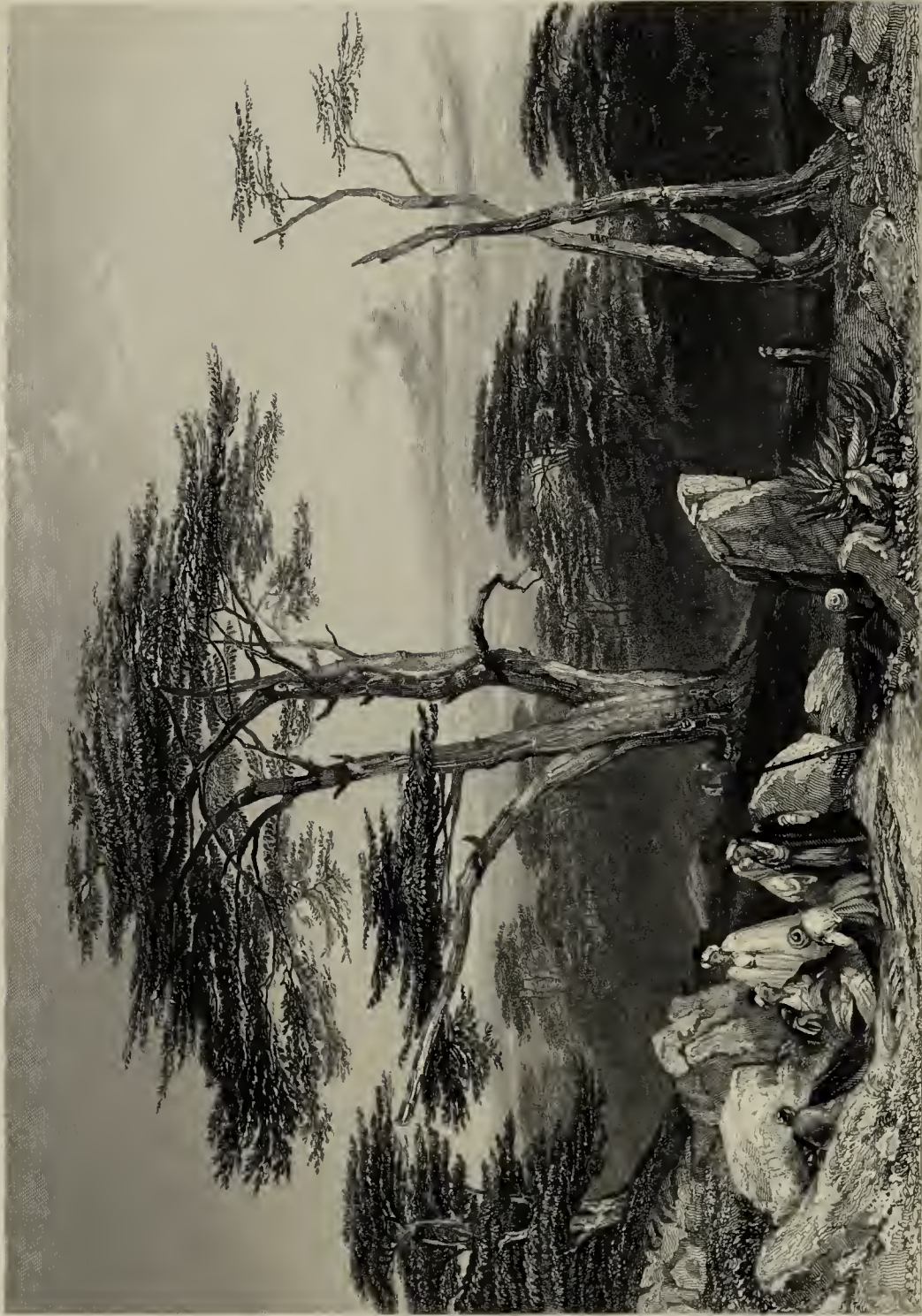
CAVES, or CAVERNS. Near the southern extremity of the Dead Sea, the mountains of Palestine form into stupendous and naked piles, abounding with caverns, some of which are so large, that it is said they might contain fifteen hundred men. This is the wilderness of En-ge-di, so celebrated in the early history of David. The place, says Volney, has been "a refuge for vagabonds in all ages." On the north-west of Jerusalem there are some very remarkable caverns, commonly called "The Sepulchres of the Kings." They are thus described by Mr Wylie:—"Their size and magnificence render them not unworthy of being the last earthly home of royalty. A path, cut in the rock, leads down into a large open court, the sides of which are very regularly hewn in the limestone rock. In this court, which is about forty paces square, heaps of sand and earth have accumulated. The west end (Maundrell says the south) is hewn smooth into the form of a portico, the entablature and cornices of which are of exquisite workmanship, being ornamented with flowers and fruit. On the left side of the portico is an entrance, leading into an ante-chamber, of twelve feet square, hewn also in the rock. The door is so obstructed with stones and rubbish, that the visitor can effect an entrance only on his hands and knees. 'But within,' says Maundrell, than whom no one has given a finer description of these interesting tombs, 'you arrive in a large fair room, about seven or eight yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect, with levels and plummets, could build a room more regular; and the whole is so firm and entire, that it may be called a chamber hollowed out of one piece of marble. From this room you pass into (I think) six more—one within another, all of the same fabric with the first. Of these the two innermost are deeper than the rest, having a second descent of about six or seven steps into them.'" Modern travellers in the Holy Land mention numerous and large caverns as abounding in the rocks, where robbers are wont to conceal themselves. Caverns have sometimes, among idolatrous nations, been occupied as places of worship, supposed from their gloomy aspect to be well suited for such a purpose. Ezekiel refers to a cavern of this kind, viii. 7-10.

CEASE. *To cease from our own works*, is to leave off obedience to our will as our rule; forbear resting on our own works as our righteousness before God, and depend on Jesus' fulfilment of the law in our stead, and obey the law as a rule, in the strength of his grace. Heb. iv. 10. *He that hath suffered in the flesh hath ceased*

from sin;—he that is held in law as suffering with Christ, is freed from the guilt of sin; he that hath experienced the power of Christ's death on his conscience is ceased from the love and voluntary service of sin; he that has suffered cordially a violent death for Christ's sake, has entirely got rid of sin, his worst burden. 1 Pet. iv. 1. *Without ceasing*, frequently earnestly. 2 Tim. i. 3; 1 Thess. v. 17.

CEDAR TREE. The cedar is a large and noble evergreen tree. Its lofty height, and its far-extended branches, afford spacious shelter and shade. Ezek. xxxi. 3, 6, 8. The wood is very valuable, is of a reddish colour, of an aromatic smell, and reputed incorruptible. This is owing to its bitter taste, which the worms cannot endure; and to its resin, which preserves it from the injuries of the weather. The temple of Solomon, and his palace at Jerusalem, were built of cedar, and the latter was called "the house of the forest of Lebanon." The tree is much celebrated in Scripture. It is called "the glory of Lebanon." On that mountain it must in former times have flourished in great abundance. There are some cedars still growing there which are prodigiously large. But the travellers who have visited the place within these two or three centuries, and who describe trees of vast size, inform us that their number is diminished greatly; so that, as Isaiah (x. 19) says, "a child may number them." Maundrell measured one of the largest size, and found it to be twelve yards and six inches in girth, and yet sound, and thirty-seven yards in the spread of its boughs. Gabriel Sionita, a very learned Syrian Maronite, who assisted in editing the 'Paris Polyglot,' a man worthy of all credit, thus describes the cedars of Mount Lebanon, which he had examined on the spot:—"The cedar grows on the most elevated part of the mountain, is taller than the pine, and so thick that five men together could scarcely encompass one. It shoots out its branches at ten or twelve feet from the ground; they are large and distant from each other, and are perpetually green. The wood is of a brown colour very solid, and incorruptible if preserved from wet. The tree bears a small cone like that of the pine."

Among the first notices which we have of the cedar in Sacred Scripture, is that in which David, designing to build a temple to the Lord, says to Nathan the prophet, "See, now, I dwell in a house of cedar, but the ark of God dwelleth within curtains." In preparation for the great work in which David purposed to engage, we are informed that "Hiram sent cedar trees to David;" and, in 1 Chron. xxii. 4, it is said that "David prepared cedar trees in abundance." The cedar was often used for building houses; and Jeremiah (xxii. 14) says of Jehoiakim, that his house "is ceiled with cedar, and painted with vermilion." And not in Judea only, but in other countries also, the cedar was used in building. Thus Zephaniah (ii. 14), when speaking of the judgments which were to befall Nineveh, Gaza, and Askelon, says, "Desolation shall be in their thresholds: for He shall uncover the cedar work." This wood seems to have been anciently used, as at the present day, for making chests and wardrobes. Thus Ezekiel (xxvii. 24) remarks of the Tyrians, that their merchants dealt in "blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among their merchandise." It appears also to have been sometimes the material of which the masts of ships were constructed. Thus Ezekiel (xxvii. 5): "They have made all thy ship-boards of fir trees of



Engraved by W. Thacker

Drawn by J. D. Harding from a sketch by C. Barry Esq.

THE CEDARS OF LEBANON.

Senir: they have taken cedars from Lebanon to make masts for thee." So tall, strong, and majestic was the cedar, that it is sometimes introduced to heighten the sublime effect of Hebrew poetry. Hence the Psalmist employs the following language in describing the power of the Almighty, as manifested in a thunder-storm: "The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn." Psal. xxix. 3-6.

The cedar of Scripture is the *Larix cedrus*, or *Pinus cedrus* of modern botanists. This tree is mentioned upwards of fifty times in the Scriptures. Of recent travellers in Syria, Pliny Fisk may be selected as giving a careful account of the cedar trees in Lebanon at the present day. His description is as follows:—"Taking a guide, we set out for the cedars; in about two hours we came in sight of them, and in another hour reached them. Instead of being on the highest summit of Lebanon, as has sometimes been said, they are situated at the foot of a high mountain in what may be considered as the arena of a vast amphitheatre, opening to the west, with high mountains on the north, south, and east. The cedars stand on five or six gentle elevations, and occupy a spot of ground about three-fourths of a mile in circumference. I walked around it in fifteen minutes. We measured a number of the trees. The largest is upwards of forty feet in circumference. Six or eight others are also very large, several of them nearly the size of the largest. But each of these was manifestly two trees or more, which have grown together, and now form one. They generally separate a few feet from the ground into the original trees. The handsomest and tallest are those of two or three feet in diameter, the body straight, the branches almost horizontal, forming a beautiful cone, and casting a goodly shade. We measured the length of two by the shade, and found each about ninety feet. The largest are not so high, but some of the others, I think, are a little higher. They produce a conical fruit, in shape and size like that of the pine. I counted them, and made the whole number three hundred and eighty-nine. Mr King counted them, omitting the small saplings, and made the number three hundred and twenty-one. I know not why travellers and authors have so long and so generally given twenty-eight, twenty, fifteen, five, as the number of the cedars. It is true, that of those of superior size and antiquity, there are not a great number; but then there is a regular gradation in size, from the largest down to the merest sapling." Lord Lindsay also describes them in nearly similar terms:—"Several of the cedars, all growing promiscuously together, compose this beautiful grove. The younger are very numerous. The second-rate would form a noble wood of themselves, were even the patriarchal dynasty quite extinct. One of them, by no means the largest, measures nineteen feet and a quarter in circumference; and, in repeated instances, two, three, and four large trunks spring from a single root, but they have all a fresher appearance than the patriarchals, and straighter stems—straight as young palm trees. Of the giants, there are seven standing very near each other, all on the same hill; three more a little farther on, nearly in a line with them; and in a second walk of discovery, after my

companions had lain down to rest, I had the pleasure of detecting two others low down on the northern edge of the grove. These are the trees (there can be none nobler) which Solomon spake of,—'from the cedar of Lebanon to the hyssop on the wall.'

On the bearing of these cedars on the fulfilment of prophecy, Mr Wylie thus speaks, in his 'Modern Judea Compared with Ancient Prophecy':—"The general condition of the mountain, but especially of its cedars, forms an interesting and striking illustration of the truth of prophecy. In the days of Solomon, these cedars flourished on Lebanon in mighty forests, and grew to an enormous bulk. A thousand generations rose and sank on the plains below; but these unrivalled productions of the vegetable world continued to flourish, and gave promise of a perpetuity almost equal to that of the mountain on which they grew. But against these 'trees of God' were the prophets commissioned to denounce the curse; and on them, at this day, has that curse taken effect. 'The high ones of stature,' said Isaiah (x. 33), addressing himself to Lebanon, 'shall be hewn down.' The same word which swept from the plains of Israel all their beauty—which laid her palaces prostrate in the dust—has smitten also the strength of her cedars; and all that remain at this day of the 'high ones of stature,' which once covered the mountain in magnificent forests, amount only to seven. The old cedars have been gradually decreasing during the past two centuries, till at last they have dwindled down to this insignificant number. There are numerous forests of young cedars on the mountain, but of these we do not speak. We confine our view to those against which the curse was denounced,—the 'high ones of stature.' Belloui, in 1550, counted twenty-eight. Rauwolf, twenty-five years after, found only twenty-four. Maundrell, who visited Lebanon in 1696, saw only sixteen. Burekhardt, in 1810, counted eleven or twelve. Richardson, in 1818, could discover only seven. Lord Lindsay, who visited Lebanon in 1837, confirms the account of Richardson,—'Of the giants,' says he, 'there are seven standing very near each other, all on the same hill.' He tells us, however, that he found other cedars of the same age, to the number of three or four, growing on another part of the hill. The words of the prophet are fulfilled. 'Lebanon is hewn down.' Isa. xxxiii. 9.

"The modern cedars are never allowed to attain any great size; the mountaineers, Elliot informs us, cut them down for 'the sake of their charcoal and tar.' The ancient inhabitants of Judea, as well as the surrounding nations, set a high value on the cedar, on the ground of its important use in architecture; and never could they have anticipated a time when the cedars of Lebanon would be devoted to so ignoble a purpose. Yet such is their fate in modern times,—to be cut down and burned into charcoal. 'Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire: and shall consume the glory of his forest.' Isa. x. 16, 18. 'Open thy doors, O Lebanon, that the fire may devour thy cedars.' Zech. xi. 1.

"The prophet anticipates a time when the cedar should perish from the soil in which it had so long flourished, and the fir tree alone should survive to mourn the fall of its loftier brother: 'Howl, fir tree; for the cedar is fallen.' Zech. xi. 2. In striking accordance with this prediction is the remark of Elliot, who, overlooking the present dwarfish race of cedars,

as unworthy of notice, says of Lebanon, 'Almost the only tree it nourishes is the fir.' 'The cedars that were once the glory of Lebanon have deserted it, and are replaced by the large umbrella-topped fir.'"

CEDRON. See **KEDRON**.

CEILING. In the houses of the fashionable and gay in Oriental countries, the upper part of the wall is adorned with the most ingenious wreathings and devices in stucco and fret-work. The ceiling is generally of wainscot, painted with great art, or else thrown into a variety of pannels, with gilded mouldings. In the days of Jeremiah the chambers seem to have been often ceiled with fragrant and costly wood, and painted with the richest colours. Hence he complains (xxii. 13, 14): "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion."

CELESTINS, a religious order, so called from their founder, Peter de Meuron, afterwards raised to the pontificate under the name of Celestin V.

CELIBACY, the state of unmarried persons. Celibate, or celibacy, is a word chiefly used in speaking of the single life of the Popish clergy, or the obligations they are under to abstain from marriage. The Church of Rome imposes a universal celibacy on all her clergy, from the pope to the lowest deacon and subdeacon. The advocates for this usage pretend that a vow of perpetual celibacy was required in the ancient Church as a condition of ordination, even from the earliest apostolic age. But the contrary is evident from numerous examples of bishops and archbishops, who lived in a state of matrimony, without any prejudice to their ordination or their function. Neither our Lord nor his apostles laid the least restraint upon the marriage union,—on the contrary, the Scriptures speak of it as honourable in *all*, without the least restriction as to persons. Heb. xiii. 4; Matt. xix. 10, 12; 1 Cor. vii. 2, 9. Paul even assigns forbidding to marry as characteristic of the apostasy of the latter times. 1 Tim. iv. 3. The early fathers, without making any distinction between clergy and laity, asserted the lawfulness of the marriage of all Christians. Celibacy was considered a heresy in the times of Irenæus. The first ecclesiastical council that enjoined celibacy of the clergy was that of Eliberis in Spain, in the year 305. The council of Nocesarea, in 314, decreed that every priest who would marry should be degraded. The first council of Nice, which was held in 325, seem to have favoured celibacy, though they passed no decree on the subject. The progress of this heresy was gradual, but it was extensively injurious to morality. The first general prohibition of marriage to the clergy was issued by Pope Siricius in 385. This Papal decision was enforced with rigour, and confirmed by the sanctions of Innocent, Leo, and Gregory, as well as by various successive councils. Compulsory celibacy was unheard of in the Church for three hundred years, except as one of the abominations of Paganism or the dogmas of heresy. Superstitious zeal for a sanetimonious appearance in the clergy seems to have promoted it at first; and crafty policy, armed with power, no doubt rivetted this burden on the sacerdotal order in later periods of the Church. Pope Gregory VII. appears in this business to have had a view to separate the clergy as much as possible from all other interests,

and to bring them into a total dependence upon his authority; to the end that all temporal power might, in a high degree, be subjugated to the Papal jurisdiction. Forbidding to marry, therefore, has evidently the mark of the beast upon it. See **MARRIAGE**.

CELLARS. The same Hebrew word which is rendered, in 1 Chron. xxvii. 28, *cellars*, is in another verse of the same chapter rendered *treasures* and *store-houses*; from which we may conclude, that subterranean vaults are to be understood in both cases, as stores of every kind, and even the richest treasures, were generally deposited under ground.

CELLITES, or "BRETHREN AND SISTERS OF ST ALEXIUS," pious Christians, who, in the early part of the fourteenth century, when the clergy were shamefully negligent in their religious duties, supplied their "lack of service" by visiting the sick and attending funerals. (See **LOLLARDS**.) They received the name of *Cellites* from the retired manner in which they lived in *cells*, and sequestered from the world, though they did not, like the monks, spend their time in idleness, but in the study of divine truth.

CEMETERY. See **SEPULCHRE**.

CENCHREA, a sea-port belonging to the city of Corinth, in the Archipelago. Though situated on the Saronic gulf, at the distance of nine miles from the city, it was nevertheless considered to be a part of its suburbs. When Paul wrote his Epistle to the Romans, there seems to have been a Christian church planted in it independent of that which existed in the city of Corinth, for in Rom. xvi. 1, he recommends to their Christian regard at Rome, Phœbe, a deaconess of the church which is in Cenchrea. The apostle embarked from this port on his voyage to Jerusalem, having his hair cut off at Cenchrea in compliance with a vow that he had made. Acts xviii. 18. It is now called Kenkri.

CENSER, a vessel used for burning incense or sacred perfumes, in certain parts of the Hebrew worship. In Lev. xvi. 12 it is thus referred to, "And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail." Burning perfumes is often resorted to in Eastern countries, as a mark of honour to a guest. In the Romish Church the censer is still used for burning incense as a part of their sacred ceremonies. The golden censer, the Jews inform us, was only used on the day of expiation, when the high-priest entered the holy of holies, and on other days they offered incense in a brass or copper censer. Incense, in Scripture language, signifies prayer, and this use of the censer by the high-priest has a reference to the mediatorial intercession of our Lord, which He is ever carrying forward in heaven, and by which we have access to God. Hence, in Rev. viii. 3, our blessed Lord is represented as standing at the altar, having a golden censer; referring to his discharge of the work of intercession. It is well worthy of being noticed, that the fire which was to consume the incense must be taken from the altar of burnt-offering; thus showing the intimate and necessary connection between the oblation and the intercession of Christ. His intercession is founded upon his atonement. "The manner of the service of this altar," says Dr Owen, "was briefly thus:—The high-priest, once a-year, namely, on the solemn day of expiation, took a golden censer from this altar: after which, going out of the sanctuary, he put fire into it, taken from the altar of burnt-offerings, without the tabernacle,

in the court where the perpetual fire was preserved. Then returning into the holy place, he filled his hands with incense taken from this altar, the place of the residence of the spices; which incense he put upon the fire in the censer, and so entered the holy place with a cloud of the smoke thereof." (See INCENSE). In sacred Scripture there are two words rendered censer in our translation. One is used to denote the censers of Aaron and of Korah and his company. Calmet supposes that this may have properly belonged to the high-priest. The other, which was carried in the hand, may have been an inferior kind of censer, appropriate to the priests, and common to them all. A distinction of the same kind is found in the New Testament. Thus, the twenty-four elders (Rev. v. 8) had golden vials full of odours, but the angel (viii. 2) had a golden censer.

CENSURE, the act of judging and blaming others for their faults. Faithfulness in reproving another differs from censoriousness; the former arises from love to truth, and respect for the person,—the latter is a disposition that loves to find fault. However just censure may be where there is blame, yet a censorious spirit, or rash judging, must be avoided. It is usurping the authority and judgment of God. It is unjust, uncharitable, mischievous, productive of unhappiness to ourselves, and often the cause of disorder and confusion in society.

CENTURIES OF MAGDEBURG, the first comprehensive work of the Protestants on Church History, and so called because it was divided into centuries, each volume containing a hundred years, and was first written at Magdeburg. Matthias Flaccius, better known by the name of Flaccius Illyricus, formed the plan of it in 1552, in order to prove the agreement of the Lutheran doctrine with that of the primitive Christians, and the difference between the latter and that of the Roman Catholics. John Wigand, Matthew Judex, Basil Faber, Andrew Corvinus, and Thomas Holzner, were, after Flaccius, the chief writers and editors. Some Lutheran princes and noblemen patronized it, and many learned men assisted in the work, which was drawn from the original sources with great care and fidelity, compiled with sound judgment, and written in Latin. It was continued by the *centuriatores*, as the editors were called, only to the year 1300; and was published at Basle, 1559–74, in thirteen volumes, folio. A modern edition, by Baumgarten and Semler, but which reaches only to the year 500, appeared at Nuremberg, 1757–65, in six volumes, quarto. A good abridgment was prepared by Lucas Osiander; the Tübingen edition of which (1607–8) comprehends the period from the fourteenth to the sixteenth century. The Roman Catholics, finding themselves attacked in this alarming way, and confuted by matters of fact, Baronius wrote his *Annals*, in opposition to the *Centuriæ*. The mode of arranging Church history into centuries, first introduced by the Magdeburg centuriators, and followed since by Mosheim, is in many respects decidedly objectionable, as not only depriving the history of interest to the reader, but as preventing the writer from exhibiting the true concatenation of events, and their gradual rise out of, and bearing upon, one another. On this subject Dr Welsh very judiciously remarks:—"It is as if we were to study the geology of a country, not by examining continuously the natural position of the strata, but by determining the spaces for observation by concentric circles at the distance of mile-stones."

CENTURION, an officer commanding a hundred soldiers. Matt. viii. 5; Acts x. 1.

CEPHAS, a name given by our Lord to the Apostle Peter. It signifies, in Syriac, which was the vulgar language of the Jews at that time, a stone or rock; which is identical in meaning with the Greek *petros*. By this appellation our Lord probably intended to point out the firmness and constancy of his faith, and his vigorous activity in building up the church on the true, everlasting foundation,—“the living stone, disallowed indeed of men, but chosen of God and precious,” as Peter himself describes it.

CERASTES. This, according to Bochart, is the arrow-snake (*serpens jaculus*), a serpent of the viper kind, which, lurking in the sand and wheel-tracks in the road, unexpectedly bites, not only the traveller, but the animal on which he rides. Dan is compared (Gen. xlix. 17) to a serpent of this kind, intimating that the Danites would be characterised more by artful cunning than by open bravery.

CERDONIANS, a sect which arose in the second century, founded by Cerdon, in the year 140 or 141, and came to Rome from Syria. His disciples espoused most of the opinions of Simon Magus and the Manichæans. They asserted two principles,—good and bad. The first they called the Father of Jesus Christ; the latter, the Creator of the world. They denied the incarnation and the resurrection, and rejected the books of the Old Testament.

CEREMONIAL LAW. See LAW.

CEREMONY, an assemblage of several actions, forms, and circumstances, serving to render a thing magnificent and solemn. Applied to religious observances, it signifies the external rites and manner wherein the ministers of religion perform their sacred functions. In 1646 M. Ponce published a history of ancient ceremonies, tracing the rise, growth, and introduction of each rite into the Church, and its gradual advancement to superstition. Many of them were borrowed from Judaism, but more from Paganism. Dr Middleton has given a fine discourse on the conformity between the Pagan and Popish ceremonies, which he exemplifies in the use of incense, holy water, lamps and candles before the shrines of saints, votive gifts round the shrines of the deceased, &c. In fact, the altars, images, crosses, processions, miracles, and legends; nay, even the very hierarchy, pontificate, religious orders, &c., of the present Romans, he shows, are all copied from their heathen ancestors. An ample and magnificent representation, in figures, of the religious ceremonies and customs of all nations in the world, designed by Picart, is added, with historical explanations, and many curious dissertations.

It has been a question, whether we ought to use such rites and ceremonies as are merely of human appointment. On the one side it has been observed, that the desire of reducing religious worship to the greatest possible simplicity, however rational it may appear in itself, and abstractedly considered, will be considerably moderated in such as bestow a moment's attention upon the imperfection and infirmities of human nature in its present state. Mankind, generally speaking, have too little elevation of mind to be much affected with those forms and methods of worship in which there is nothing striking to the outward senses. But to this the reply is plain,—That Christ alone is king in his Church; he hath instituted such ordinances and forms of worship as he hath judged fit and necessary; and to add to them seems, at least,

to carry in it an imputation on his wisdom and authority, and hath this unanswerable objection to it, that it opens the door to a thousand innovations (as the history of the Church of Rome hath sufficiently shown), which are not only indifferent in themselves, but highly absurd, and extremely detrimental to religion. That the ceremonies were numerous under the Old Testament dispensation is no argument; for, we reply,—1. We respect Jewish ceremonies, because they were appointed of God; and we reject human ceremonies, because God hath not appointed them. 2. The Jewish ceremonies were established by the *universal consent* of the nation; human ceremonies are not so. 3. The former were fit and proper for the purposes for which they were appointed; but the latter are often the contrary. 4. The Institutor of the Jewish ceremonies provided for the expense of them; but no provision is made by God to support human ceremonies, or what he has not appointed.

CERINTHUS, one of the earliest heretics, by birth a Jew, who, after having studied philosophy in Egypt went into Asia Minor, where he disseminated his erroneous doctrines.

CERINTHIANS, the followers of Cerinthus, who maintained the heretical opinions of their leader. A brief sketch of the peculiar tenets held by these early heretics is thus given by Dr Neander, in his 'History of the Planting and Training of the Christian Church by the Apostles':—"The Judaizing Gnosis found its representative in Cerinthus, who forms the transition both from the common, stiff, carnal Judaism to Gnosticism, and from the common limited Jewish mode of thinking, which retained only the human in Christ, to the Gnostic which acknowledged only the Divine in him,—only the ideal Christ. He agreed also with the common Jewish view of the Messiah in this respect, that he considered Jesus as a mere man, that he denied the original indwelling of the Divine Being in him, and treated the entrance of the Divine into his life as something sudden, by which, at his solemn inauguration, he was made capable of discharging his calling as the Messiah. But Cerinthus differed from the common Jewish notions, that, in place of a peculiar inworking of the Divine power, by which the man Jesus was fitted for his Messianic office, he supposed a new animation by the highest Spirit emanating from God, and forming the connection between God and the Creation,—the Divine Logos. This Spirit, representing itself to sensible appearance under the form of a dove, as a usual symbol of the Divine Spirit, had settled upon him at his baptism; he had revealed through him the hidden Supreme God, the knowledge of whom among the Jews had been the privilege of only a small number of enlightened persons; through him he had performed miracles; but before the last sufferings of Jesus, he had withdrawn from him, and left him to himself. Cerinthus, in this manner, held no original and indissoluble unity between the Logos (the Messiah and Redeemer in a special sense) and the humanity of Jesus, but only a transient relation, a connection suddenly formed and as suddenly dissolved, and thus he granted only a very subordinate place to the purely human in Christ. According to this view, the man Jesus was only an accidental vehicle, of which the redeeming Spirit, the Logos, made use, in order to be able to reveal himself in humanity; could the Logos, without this medium, have made himself cognizable and perceptible to men, he would not have made use of such an

organ as the man Jesus. From the same tendency, but more coarsely conceived, proceeded another view, according to which it was believed, that a revelation of the Logos might be made in humanity without any such mediation through a human being, which it was wished to supersede. In place of the real human appearance of Christ, only a semblance, a phantom, was substituted, in which the Logos was enshrined. Everything that came under the notice of the senses was explained as only a phantom, an optical illusion, of which the higher ethereal Being, who, from his nature, could not be perceptible to the senses, made use, that he might manifest himself to sensuous mortals. A theory which already had been used for the explanation of Theophanies and Angelophanies of the Old Testament, was applied by those who held these views to the appearance and life of Christ. At his transfiguration, said they, Christ manifested himself without that sensible appearance to his disciples, who were rendered for the time capable of beholding him in his true ethereal form."

CESAR, the name assumed by, or conferred upon, all the Roman emperors after Julius Cesar. In the New Testament, the reigning emperor is generally called Cesar, omitting any other name which might belong to him. Christ calls the Emperor Tiberius simply Cesar (Matt. xxii. 21); and Paul thus mentions Nero,—"I appeal to Cesar."

CESAREA, in Palestine, formerly called Strato's Tower, was situated on the eastern coast of the Mediterranean, and had a fine harbour. It is reckoned to be thirty-six miles south of Acre, thirty north of Jaffa, and eighty north-west of Jerusalem. Cesarea is frequently spoken of in the New Testament. It was here that Cornelius the centurion resided, who, with his whole family, were baptized by the Apostle Peter. Acts x. In this place Herod, for his pride, presumption, and cruelty, was cut off by the judgment of God. Acts xii. 23. Here the Apostle Paul was a prisoner during the space of two years, in the course of which a Christian church was planted in the city, which continued till the seventh century. When Cesarea is spoken of in the New Testament, without the addition of Philippi, this Cesarea is to be uniformly understood.

This port was called *Sebastos*; that is, Augustus. The city itself was made a colony by Vespasian, and is described on its medals as, COLONIA PRIMA FLAVIÆ AUGUSTÆ CESAREA,—Cesarca, the first colony of the Flavian (or Vespasian) family. Cesarea, or what remains of it, is now called Kasariah. "At the present moment," says Mr Buckingham, "the whole of the surrounding country is a sandy desert toward the land; the waves wash the ruins of the moles, the towers, and the part towards the sea; and not a creature resides within many miles of this silent desolation." Eusebius, the ecclesiastical historian, was a native of this place.

CESAREA PHILIPPI, a city situated at the foot of Mount Panias, near the springs of the river Jordan. Mark viii. 27. This city, which was originally called Panias, is now called Banias, and supposed to be not only the Cesarea Philippi of the Romans, but identical with the Laish or Dan of the Jews. Eusebius and Jerome, however, assert that the two, far from being identical, were four miles asunder. The city was much enlarged and adorned by Philip the Tetrarch, and was named by him Cesarea, in honour of Tiberius, and Philippi, to distinguish it from Cesarea of Palestine. It was still

farther improved by the liberality of King Agrippa. Baniās, when visited by Burckhardt, contained about 150 houses, inhabited chiefly by Turks, with a few Greeks and Druses. The neighbourhood is very beautiful, richly wooded, and abounding with game. The goddess Astarte was worshipped in this city, as appears from medals extant. After the time of Constantine the Great, the city became the seat of a bishop, under the patriarch of Antioch. It suffered much in the time of the crusades. The ruins of what is called the castle of Baniās, which seems to have been erected during the time of the crusades, are situated on the summit of the mountain, and exhibit a wall of ten feet thick, by which the fortress was surrounded. On the south of the village are the ruins of another strong castle, several of the towers of which are still standing.

CESTERTIANS, an order of monks, founded in the ninth century, by St Robert, abbot of Molême, but who, after some time, became so far relaxed in their discipline, that the founder himself forsook them, till ordered by the pope to return and resume his government.

CETUBIM. See **HAGIOGRAPHIA**.

CHAFF, the refuse of winnowed corn. The ungodly are represented as the chaff; a simile most forcible and appropriate. Whatever defence they may afford to the saints, who are the wheat, they are in themselves worthless and inconstant, easily driven about with false doctrines, and will ultimately be driven away by the blast of God's wrath. Psal. i. 4; Matt. iii. 12, &c. False doctrines are called chaff; they are unproductive, and cannot abide the trial of the Word and Spirit of God. Jer. xxiii. 28. It was the custom in the East, after winnowing the corn, to burn the chaff. To this practice, there is an obvious allusion in Isa. v. 24; Matt. iii. 12.

CHAIN. With chains idols were fixed in their shrines (Isa. xl. 19), and criminals in their prison or servitude. Jer. lii. 11; Acts xii. 6. Pride is a *chain* which keeps men under its power; and by a discovery of it in their conduct, they use it as if ornamental to them. Psal. lxxiii. 6. Chains of gold were worn as ornaments of the neck. Gen. xli. 42. God's law is a *chain*; it restrains from sinful liberty; is uneasy to corrupt men; and is a great ornament to the saints who obey it. Prov. x. 9. Chains are mentioned as part of the ornaments worn by Hebrew ladies in the time of Isaiah (iii. 19). These were twisted chains of gold, that were wound in large rows round the neck, and rested on the bosom. In Oriental countries, also, the high functionaries of State wore a chain of gold round their neck. This was one of the symbols of authority in the court of Pharaoh, as we find from Gen. xli. 42: "And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck." We find an incident of the same kind recorded in Dan. v. 29: "Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom."

CHALCEDONY. It occurs in Rev. xxi. 19, as one of the precious stones which garnished the foundations of the wall of the New Jerusalem. It is a species of uncrystallized quartz, found of every shade of colour, and nearly allied to **AGATE** (which see). The stone is supposed to have derived its name from Chalcedon, a city opposite to Constantinople,

where it was first discovered. Some suppose it to be the stone translated *emerald* in Exod. xxviii. 18.

CHALDEA, or **BABYLONIA**, the country lying on both sides of the Euphrates, of which Babylon was the capital; and extending southwards to the Persian Gulf, and northwards into Mesopotamia, at least as far as Ur, which is called Ur of the Chaldees. This country had also the name of Shinar. See **BABYLON**.

CHALDEANS, in a more extended sense, the inhabitants of Babylonia generally; but in a more correct and restricted sense, their priests and philosophers, who chiefly resided in that part of the country next to Arabia Deserta, and which was, therefore, called "the Land of the Chaldeans," or *Chasdim*, as it is in the Hebrew, and is said to have received its name from *Chesed*, the fourth son of Nahor. The Chaldeans (thus understood) were astronomers, astrologers, and soothsayers. They boast, like the Chinese, of their extraordinary antiquity and early science, pretending to carry back their astronomical observations, according to Cicero, four hundred and seventy thousand years; or, according to Epigenes, in Pliny, seven hundred and twenty thousand years; which, even supposing their years to be only months, extend much further back than the creation of our world; but no probable method of calculation will give them a higher antiquity than two thousand years before the Christian era, which was soon after the foundation of the Assyrian monarchy. These Chaldeans were not only astronomers and astrologers, but, in pursuance of the latter profession, were diviners and soothsayers, professing to predict events, to interpret dreams, and, in short, laying claim to all the science and learning of the East.

CHALDEAN PHILOSOPHY. The following rapid but faithful sketch of this ancient philosophy, is given by Dr Henry in his 'Epitome of the History of Philosophy,' translated from the French:—"There existed in Chaldea a sacerdotal corporation, the depository of science, like the Magi of Persia. A conflict arose between these two rival corporations, and, when Babylonia passed under the yoke of Persian dominion, the Magi oppressed the college of Chaldean priests, and probably attempted to destroy it. It survived, however, or, at least, relics of it subsisted a long time afterward, since we meet with them at the period of the conquests of Alexander. But these persecutions must have compelled the learned order in Chaldea to cover their doctrines more and more with the veil of mystery.

"God, the source of being; a primitive chaos, which was nothing but darkness and water; a humid matter containing monstrous animals; nature in this original state personified under the emblem of a woman named Omorca; God appearing in the bosom of chaos, dividing the body of the primordial woman, or nature, in order to form out of one half heaven, and out of the other half earth; producing the light which destroys the monsters, children of chaos; then causing the disorder of the elements represented by these monsters to give place to order and regularity; and, finally, from his own blood and that of inferior deities mixed with earth, creating the *souls* of men and animals, which are thus of divine origin, while the celestial and terrestrial *bodies* are formed from the substance of Omorca, or from the material substance; this whole assemblage of ideas, the basis of which is evidently in primitive tradition, bears no token of philosophical reflection." Such were the strange and confused notions of the ancient philosophers of Chaldea.

"But in another relation the doctrines of the Chaldeans reveal, in the midst of the sacerdotal corporation, a scientific direction which was peculiar to it. The observation of astronomical facts was connected in their minds with a theoretical idea, according to which the events of the lower or human world depended upon the motions of the superior or celestial world.

"The astrological philosophy of the Chaldeans is in contrast with the doctrines both of India and Persia. Brahminism, preoccupied almost exclusively with the idea of the infinite, fell into idealism. Persian Magism divided its meditations between the spiritual and the material world. The Chaldeans gave themselves up, above all, to the study of the material part of creation, and particularly to the phenomena of the heavens. In the two other philosophies, spirit was conceived as predominant over matter; an inverse predominance is perceptible in the Chaldee philosophy, which in this respect contained the elements of fatalism and materialism.

"There were in Chaldea various sects. There was also a conflict of doctrines, and, consequently, to some extent, a philosophical movement. But history has not preserved the records which would determine its nature and direction. We are therefore in almost total ignorance as to the real character of this philosophy."

CHALDEE LANGUAGE, a dialect of the ARAMEAN (which see), and acquired by the Jews during their captivity in Babylon. From this time, it gradually superseded the Hebrew as a spoken language, and became converted into the Syro-Chaldaic, which was spoken in Judea in the time of our Lord. The Targums and the Talmud of Babylon are in the older Chaldee; and a Syro-Chaldaic translation of the New Testament has been discovered to be still in existence. The Chaldee, being the spoken language of the Jews in Jerusalem and Judea in the time of our Lord, there are numerous Chaldee as well as Syriac words and phrases in the New Testament. This, indeed, may be considered as a proof of its genuineness and authenticity, for were it free from such idioms, "we might naturally conclude," to use the language of Michaelis, "that it was not written either by men of Galilee or Judea, and therefore was spurious; for, as certainly as the speech of Peter betrayed him to be a Galilean when Christ stood before the Jewish tribunal, so certainly must the written language of a man born, educated, and grown old in Galilee, discover marks of his native idiom, unless we assume the absurd hypothesis that God hath interposed a miracle, which would have deprived the New Testament of one of its strongest proofs of authenticity."

CHALDEE PARAPHRASE. See TARGUM.

CHALICE, the cup used to administer the wine in the sacrament, and by the Roman Catholics in the mass. The use of the chalice, or communicating in both kinds, is by the Church of Rome denied to the laity, who communicate only in one kind, the clergy alone being allowed the privilege of communicating in both kinds, in direct opposition to our Saviour's words,—"*Drink ye all of it.*"

CHALMERS, THOMAS, D.D., LL.D. This distinguished divine and truly great man was born on the 17th of March 1780, at Easter Anstruther, a small town on the coast of Fife. His parents, who were in the middle rank of life, were remarkable for their piety and strict integrity, watching over their children's early

training with the utmost anxiety and care. In even early boyhood Thomas seems to have given peculiar indications of intellectual superiority, and was noticed amongst all his playmates as a singularly generous, cheerful, and kind-hearted boy. Such was the rapidity of his progress at school, that at the early age of eleven, he was entered a student at the University of St Andrews. In the early part of his college course, he was, by his own account, indolent and careless, having no great taste for the acquisition of languages; but on reaching the mathematical class he speedily exhibited signs of decided genius. Throughout life, indeed, he was peculiarly attached to the study of the exact and experimental sciences. To these he was enthusiastically devoted, and in even the most abstruse and recondite departments of these sciences he was profoundly versed. This tendency of his mind developed itself very strongly in his college course. Both in the mathematical and natural philosophy classes he was regarded as a distinguished student. During his attendance at the theological classes, his mind was chiefly occupied with his favourite sciences; and, in consequence, his time was devoted to the study of secular, to the almost total neglect of sacred, science.

From the very early period at which young Chalmers had entered college, his curriculum, both literary and theological, was completed when he was only in his nineteenth year. On presenting himself, therefore, for licence, to the Presbytery of St Andrews, some difficulty was felt about the propriety of proceeding with his trials, the statutory age being twenty-one. On searching, however, among some old acts of Assembly, it was discovered that an exception was allowed to be made, in the case of what was quaintly termed, "a lad of pregnant parts." That such a description, if applicable to any man, was applicable to Chalmers, none could doubt; and, without further hesitation, he was licensed to preach the gospel in 1799. His first sermon he preached in an Independent chapel at Wigan, in Lancashire. In a short time he became assistant minister in the parish of Cavers, in Roxburghshire; and having been presented, by the United College of St Andrews, to the parish of Kilmany, in Fifeshire, he was ordained minister of that parish in 1803.

For several years did he continue to officiate as a minister of Christ, without any deep impression of the responsibility of his office. The peculiar duties of the pastoral office occupied, accordingly, with him a mere secondary place; and much of his time was spent in giving lectures on mathematics, chemistry, and botany, in St Andrews, Cupar, and other towns. Nay, so little did he think of the paramount and all-engrossing claims which the duties of the sacred ministry had upon him, that a short time after his appointment to the pastoral charge of Kilmany, he actually offered himself as a candidate for the professorship of mathematics in the University of Edinburgh, declaring, in a pamphlet which he published at the time, that "after the satisfactory discharge of his parish duties, a minister might enjoy five days in the week of uninterrupted leisure, for the prosecution of any science in which his taste might dispose him to engage." Such were the views which Dr Chalmers then held, of the duties of a minister of the Lord Jesus. What a contrast to the impressions of his after life!

Somewhere about the year 1809 he was requested to write the article "Christianity," for the "Edin-

burgh Encyclopædia," conducted by Dr, now Sir David Brewster. He was thus under the necessity of studying the evidences of Christianity with considerable minuteness and care. While thus engaged, he was led to peruse Wilberforce's "Practical View of Christianity;" and, by the blessing of God, his views of divine truth underwent a remarkable change. Providentially also, at this period, he was visited with severe personal affliction, in consequence of which he was laid aside for a time from duty, and left to solitude and reflection. With God's hand thus laid upon his body, and God's Spirit imparted to his soul, Chalmers became a new man in Christ Jesus. He came forth among his people no longer to proclaim simply the moralities, and decencies, and charities of life, but as a faithful ambassador of Christ, beseeching his parishioners, in Christ's stead, to be reconciled to God. The change was apparent to all; and with that honesty and transparent candour, which were prominent features of his character, he confessed that he had been living and preaching hitherto in ignorance and error, and was resolved henceforth to know nothing among his people but Christ, and him crucified. Crowds now waited on his ministry, flocking from all the surrounding parishes, to listen to his faithful proclamation of the gospel of Christ. And it is not a little remarkable, that, although hitherto his ministry appeared to be without fruit, no sooner did he begin to feel the power of the truth on his own soul than his ministry was obviously blessed, and souls were, through his instrumentality, won to Christ. This was a striking testimony to the necessity of a converted ministry.

On any man saving grace effects a decided change; but in the case of Dr Chalmers, the change seems to have powerfully affected his intellectual no less than his moral and spiritual nature. He had been known, from early days, as a man of talent, but his mental character, sanctified by the illuminating power of the Spirit, assumed a grandeur and an effectiveness which had never been seen to be attached to it before. He was now the unwearied and pains-taking minister, the powerful advocate of missions to the heathen abroad, and the enthusiastic promoter of every good cause at home.

Such a man as Chalmers was not likely to remain long in so limited a sphere as Kilmany. In 1814, a vacancy having taken place in the Tron Church of Glasgow, he was solicited to accept of that important charge. This was the commencement of a new era in the life of this remarkable man. He was now about to occupy a most conspicuous position, not only in Glasgow, but in the Church at large. And the period at which he entered on his new charge, July 1815, was one of peculiar interest and importance. The wars arising out of the first French Revolution had come to a close, and peace was restored both to Britain and the Continental nations. Men's minds were quieted for a time, and they found leisure to devote themselves to home improvements. This was just the period when a master spirit like Chalmers was needed in such a town as Glasgow. Its population had far outgrown the means of spiritual instruction, and vast masses of its busy working population were living in habitual neglect of religious ordinances. No sooner had he been inducted, accordingly, into the Tron Church, than he set himself to devise means for raising the moral character and spiritual condition of the humbler classes in his extensive parish. His fame, as a preacher, spread far and wide. Eager

crowds hung upon his lips from Sabbath to Sabbath; but his week-day ministrations from house to house were peculiarly acceptable and useful. He soon began to project extensive plans of social improvement. In 1817, he proposed, in a public sermon, the erection of twenty churches in Glasgow, with the view of, in some measure, overtaking its spiritual destitution. His views on pauperism had been published some years before, and now he longed for an opportunity of carrying out these views, and of thus exhibiting, by experiment, before the world, their practicability and soundness. This opportunity, in the providence of God, was at length afforded him. A new church, St John's, was built in the eastern part of Glasgow, and a parish attached to it. To this new sphere of operation, Dr Chalmers was transferred in 1819, and here he found a ready and congenial field for carrying on his long cherished plans of social regeneration. The population of the parish assigned him was upwards of 10,000, consisting chiefly of the humbler classes of society. To enable him to overtake this extensive charge, he summoned into operation a large and intelligent agency, dividing the parish into twenty-five sections, and placing a deacon over each of these sections, whose office it was to use all the means in his power for advancing the social comfort and the moral and spiritual well-being of the families under his charge. To meet the expenses of the economical management of the entire parish, the collections at the church door on Sabbath were in a short time found to be more than adequate, and the surplus was dedicated to educational and other parochial means of improvement. Day-schools were erected, Sabbath-evening schools were opened, throughout the whole parish. The deacons made themselves minutely acquainted with the situation, in all respects, of each individual family; and, besides, the elders visited the whole district once a month. And thus the parish of St John's was brought under so complete and effective an agency, that it exhibited the best, if not the only, instance in Scotland of a well-arranged and admirably working parochial machinery. The nature of the system is minutely developed in his "Christian and Civic Economy of Large Towns."

While in Glasgow, thus engaged in the management of a complicated parochial system, Dr Chalmers found time to prepare for the pulpit, and afterwards to publish, his well-known "Astronomical Discourses." This at once established his fame as a pulpit orator of the first order. These were followed by the "Tron Church Sermons," the "Commercial Discourses," and those preached in St John's, besides a number of valuable Introductory Essays prefixed to Collins' Edition of Select Religious Works.

In 1823, Dr Chalmers was invited to accept of the chair of moral philosophy in St Andrews. The loss of such a man was great to Glasgow, but the gain was probably much greater to the cause of Christ, and to the world. Hitherto moral science had been treated as altogether unconnected with the grand peculiar truths of the Bible. At the time when Dr Chalmers studied at college, he tells us "St Andrews was overrun with Moderatism, under the chilling influences of which we all inhaled, not a distaste only, but a positive contempt for all that is properly and peculiarly gospel, insomuch that our confidence was nearly as entire in the sufficiency of natural theology as in the sufficiency of natural science." When he returned, twenty-one years after the time to which

that melancholy description refers, matters were somewhat changed, but still far from being in a state which was at all accordant with his own views and wishes. Moral philosophy in his hands became a preliminary part of theological science. His course was in reality a system of Christian ethics, to which he added a course of political economy. The result was, the students who came from distant parts of the country to wait upon his prelections imbibed, many of them, a regard for evangelical truth, and such clear views of the bearing and connection of its parts, that it is impossible to calculate the amount of beneficial influence which flowed from his labours. And not only by his public lectures, but by his private conferences with his students, did he effect much, under the blessing of God, in impressing their minds and hearts with a devoted attachment to the cause of Christ. Hence there are not a few who can trace back the first decided impulse of their minds in favour of the truth of God, to the public and private teaching of Dr Chalmers at St Andrews.

While thus peacefully prosecuting a highly useful career, this eminent man was summoned to occupy the chair of theology in the University of Edinburgh. This was a still higher and a still more extended sphere of usefulness, and, far from being inconsistent with, naturally followed up, the course of instruction he had pursued at St Andrews. Commencing with the actual state of man as a depraved and undone sinner, he brought out the principles of the scheme of redemption with a clearness and a power which at once convinced the mind and impressed the heart. Few men have been better fitted to train the ardent minds of young students to an accurate, logical, and, at the same time, heart-affecting, view of divine truth. His arguments were powerful, his reasoning was clear, but the enthusiasm with which he showed the bearing of truth upon the mind, and heart, and conscience of the human being, formed the charm of his theological teaching. The soul of the student responded to the mind of the teacher, and the consequence was, that the young men studying theology under his tuition became at once devoted to their professor, and warmly interested in that all-important department of knowledge. Thus were they trained, under the providence of God, for that eventful crisis in the history of the Church of Scotland which was now approaching.

For several years previous to the period at which we have now arrived in the life of Dr Chalmers, the Evangelical party had been increasing in strength, under the able leadership of Dr Andrew Thomson. Many a keen contest was maintained between them and their opponents, the Moderate party, both in the supreme and the inferior judicatories of the Church. And outside the Church, the public mind had been stirred to its very depths, first by the Apocrypha and then the Voluntary controversy. At length, in 1832, the subject of the calling of ministers was brought before the General Assembly, with the view of securing for the people the power of preventing the settlement of unacceptable ministers. The motion for a committee on the subject was refused by a majority of forty-two. The following year, Dr Chalmers moved what is called the Veto Law, which was lost by the small majority of twelve. The same motion was proposed anew in 1834, by Lord Moncrieff, and carried by a majority of forty-six. In the course of the same Assembly, the ministers of chapels of ease were admitted to the same constitutional privi-

leges with parish ministers, in all that regarded spiritual matters. A standing committee also, on Church extension, was appointed, of which Dr Chalmers was nominated convener; and so successful was he in accomplishing the important objects of this committee, that in the course of five years he was able to report the erection of two hundred additional churches.

The veto became a law of the Church in 1835, and for some years seemed to work well. But at length the presentee of Lord Kinroull to the parish of Auchterarder was rejected by the presbytery, on the dissent of the people; and an action having been raised in the Court of Session, the presbytery was ordered to proceed with the settlement, under the authority of the civil courts. The General Assembly of 1838 having the Auchterarder case brought before them, while it admitted the authority of the civil courts in all things civil, maintained, in the strongest language, the independence of the Church in all things spiritual. The judgment of the Court of Session was affirmed by the House of Lords. It was now plain, that, in so far as the courts of law were concerned, not only was the veto law pronounced illegal, but the power of acting independently, in her strictly spiritual capacity, was denied to the Church. Only one step, therefore, remained for the Church, and that was, to make a distinct appeal to the government of the country, with the view of ascertaining whether such decisions of the law courts were to be understood as sanctioned. A solemn deed was accordingly drawn up by the General Assembly of 1842, embodying the claims of the Church, as warranted by the Word of God, as secured by the enactments of the State, and as enjoyed during the past periods of the Church's history; and along with these, a statement of the grievous encroachments which had been recently made by the courts of law, asking redress of the government, and solemnly declaring, that, be the consequences what they might, the Church could not depart from her claims, nor submit to the encroachments enumerated. A system of intrigues now commenced, with the design of prevailing upon the leaders of the independent party to quit the high ground which they had taken, in laying before the government the solemn deed now referred to. At no period of the life of Dr Chalmers did he exhibit more of that inflexible integrity and genuine nobleness of character which characterized the man. Matters were now evidently approaching a crisis. A convocation of ministers and elders understood to be favourable to the Church's claims was held for a series of days in Edinburgh, that they might confer together as to their future plans and prospects. It was at one of these meetings that Dr Chalmers developed his sagacious and far-seeing plan for the sustentation of a gospel ministry all over Scotland. Many of the brethren doubted, and some disbelieved, the practicability of the plan; but the event has proved the wisdom of its distinguished framer. In January 1843, the refusal of the government to interfere with the decisions of the law courts was received, and in March of the same year, the House of Commons refused to grant even a committee to consider the Church's claims. A disruption was now inevitable; and Dr Chalmers, strong in faith, went cheerfully forward with the arrangements necessary in view of that dilemma. The 18th of May arrived, and this noble-minded man was one of the first to go forth

from the Establishment, and, in the firm maintenance of what he believed an important scriptural principle, to cast his worldly emoluments to the winds.

Dr Chalmers was elected the first moderator of the Free Church, and from that hour to his dying day, he devoted his whole energies to the advancement of its best interests. He was appointed Principal of the New College, and Primarius Professor of Divinity. As convener of the Sustentation Fund, he watched over that important scheme, which he himself had originated. During the four years which he lived after the Disruption, he saw the fund improve far beyond his most sanguine expectations. The Free Church had assumed the aspect of a settled institution. Upwards of seven hundred churches were built. Five hundred schools were in course of erection. Nearly a million and a half of money had been raised for the purposes of the Church.

The career of this great and good man was now near its close. He was summoned to give evidence before a committee of the House of Commons, on the subject of sites for churches. That evidence was full, clear, and distinct, as to the point in question, but more especially as to the principles of the Free Church, and, from the period at which it was given, may be regarded as his dying testimony to those great principles for which he had sacrificed so much. This happened early in May 1847. He reached home on Friday the 28th, in apparent good health and spirits. He spent the Sabbath with even more than his wonted calmness and devotional feeling. He retired to rest; but in the morning it was found that the spirit had fled, and Chalmers was now with God. It was indeed the fall of a standard-bearer in Israel. Not the Free Church only, but the whole Christian Church throughout the world, mourned his loss. He was the man of an age. Alongside the names of Luther, Calvin, and Knox, will henceforth be ranged the name of Thomas Chalmers.

Funeral sermons were preached from many pulpits on the occasion of his death. From one of these we extract the following reflections by one belonging to another section of the Church of Christ :—

“The thoughts which the withdrawal of such a man excites are necessarily, in the first instance, of a pensive, if not painful, cast. One cannot but feel how much has been thereby lost to the Church and to the world. The mind is led painfully to reflect how much less of moral power, and worth, and attractiveness, there is in the world, than but a few weeks ago it possessed. One feels sad to think, that when earth has so few lights illuminating its murky atmosphere, there is now one fewer than there was—and that a luminary which shone pre-eminently from the purity of its lustre. It is as if a prisoner, whilst gazing from the window of his cell on some narrow strip of sky, on which glittered a few friendly stars, beheld some envious vapours creep slowly along, quenching light after light, until they had spread a funeral pall over the entire range of his vision, and left him nothing to gaze on but vacancy and gloom.

“But to these succeed, in the mind of the Christian, thoughts of a more cheering character. He will presently remember with delight, that what is thus lost to earth, is gained to heaven. The light has but changed its place, not forfeited its radiance. The hand of death has not extinguished it, but has only carried it to another apartment, where it stands on a loftier pedestal, and diffuses a wider glory. ‘Heaven,’ as

Mr Hall finely expresses it, ‘is attracting to itself whatever is congenial to its nature, enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent, and divine. Oh! that it may be given to us who remain behind, rightly to improve the lesson which is thus once more addressed to us, that, loosening ourselves from the ties which bind us to the world, we may aspire with a holier fervour, and ascend with a steadier flight, to that land of life where all that is truly good, and great, and lovely, shall at last be found.

“Nor let us forget that we have cause of devout thankfulness to God for his grace in having permitted this bright and shining light so long to tarry among us. Let us glorify the grace of God which was so conspicuously displayed in him. Let us rejoice in the great works he was honoured to accomplish, and the weighty lessons which his life unfolds. Let us hear him, though dead, yet speaking to us—no longer, it is true, with the eloquence of the living voice, but with the still more solemn and touching eloquence of his remembered excellences. Let us learn this at least from his example, how much one man may do by conscientiously, devotedly, and perseveringly consecrating his talents and energies to works of usefulness and virtue; and this, too, let us learn, that it is not genius, not intellect, not power, but love, and goodness, and piety, that constitute the chief glory and worth of man! Oh! ye men of literature and science—ye votaries of wisdom and benevolence—ye senators, and sages, and philosophers! would that we could gather you around the tomb of this man, in whose genius ye delighted, and to whose greatness ye did homage, and there persuade you to listen to the lesson that issues thence, enforced by the whole course of his life, and which proclaims to you that all your science, and all your philosophy, and all your philanthropy, apart from love to God, and faith in a crucified Redeemer, will prove but the idle day-dreams of a visionary enthusiasm, which shall melt, and perish, and be forgotten for ever.

“And was there not something in the manner of his death that speaks to every one a monitory lesson? Does not that sudden call—that unwitnessed translation by which he passed into the presence of the Judge—say loudly to all, ‘Be ye also ready, for in such an hour as ye think not, the Son of man cometh. Whatsoever thy hand findeth to do, do it with thy might?’ How suddenly, how unexpectedly, was he removed from earth! In the midst of his work—in apparently unbroken health—with all his powers, both of mind and body, entire—cut down in a moment, like some stately oak which at evening is seen casting its shadow afar across the sward, but when the morning dawns, is found dismantled of its foliage, and stretched upon the soil. What a call to earnestness, to diligence, to preparation, to prayer!”

The death of this illustrious man having occurred during the sitting of the General Assembly of the Free Church of Scotland, that body passed the following act regarding the event :—

“The General Assembly of the Free Church of Scotland deem themselves called upon to record their deep sense of the magnitude of the loss which this Church, and not this Church only, but the Church of Christ, and the cause of true religion and philanthropy, have sustained, in the sudden and most striking dispensation of God’s providence, which has removed Dr Thomas Chalmers, Principal and Pro-

fessor of Theology in the New College, from the service of the Church on earth, to the exercises of the sanctuary above. They are deeply grateful to the Author of every good and perfect gift for the extraordinary combination of gifts and graces with which He endowed their revered father, the unceasing and unwearied energy with which God enabled him to devote his great powers to the highest and noblest objects, and the large measure of success with which his labours, in many various departments of usefulness, were crowned. This Church must ever regard it as a signal token of the favour of the Head of the Church, and as a loud call to gratitude, humility, and activity, that she has so long enjoyed the services of this great man in preaching the gospel of the grace of God, in expounding the doctrines of the Christian revelation, in instructing candidates for the ministry, in developing and applying great principles fitted to promote the spiritual, moral, and social welfare of the world, and in enforcing all the lessons which he taught, both by his personal deportment and his public labours.

"They can never forget that this eminent servant of God guided and directed this Church in the eventful contest which preceded her Disruption from the ecclesiastical Establishment of Scotland, and, when that event became inevitable, devised and carried out those great measures which have chiefly contributed to promote her prosperity and efficiency; that he presided over the General Assembly by which her separation from the State was completed, and has ever since directed his great talents and unwearied energies to the promotion of her best and highest interests. And now that his Master has been pleased to remove him suddenly and unexpectedly, in the midst of his labours, and in the full vigour of his faculties, while his eye was not dim nor his natural force abated, the General Assembly would exhort and beseech all ministers, office-bearers, and members of this Church, to see to it that, while cherishing entire resignation to God's will, profound veneration for Dr Chalmers' memory, and heartfelt gratitude for his invaluable labours, they seek above all things to read the lessons which God by this solemn and striking dispensation is teaching, to cherish the feelings which it is fitted to call forth, and to be instant and zealous in discharging the duties which it is suited to enforce. They would exhort all to guard against either despising this chastening of the Lord, or fainting when thus rebuked of Him, and beseech all to labour and to pray that this painful and affecting visitation may not pass by unimproved, but that all men may be so exercised by it, that, through the blessing of Him who is the same yesterday, to-day, and for ever, it may become instrumental in promoting extensively those high and holy objects to which the eminent endowments of their deceased father were consecrated, and which this Church feels herself solemnly bound to prosecute."

A biography of Dr Chalmers has been given to the world by his son-in-law, the Rev. Dr Hanna, and a more able, more faithful, and more deeply interesting biography does not exist in the English language. Suffice it to say, it is worthy of its subject.

CHAM, or HAM. See EGYPT.

CHAMBER, an apartment of a house. Some were *inner chambers*, to which one had to go through part of the house, and were more secret. 1 Kings xx. 30. Some were *upper chambers*, or garrets, where it seems they laid their dead, and where the Jews sometimes

had idolatrous altars, and where the Christians, in the apostolic age, had often their meetings for worship. Acts ix. 37, xx. 8, i. 13; 2 Kings xxiii. 12. Some were for beds; others for entertaining guests, at the three solemn feasts, or on other occasions. Matt. ix. 15; 2 Kings vi. 12; Mark xiv. 14. God's *chambers* are clouds, where he lays up his treasures of rain, snow, hail, wind, and where he mysteriously displays his wisdom and power. Psal. civ. 3, 13. To apply ourselves to earnest prayer and supplication, and to depend on God's promises, perfections, and providence for special protection, is *to enter into our chambers*, that we may be safe, as the Hebrews were in their houses, from the destroying angel. Isa. xxvi. 20. The *chambers of the south*, are the constellations or clusters of stars belonging to the southern part of the firmament, which are often hid from us, and whose appearance is ordinarily attended with storms. Job ix. 9. Houses in the East have in general a court in the centre, with cloisters, and a gallery into which the chambers open, the apartments of the women being at the back, and only reached by passing through the others. Towards the street is a dead wall, with a porch, over which is a chamber, sometimes used as a lodging for guests, and sometimes as a store-room,—it being well suited for either of these purposes, by being connected with the rest of the house by a door in the gallery, and having a separate staircase opening into the porch. This is the "chamber on the wall," which the Shunammite prepared for the prophet Elisha. 2 Kings iv. 10. Many of the Oriental princes and nobles have a favourite upper chamber, to which they retire from the fatigues of State or the hurry of business. To such a retired apartment the Saviour and his disciples withdrew, to celebrate the passover before he suffered. The upper chamber is still the guest chamber, where entertainments are made. It was probably selected by the first Christians as the place for holding their assemblies for public worship, from being the most spacious, as well as the most retired apartment of the house.

CHAMBERLAIN. The Hebrew word *sares* is sometimes rendered *chamberlain*, and at other times *eunuch*. The term seems to be applied to officers confidentially employed about the person of the monarch.

CHAMOIS. The word occurs only in Deut. xiv. 5. It is a particular species, says Harris, of the goat kind, remarkably shy and sprightly. The Septuagint, Jerome, and Dr Geddes, render it the camelopard, but that animal is a native of the torrid zone and of Southern Africa. Gesenius defines it an animal of the deer or gazelle species. Whatever animal was intended by the Zemer, it must have been common to Syria. The animal now called chamois is the *Antelope rupicapra*, which inhabits the Alps and Apennines. It is a very lively, active, keen-eyed creature, which leaps from rock to rock with amazing alacrity. In Dr Kitto's very valuable and erudite Cyclopædia of Biblical Literature, the chamois of the Bible is thought to correspond to the Krebsch or wild sheep of the Arabs, found in Sinai and in the rocky districts of Arabia Petrea.

CHAMPION. This word occurs in 1 Sam. xvii. 4, 23, to point out a man who challenges another in single combat. This was a not infrequent mode of deciding the issue of a national contest. Burckhardt informs us that the same practice still prevails among the modern Arabs.

CHANCEL, a particular part of the fabric of a

church. It derives its name from the *cancelli*, or lattice-work partition, between the choir and the body of the church, so framed as to separate the one from the other, but not to intercept the sight. The chancel is the freehold of the rector, and part of his glebe, and therefore he ought to repair it; but if the rectory is inappropriate, then the impropiator must do it; and this he is enjoined to do, not only by the common-law, but by the canons of the church.

CHANCELLOR, a title of the Persian governor at Samaria, referred to in Ezra iv. 8, 9, 17.

CHANGE. Antichrist *changes times and laws*, when he alters the constitutions and laws of Christ's Church, and pretends to make things holy or profane as he pleases. Dan. vii. 25. Night is changed into day, when men can obtain no rest or sleep therein. Job xvii. 12. *Changes and war against men*, denote afflictive alterations of their circumstances. Job x. 17; Psal. lv. 19. Joshua the high priest's *change of raiment*, does not merely denote the putting on a suit of fine clothes instead of his filthy ones, but the removal of sin, through the imputation of our Saviour's finished obedience and suffering, and the qualifying of him to be a faithful high priest. Zech. iii. 4. The living at the last day are changed, when their bodies are rendered immortal. 1 Cor. xv. 51.

CHANT. This word occurs only in Amos vi. 5, where the passage, "That chant to the sound of the viol," may be rendered, "That sing to the sound of the harp." The margin of our version has quaver instead of chant. The Psalmist, in describing a musical procession, introduces the chanters or singers: "The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels." Psal. lxxviii. 25. In the drawings on the Egyptian monuments, the singers are generally represented as marking time by clapping their hands. This fact serves to illustrate the many allusions made to this practice in Scripture, and shows the force and propriety of various passages which might at first seem incongruous and strange. That chanting was a prominent part of the temple service is evident from the taunting proposal made to the captives in Babylon, to sing to their idolatrous oppressors "one of the songs of Zion." "What must have been the effect produced," as has been well remarked, "when the whole congregation of Israel assembled together to keep the feasts of the Lord, when the courts of the temple re-echoed the voices of five hundred thousand worshippers! and the sound of the trumpets, cymbals, and harps, powerful and numerous as they were, formed but a feeble accompaniment to the united voice of the people of the Lord."

CHANTRY, a little chapel, or particular altar in a cathedral church, built and endowed for the maintenance of a priest to sing or chant masses for the purpose of buying the soul of the founder out of purgatory. From their chantings it was called a chantry, and the officiating priest was termed a chanter or soul's priest. Chantries came into use in England in the thirteenth century, when the absurd doctrine of purgatory was invented and propagated. Chantries were numerous in England before the Reformation; but in later times none could build these chantries without the express permission or licence of the sovereign.

CHAOS, according to the signification of the word, the vast void, or the confused mass of elements, from which, in the opinion of certain ancient philosophers, the world was formed. In latter times, the word is

used to denote the unformed mass of primeval matter described in Gen. i. 2, which was reduced to order and beauty by the power of the Creator. The earth is said to have been "without form, and void; and darkness was upon the face of the deep." "We do not know," says Sharon Turner, "and we have no means of knowing, at what point of the ever-flowing eternity of that which is alone eternal—the Divine subsistence—the creation of our earth, or of any part of the universe, began, nor in what section of it we are living now. All that we can learn explicitly from revelation is, that nearly six thousand years have elapsed since our first parents began to be." And to the same purpose Dr Candlish remarks, in his 'Contributions towards the Exposition of the Book of Genesis:—"The essential facts, in this divine record, are,—the recent date assigned to the existence of man on the earth, the previous preparation of the earth for his habitation, the gradual nature of the work, and the distinction and succession of days during its progress. These are not, and cannot be, impugned by any scientific discoveries. What history of ages previous to that era this globe may have engraved in its rocky bosom, revealed or to be revealed, by the explosive force of its central fires, Scripture does not say. What countless generations of living monsters teemed in the chaotic waters, or brooded over the dark abyss, it is not within the scope of the inspiring Spirit to tell. There is room and space for whole volumes of such matter, before the Holy Ghost takes up the record. Nor is it necessary to suppose that all continuity of animal life which had sprung into being, in or out of the waters, was broken at the time when the earth was fashioned for man's abode. It is enough that then, first, the animals of sea, and air, and land, with which man was to be conversant, were created for his use,—the fish, the fowls, the beasts, which were to minister to his enjoyment and to own his dominion."

CHAPEL, a place of worship. It is generally supposed to be derived from *Capella*, which thus arose: In ancient times, it was customary for the kings of France to carry St Martin's Cope (*Cappa*) into the field with them; and, being regarded as a precious relic, it was kept in a tent where mass was said; and from this circumstance the place was called *Capella*, a chapel. The word gradually was applied to a place of divine worship of any kind.

There are various kinds of chapels in Britain:—
1. Domestic chapels, built by noblemen or gentlemen for private worship in their families. 2. Free chapels, such as are founded by kings of England. They are free from all Episcopal jurisdiction, and only to be visited by the founder and his successors, which is done by the lord chancellor; yet the king may license any subject to build and endow a chapel, and by letters-patent exempt it from the visitation of the ordinary. 3. Chapels in universities, belonging to particular universities. 4. Chapels of ease, built for the ease of one or more parishioners that dwell too far from the church, and are served by inferior curates, provided for at the charge of the rector, or of such as have benefit by it, as the composition or custom is. 5. Parochial chapels, which differ from parish churches only in name: they are generally small, and the inhabitants within the district few. If there be a presentation *ad ecclesiam*, instead of *capellam*, and an admission and institution upon it, it is no longer a chapel, but a church for themselves

and families. 6. Chapels which adjoin to, and are part of the church; such were formerly built by honourable persons as burying places. 7. The places of worship used by the Methodists and Protestant Dissenters, otherwise denominated meeting-houses, are now almost universally called *chapels*. High-churchmen object strongly to the application of the word chapel to a place of worship used by dissenters, alleging that those alone are chapels which are properly endowed, and the minister authorised to perform all the offices of the church, including marriages, independently of the mother church. The congregations of dissenters are protected from molestation during divine worship in their chapels, by statute I. of William and Mary.

CHAPITERS, ornaments on the tops of pillars, walls, &c. Exod. xxxvi. 38; 1 Kings vii. 16. In the first of these passages we read of the chapiters being overlaid with gold; and in the second, of the chapiters on the top of the pillars being formed of "lily work." The form of the lotus or lily was the favourite ornament for the capitals of columns among the Egyptians.

CHAPLAIN, a person who performs divine service in a chapel, or is retained in the service of some family to perform divine service.

According to a statute of Henry VIII., the persons vested with the power of retaining chaplains, together with the number each is allowed to qualify, are as follow:—An archbishop, eight; a duke or bishop, six; marquis or earl, five; viscount, four; baron, knight of the garter, or lord chancellor, three; a duchess, marchioness, countess, baroness, the treasurer or comptroller of the king's house, clerk of the closet, the king's secretary, dean of the chapel, almoner, and master of the rolls, each of them two; chief-justice of the king's bench, and warden of the cinque ports, each one. All these chaplains may purchase a licence or dispensation, and take two benefices, with cure of souls. A chaplain must be retained by letters-testimonial under hand and seal, for it is not sufficient that he serve as chaplain in the family.

In England there are forty-eight chaplains to the sovereign, who wait four each month, preach in the chapel, read the service to the family, and to the sovereign in her private oratory, and say grace in the absence of the clerk of the closet. While in waiting, they have a table and attendance, but no salary. In Scotland the sovereign has six chaplains, with a salary of fifty pounds each; three of them having, in addition, the deanery of the chapel royal divided between them, making up a large sum given to each. Their only duty, at present, is to pray at the election of peers for Scotland to sit in parliament.

CHAPLET, a certain instrument of monkish piety, made use of by the Roman Catholics, Greeks, Armenians, and other Eastern communions. It is a string of beads, by which they measure or count the number of their prayers.

CHAPT. This word occurs only in Jer. xiv. 4, and refers to the cracking of the earth before the period of the autumnal rains usual in Eastern countries; but the prophet more especially alludes to a drought which was to take place in Judah.

CHAPTER, from the Latin *caput* (head), signifies a community of ecclesiastics belonging to a cathedral or collegiate church. The chief or head of the chapter is the dean. The body consists of canons or prebends. In England, as elsewhere, the deans and

chapters had the right to choose the bishops; but Henry VIII. assumed this right as a prerogative of the Crown. The chapter has now no longer a place in the administration of the diocese during the life of the bishop, but succeeds to the whole Episcopal jurisdiction during the vacancy of the see.

CHAPTERS and VERSES. The division of the Holy Scriptures into chapters and verses, as we now have them, is of comparatively recent date. The Psalms, indeed were always divided as at present, for the Apostle Paul, in his sermon at Antioch in Pisidia, quotes the second Psalm. But the division of the rest of the Scripture is attributed by some to Stephen Langton, who was archbishop of Canterbury in the reign of King John and King Henry III., his son. The true author of this invention was Hugo de Sancto Caro, commonly called Hugo Cardinalis, who flourished about the middle of the 13th century. A detailed account of the manner in which Hugo was led to the adoption of the present mode of division is thus given by the learned Dr Prideaux:—"This Cardinal Hugo, who flourished about the year 1240, and died in the year 1262, had laboured much in the study of the Holy Scriptures, and made a comment upon the whole of them. The carrying on of this work administered to him the occasion of inventing the first Concordance that was made of the Holy Scriptures, that is, that of the vulgar Latin Bible. For, conceiving that such an index of all the words and phrases in the Holy Scriptures would be of great use for the attaining of a better understanding of them, he projected a scheme for the making of it, and forthwith set a great number of the monks of his order on the collecting of the words under their proper classes in every letter of the alphabet, in order to this design; and, by the help of so many hands, he soon brought it to what he intended. This work was afterwards much improved by those who followed him, especially by Arlottus Thuscus, and Conradus Halberstadius, the former a Franciscan, and the other a Dominican friar, who both lived about the end of the same century. But the whole end and aim of the work being for the easier finding of any word or passage in the Holy Scriptures, to make it answer this purpose, the Cardinal found it necessary, in the first place, to divide the books into sections, and the sections into under-divisions, that by these he might the better make the references, and the more exactly point out in the index where every word or passage might be found in the text. For till then every book of the Holy Scriptures in the vulgar Latin Bibles was without any division at all; and therefore, had the index referred only to the book, the whole book perchance must have been read over, ere that could be found which was sought for. But, by referring to it by this division and subdivision, it was immediately had at first sight. And these sections are the chapters which the Bible hath ever since been divided into. For, on the publishing of this Concordance, the usefulness of it being immediately discerned, all coveted to have it; and, for the sake of the use of it, all divided their Bibles in the same manner as Hugo had done. For the reference in the Concordance being made by these chapters and the subdivisions of them, unless their Bibles were so divided too, the Concordance would be of no use to them. And thus this division of the several books of the Bible into chapters had its original, which hath ever since been made use of in all places, and among all people, wherever the Bible itself is used in these Western parts of the

world. But the subdivision of the chapters was not then by verses as now. Hugo's way of subdividing them was by the letters A, B, C, D, E, F, G, placed in the margin at an equal distance from each other, according as the chapters were longer or shorter. In long chapters all these seven letters were used, in others fewer, according as the length which the chapters were of did require. For the subdivision of chapters by verses, which is now in all our Bibles, was not introduced into them till some ages after, and then it was from the Jews that the use hereof, as now among us, first had its original on this occasion: About the year 1430, there lived here among the Western Jews a famous rabbi, called by some Rabbi Mordecai Nathan, by others Rabbi Isaac Nathan, and by many by both these names, as if he were first called by one of them, and then by a change of it by the other. This rabbi being much conversant with the Christians, and having frequent disputes with their learned men about religion, he thereby came to the knowledge of the great use which they made of the Latin Concordance composed by Cardinal Hugo, and the benefit which they had thereby, in the ready finding of any place in the Scriptures that they had occasion to consult; which he was so much taken with, that he immediately set about the making of such a Concordance to the Hebrew Bible for the use of the Jews. He began this work in the year of our Lord 1438, and finished it in the year 1445, so that he was just seven years in the composing of it; and the first publishing of it happening about the time that printing was first invented, it hath since that time undergone several editions from the press. That which was printed at Basil by Buxtorf, the son, anno 1632, is the best of them; for Buxtorf, the father, had taken great pains about it, to make it more correct and complete, and Buxtorf, the son, added also his labours to those of his father for the perfecting of it, and published it with both their improvements in the year I have mentioned; and by reason of the advantages it hath received herefrom, it deservedly hath the reputation of being the perfectest and best book of its kind that is extant; and indeed is so useful for the understanding of the Hebrew Scriptures, that no one who employs his studies this way can well be without it, it being the best Dictionary, as well as the best Concordance to them. In the composing of this book, Rabbi Nathan finding it necessary to follow the same division of the Scriptures into chapters, which Hugo had made in them, it had the like effect as to the Hebrew Bibles that Hugo's had as to the Latin; that is, it caused the same division to be made in all the Hebrew Bibles, which were afterwards either written out or printed for common use: for this Concordance being found of excellent use among those for whom it was made, they were forced to comply with this division for the sake of having the benefit of it. For the references in Nathan's Concordance being every where by chapters according to Hugo's division, they could no otherwise have the benefit of finding in their Bibles the places referred to, than by dividing them into the same chapters also; and from hence the division of the scriptural books into chapters first came into the Hebrew Bibles. But Nathan, though he followed Hugo in the division of the scriptural books into chapters, yet did not so in the division of the chapters by the letters A, B, C, &c., in the margin, but refined upon him in this matter by introducing a better usage, that is, by using the division which

was made by verses. This division, I have shown, was very ancient, but it was till now without any numbers put to the verses. This was first done by Rabbi Nathan, for the sake of his Concordance; for therein all his references being by the chapters and verses, as there was a necessity that those who used this Concordance should have their Bibles thus divided into chapters and verses also, so was it that both should be numbered in them. For it was by the numbers of the chapters and verses that they were to find the place sought for, in the same manner as is now practised in our English Concordances; as in Newman's, which is by much the best and perfectest of all that are extant. The numbering, therefore, of the verses in the chapters, and the quoting of the passages in every chapter by the verses, instead of doing it by letters at an equal distance in the margin, was Nathan's invention; in all things else he followed the pattern which Hugo had set him. But it is to be observed, that he did not number the verses any otherwise than by affixing the numerical letters in the margin at every fifth verse. And this hath been the usage of the Jews in all their Hebrew Bibles ever since, till of late Athias, a Jew of Amsterdam, in his two fair and correct editions of the Hebrew Bible, printed by him in that city, the first in the year 1661, and the other in the year 1667, hath varied herefrom in two particulars. For, 1st, He hath introduced into these editions the use of the Indian figures; and, 2dly, hath placed them at every verse where the numerical Hebrew letters are not; so that continuing the numerical Hebrew letters as formerly at every fifth verse, he had put the Indian figures at all the rest. Before this we were to number from every fifth verse to find any intermediate verse between that and the next fifth. Whether the Jews will follow this new way in their future editions, I know not; but this I know, that this second edition of Athias's Hebrew Bible is the most correct, as well as the most convenient and best fitted for use, of any that have been as yet set forth. After Rabbi Nathan had brought in this use of numbering the verses, and quoting by them what was in every chapter, this soon appeared to be a much better way than the quoting of what is in them by the letters A, B, C, &c., set in the margin. And, therefore, Vatablus having from this pattern published a Latin Bible, with the chapters so divided into verses, and the verses so numbered, this example hath been followed in all other editions that have been since set forth. And all that have published Concordances, as well as all other writers, have ever since that time quoted the Scriptures by the number of chapters and verses according to this division. So that, as the Jews borrowed the division of the books of the Holy Scriptures into chapters from the Christians, in like manner the Christians borrowed that of the chapters into verses from the Jews. And thus they have helped each other to make the present editions of the Bible much more convenient for common use than otherwise they would have been. And Robert Stephan, taking a hint from hence, made a like division of the chapters of the New Testament into verses also, and for the same reason as Rabbi Nathan had done so before him as to the Old Testament, that is, for the sake of a Concordance which he was then composing for the Greek Testament, and which was afterwards printed by Henry Stephan, his son, who gives this account hereof in his preface to that Concordance. Since that, this division of the Holy Scriptures by chapters

and verses, and the quoting of all passages in them by the numbers of both, hath grown into use every where among us in these Western parts; so that not only all Latin Bibles, but all Greek Bibles also, and all others that have been printed in any of the modern languages, have followed this division; and the usefulness of it, from the first time it was introduced, reconciled all men thereto. And thus that division of the Holy Scriptures into chapters and verses, which is now every where in use, had its original."

CHARGE,—1. A sermon preached by the bishop to his clergy. 2. Also a sermon preached, or an address delivered, to a minister at his ordination.

CHARIOTS. From early times, chariots have been in use among oriental nations, both for conveyance and for war. The Egyptians have been always famed for the splendour of their chariots. Solomon is mentioned (Song iii. 9, 10) as having magnificent carriages of this kind. "King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple; the midst thereof being paved with love, for the daughters of Jerusalem." The Persians seem to have used chariots in their religious processions in worship of the sun; and Josiah is said (2 Kings xxiii. 11) to have burnt chariots of the sun. The warriors of primitive times were carried to the field in chariots drawn for the most part by two horses. The Egyptians seem to have used war chariots when pursuing the Israelites after they had left Egypt. "And he made ready his chariot, and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them."—Exod. xiv. 6, 7. The Canaanites also had been obviously accustomed to this mode of warfare long before Joshua invaded their country. Thus:—"And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Bethshean and her towns, and they who are of the valley of Jezreel." Josh. xvii. 16. These chariots were very effective in war. Hence it is said,—"And the Lord was with Judah; and he drave out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron." Judges i. 19. In the time of Joshua, the number of war chariots which the Canaanites possessed are described as "very many;" and in the time of the Judges, Jabin, king of Canaan, sent into the field nine hundred chariots of iron; and in a succeeding war the Philistines met the Israelites in battle with thirty thousand chariots. The war chariots are spoken of as "made of iron," probably because they were armed with sharp scythes, which were fastened to long axle-trees on both wheels. These being driven swiftly through a body of men, made great slaughter. There were other chariots, however, in which the princes and generals rode. It does not appear that the Hebrews ever used chariots in war, though Solomon had a considerable number; but no military expedition is recorded in which he used them. In the book of Maccabees mention is made of chariots armed with scythes, which the king of Syria led against the Jews. 2 Mac. xiii. 2.

CHARITY, one of the three grand Christian graces, consisting in the love of God and our neighbours, or the habit or disposition of loving God with all our heart, and our neighbour as ourselves. "*Cha-*

rity," says an able writer, "consists not in speculative ideas of general benevolence floating in the head, and leaving the heart, as speculations often do, untouched and cold; neither is it confined to that indolent good-nature which makes us rest satisfied with being free from inveterate malice or ill-will to our fellow-creatures, without prompting us to be of service to any. True charity is an active principle. It is not properly a single virtue, but a disposition residing in the heart as a fountain; whence all the virtues of benignity, candour, forbearance, generosity, compassion, and liberality, flow as so many native streams. From general goodwill to all, it extends its influence particularly to those with whom we stand in nearest connection, and who are directly within the sphere of our good offices. From the country or community to which we belong, it descends to the smaller associations of neighbourhood, relations, and friends, and spreads itself over the whole circle of social and domestic life. I mean not that it imports a promiscuous, undistinguishing affection, which gives every man an equal title to our love. Charity, if we should endeavour to carry it so far, would be rendered an impracticable virtue, and would resolve itself into mere words, without affecting the heart. True charity attempts not to shut our eyes to the distinction between good and bad men, nor to warm our hearts equally to those who befriend and those who injure us. It reserves our esteem for good men, and our complacency for our friends. Towards our enemies it inspires forgiveness and humanity. It breathes universal candour and liberality of sentiment. It forms gentleness of temper, and dictates affability of manners. It prompts corresponding sympathies with them who rejoice and them who weep. It teaches us to slight and despise no man. Charity is the comforter of the afflicted,—the protector of the oppressed,—the reconciler of differences,—the intercessor for offenders. It is faithfulness in the friend, public spirit in the magistrate, equity and patience in the judge, moderation in the sovereign, and loyalty in the subject. In parents, it is care and attention; in children, it is reverence and submission. In a word, it is the soul of social life. It is the sun that enlivens and cheers the abodes of men; not a meteor which occasionally glares, but a luminary, which, in its orderly and regular course, dispenses a benignant influence."

CHARM, a kind of spell, supposed by the ignorant to have an irresistible influence, by means of the concurrence of some infernal power, both on the minds, lives, and properties of those whom it has for its object. "Certain vain ceremonies," says Dr Doddridge, "which are commonly called charms, and seem to have no efficacy at all for producing the effects proposed by them, are to be avoided; seeing if there be indeed any real efficacy in them, it is almost always probable they owe it to some bad cause; for one can hardly imagine that God should permit good angels in any extraordinary manner to interpose, or should immediately exert his own miraculous power on trifling occasions, and upon the performance of such idle tricks as are generally made the condition of receiving such benefits." See **DIVINATION**.

CHASIDIM, a modern Jewish sect, which arose about 1740. Its originator was Rabbi Israel Baal Shem, a Polish Jew. The Chasidim have separate synagogues, use the prayer-book of the Spanish Jews, which is more cabalistic, and have their own rabbis. They reverence the Talmud and the Solar more

than the other Jews, and especially profess to strive after union with God as their great object. To effect this, they spend much time in contemplation; and in prayer they use the most extraordinary contortions and gestures, jumping, writhing, howling, and working themselves into a high state of excitement. Before their devotions, they indulge freely in the use of meat and even of ardent spirits, to promote cheerfulness, as they regard sorrow and anxiety as peculiar hindrances to the enjoyment of union with God. Their chief means of edification is spending the Sabbath-day with the Tsaddik. The chief entertainment is in the afternoon, at the meal which the Jews call the third meal, during which the Tsaddik extemporises a sort of moral-mystical-cabbalistical discourse, which his followers receive as the dictates of immediate inspiration. For the benefit of those who are too far removed to come on the Sabbath, the Tsaddik makes journeys through his district, when he lodges with some rich member of the sect, and is treated with all respect due to one who stands in immediate communication with Deity. He then imposes penances on those whose consciences are burdened with guilt, and dispenses amulets, and slips of parchment with cabbalistic sentences written on them, to those who wish exemption from sickness and danger, or protection against the assaults of evil spirits. Messrs Bonar and M'Cheyne visited a synagogue of the Chasidim at Tarnapol. They thus describe the sacred dance in which the worshippers were engaged:—"At first they danced two and two, then three and four all joined hand in hand; they leaped also as well as danced, singing at the same time, and occasionally clapping hands, in a manner that reminded us of the Arab dance and song in the East. A few seemed quite in earnest, with a wild fanatical expression in their countenances, while others were light and merry." Dr Jost, a learned Jew, says that Chasidim is the religion of nine-tenths of the Jews in Galicia, South Hungary, West and South Russia, and Wallachia. It has also extended to the East, and has followers in Jerusalem and Saphet, and two synagogues in Constantinople.

CHASTEN (*chastise, correct*),—1. To strike or afflict one for his advantage and correction; and to refuse or despise *chastisement* or correction, is to undervalue it, and be not reformed by it. Jer. ii. 30, vii. 28; Heb. xii. 5. The overthrow of the Jewish nation by the Chaldeans, was the *chastisement of a cruel one*. It was very severe, and inflicted by cruel instruments. Jer. xxx. 14. 2. To punish in just wrath. Lev. xxvi. 28. Thus, the *chastisement of our peace* was laid on Christ; that punishment by the bearing of which our reconciliation with God is effected, was laid on him as our surety. Isa. liii. 5. To *chasten one's self*, is to be exercised before God in self-abasement, fasting, and prayer. Dan. x. 12. The Scriptures are for *correction*; by their powerful influence they pierce a man to the heart, and make him amend his evil courses. 2 Tim. iii. 16.

CHASTITY, purity from fleshly lust. In men it is termed continence. (See CONTINENCE.) There is a chastity of speech, behaviour, and imagination, as well as of body. Grove gives us the following rules for the conservation of chastity:—1. To keep ourselves fully employed in labours, either of the body or the mind. Idleness is frequently the introduction to sensuality. 2. To guard the senses, and avoid every thing which may be an incentive to lust. Does the free use of some meats and drinks make the

body ungovernable? Does reading certain books debauch the imagination and inflame the passions? Do temptations often enter by the sight? Have public plays, dancings, effeminate music, idle songs, loose habits, and the like, the same effect? He who resolves upon chastity cannot be ignorant what his duty is in all these and such like cases. 3. To implore the Divine Spirit, which is a Spirit of purity; and by the utmost regard to his presence and operations, to endeavour to retain him with us.

CHAZINZARIANS, a sect which arose in Armenia in the seventh century. They are so called from the Armenian word *chazus*, which signifies a cross, because they were charged with adoring the cross.

CHEBAR, a river of Assyria, which falls into the Euphrates, in the upper part of Mesopotamia. Ezek. i. 1. It is supposed to be the Chaboras of the Greek geographers. In 1 Chron. v. 26 it is called Habor.

CHECKER-WORK, that in which the images of flowers, sprigs, leaves, and fruits, are curiously wrought together. 1 Kings vii. 17.

CHEDORLAOMER, king of the Elymæans, or Elamites,—supposed to be either the Persians or a people bordering on them,—was one of the four kings who confederated against the five kings of the Pentapolis of Sodom, who had revolted from his power, A.M. 2092. The name of this monarch is not found in profane history.

CHEEK. Smiting upon the cheek is often spoken of in Scripture as a grievous insult and injury. Thus, Job xvi. 10; Lam. iii. 30; Mic. v. 1; Luke vi. 29. Modern travellers bear witness to the accuracy of this description. In Persia, the salutation among intimate friends is made by inclining neck to neck, and then inclining cheek to cheek; which Mr Morier thinks is most likely the falling upon the neck and kissing, so frequently mentioned in Scripture, as in the conduct of Esau and Jacob, of Joseph to his brethren, and the father to his returning prodigal.

CHEESE. The art of making cheese was known among the Syrian shepherds from the remotest times. The mode practised in the East of converting milk into cheese is thus described by Professor Paxton:—"Instead of runnet, they turn the milk, especially in the summer season, with sour butter-milk, the flowers of the great-headed thistle, or wild artichoke; and, putting the curds afterwards into small baskets made with rushes, or with the dwarf palm, they bind them up close, and press them. The circumstance of curds or any liquid being put into baskets made of rushes, may appear incredible. They are, however, common in the East, and made of so close a texture as to be capable of containing the thinnest fluid. These cheeses are rarely above two or three pounds weight, and in shape and size resemble our penny loaves. Oriental cheeses are sometimes of so very soft a consistence, after they are pressed, and even when they are set upon the table, that they bear a very near resemblance to curds, or to coagulated milk, which forms a very considerable part of Eastern diet. But the ten cheeses which David carried to the camp of Saul seem to have been fully formed, pressed, and sufficiently dried to admit of their being removed from one place to another without the frames in which they were made. 1 Sam. xvii. 18. The word *harouts*, derived from a verb which signifies to cut off, frequently signifies a piece or lump of any thing. Thus, in Daniel (ix. 25), it means a ruin, or heap of

ruins; in the Book of Job (xli. 30), a piece of rock or stone; and, in the Prophecies of Zechariah (ix. 3), a lump of native gold. Hence the phrase under consideration literally signifies ten lumps; and the word *hahaleb* is added to determine what they were,—ten lumps of milk; which can mean nothing else than ten cheeses; for what are these but lumps of coagulated milk? Our translators did not, as Harmer says, leave out the last word as unnecessary, but gave the genuine meaning of the whole phrase. This exposition is supported by the Septuagint, in which it is rendered, as explained by Hesychius, pieces of the tender cheese or curd. But neither the original term nor the exposition of these different authors determines whether the coagulated milk remained in the basket, or, although still new and fresh, had acquired such consistency as to admit of being carried to so great a distance without the frame. As we know, however, that the Eastern cheeses were pressed after they were bound up in the rush mould, it is more probable they were not in the state of soft curd, but of new cheese." In the East, cheese is very rarely made of camel's milk, but generally of the milk of cows, and sometimes of sheep and goats. It is seldom hard pressed, but, indeed, little better than curds. Hence, "Hast thou not poured me out as milk, and curdled me like cheese?" Job x. 10.

CHEMARIM. These are described by South as "an order of superstitious priests appointed to minister in the service of Baal." Perhaps they received this name from being dressed in black robes. The word occurs only once in our translation of the Bible—"I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests." Zeph. i. 4. It occurs, however, in the Hebrew in other passages, as for example, 2 Kings xxiii. 5, and Hosea x. 5. In the latter passage it is used to denote the priests who were employed in the service of the golden calves at Dan and Bethel.

CHEMOSH, an idol of the Moabites, sometimes mistaken for Baal-peor. Hence the Moabites are termed in Numb. xxi. 29, "people of Chemosh." The word is derived from a root, which in Arabic signifies "to make haste;" and from this circumstance some have imagined that Chemosh is the same with the sun, whose motion is supposed to be so hasty and rapid; while others, from the near resemblance of the Hebrew *Chamos* with the word *Comos* have rather thought it to be Bacchus, the god of drunkenness; but in either acceptation it may be supposed to represent either Noah or Lot. But however important this god was to the people by whom he was worshipped, little or nothing is now known concerning him. All is vague and uncertain conjecture.

CHEREM (*Heb.*) the second sort of anathema among the Jews. The *cherem* is nowhere mentioned by Moses, nor does he inform us how it was distinguished from other vows. The species of *cherem* with which we are best acquainted, was that pronounced upon hostile cities, in consequence of which the inhabitants were put to death; the cattle also were slain, the gold, silver, and other metals were added to the treasure of the sanctuary, and the whole city consumed with fire, while a curse was pronounced upon any one who should attempt to rebuild it. Of this the history of Jericho affords a remarkable example. If an Israelitish city introduced the worship of strange gods, a *cherem* was to be pronounced upon it. Deut.

xiii. 16-18. Jephthah's dedication of his daughter is generally supposed to have been a *cherem*: but the word used in describing his vow (Judg. xi. 30, 39) is *neder*, not *cherem*. See ACCURSED—ANATHEMA—EX-COMMUNICATION.

CHERETHIM. Cherethim, or Cherethites, are denominations for the Philistines: "I will stretch out mine hand upon the Philistines, and will cut off the Cherethims, and destroy the remnant of the sea coast." Ezek. xxv. 16. Zephaniah (ii. 5), exclaiming against the Philistines, says: "Woe unto the inhabitants of the sea coast, the nation of the Cherethites."

The Chaldee Targum on the Second Book of Samuel terms the Cherethites and Pelethites the *archers* and *slingers*; and as the Hebrews were expert in the use of the bow and sling, it is not improbable that the royal body-guard were armed with them. Gesenius translates the words *executioners* and *messengers*, these functions being generally discharged in Eastern countries, at the present day, by the body-guard of the sovereign. Lewis, in his 'Antiquities of the Hebrew Republic,' observes, "The number of them may be conjectured from the targets and shields of gold which Solomon made, which were five hundred, and for the use of his guard. They were properly the king's domestics, and lay in a guard-chamber at the entrance of the palace, to be ready at the least notice, and on the most sudden occasions."

CHERITH, a brook beyond Jordan, which falls into that river a few miles below Bethshan. Here the Prophet Elijah concealed himself from the resentment of Ahab, and was miraculously fed by ravens. 1 Kings xvii. 2-6.

CHERUBIM. No point in the whole circle of Bible knowledge has given rise to more diversity of opinion than that which regards the nature and meaning of the cherubim. The real origin and import of the term is still disputed. It is evidently a symbolical creature, mentioned first as the guardian of Paradise after the expulsion of Adam—"So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii. 24. The cherubim, however, are more frequently spoken of in connection with the presence and throne of God. Jehovah is described as he that dwelleth between the cherubim; and in the construction of the Holy of holies, Moses was commanded to make two cherubim of gold in the two ends of the mercy-seat. In the book of Revelation, the four living creatures which are supposed to be identical with the cherubim, are said to be in the midst of the throne and round about the throne. In one thing all writers are agreed, that the cherub is a compound animal, made up of a man, an ox, a lion, and an eagle. On this ground alone Hengstenberg argues that the symbol is of Egyptian origin, since only among the Egyptians, of all the people with whom the Israelites were connected, are compound animals found in history. Following out this notion, he endeavours to identify the cherubim with the Egyptian sphinxes. A general idea long prevailing, and revived by Elliot in his work on the Apocalypse, is, that the cherubim are angelic beings. Many German writers have regarded them as fabulous monsters. Various writers of eminence, among whom may be mentioned Philo, Grotius, Bochart, and Rosenmüller, view them as symbols of the Divine perfections. Mr Fairbairn, in his excellent work on the 'Typology of Scripture,' gives an interesting, and to our mind a highly

satisfactory, explanation of this difficult subject, following chiefly the views of Baehr. "Now from the cherubim," says he, "being called emphatically *the living ones*, it may be certainly concluded, that the notion of *life* must lie at the foundation of the idea, and that we must conceive of them as beings possessing, in a peculiar sense, the properties of life. This is confirmed by the description given of them both in Ezekiel and Revelation, as being exercised in continual motion, (Ez. i. 44; Rev. iv. 8, 'and rest not day nor night;') for incessant motion, continual working or activity, is a manifestation of life; and where every thing is still and motionless, there is death. This fundamental idea of life in its highest sense, which is symbolized in the cherub, must receive its more exact determination from the several parts of which the cherub was composed. These being all creatures, creatures, too, existing in this lower world, the kind of life they personified must be the created, as contradistinguished from the creative, and that as connected with this lower region of existence; and the four living creatures themselves combining from the several departments of nature the most perfect forms of animated being, the life they together personified was life of the most complete and elevated kind—in the highest scale, as it were, of creaturely existence. They belong to those creatures of the visible world, which constitute the first in rank and importance of its three kingdoms—the kingdom of organic life; and in that kingdom again they belong to the highest class, to that which possesses warm blood, and with that the highest physical life; nay, in that highest class they are again the highest, so that an old Jewish proverb says, 'Four are the highest in the world—the lion among wild beasts, the ox among tame cattle, the eagle among birds, man among all (creatures); but God is supreme over all;' meaning, that in these four is concentrated the highest style of creature life, but that God himself is still infinitely exalted even above that; for all creature life springs out of him, he is the Lord of creation. But these four have their high place among the creatures of the visible world, by virtue of certain peculiarities and powers of life, through which they are at once distinguished from other creatures, and from one another; and since they are, on account of these properties, united with each other, to compose the cherub, which, as a combination of the highest properties of creature life, is the witness and manifestation of the divine life, they must also of necessity indicate, when viewed in reference to their individual properties, certain special outgoings of the life that is in God, or so many modifications of the divine life. The cherub, therefore, is not only a symbol, when viewed as a complex whole, but each of its component parts has also its symbolical meaning; and this must be separately investigated before we can obtain a clear and comprehensive view of the whole.

"1. The Ox was, among all nations of the ancient world, regarded as the symbol of creative or productive power. That this was also familiarly known to the Israelites, there is good ground for believing. Their language bears some not improbable traces of it. For not only does the Hebrew name of father (אב) bear a very close affinity to the Egyptian *Apis*, the symbol of the producing Osiris, but the name of the first letter of the Hebrew alphabet, which is also the first numeral, and which in a manner gives rise to the whole alphabetical and numerical series, is the

name for an ox. And the connection of this animal with husbandry, being that solely employed in remote antiquity for bringing into operation the productive powers of the earth, naturally led the Israelites, as well as all other nations, to use the ox as the proper emblem first of husbandry, which calls forth the prolific properties of the ground, and then of production or making generally. It is this which accounts for the likeness of the ox being so often taken, both in ancient and modern times, as the form under which idolatrous nations have sought to worship God as Creator. The history of the golden calf in the wilderness, and of the two images set up by Jeroboam, furnish too plain a proof that the Israelites were well acquainted with the import of that symbol; for it was the God whom Moses declared to them, the Creator of heaven and of earth, that they professed to worship by means of that image. And in explanation of its symbolical meaning, Abarbanel remarks, 'Therefore Jeroboam chose the appearance of an ox from the chariot of the cherubim, because it is the sign of abundance of corn, and blessing of the nations.' As one, then, of the component elements of the cherub, the ox was the sign or representation of the productive and generating power of Godhead.

"2. The Lion, sometimes called pre-eminently 'the beast,' has ever been regarded by men of all nations as the king of beasts. That it was so regarded by the ancient people of God, is evident from many notices of Scripture. He is there celebrated primarily for his fearful strength and resistless power, (Judges xiv. 18; Prov. xxx. 30; 2 Sam. i. 23; xvi. 10); and then, for what was its natural consequence, as an object of terror, (Hos. xi. 10; Amos iii. 8; 1 Chron. xii. 8, &c.) On account of these properties, which are possessed by no other animal in the same degree, he is frequently employed as an emblem of the invincible power of God, and that more especially as directed to the punishment, overthrow, and extirpation of the adversaries, (Isa. xxxi. 4; Jer. xxv. 37, 38; Hos. v. 14; xiii. 7, 8.) Amos compares the judgments of Heaven drawing near to their accomplishment, to the roaring of a lion for his prey, chap. iii. 4, 8; and these judgments themselves were sometimes literally executed by means of lions, (2 Kings xvii. 25, 26; 1 Chron. xiii. 24; xx. 35.) Power, therefore, as required both for ruling and for judgment, was considered the distinguishing peculiarity of the lion; and lions were hence placed both at the right and left of Solomon's throne, as symbols of kingly majesty, which unites the ruling and judging prerogatives. This also is what was doubtless signified by the lion in the cherub.

"3. The Eagle is among birds what the lion is among quadrupeds—he is the king of birds; not, however, for his greatness, but on account of his flight and sight. The property peculiar to birds above other creatures, of being able to raise themselves aloft toward the heavens, and move freely in boundless space, gave them a very important place in the symbolical rites of the ancients. They were on that account considered as the messengers and tongues of the gods, whose will and purposes they brought from heaven to earth. Hence arose the auspices; and hence also the custom, extending even to the present time, of giving wings to whatsoever was represented as heavenly and divine—for example, to angels, as divine messengers. For this reason, too, it is that the cherubim, wherever they are more than

merely named, are described as having wings. Now, what is the property of birds at large is possessed in the highest degree by the eagle; no bird has such a power of flight, (Jer. iv. 13; xlix. 22), none can fly either so high or so far. The power of sight also belongs to the eagle, not only above all other birds, but above living creatures generally, insomuch that *eagle-sighted* has become quite proverbial. He perceives his prey from the loftiest elevation, where to human eye he is scarcely discernible; the ancients even believed that he could descry small fish in the sea, and look unmoved upon the sun. That respect was had also to this peculiarity of the eagle in the cherub, appears from the express mention that is made both in Ezekiel and the Apocalypse, of its being full of eyes all round, (Ez. x. 12; Rev. iv. 6, 8.) His extraordinary power of wing, which enables him to move with the utmost freedom and speed through the most extended space, rendered the eagle, as no other bird could be, a symbol of that property of God by which he is confined to no space, omnipresence; whilst the singular power of vision possessed by that king of birds represented the all-seeing eye of God,—the symbol thus uniting an image of omnipresence with that of omniscience, as these are most commonly united in Scripture, in the descriptions there given of Jehovah.

“4. Man has his high position above all other creatures of the visible world, not in consequence of his animal powers, whether more immediately connected with body or with soul; for in these he is surpassed by many of the inferior creation, and in particular by the ox in strength, by the lion in courage and formidableness, by the eagle in penetration and wideness of range. That which distinguishes him from all other beings in the animal creation, is the power of intelligence, the spirit which he alone possesses, and which, as being the light of Jehovah (Prov. xx. 27), renders him in a peculiar sense the image of God. This distinguishing property of man is what his place in the cherub, as related to the other component parts, was designed to bring out, and symbolized the intellectual power of God, his absolute spirituality. But as this, in reference to the creation, manifests itself as wise direction and arrangement, the position of man in the cherub must be regarded as pointing chiefly to the Divine wisdom.

“While thus, however, we have found in the four component parts of the cherub, references to the divine powers of life, it is still not by any means to be regarded as properly a symbol of divine attributes. Its essential character consists in its being a creature; it is the image of the creature in its highest stage, an ideal creature. The powers of life, which in the actual creation are distributed among the creatures of the first class, are collected and concentrated in it. All creation is a witness of the powers of life that are in God, and consequently the cherub, in which the highest powers of life appear as an individual property, by means of its four component parts, is a witness, in the highest sense, of the creative power which belongs to the invisible God—of the majesty, (or power to rule and judge,) the omnipresence and omniscience, and finally the absolute wisdom of God. As such a witness, it serves for the glorification and honour of God, nay, it is the personified living praise of God himself; and on this account the object of the ceaseless activity of the four living creatures in the Apocalypse is made to consist in the perpetual praise and adoration of God:

‘They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts (living creatures) give glory, and honour, and thanks to Him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.’”

Applying the same view of the subject to the cherubim in Eden, Mr Fairbairn thus points out the place and bearing which they were intended to have in the early worship of God:—“Their occupation of Eden must have afforded a perpetual sign and witness of the absolute holiness of God, and that as oonnected with the everlasting life, of which the tree in the midst of the garden was the appropriate food. This life had become for the present a lost privilege and inheritance to man, because sin had entered and defiled his nature; and other instruments must take his place to keep up the testimony of God, which he was no longer fitted to maintain.

“But while in this respect the cherubim in Eden served to keep up the remembrance of man’s guilt, as opposed to the righteousness of God, the chief purpose of their appointment was evidently of a friendly nature—a sign and emblem of hope. They would not of themselves, perhaps, have been sufficient to awaken in the bosom of man the hope of immortality, yet, when that hope had been brought in by other means, as we have seen it was, they came to confirm and establish it. For why should the keeping of the tree of life have been committed to them? They were not its natural and proper guardians; neither was it planted to nourish the principle of an undying life in them; they were but temporary occupants of the region where it grew, and being ideal creatures, whatever they kept, must obviously have been kept for others, not for themselves. Their presence, therefore, round the tree of life, with visible manifestations of divine glory, bespoke a purpose of mercy toward the fallen. It told that the ground lost by the cunning of the tempter, was not finally abandoned to his power and malice, but was yet to be reoccupied by the beings for whom it was originally prepared; and that in the meantime, and as a sure pledge of the coming restoration, Heaven kept possession of it by means specially appointed for the purpose. Eden thus had the appearance of an abode, though for the present lost, yet reserved in safe and faithful keeping for its proper owners, against the time when they should be provided with a righteousness qualifying them for a return to its pure and blessed privileges; and there was set before the family of man a standing pledge, that the now forfeited condition of immortality would be restored.

“It would not be difficult, we conceive, for the first race of worshippers, with the aptness they possessed for symbolical instruction, to go a step farther than this, and derive one lesson more from the appearance of the cherubim in Eden. While these could not fail to be regarded as witnesses for God’s holiness, in opposition to man’s sin, and signs of God’s purpose to rescue from the power and malice of the tempter what had been lost, they would also very naturally suggest the thought, that the fulfilment of that purpose would even more than recover what was lost.

These ideal creatures, which were placed for a season in paradise in man's room, united in their compound structure powers and faculties superadditioned to those which were now possessed by man, or had ever been his—combining with man's intelligence the capacity for productive labour and usefulness peculiar to the ox, the might and dominion of the lion, the winged speed and far-seeing penetration of the eagle. The garden of God, and the tree of life, as emblems of hope to the church, being now in the keeping of creatures possessed of such a singular combination of qualities, was surely fitted to awaken the conviction, that a higher place and destiny was to be won for man in the new creation; and that when the lost inheritance should be recovered, and the restitution of all things should take place, the nature of man should be endowed with other gifts and faculties for the service of God, than it originally possessed. Eden not only was maintained in its primeval honour after the fall, but it seemed rather to have gained by that unhappy event; higher beings kept possession of its treasures, brighter manifestations of divine glory hung around its approach; clearly indicating to the eye of faith, that the tempter should be more than foiled, and that what tended in the first instance to defeat the purpose, and deface the blessed workmanship of God, should be ultimately overruled in his providence, for ennobling and beautifying this territory of creation."

CHERUBICAL HYMN, a hymn of great note in the ancient Christian Church, and still used in the communion service of the Church of England.

CHESTNUT TREE. This tree, which is mentioned only in Gen. xxx. 37, and Ezek. xxxi. 8, is by the Septuagint and Jerome rendered *plane tree*; and Drusius, Hiller, and most of the modern interpreters render it the same. The name is derived from a root which signifies *nakedness*; and it is often observed of the plane tree, that the bark peels off from the trunk, leaving it naked; which peculiarity may have been the occasion of its Hebrew name. The son of Sirach says, "I grew up as a plane tree by the water." Eccles. xxiv. 14. The Hebrew word translated in our Bibles "chestnut tree," is *armon*, which is the Oriental plane tree, or *Platanus Orientalis* of modern botanists. This is also the *Dulb* of the Arabians, and the *Dulba* of the Assyrians.

CHIDON, the threshing-floor where Uzzah was suddenly struck dead. 1 Chron. xiii. 9. In 2 Sam. vi. 6, it is called "Nachon's threshing-floor;" but we know not whether the names of Nachon and Chidon are those of men or of places.

CHILD, CHILDREN. As soon as a child is born in the East it is intrusted to a nurse; if it be a boy, the father appoints a steady man, from the age of two years, to be his keeper; if it be a female, it is committed to the care of a female nurse. The nurse sometimes continues to be attached to the family during her life. Thus, Rebecca's nurse continued with her till the day of her death; and it is said, "Here Deborah, Rebecca's nurse, died." Mothers were wont themselves to suckle their children, and so long as until they were from thirty to thirty-six months old. On the day that the child is to be weaned, the Orientals give an entertainment to their friends and relations; a custom which may be traced to a very remote antiquity, for we are told, Gen. xxi. 8, "Abraham made a great feast the same day that Isaac was weaned." It is a custom in many parts of the East to carry their children astride upon

the back, with the arm round the body. At other times they are carried upon the shoulders. To both modes the prophet alludes, "Thus saith the Lord God, behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." Isa. xlix. 22. Children are accustomed to stand in presence of their parents. Hence Rachel, in addressing her father, says, "Let it not displease my lord that I cannot rise up before thee." The sons of Jewish parents remained with the women until they had reached their fifth year, when they passed into the charge of the father, and were instructed in the arts of life and in religion. The daughters were early employed in useful occupations, such as gleanings, keeping sheep, drawing water, and various domestic pursuits. According to the Jewish law, children were the property of their parents, who sometimes sold them to pay their debts. It was a capital crime for a child to beat or to curse his father or mother.

The term children, in the language of the Hebrews, was frequently extended from the immediate to the remote descendants of a man. Thus the whole nation of the Edomites, who were sprung from Esau or Edom, are called "the children of Edom." And the word children is frequently used also in a figurative sense. Thus "the children of light," "children of darkness;" and in the New Testament believers are commonly described as the "children of God," or "children of the kingdom." It is expressly declared by our blessed Lord, that whosoever would desire to enter the kingdom of heaven must become as a little child. This doctrine Jesus frequently taught; and to check the worldly ambition which had begun to manifest itself in his disciples, he took a little child and set him in the midst, and said, "Except ye be converted and become as little children, ye cannot enter the kingdom of God." It is indispensable, then, that a man, if he would become a Christian, must, in the first instance, become a little child. He must unlearn what the world has taught him, and he must become a fool that he may become wise. His natural abilities may be strong, and his attainments extensive; but losing sight of these, if he would be a Christian, he must take his seat at the feet of Jesus, and learn of Him who is meek and lowly of heart. The whole family of God's people both on earth and in heaven are as little children, and whosoever has not the heart of a child is unconverted, unregenerate, and unsaved. The characteristic qualities of a child which chiefly belong to the Christian may be briefly noted:—

1. His father is the chief object of his love, his admiration, and imitation. There is no one in the wide world equal in his estimation to his father. The world may despise that father, but the child is not ashamed to acknowledge him; nay, he glories in him, he loves him with his whole soul, he admires him, he longs to be like him. He can conceive no higher object of ambition than to be equal to his father. And such is the disposition of the renewed soul. His heavenly Father becomes his all in all. God is now in all his thoughts, the centre-point of all his aims, and objects, and desires. He loves God, and how does he mourn that he loves him so coldly! He admires, he adores the righteous Jehovah; and he gives thanks at the remembrance of his holiness. He longs to be like God; to be holy as he is holy, to be perfect as his Father in heaven is perfect. His

Father's word is truth itself. His Father's will is law. He strives to walk before God as a dear child.

And another characteristic of the child is,—

2. That while he feels his own helplessness, he expects every thing from his father. He never doubts for a moment that his father's wisdom can solve all difficulties and his father's power can overcome all hindrances. With the utmost confidence, therefore, he looks to his father to supply all his wants, to explain all that perplexes him, and to deliver him from all that threatens to injure him. And such is the confidence, the unhesitating dependence, which the believer is invited to repose in his heavenly Father.

And another characteristic of the little child is,—

3. That he believes whatever his father tells him. That his father can possibly deceive him is what in tender childhood he deems impossible. He puts implicit trust, therefore, in his father's statements. And such is the feeling with which the true child of God views his heavenly Father's word. It is to him the fountain of all truth. "O, how love I thy law," he is ready to exclaim; "it is my meditation all the day!" He searches the Scriptures to know his Father's will, and no sooner has he ascertained it than he hastens to obey it. Humble and teachable, the language of his heart often is, "Lord, show me thy ways, lead me in thy paths, teach me." And it is while in this attitude, exercising this childlike disposition, that he experiences the truth of Jehovah's promise, "They shall be all taught of God."

CHILD-BIRTH. In Oriental countries, child-birth is not an event of much difficulty; and mothers at such a season were originally the only assistants of their daughters, as any further aid was deemed unnecessary. Exod. i. 19. In cases of more than ordinary difficulty, those matrons who had acquired some celebrity for skill and expertness on occasions of this kind were invited in; and in this way there eventually rose into notice that class of women denominated midwives. These we find referred to in Exod. i. 19, in connection with a statement which is still known to be true in Oriental countries,—that the women suffer little in labour: "And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them." The child was no sooner born than it was washed in a bath, rubbed with salt, and wrapped in swaddling-clothes. Ezek. xvi. 4. If it be a male-child, a servant is straightway despatched to convey the glad tidings to the father; who, in token of his joy, bestows a gift upon the messenger. No such ceremony is observed on the birth of a daughter. This circumstance beautifully illustrates Jer. xx. 15: "Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad." The exposing of children by their unnatural parents was not unfrequent in ancient times. To this fact, accordingly, as well as to the various processes followed at the birth of a child, Ezekiel (xvi. 3-5) alludes: "Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born." Hebrew women earnestly desired

male children; probably from a hope that, in their case, the promise of the Messiah would be fulfilled. But even yet, in Eastern countries, the birth of a male-child is hailed by the parents and relatives as one of the most joyful events which could possibly happen; whereas the birth of a daughter is looked upon as a calamity, and tidings of it are listened to by the parent with feelings of bitter disappointment. It was the custom at a very ancient period, for the father, while music in the meanwhile was heard to sound, to clasp the new-born child to his bosom,—and by this ceremony was understood to declare it to be his own. Gen. i. 23; Job iii. 12; Psal. xxii. 10. This practice was imitated by those wives who adopted the children of their maids. Gen. xvi. 2, xxx. 3-5. The birth-day of a son, especially, was made a festival, and on each successive year was celebrated with renewed demonstrations of festivity and joy. Gen. xl. 20; Job i. 4; Matt. xiv. 6. The messenger who brought the news of the birth of a son was received with joy, and rewarded with presents. Job. iii. 3; Jer. xx. 15. This is the case at the present day in Persia.

CHILMAD, a city of Asia. Ezek. xxvii. 23. The precise locality of this place is unknown.

CHIMHAM,—1, a son of Barzillai, the Gileadite, and one who followed David to Jerusalem, after the war with Absalom; and who was enriched by David, in consideration of his father Barzillai, whose generous assistance he had experienced. 2 Sam. xix. 37, 38. 2. A place near Bethlehem. Jer. xli. 17.

CHIMNEY. This word is only found in Hos. xiii. 3. It simply means an opening through which the smoke passes. In Eastern houses no such fire-places exist as are found among us. The fuel is deposited in a pot, which is placed in a part hollowed out for that purpose in the centre of the paved floor, and the smoke escapes through the windows. Chimneys appear to have been employed in the round towers for furnaces, but never in dwelling-houses.

CHIOS, or **Coos**, an island in the Archipelago, between Lesbos and Samos, on the coast of Asia Minor, now called Scio. Paul passed this way as he sailed southward from Mitylene to Samos. Acts xx. 15.

CHISLEU, the third month of the Jewish civil year, and the ninth of their sacred, answering to part of our November and December. Neh. i. 1. It contains thirty days.

CHITTIM. The Septuagint, Jerome, Epiphanius, and others, understand the Chittim of the Hebrews to be the island of Cyprus. Chittim has been taken by Hales and Lowth for all the coasts and islands of the Mediterranean; which appears most consonant with the general use of the word by the different inspired writers. In the Book of Numbers, it is predicted "Ships shall come from the coasts of Chittim;" by which the Greeks and Seleucidæ, who chastised the Hebrews and Assyrians, are generally understood. In the First Book of Maccabees, Perscus, king of Macedon, is called the King of Shittim. Several bodies of this nation settled in Cilicia; on account of which it is called in Scripture the Land of Chittim. Isa. xxiii. 1. The Kittim, the posterity of Javan, seem to be the inhabitants of Chittim. They colonized Crete and Cyprus; and Josephus says, that all the Greek isles were called Chittim. In Dan. xi. 30, it is predicted, "The ships of Chittim shall come against him." By the expression here is meant the

Roman fleets, and hence we may conclude that the Chittim colonized Italy also.

CHIUN. This word occurs in an obscure passage, Amos v. 26: "But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves." The Septuagint has no mention of Chiun at all, but reads, "And the star of your god Raiphan;" and Dr Clarke supposes that Chiun is a literal corruption for Raiphan, although he acknowledges that there is no authority for this alteration. Stephen, in quoting Amos (Acts vii. 43), thus renders the passage: "Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon." Now as Stephen seems to cite Amos for the purpose of showing that the Israelites worshipped the stars, it is natural to suppose that by Chiun is meant some planet, and, accordingly, this word, in accordance with the Arabic, is explained by Kimchi and most commentators of the planet Saturn, who was worshipped by the Phœnicians, the ancient Arabians, and the ancient Egyptians, whose superstition was followed by the Israelites.

CHLOE, a noted Christian woman at Corinth, perhaps a widow, as she is represented as head of her family; from some of which Paul received his information of the divisions at Corinth. 1 Cor. i. 11.

CHOIR. This word has two meanings, 1. That part of a cathedral which corresponds to the chancel in a parish church in England, is generally called the *choir*. 2. A body of men set apart for the performance of all the services of the church, in the most solemn form. In its more restricted sense, it implies that body of men or boys whose special duty it is to perform the musical service. The choir should properly be divided into two parts, stationed on each side of the chancel, in order to sing alternately the psalms and hymns, one side answering the other. This alternate or responsive recitation seems to have been in use in very early times. Thus in the song of triumph which was employed by the Israelites after they had crossed the Red Sea under the guidance of Moses, Miriam appears to have responded in alternate couplets to the choir of Israel. Exod. xv. 20—"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances." The whole song on that joyful occasion was probably sung alternately by the men and women, ranged in two bands. "And Miriam," it is said "answered them;" that is, the men, for the pronoun "them" is masculine in the original Hebrew. From this we are led to suppose that Miriam was leader of the choir to the women as Moses was to the men.

CHOOSE (*elect*),—1. To set apart a person or thing from among others to some particular use, office, or privilege. Exod. xvii. 9; Psal. xxv. 12. 2. To renew or manifest a choice. Isa. xiv. 1, xlviii. 10. 3. To follow, imitate, delight in, and practise. Prov. iii. 31, i. 29. God chooses men's delusions, and brings their fears upon them, when he gives them up to their delusions as the just punishment of their sins. Thus God gave up the Jews to their vain fancies, and brought on them the destruction by the Romans which they, by the murder of our Saviour, thought to evade. Isa. lxvi. 4; John xi. 50. **ELECTION** imports,—1. God's act of choosing men to everlasting life. Rom. ix. 11, xi. 5, 28. 2. The persons chosen to eternal life. Rom. xi. 7. See **ELECTION**.

CHORAZIN, a city which stood on the western shore of the lake of Genesareth. Its exact situation is not apparent from Scripture, except that it must have been near Capernaum. Chorazin appears to have been one of the cities in which most of the miracles of Christ were wrought; and in Matt. xi. 21, we find him reproaching it along with Bethsaida for its impenitent and unbelieving spirit:—"Woe unto thee, Chorazin! woe unto thee, Bethsaida!" Modern travellers inform us the remains of Chorazin are only to be found amid the mouldering heaps with which the plains on the shores of the Sea of Galilee are abundantly studded.

CHOREPISCOPI (*bishops of the country*). In the ancient Church, when the dioceses became enlarged by the conversion of Pagans in the country and villages at a great distance from the city church, the bishops appointed certain assistants, whom they called *chorepiscopi*, because by their office they were bishops of the country. There have been great disputes among the learned concerning this order, some thinking that they were presbyters; others, that there were two sorts,—some that had received episcopal ordination, and some that were presbyters; others think that they were all bishops.

Those who first received the name of Chorepiscopi, were probably the poorest and least formidable class of the country bishops, and they were, accordingly, the first victims of the ambition of the city dignitaries. "This order," says Mosheim, in his history of the fourth century, "was in most places suppressed by the bishops, with a design to extend their own authority, and enlarge the sphere of their power and jurisdiction. At first, they were merely crippled in the exercise of their privileges. It was decreed, in the thirteenth canon of the Council of Ancyra, held A.D. 314, that they should not be permitted to ordain presbyters or deacons." The Council of Antioch, held, according to Du Pin, A.D. 342, goes a step farther. The tenth canon of that council is as follows:—"It seemed good to the holy synod, that those in villages or rural districts, or those called chorepiscopi, even though they have been ordained by bishops, should know their own limits, and attend to the churches committed to them, and be content with the care and concern of them, and that they appoint readers, and subdeacons, and exorcists, and that they be content with the promotion of these, and that they must not have the assurance to ordain an elder or a deacon, without the bishop in the city, to which they and their region are subject. And if any one dare to transgress what has been ruled, that he be deprived even of the honour which he enjoys; and that a chorepiscopus be made by the bishop of the city, to which (city) he is subject." In the third century, three rural bishops ordained a bishop to the see of Rome; yet here, all such pastors are forbidden to ordain even an elder or a deacon, unless a city bishop be present to take part in the ceremony. The rights of the chorepiscopi were gradually abridged, until at length they were entirely abolished. "It was in the fourth age," says Du Pin, "that the body of the churches was perfected, and that certain rules were established for ecclesiastical decisions. The distinction, distribution, and subordination of churches were settled, for the most part, according to the form of the civil government. The civil provinces formed the body of an ecclesiastical province. The bishop of the civil metropolis was looked upon as the first bishop of the province. Some rights and prerogatives were assigned to him,

and the care of overseeing the whole province was committed to him." Thus gradually arose the Papacy.

CHOSEN (*lect*), selected from among others to some honourable service or station. *Chosen* warriors are such as are picked out as the most valiant and skilful in an army, or as best adapted to some special enterprise of great moment. Exod. xv. 4; Judg. xx. 16. The Hebrew nation was an *elect* or *chosen* people; God set them apart, not for their superior excellence, but for wise and gracious purposes of his own,—to receive his Word, preserve his worship, and prepare for the advent of his Son. Psal. cv. 43; Isa. xlv. 1; Deut. vii. 6, ix. 6–29, x. 14, 15; Neh. ix. 7. Jerusalem was *chosen*, as the place where God was pleased to fix the peculiar symbols of his presence, and the privileges consequent thereon; as the seat of his temple, sacrifices, &c. 1 Kings xi. 13. Christ is the *elect*, or *chosen* of God; from eternity he was set apart in the Divine mind, as the only fit person to be our mediator and surety. Isa. xliii. 10; 1 Pet. ii. 4. Christ's people, saved by him, are *elect* and *chosen*; in his eternal purpose God kindly separated them from the rest of mankind—not of merit, but of mercy—not from faith foreseen, but in order to faith bestowed—that they might, through Christ, and for his sake, receive salvation, to the praise of his glorious grace, which prepares them afore unto glory, through sanctification of the Spirit and belief of the truth. 1 Pet. i. 2, ii. 9, v. 13; 2 John 1; Rev. xvii. 14; Eph. i. 4; 2 Thess. ii. 13. For the sake of these, that none of them, in their persons or progenitors, may be cut off, are the days of vengeance on wicked nations shortened; no seducer can draw any of them fully and finally from the truth of the gospel; none can lay any valid charge against them before God; no injury done them shall pass unpunished; angels shall gather them all to Christ's right hand; and they shall infallibly obtain everlasting happiness. Matt. xxiv. 22, 24, 31; Mark xiii. 20; John xv. 16, 19; Rom. viii. 33, xi. 7; Luke xviii. 7, 8. The apostles were *chosen*,—fixed upon and set apart from others to bear witness to Christ, and execute all the functions pertaining to their high and sacred office. Acts x. 41, ix. 15, i. 24; John vi. 70.

CHRISM, oil consecrated by the bishop, and used in the Romish and Greek Churches, in the administration of baptism, confirmation, ordination, and extreme unction. This chrism is consecrated with great ceremony on Holy Thursday. There are two kinds of it; the one a composition of oil and balsam, used in baptism, confirmation, and orders; the other plain oil, consecrated by the bishop, and used in extreme unction and for catechumens.

CHRIST. See JESUS CHRIST—MESSIAH.

CHRISTIAN, a word derived from *Christ*, and properly applied to a person who sincerely and from the heart believes in the Lord Jesus Christ. But the word Christian is also used to denote one who professes a belief in the religion of Christ, as distinguished from all false religions. The former is the strict scriptural meaning of the word; the latter the common signification of the word in the ordinary intercourse of the world.

The disciples and followers of Christ were first denominated Christians at Antioch, A.D. 42. They distinguished themselves in the most remarkable manner by their conduct and their virtues. The faithful, whom the preaching of Peter had converted, hearkened attentively to the exhortations of the apostles, who failed not carefully to instruct them as

persons who were entering upon an entirely new life. They attended the temple daily, doing nothing different from the other Jews, because it was not yet time to separate from them. But they made a still greater progress in virtue; for they sold all that they possessed, and distributed their goods to the wants of their brethren. The primitive Christians were not only remarkable for the consistency of their conduct, but were also very eminently distinguished by the many miraculous gifts and graces bestowed by God upon them.

The Jews were the first and the most inveterate enemies the Christians had. They put them to death as often as they had it in their power; and when they revolted against the Romans, in the time of the Emperor Adrian, Barchochebas, who was at the head of that revolt, employed against the Christians the most rigorous punishments to compel them to blaspheme and renounce Jesus Christ. And we find that, even in the third century, they endeavoured to get into their hands Christian women, in order to scourge and stone them in their synagogues. They cursed the Christians three times a day in their synagogues; and their rabbins would not suffer them to converse with Christians upon any occasion; nor were they contented to hate and detest them, but they despatched emissaries all over the world to defame the Christians, and spread all sorts of calumnies against them. They accused them, among other things, of worshipping the sun, and the head of an ass; they reproached them with idleness, and being a useless set of people. They charged them with treason, and endeavouring to erect a new monarchy against that of the Romans. They affirmed that, in celebrating their mysteries, they used to kill a child, and eat his flesh. They accused them of the most shocking incests, and of intemperance in their feasts of charity. But the lives and behaviour of the first Christians were sufficient to refute all that was said against them, and evidently demonstrated that these accusations were mere calumny, and the effect of inveterate malice. Pliny the younger, who was governor of Pontus and Bithynia between the years 103 and 105, gives a very particular account of the Christians in that province, in a letter which he wrote to the Emperor Trajan, of which the following is an extract:—"I take the liberty to give you an account of every difficulty which arises to me. I have never been present at the examinations of the Christians; for which reason I know not what questions have been put to them, nor in what manner they have been punished. My behaviour towards those who have been accused to me has been this: I have interrogated them, in order to know whether they were really Christians. When they have confessed it, I have repeated the same question two or three times, threatening them with death if they did not renounce this religion. Those who have persisted in their confession, have been by my order led to punishment. I have even met with some Roman citizens guilty of this frenzy, whom, in regard to their quality, I have set apart from the rest, in order to send them to Rome. These persons declare that their whole crime, if they are guilty, consists in this, that on certain days they assemble before sunrise to sing alternately a hymn to Christ as to a god; and to oblige themselves, by the performance of their religious rites, not to be guilty of theft or adultery, to observe inviolably their word, and to be true to their trust. This disposition has obliged me to

endeavour to inform myself still further of this matter, by putting to the torture two of their women-servants, whom they called deaconesses; but I could learn nothing more from them than that the superstition of these people is as ridiculous as their attachment to it is astonishing."

It is easy to discover the cause of the many persecutions to which the Christians were exposed during the first three centuries. The purity of the Christian morality, directly opposite to the corruption of the Pagans, was doubtless one of the most powerful motives of public aversion. To this may be added the many calumnies most unjustly spread concerning them by their enemies, particularly the Jews; and this occasioned so strong a prejudice against them, that the Pagans condemned them without inquiring into their doctrine, or permitting them to defend themselves. Besides, their worshipping Jesus Christ as God was contrary to one of the most ancient laws of the Roman empire, which expressly forbade the acknowledging of any god which had not been approved of by the Senate. But, notwithstanding the violent opposition made to the establishment of the Christian religion, it gained ground daily, and very soon made surprising progress in the Roman empire. In the third century, there were Christians in the senate, in the camp, in the palace,—in short, everywhere but in the temples and the theatres; they filled the towns, the country, and the islands. Men and women of all ages and conditions, and even those of the first dignities, embraced the faith; inso-much that the Pagans complained that the revenues of their temples were ruined. They were in such great numbers in the empire, that, as Tertullian expresses it, were they to have retired into another country, they would have left the Romans only a frightful solitude. For persecutions of the Christians, see the article PERSECUTION.

Christians are now divided into a variety of sects. The number of Christians now in the world, of all denominations, is variously calculated at from one hundred and seventy-five to two hundred and twenty-five millions.

Christians may be considered as *nominal* and *real*. There are vast numbers who are called Christians, not because they possess any love for Christ, but because they happen to be born in what is called a Christian country, educated by Christian parents, and sometimes attend Christian worship. There are also many whose minds are well informed respecting the Christian system, who prefer it to every other, and who make an open profession of it; and yet, after all, feel but little of the real power of Christianity. A *real Christian* is one whose understanding is enlightened by the influences of Divine grace, who is convinced of the depravity of his nature, who sees his own inability to help himself, who is taught to behold God as the chief good, the Lord Jesus as the only way to obtain felicity, and the Holy Spirit as the grand agent in applying the blessings of the gospel to his soul. His heart is renovated, and inclined to revere, honour, worship, trust in, and live to God. His affections are elevated above the world, and centre in God alone. He embraces him as his portion, loves him supremely, and is zealous in the defence and support of his cause. His temper is regulated, his powers roused to vigorous action, his thoughts spiritual, and his general deportment amiable and uniform. In fine, the *true* Christian character exceeds all others as much as the blaze of the me-

ridian sun outshines the feeble light of the glow-worm.

CHRISTIANITY, the religion of Christians.

I. CHRISTIANITY, *Foundation of*.—Most, if not all Christians, whatever their particular tenets may be, acknowledge the Scriptures of the Old and New Testaments as the sole foundation of their faith and practice. But as these books, or at least particular passages in them, have, from the ambiguity of language, been variously interpreted by different commentators, these diversities have given birth to a multiplicity of different sects. These, however, or at least the greatest number of them, appeal to the Scriptures of the Old and New Testaments as the ultimate standard,—the only infallible rule of faith and manners. If asked by what authority these books claim an absolute right to determine the consciences and understandings of men with regard to what they should believe and what they should do, they answer, That all Scripture, whether for doctrine, correction, or reproof, was given by immediate inspiration from God. If, again, interrogated how those books which they call Scripture are authenticated, they reply, That the Old and New Testaments are proved to be the Word of God by evidences both internal and external.

II. CHRISTIANITY, *Evidences of the truth of*.—The EXTERNAL EVIDENCES of the authenticity and Divine authority of the Scriptures have been divided into *direct* and *collateral*. The direct evidences are such as arise from the nature, consistency, and probability of the facts; and from the simplicity, uniformity, competency, and fidelity of the testimonies by which they are supported. The collateral evidences are either the same occurrences supported by heathen testimonies, or others which concur with and corroborate the history of Christianity. Its INTERNAL EVIDENCES arise either from its exact conformity with the character of God, from its aptitude to the frame and circumstances of man, or from those supernatural and powerful convictions which are impressed on the mind by the immediate operation of the Divine Spirit. We shall here chiefly follow Dr Doddridge, and endeavour to give some of the chief evidences which have been brought forward, and which every unprejudiced mind must confess are unanswerable.

First, Taking the matter merely in theory, it will appear highly probable that such a system as the gospel should be indeed a Divine revelation.

1. The case of mankind is naturally such as to need a Divine revelation. 1 John v. 19; Rom. i. 17; Eph. iii. 5. 2. There is, from the light of nature, considerable encouragement to hope that God would favour his creatures with so needful a blessing as a revelation appears. 3. We may easily conclude, that if a revelation were given, it would be introduced and transmitted in such a manner as Christianity is said to have been. 4. That the main doctrines of the gospel are of such a nature as we might in general suppose those of a Divine revelation would be,—rational, practical, and sublime. Heb. xi. 6; Luke xii. 2; 1 Tim. ii. 5; Matt. v. 48, x. 29, 30; Phil. iv. 8; Rom. ii. 5.

Secondly. It is, in fact, certain that Christianity is indeed a Divine revelation; for,—I. The books of the New Testament, now in our hands, were written by the first preachers and publishers of Christianity. In proof of this, observe,—1. That it is certain that Christianity is not a new religion, but that it was main-

tained by great multitudes quickly after the time in which Jesus is said to have appeared. 2. That there was certainly such a person as Jesus of Nazareth, who was crucified at Jerusalem, when Pontius Pilate was governor there. 3. The first publishers of this religion wrote books which contained an account of the life and doctrine of Jesus, their master, and which went by the name of those that now make up our New Testament. 4. That the books of the New Testament have been preserved, in the main, uncorrupted to the present time, in the original language in which they were written. 5. That the translation of them now in our hands may be depended upon as, in all things most material, agreeable to the original. Now,—II. From allowing the New Testament to be genuine, according to the above proof, it will certainly follow that Christianity is a Divine revelation; for, in the *first* place, it is plainly evident that the writers of the New Testament certainly knew whether the facts were true or false. John i. 3, xix. 27, 35; Acts xxvi. 7–9. 2. That the character of these writers, so far as we can judge by their works, seems to render them worthy of regard, and leaves no room to imagine they intended to deceive us. The manner in which they tell their story is most happily adapted to gain our belief. There is no air of declamation and harangue; nothing that looks like artifice and design; no apologies, no encomiums, no reflections, no digressions; but the facts are recounted with great simplicity, just as they seem to have happened; and those facts are left to speak for themselves. Their integrity likewise evidently appears in the freedom with which they mention those circumstances which might have exposed their Master and themselves to the greatest contempt amongst prejudiced and inconsiderate men, such as they knew they must generally expect to meet with. John i. 45, 46, vii. 52; Luke ii. 4; Mark vi. 3; Matt. viii. 20; John vii. 48. It is certain that there are in their writings the most genuine traces not only of a plain and honest but a most pious and devout, a most benevolent and generous disposition, as every one must acknowledge who reads their writings. 3. The apostles were under no temptation to forge a story of this kind, or to publish it to the world, knowing it to be false. 4. Had they done so, humanly speaking, they must quickly have perished in it, and their foolish cause must have died with them, without ever gaining any credit in the world. Reflect, more particularly, on the nature of those grand facts,—the death, resurrection, and exaltation of Christ,—which formed the great foundation of the Christian scheme, as first exhibited by the apostles. The resurrection of a dead man, and his ascension into an abode in the upper world, were such strange things, that a thousand objections would immediately have been raised against them; and some extraordinary proof would have been justly required as a balance to them. Consider the manner in which the apostles undertook to prove the truth of their testimony to these facts, and it will evidently appear, that instead of confirming their scheme, it must have been sufficient utterly to have overthrown it, had it been itself the most probable imposture that the wit of man could ever have contrived. See Acts iii., ix., xiv., xix., &c. They did not merely assert that they had seen miracles wrought by Jesus, but that he had endowed them with a variety of miraculous powers; and these they undertook to display, not in such idle and useless tricks as sleight

of hand might perform, but in such solid and important works as appeared worthy of Divine interposition, and entirely superior to human power. Nor were these things undertaken in a corner, in a circle of friends or dependants; nor were they said to be wrought, as might be suspected, by any confederates in the fraud; but they were done often in the most public manner. Would impostors have made such pretensions as these? or, if they had, must they not immediately have been exposed and ruined? Now, if the New Testament be genuine, it is certain that the apostles pretend to have wrought miracles in the very presence of those to whom their writings were addressed; nay, more, they profess likewise to have conferred those miraculous gifts in some considerable degree on others, even on the very persons to whom they write, and they appeal to their consciences as to the truth of it. And could there possibly be room for delusion here? 5. It is likewise certain that the apostles did gain early credit, and succeeded in a most wonderful manner. This is abundantly proved by the vast number of Churches established in early ages at Rome, Corinth, Ephesus, Colosse, &c., &c. 6. That, admitting the facts which they testified concerning Christ to be true, then it was reasonable for their contemporaries, and is reasonable for us, to receive the gospel which they have transmitted to us as a Divine revelation. The great thing they asserted was, that Jesus was the Christ, and that he was proved to be so by prophecies accomplished in him, and by miracles wrought by him, and by others in his name. If we attend to these, we shall find them to be no contemptible arguments, but must be forced to acknowledge that, the premises being established, the conclusion most easily and necessarily follows; and this conclusion, that Jesus is the Christ, taken in all its extent, is an abstract of the gospel revelation, and therefore is sometimes put for the whole of it. Acts viii. 37, xvii. 18. (See articles *MIRACLE*—*PROPHECY*.) 7. The truth of the gospel has also received further and very considerable confirmation from what has happened in the world since it was first published. And here we must desire every one to consider what God has been doing to confirm the gospel since its first publication, and he will find it a further evidence of its Divine original. We might argue at large from its surprising propagation in the world,—from the miraculous powers with which not only the apostles, but succeeding preachers of the gospel, and other converts, were endowed,—from the accomplishment of prophecies recorded in the New Testament,—and from the preservation of the Jews as a distinct people, notwithstanding the various difficulties and persecutions through which they have passed. We must not, however, forget to mention the confirmation it receives from the methods which its enemies have taken to destroy it; and these have generally been either persecution or falsehood, or cavilling at some particulars in revelation, without entering into the grand argument on which it is built, and fairly debating what is offered in its defence. The cause has gained considerably by the opposition made to it; the more it has been tried, the more it has been approved; and, we are bold to say, no honest man, unfettered by prejudice, can examine this system in all its parts, without being convinced that its origin is Divine.

III. *CHRISTIANITY, General Doctrines of.*—To remove the curse from our fallen race, and restore us

to the favour and love of God; to revive in the heart of man that sympathy with the Divine character and will which might prompt the exercise of every faculty in the service of God, and draw forth every affection in the love of him;—to effect this was an object alone worthy of infinite wisdom and almighty power. Had a universal feeling of compassion pervaded the angelic hosts, on beholding the desolation which sin had wrought upon our earth, and prompted them to expend, with ceaseless activity, the whole energies of their intellectual and moral nature in devising and executing schemes for our deliverance from bondage,—it were all in vain. The regeneration of a lost world is an object too stupendous in conception for even their lofty intelligence to grasp, and too arduous in execution for even their exalted power to accomplish. But while the whole intelligent creation stood amazed, as it were, at the awful spectacle of a world which had thrown off allegiance to its God, the second person of the all-glorious Trinity, advancing to the throne of the Eternal Father, declared his willingness to undertake the office of ransoming our captive race, and effecting a reconciliation between rebellious man and his justly offended Maker. The mission and mediation of Christ were then declared to be the appointed means by which darkness and chaos were to be banished from our spiritual system, and the light of the knowledge of the glory of God was again to shine into the heart of man. At length, in the fulness of time, “God sent forth his Son, made of a woman, made under the law, that he might redeem us who were under the law, and that we might receive the adoption of sons.” In prosecution of the work which the Father had given him to do, Jesus Christ appeared on earth, not clothed in the nature of angels, but of a man; and being thus constituted the representative of fallen humanity, he obeyed in its full extent the law which we had broken, and suffered, in all its severity, the punishment which we deserved. Though the great Lawgiver of the universe, “God over all, blessed for ever,” he condescended to become subject to those very statutes which bound in holy and harmonious subjection the whole intelligent creation to himself; and thus, by his perfect obedience as God-man, “he magnified the law and made it honourable.” The injury and dishonour which had been done, by our disobedience, to the character of God and the rectitude of his government, he fully repaired, and secured an everlasting righteousness on which we might build our hopes of salvation.

Again, as it is a law of the Divine government, that without shedding of blood there is no remission, Jesus Christ “offered himself up a sacrifice for sin,” and “gave his life a ransom for many.” As an assurance that he was indeed the Son of God, and that his sacrifice was indeed accepted of the Father, he was raised from the dead, and, having finished the work of atonement, he entered into the holy of holies, to minister before the throne in behalf of his redeemed people. That the purpose for which he left the bosom of the Father might not be frustrated, he commissions the Holy Spirit to carry home the truth concerning himself to the hearts of men; and thus rescuing them from the captivity of Satan, to introduce them into the glorious liberty of the children of God. And as soon as we have passed from death unto life, an all-important change is effected in our hearts by the Spirit of God, which, promoted by all the sanctified dispensations of Providence and the

means of grace, constitutes the perfection of our nature, and prepares us for entering into the exercises and enjoyments of the upper sanctuary, where we shall be for ever like God, for we shall see him as he is.

IV. CHRISTIANITY, *Morality and Superiority of*.—It has been well observed, “that the two grand principles of action, according to the Christian system, are, the love of God, which is the sovereign passion in every gracious mind; and the love of man, which regulates our actions according to the various relations in which we stand, whether to communities or individuals. This sacred connection ought never to be totally extinguished by any temporary injury. It ought to subsist in some degree even amongst enemies. It requires that we should pardon the offences of others, as we expect pardon for our own; and that we should no further resist evil than is necessary for the preservation of personal rights and social happiness. It dictates every relative and reciprocal duty between parents and children, masters and servants, governors and subjects, friends and friends, men and men; nor does it merely enjoin the observation of equity, but likewise inspires the most sublime and extensive charity; a boundless and disinterested effusion of tenderness for the whole species, which feels their distress, and operates for their relief and improvement.”

“Christianity,” it has also been observed, and with the greatest propriety, “is superior to all other religions. The disciple of Jesus not only contends that no system of religion has ever yet been exhibited so consistent with itself, so congruous to philosophy and the common sense of mankind, as Christianity; he likewise avers, that it is infinitely more productive of real consolation than all other religious or philosophical tenets which have ever entered into the soul, or been applied to the heart of man; for what is death to that mind which considers eternity as the career of its existence? What are the frowns of men to him who claims an eternal world as his inheritance? What is the loss of friends to that heart which feels, with more than natural conviction, that it shall quickly rejoin them in a more tender, intimate, and permanent intercourse, than any of which the present life is susceptible? What are the vicissitudes of external things to a mind which strongly and uniformly anticipates a state of endless and immutable felicity? What are mortifications, disappointments, and insults, to a spirit which is conscious of being the original offspring and adopted child of God,—which knows that its omnipotent Father will, in proper time, effectually assert the dignity and privileges of its nature? In a word, as this earth is but a speck in the creation, as time is but an instant in proportion to eternity, such are the hopes and prospects of the Christian in comparison of every sublunary misfortune or difficulty. It is, therefore, in his judgment, the eternal wonder of angels, and indelible opprobrium of man, that a religion so worthy of God, so suitable to the frame and circumstances of our nature, so consonant to all the dictates of reason, so friendly to the dignity and improvement of intelligent beings, so pregnant with genuine comfort and delight, should be rejected and despised by any of the human race.”

V. CHRISTIANITY, *Success of*.—Despised as Christianity has been by many, yet it has had an extensive progress through the world, and still remains to be professed by great numbers of mankind; though it

is to be lamented many are unacquainted with its genuine influence. It was early and rapidly propagated through the whole Roman empire, which then contained almost the whole known world; and herein we cannot but admire both the wisdom and the power of God. "Destitute of all human advantages," says an excellent writer, "protected by no authority, assisted by no art, not recommended by the reputation of its Author, not enforced by eloquence in its advocates, the Word of God grew mightily, and prevailed. Twelve men, poor, artless, and illiterate, we behold triumphing over the fiercest and most determined opposition,—over the tyranny of the magistrate, and the subtleties of the philosopher,—over the prejudices of the Gentile, and the bigotry of the Jew. They established a religion which held forth high and venerable mysteries, such as the pride of man would induce him to suspect, because he could not perfectly comprehend them; which preached doctrines pure and spiritual, such as corrupt nature was prone to oppose, because it shrunk from the severity of their discipline; which required its followers to renounce almost every opinion they had embraced as sacred, and every interest they had pursued as important; which even exposed them to every species of danger and infamy,—to persecution unmerited and unpitied,—to the gloom of a prison, and to the pangs of death. Hopeless as this prospect might appear to the view of short-sighted man, the gospel yet emerged from the obscurity in which it was likely to be overwhelmed by the complicated distresses of its friends, and the unrelenting cruelty of its foes. It succeeded in a peculiar degree, and in a peculiar manner; it derived that success from truth, and obtained it under circumstances where falsehood must have been detected and crushed."

"What, then," asks Dr Inglis in his 'Vindication of the Christian Faith,' "has Christianity done for us?—It was certainly to be expected that the sublime and elevating views which it presents should produce some salutary effect; and though Christians have great cause to take shame to themselves, individually, for not having *sufficiently* profited by their advantages, God hath not revealed himself in vain, but hath in fact, as well as in promise, taught men to live more 'soberly, righteously, and godly.'

"If the gospel of Christ has recommended such purity, and humility, and meekness, and charity, as were not duly recognised by unassisted reason, it has not been without effect. However lamentable be the wickedness which has still prevailed, the Christian world has never been without men, who have been enabled, through divine grace, to adorn by these peculiar virtues the doctrine of their God and Saviour; nor has their example ever been without its influence on the mind and temper of others. If impurity, and hatred, and revenge, still lurk in the heart, at least they dare not, as in former times, stalk abroad in the face of day, and justify themselves to the world. Acknowledging, as it were, that their deeds are evil, they come not to the light, lest they be reproved.

"It is impossible, indeed, to question the efficacy of the gospel in respect of some of its distinguishing virtues; for the law of Christ in regard to them has so far recommended itself, as to be embraced and sanctioned by human institutions, which confessedly regulate the conduct of men."

"Although," to use the words of Bishop Porteus, "Christianity has not always been so well under-

stood, or so honestly practised, as it ought to have been; although its spirit has been often mistaken, and its precepts misapplied, yet, under all these disadvantages, it has gradually produced a visible change in those points which most materially concern the peace and quiet of the world. Its beneficent spirit has spread itself through all the different relations and modifications of life, and communicated its kindly influence to almost every public and private concern of mankind. It has insensibly worked itself into the inmost frame and constitution of civil States. It has given a tinge to the complexion of their governments, to the temper and administration of their laws. It has restrained the spirit of the prince and the madness of the people. It has softened the rigour of despotism, and tamed the insolence of conquest. It has, in some degree, taken away the edge of the sword, and thrown even over the horrors of war a veil of mercy. It has descended into families,—has diminished the pressure of private tyranny,—improved every domestic endearment,—given tenderness to the parent, humanity to the master, respect to superiors, to inferiors ease. So that mankind are, upon the whole, even in a temporal view, under infinite obligations to the mild and pacific temper of the gospel, and have reaped from it more substantial worldly benefits than from any other institution upon earth. As one proof of this, among many others, consider only the shocking carnage made in the human species by the exposure of infants, the gladiatorial shows, which sometimes cost Europe twenty or thirty thousand lives in a month; and the exceedingly cruel usage of slaves, allowed and practised by the ancient Pagans. These were not the accidental and temporary excesses of a sudden fury, but were *legal*, and *established*, and constant methods of murdering and tormenting mankind. Had Christianity done nothing more than brought into disuse, as it confessedly has done, the two former of these inhuman customs entirely, and the latter to a very great degree, it had justly merited the title of the *benevolent religion*; but this is far from being all. Throughout the more enlightened parts of Christendom there prevails a gentleness of manners widely different from the ferocity of the most civilized nations of antiquity; and that liberality with which every species of distress is relieved, is a virtue peculiar to the Christian name."

But we may ask further, What success has it had on the mind of man, as it respects his eternal welfare? How many thousands have felt its power, rejoiced in its benign influence, and under its dictates been constrained to devote themselves to the glory and praise of God? Burdened with guilt, incapable of finding relief from human resources, the mind has here found peace unspeakable, in beholding that sacrifice which alone could atone for transgression. Here the hard and impenitent heart has been softened, the impetuous passions restrained, the ferocious temper subdued, powerful prejudices conquered, ignorance dispelled, and the obstacles to real happiness removed. Here the Christian, looking round on the glories and blandishments of this world, has been enabled, with a noble contempt, to despise all. Here death itself, the king of terrors, has lost its sting; and the soul, with a holy magnanimity, has borne up in the agonies of a dying hour, and calmly passed to everlasting bliss.

In respect to the future spread of Christianity, we have reason to believe that all nations shall feel its

happy effects. The prophecies are pregnant with matter as to this belief. It seems that not only a nation or a country, but the whole habitable globe, shall become the kingdom of our Lord and of his Christ. And who is there that has ever known the excellency of this system,—who is there that has ever experienced its happy efficacy,—who is there that has ever been convinced of its divine origin, its delightful nature, and peaceful tendency—but what must join the benevolent and royal poet in saying, “Let the whole earth be filled with its glory! Amen and amen!”

CHRISTMAS, the day on which the nativity of our blessed Saviour is celebrated.

The first traces that we find of the observation of this day, are in the second century, about the time of the Emperor Commodus. The Decretal Epistles, indeed, carry it up a little higher, and say that Telesphorus, who lived in the reign of Antoninus Pius, ordered Divine service to be celebrated, and an angelic hymn to be sung the night before the nativity of our Saviour. That it was kept before the time of Constantine we have a melancholy proof; for whilst the persecution raged under Diocletian, who then kept his court at Nicomedia, that tyrant, among other acts of cruelty, finding multitudes of Christians assembled together to celebrate Christ's nativity, commanded the church doors where they were met to be shut, and fire to be put to it, which soon reduced them and the church to ashes.

Considerable diversity of opinion exists as to the origin of the festival of Christmas. By some it is traced to the Jewish Eucænia, or Feast of the Dedication, mentioned in 1 Maccabees iv. 56, 59; others regard it as having been substituted for the heathen Saturnalia. It was not until the sixth century that the whole Christian world agreed to celebrate the nativity on the same day.

CHRONICLES, BOOKS OF. Among the Jews these two books are comprised in one, which they term “Words of Days,” or “Journals,” probably because they were compiled from diaries or annals. The Greek translators seem to have considered them as a supplement, and indeed, they form the closing books of the most correct editions of the Hebrew Bible. Jerome was the first who applied to them the name of Chronicles. Concerning their author we have no distinct information. The Hebrews commonly assign the Chronicles to Ezra, who, they say, composed them after the return from the captivity, and was assisted in this work by the prophets Zechariah and Haggai, who were then living. One objection, however, brought forward by Mr Horne, appears fatal to this supposition, and that is, that the author continues the genealogy of Zerubbabel to the twelfth generation; but Ezra did not live to that time, and consequently could not have written the genealogy in question. The Chronicles are an abridgment of all the sacred history, but more especially from the origin of the Jewish nation to their return from the first captivity. The **FIRST BOOK** traces the rise and propagation of the people of Israel from Adam; and afterwards gives a circumstantial account of the reign and transactions of David. In the **SECOND BOOK** the narrative is continued, and relates the progress and dissolution of the kingdom of Judah, and even the very year of the return of the Jews from the Babylonish captivity. As very little notice is taken of the kings of Israel, it is not improbable that this book was chiefly extracted from the records of the king-

dom of Judah. The period of time embraced in the books of Chronicles is about 3468 years; and they may be conveniently divided into four parts, viz. :—

1. The genealogies of those persons through whom the Messiah was to descend, from Adam to the captivity and to the time of Ezra. 2. The histories of Saul and David. 3. The history of the united kingdoms of Israel and Judah under Solomon; and, 4. The history of the kingdom of Judah after the secession of the ten tribes from Rehoboam, to its after subversion by Nebuchadnezzar.

There are many variations, as well in facts as in dates, between the books of Kings and the Chronicles, which are to be explained and reconciled chiefly on the principle, that the latter are *supplementary* to the former; not forgetting that the language was slightly varied from what it had been,—that various places had received new names, or had undergone sundry vicissitudes,—that certain things were now better known to the returned Jews under other appellations than those by which they had formerly been distinguished,—and that from the materials before him, which often were not the same as those used by the abridgers of the histories of the kings, the author takes those passages which seemed to him best adapted to his purpose, and most suitable to the times in which he wrote. It must be considered, too, that he often elucidates obsolete and ambiguous words in former books, by a different mode of spelling them, or by a different order of the words used, even when he does not use a distinct phraseology of narration, which he sometimes does. In the original copies of the Hebrew Bible, the Books of Chronicles were comprised in one book; but in the present Hebrew Bible they are divided as with us.

CHRONOLOGY, SACRED, the science of computing and adjusting periods of time, with the view of determining exactly when the events of Scripture history occurred. The chronology of the English Bible, following the opinion of Archbishop Ussher, acknowledges the authority of the Hebrew text. Others again, as Dr Hales, prefer the chronology of the Septuagint and Josephus. A few remarks may be useful in regard to this difficult question. “For some time,” it has been remarked, “before the rise of Christianity, the professors of the Mosaic religion had been divided into three distinct and independent communities, each possessing a temple as the centre of their worship, a peculiar language and alphabet, and each viewing the other two with feelings of the most rancorous jealousy. These were, 1. The Samaritans, whose temple was situated upon Mount Gerizim, and who used a corrupted Syriac dialect, with the Phœnician characters. 2. The Hebrew Jews, who revered the temple of Jerusalem, and used the square characters of the modern Hebrew Bibles. 3. and lastly, The Hellenist Jews of Egypt, whose usual language was the Greek, written in its own letters, and who possessed a temple at Heliopolis. Of these three sects, the two former exist to this day; and although the third has entirely melted away since the Mohammedan conquest of the Greek countries, the community of language which existed between them and a large proportion of the early Christian Church, has given them and their opinions a degree of celebrity which they might not otherwise have possessed.

“From these places of worship have proceeded three distinct copies of the whole or a part of the sacred writings, which, although agreeing in general

differ most materially in the chronology." In favour of the Hebrew, various arguments might be adduced. 1. The Hebrews have from the earliest period been a very numerous nation, and they have been invariably distinguished for their superstitious reverence for the letter of the law, throughout the whole of their history. 2. There is a perfect accordance between the different copies of the Hebrew edition, whereas in the Samaritan and Septuagint editions there is considerable variety. 3. The square characters of the original Hebrew appear to be more natural than the Samaritan.—On the other hand, various objections have been urged against the Hebrew chronology:—1. It is said by the believers in the Septuagint, that the period at which the sons of the patriarchs were born, according to the Hebrew, is inconsistent with the immense length of their fathers' lives, according to which they must have been longer of reaching maturity. This argument plainly proceeds on a gratuitous assumption. 2. According to the Hebrew chronology, Abraham had attained to manhood before the death of Noah, which is said to be repugnant to the tenor of the sacred history. A little consideration, however, will show that although for some time contemporary, the distance at which they lived from each other must have prevented Abraham from holding intercourse with Noah.

"The first of these objections against the Hebrew chronology has no foundation whatever, except in the minds of the objectors themselves. Nothing can be more absurd than to found an objection on the constitution of the patriarchal race, concerning which we are in total ignorance, with the exception of the revealed fact as to their longevity. Indeed, the generally assumed reason for this length of life—to hasten the population of the world—would be much more perfectly attained on the Hebrew system, than on that of the Greek version.

"The other objection is taken from the chronology after the deluge, by which it appears that Abraham had attained to manhood before the death of Noah, which is said to be repugnant to the tenor of the sacred history. I cannot see in what respect it is so; for as the builders of Babel had journeyed from the east for some time ere they reached Shinar, and as the scene of most of the remarkable events of the great patriarch's life lay to the westward even of that, he can have had little or no intercourse with Noah, who probably remained in the land from which the journey to Shinar commenced."

The chief difference between these two schemes of chronology is found in those periods which extend from the *creation* to the *deluge*, and from thence to the *birth of Abraham*. According to the *Hebrew* computation, the number of years comprised in the first period, amounts only to one thousand six hundred and fifty-six, and the second to two hundred and ninety-two. But in the *Septuagint* the numbers respectively are two thousand two hundred and sixty-two, and one thousand and seventy-two; thus extending the interval between the creation and the birth of Christ, from four thousand to nearly six thousand years. These variations have not yet been satisfactorily accounted for, but much light has been thrown upon the subject by the laborious investigations of Ussher, Jackson, and Hales; and the result with many, though not with all, has been to give an increased degree of confidence in the larger computations of the *Septuagint*. We think, however, that internal probability, as well as the Hebrew text, is against it.

The most important epoch from which years are reckoned, is the Christian era, or the era of the Incarnation, which is almost universally employed in Christian countries, and is even used in some Eastern nations. The commencement of this era is the 1st of January, in the fourth year of the 194th Olympiad, the 753d from the foundation of Rome, and the 4714th of the Julian period. It is usually supposed to begin with the year of the birth of Christ; but there are various opinions with regard to the year in which that event took place. The most probable is, that the birth of Christ happened five years and seven days before the initial day of the vulgar era. In the Christian era the years are simply marked and distinguished by the cardinal numbers; those before Christ being distinguished by the characters B.C. (Before Christ), or A.C. (Ante Christum); and those after Christ by A.D. (Anno Domini).

In Dr Hales' 'Analysis of Ancient Chronology,' the following maxims are laid down, derived, as the author informs us, from Sir Isaac Newton's 'Rules for Philosophical Investigation':—1. "To adhere to the Scriptural standard. 2. To begin with the analytical method, and end with the synthetical. 3. Not to adopt any date that shall be repugnant to any established date. 4. Never to form an hypothesis, nor to assign a conjectural date, except in case of downright necessity. 5. Carefully and critically to distinguish between different persons, in different ages and countries, called by the same name; and on the other hand, to identify persons having different names in different authors, or at different times."

CHRYSOLEITE, a precious stone, probably the tenth on the high priest's pectoral, bearing the name of Zebulun. Exod. xxviii. 20, xxxix. 13. It is transparent, the colour of gold, with a mixture of green, which displays a fine lustre. The Hebrew (*tarshish*) is translated by the Septuagint, and by Jerome (sometimes, *carbuncle*,—by the rabbins, *beryl*. It is mentioned as the seventh foundation of the New Jerusalem. Rev. xxi. 20. Gesenius supposes that this precious stone was called *tarshish*, as having been brought from Tarshish or Tartessus in Spain.

CHRYSOPRASUS, the tenth of those precious stones which adorn the foundation of the heavenly Jerusalem; its colour is green, inclining to gold, as its name imports. Rev. xxi. 20.

CHUB, a word which occurs only in Ezek. xxx. 5, and probably signifies the Cubians, placed by Ptolemy in the Mareotis. Bochart takes it to be Paliurus, a city in Marmorica, because the Syriac word denotes *paliurus*, a sort of thorn. Some understand Coben, a part of Ethiopia. Perhaps it should be written as Gesenius seems to think—*Nub*, Nubia, which at least is followed by the Arabic version, doubtless in accordance with the Septuagint, although this word is wanting in our MSS. of the latter. The Arabic has *people of Nubia*. Perhaps it might be read *Lub*, Lybia.

CHURCH. This word, which is evidently derived from *Kuriakon*, what belongs to the Lord, is used in a variety of significations, the chief of which may be noticed. 1. The Greek word *ekklesia*, translated *Church*, properly denotes an *assembly* called together upon business, whether lawful or unlawful. Acts xix. 32, 39. 2. It is understood of the collective body of Christians, or all those over the face of the earth who profess to believe in Christ, and acknowledge him to be the Saviour of mankind. This is called the visible Church. 3. By the word *Church*, also, we are

to understand the whole body of God's chosen people, in every period of time. Those on earth are called the militant, and those in heaven the triumphant Church. This is termed by divines the invisible Church. 4. By a *particular* Church we understand an assembly of Christians united together, and meeting in one place for the solemn worship of God. To this agrees the definition given by the compilers of the Thirty-Nine Articles of the Church of England,—"A congregation of faithful men, in which the true Word of God is preached, and the sacraments duly administered, according to Christ's ordinances, in all those things that of necessity are requisite to the same." Acts ix. 31; Gal. i. 2, 22; 1 Cor. xiv. 34; Acts xx. 17; Col. iv. 15. 5. The word is now used also to denote any particular denomination of Christians distinguished by particular doctrines, ceremonies, &c.; as the Romish Church, Greek Church, English Church, &c.

The Church may be viewed under a twofold aspect or form; the one external or visible, the other internal or invisible. The Church viewed as invisible, consists, according to the Westminster Confession, "of the whole number of the elect that have been, are, or shall be, gathered into one, under Christ the head thereof." Of this Church the apostle speaks, Eph. v. 25-27:—"Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." The invisible Church, viewed as comprehending the whole number of the elect, will not be completed until that day when "the Lord shall make up his jewels." This viewed as actually existing on earth at any particular period, is composed of those who have been called by divine grace into the fellowship of the gospel and sanctified by the truth; and these constitute one Church, because, however distant in place or diversified in circumstances, they are vitally united to Christ as their head, and to one another as members of the same body, by the power of the Spirit and of faith. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. xii. 13. The members of this invisible Church are distinguished by various peculiarities. 1. They are born again. 2. They come out from the world. 1 Cor. vi. 17. 3. They openly profess love to Christ. Jas. ii. 14, 26; Mark viii. 34. 4. They walk in all the ordinances of the Lord blameless.

The visible Church, according to the Westminster Confession, consists "of all those throughout the world that profess the true religion, together with their children." Of this Church the apostle speaks, 1 Cor. xii. 28:—"And God hath set some in the Church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues." It is important to notice, that real saintship is not the distinguishing criterion of the members of the visible Church. None, indeed, can without it honestly offer themselves to Church-fellowship; but they cannot be refused admission for the mere want of it; for, 1. God alone can judge the heart. Deceivers counterfeit saintship. 1 Sam. xvi. 1, 7. 2. God himself admitted many members of the Jewish Church, whose hearts were unsanctified. Dent. xxix. 3, 4, 13;

John vi. 70. 3. John the Baptist and the apostles required no more than outward appearance of faith and repentance in order to baptism. Matt. iii. 5, 7; Acts ii. 28; viii. 13, 23, 24. 4. Many that were admitted members in the Churches of Judea, Corinth, Philippi, Laodicea, Sardis, &c., were unregenerate. Acts v. 1, 10; viii. 13, 23; 1 Cor. i. 11; v. 11; Phil. iii. 18, 19; Rev. iii. 5, 15, 17. 5. Christ compares the gospel Church to a floor on which corn and chaff are mingled together; to a net in which good and bad are gathered, Matt. xiii.; to a field where tares as well as good seed are sown; and the apostle Paul compares it to a great house in which are vessels of every kind, some to honour and some to dishonour. 2 Tim. ii. 20. From all these as well as other considerations, it is plain that the ground of admission to the fellowship and privileges of the visible Church is a scriptural profession. Of this alone the office-bearers of the Church are capable of judging; and to proceed upon a judgment about their spiritual state in the sight of God, would be to assume the prerogative of Him who alone "searcheth the heart."

The Congregationalists deny the existence of a universal visible Church, limiting the idea of a Church to a single congregation which ordinarily assembles in one place for public worship. But such a view is directly opposed to many passages of the New Testament. Thus we are told, Acts viii. 3, that "Saul made havoc of the Church;" and again, in the most general language, Gal. i. 13, "I persecuted the Church of God and wasted it." The various designations given to the Church evidently present it in a collective, not an isolated, individual aspect. Thus it is termed "a body," "the kingdom of God," "the house of God."

The Westminster Confession declares the children of professing Christians to be members of the visible Church. This is denied by Anti-pædobaptists, but God's covenant with his Church extends to parents and their children. "I will be a God unto thee and thy seed after thee," was the promise made to Abraham, the father of the faithful; and in the New Testament it is declared, "The promise is to you and your children, even as many as the Lord our God shall call." Infants were members of the Church under the Old Testament, and there is no word of their exclusion under the New; nay, in the New Testament there are various testimonies that the privilege of church-membership extends to infants still. Our Lord himself asserts it most expressly, Luke xviii. 16:—"But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

A true Church shall always be preserved upon earth. Often has the Church been greatly reduced as to numbers, and particular Churches have become so corrupt that they might rather be considered as synagogues of Satan; but never has the Church of Christ been annihilated. And as the Church has subsisted from its first erection in paradise to the present hour, so it will continue throughout all subsequent ages, till the second coming of Christ. Earthly kingdoms may be overturned, and the mightiest empires laid in ruins; but neither power nor policy can ever accomplish the utter destruction of the Church. She is "built upon a rock, and the gates of hell shall not prevail against her." Many and severe may be the persecutions through which she is destined to pass, but, like the typical bush on Mount Horeb, which Moses saw, though burning she shall not be consumed.

CHURCH, CONGREGATIONAL. See CONGREGATIONALISTS.

CHURCH OF ENGLAND, is the Church established by law in that kingdom.

When and by whom Christianity was first introduced into Britain, cannot, perhaps, be exactly ascertained. Eusebius, indeed, positively declares that it was by the apostles and their disciples. It is also said that numbers of persons professed the Christian faith there about the year 150; and according to Ussher, there was in the year 182 a school of learning, to provide the British churches with proper teachers. Popery, however, was established in England by Austin the monk, and the errors of it we find everywhere prevalent, until Wickliffe was raised up by Divine Providence to refute them. The Church of England remained in subjection to the pope until the time of Henry VIII. Henry, indeed, in early life, and during the former part of his reign, was a bigoted Papist. He burnt the famous Tyndale, who made one of the first and best translations of the New Testament; and he wrote in defence of the Seven Sacraments against Luther, for which the pope gave him the title of "The Defender of the Faith." But at length in the providence of God he was led to embrace the Reformed faith, and to establish it in the country, thus conferring upon England a blessing the full value of which it is impossible to calculate.

The *doctrines* of the Church of England, which are contained in the Thirty-Nine Articles, are certainly Calvinistic, though this has been denied by some modern writers, especially by Dr Kipling, in a tract entitled 'The Articles of the Church of England proved not to be Calvinistic.' These Articles were founded, for the most part, upon a body of articles compiled and published in the reign of Edward VI. They were first passed in the convocation, and confirmed by royal authority in 1562. They were afterwards ratified anew in the year 1571, and again by Charles I. (See ARTICLES OF THE CHURCH OF ENGLAND.) The law requires a subscription to these Articles by all persons who are admitted into holy orders. In the course of the last century, disputes arose among the clergy respecting the propriety of subscribing to any human formulary of religious sentiments. An application for its removal was made to Parliament in 1772, by the petitioning clergy, and received the most public discussion in the House of Commons, but was rejected in the House of Lords.

The *government* of the Church of England is episcopal. The King is the supreme earthly head. There are two archbishops and twenty-eight bishops, all peers of the realm, and all indebted for their appointment to the Crown. The province of York comprises four bishoprics, viz., Durham, Carlisle, Chester, and the Isle of Man; all the rest of the bishoprics are in the province of Canterbury. The clerical dignitary next to the bishop is the archdeacon, whose duty, though very different in different dioceses, may be termed that of a representative of the bishop in several of his less important functions. The number of archdeacons in England is about sixty. The name of dean (*decanus*) was probably derived from his originally superintending ten canons or prebendaries. Each bishop has a chapter or council appointed to assist him, and each chapter has a dean as its president; but there are in the Church of England many deaneries of other descriptions. Rector is, in general, the title of a clergyman holding a living of which the tithes are entire; vicar is understood of a living where

the great tithes have passed into secular hands. The very general name of curate signifies sometimes (as *curé* in France) a clergyman in possession of a living, but more frequently one exercising the spiritual office in a parish under the rector or vicar. The latter are temporary curates, their appointment being a matter of arrangement with the rector or vicar; the former, being more permanent, are called perpetual curates, and are appointed by the impropriator of the tithe in a parish which has neither rector nor vicar. The name of priest is, in general, confined to the clergy of the Church of Rome; in the Church of England the corresponding term is a clerk in orders. A parson denotes a clergyman in possession of a parochial church. Deacon is, in England, not a layman, as in Calvinistic countries, but a clergyman of limited qualifications, entitled to preach, baptize, marry, and bury, but not to administer the Lord's Supper. Readers are not regular clergymen, but laymen of good character, licensed by the bishop to read prayers in churches or chapels where there is no clergyman.

The number of Church livings in England and Wales is very great, being fully ten thousand five hundred. From this multiplicity of benefices, and from the general smallness of the incomes, have arisen two great irregularities,—pluralities and non-residence,—both forbidden by the ancient statutes of the Church, but both long sanctioned by usage. Many clergymen hold livings without doing duty at any of them; others do duty in one or in two which are adjacent to each other, and have a curate for the more distant; whilst curates frequently do duty at two and sometimes at three distinct places of worship. To prevent, or at least to lessen, the abuse of non-residence, an Act of Parliament was passed in 1813, directing that every non-resident incumbent should nominate a curate at a salary of not less than eighty pounds a-year, unless the entire living should be less. The effect of this act was to reduce the number of non-resident clergymen by eight hundred fully.

A part, and by no means an inconsiderable one, of the tithes of England, is held by laymen; but as the Church has other sources of income, its total revenue is computed at nearly three millions of pounds; but the absorption of large sums by several of the prelates, as the Bishops of Durham, Winchester, and London, and the accumulation of the best livings amongst a few individuals of influence, reduce the annual average income of the curates, or most numerous class, to little more than one hundred pounds a-year.

CHURCH OF IRELAND, is the same as the Church of England, and is governed by two archbishops, and twelve bishops.

CHURCH OF SCOTLAND. At what precise period Christianity was first introduced into Scotland is not known; but at a very early period, when the rest of the island was in complete darkness, the light of Divine truth was maintained and diffused by the Culdees, until at length, towards the end of the thirteenth century, the primitive scriptural and presbyterian Church of Scotland was suppressed by the tyranny of the Church of Rome. For more than two centuries Popery held undisputed authority in the northern as well as the southern part of Britain. Soon after the Reformation commenced in Germany, however, its principles found their way into Scotland, and spread with such rapidity, that it became necessary, in 1525, by act of Parliament, to forbid "disputations about the heresies of Luther, except it be to the confusion thereof, and that by clerks in the schools

alenary." The martyrdom of Patrick Hamilton, which soon followed, led men to inquire into the truth of the reformed opinions. Inquiry led to conviction, and the adherents of these opinions became a numerous body, including men of all classes in society. Keen and long-continued was the struggle between the Popish and the Protestant party. Not Hamilton alone, but Mill, Wishart, and many others, sealed their testimony with their blood. At length the truth of God, through his blessing, prevailed. On the 24th August 1560, the Scottish parliament passed an act, in accordance with the petition of the Scottish reformers, abrogating and annulling the papal jurisdiction, and all authority flowing therefrom. Thus it was left to the Reformed Church to form its own ecclesiastical arrangements. The first meeting, accordingly, of the General Assembly of the Church of Scotland was held on the 20th of December of the same year. The number that convened was small; it consisted of forty members, only six of whom were ministers. The first act of this assembly was to draw up the First Book of Discipline. This important document, containing the fundamental principles and the chief points of the government and discipline of the Church of Scotland, was drawn up by John Knox and the most eminent of the Scottish Reformers; approved by the General Assembly; and subscribed by the majority of the nobles and inferior barons and gentry composing the privy council of the kingdom. The First Book of Discipline, however, was never ratified either by the Parliament or the Queen. The Assembly, holding its regular annual meeting, gradually carried forward the system of presbyterial polity in all its arrangements. In seven years from the first Assembly, the Church of Scotland could number two hundred and fifty-two ministers, four hundred and sixty-seven readers, and one hundred and fifty-four exhorters. In 1581 an act was passed by the Assembly, erecting at once thirteen Presbyteries, and recommending the speedy extension of the system throughout the kingdom. As the Church had failed in obtaining the sanction of the civil government to the First Book of Discipline, the Second Book of Discipline was drawn up and approved by the Church, as well as ratified by the State, and is regarded to this day as the standard of the Church of Scotland in respect of government and discipline. At length, in 1592, by act of Parliament, the Presbyterian Church of Scotland, in its doctrine, worship, government, and discipline, was ratified and recognised as the Established Church of that country. The provisions of this act, which has been regarded as the great charter of the Church of Scotland, are thus briefly stated by Dr Hetherington:—"The act 1592 ratified the General Assemblies, Synods, Presbyteries, and particular Sessions of the Church; declaring them, with the jurisdiction and discipline belonging to them, to be in all time coming most just, good, and godly, notwithstanding whatsoever statutes, acts, and laws, canon, civil, or municipal, made to the contrary. It ratified and embodied also some of the leading propositions in the Second Book of Discipline, relating to the power of these judicatories. It appointed General Assemblies to be held once every year, or oftener, *pro re nata*, as occasion should require; the time and place of next meeting to be appointed by his Majesty or his commissioner, or, provided neither of them should be present, by the Assembly itself. It declared that the act of the Parliament 1584, respecting the royal

supremacy, should be in nowise prejudicial to the privileges of the office-bearers of the Church concerning heads of religion, matters of heresy, excommunication, the appointment or deprivation of ministers, or any such essential censures, warranted by the Word of God. And it declared the act of the same Parliament, granting commission to bishops and other judges appointed by his Majesty in ecclesiastical causes, to be null, and of no avail, force, or effect in time coming; and ordained presentations to be directed to Presbyteries, who should have full power to give collation to benefices, and to manage all ecclesiastical causes within their bounds, provided they admitted such qualified ministers as were presented by his Majesty or other lay patrons. In another part of the same act it was provided, that in case a Presbytery should refuse to admit a qualified minister, presented by the patron, it should be lawful to the patron to retain the whole fruits of that benefice in his own hands."

Although the obtaining of such an act in her favour was undoubtedly a great boon to the Church, her peace and safety were far from secure. King James VI. had a secret leaning to Episcopacy, even before he ascended the throne of England, and after that event he found himself in a situation better fitted for the accomplishment of his object. Presbytery, accordingly, was overthrown, and Prelacy introduced. Charles I., the unfortunate son of James, was anxious to carry forward his father's plans, and, if possible, to assimilate the Church of Scotland to that of England. With this view he endeavoured to introduce a liturgy into Scotland, a step which met with the most determined resistance. The indignation of the Scottish people was roused. They bound themselves by the Solemn League and Covenant, in 1638, and the same year the General Assembly accomplished the Second Reformation, as it has been called, abolishing Episcopacy and restoring Presbytery. Charles II., however, on his restoration to the throne, re-established Episcopacy in Scotland. The Presbyterians continued firm to their principles, and, with the Revolution, they obtained the triumph of their cause. By act of Parliament, in 1690, Presbytery was finally established in Scotland, and by the Treaty of Union in 1707, it was agreed, both on the part of England and Scotland, that the Presbyterian Church government shall be the only government of Christ's Church in that part of Great Britain called Scotland. The Confession adhered to in the Church of Scotland is the Westminster Confession, which, at the Revolution, was recognised as the standard of the national faith. This Confession, then, along with the Larger and Shorter Catechisms, contain the avowed doctrines of the Church, which, accordingly, are strictly Scriptural and Calvinistic. The details of the government of the Church are thus clearly and distinctly stated by Mr Buck, in his 'Theological Dictionary,' under the article Presbyterianism:—

"As to the *church government* among the Scotch Presbyterians, no one is ignorant that, from the first dawn of the Reformation among us till the era of the Revolution, there was a perpetual struggle between the court and the people, for the establishment of an episcopal or a presbyterian form; the former model of ecclesiastical polity was patronised by the house of Stuart, on account of the support which it gave to the prerogatives of the crown; the latter was the favourite of the majority of the people, perhaps not so much on account of its superior claim to apos-

tological institution, as because the laity are mixed with the clergy in church judicatories, and the two orders, which under episcopacy are kept so distinct, incorporated, as it were, into one body. In the Scottish Church, every regulation of public worship, every act of discipline, and every ecclesiastical censure, which in other churches flows from the authority of a diocesan bishop, or from a convocation of the clergy, is the joint work of a certain number of clergymen and laymen acting together with equal authority, and deciding every question by a plurality of voices. The laymen, who thus form an essential part of the ecclesiastical courts of Scotland, are called *ruling elders*, and hold the same office, as well as the same name, with those brethren (Acts xv.) who joined with the apostles and elders at Jerusalem in determining the important question concerning the necessity of imposing upon the Gentile converts the ritual observances of the law of Moses. These lay-elders Paul enjoined Timothy (1 Tim. v. 17) to account worthy of double honour, if they should rule well, and discharge the duties for which they were separated from the multitude of their brethren. In the Church of Scotland every parish has two or three of those lay-elders, who are grave and serious persons, chosen from among the heads of families, of known orthodoxy, and steady adherence to the worship, discipline, and government of the Church. Being solemnly engaged to use their utmost endeavours for the suppression of vice, and the cherishing of piety and virtue, and to exercise discipline faithfully and diligently, the minister, in the presence of the congregation, sets them apart to their office by solemn prayer; and concludes the ceremony, which is sometimes called ordination, with exhorting both elders and people to their respective duties.

"The *kirk-session*, which is the lowest ecclesiastical judicatory, consists of the minister and those elders of the congregation. The minister is *ex officio* moderator, but has no negative voice over the decision of the session; nor, indeed, has he a right to vote at all, unless when the voice of the elders are equal and opposite. He may, indeed, enter his protest against their sentence, if he think it improper, and appeal to the judgment of the presbytery; but this privilege belongs equally to every elder, as well as to every person who may believe himself aggrieved by the proceedings of the session. The deacons, whose proper office it is to take care of the poor, may be present in every session, and offer their counsel on all questions that come before it; but, except in what relates to the distribution of alms, they have no decisive vote with the minister and elders.

"The next judicatory is the *presbytery*, which consists of all the pastors within a certain district, and one ruling elder from each parish, commissioned by his brethren to represent, in conjunction with the minister, the session of that parish. The presbytery treats of such matters as concern the particular churches within its limits—as the examination, admission, ordination, and censuring of ministers; the licensing of probationers, rebuking the gross or contumacious sinners, the directing the sentence of excommunication, the deciding upon references and appeals from kirk-sessions, resolving cases of conscience, explaining difficulties in doctrine or discipline; and censuring, according to the Word of God, any heresy or erroneous doctrine which hath either been publicly or privately maintained within the bounds of its jurisdiction. Some of them have frankly acknowledged

that they cannot altogether approve of that part of her constitution which gives an equal vote, in questions of heresy, to an illiterate mechanic and his enlightened pastor. We are persuaded (say they) that it has been the source of much trouble to many a pious clergyman, who from the laudable desire of explaining the Scriptures, and declaring to his folk all the counsel of God, has employed a variety of expressions of the same import to illustrate those articles of faith which may be obscurely expressed in the established standards. The fact, however, is, that in presbyteries the only prerogatives which the pastors have over the ruling elders are, the power of ordination by imposition of hands, and the privilege of having the moderator chosen from their body.

"From the judgment of the presbytery there lies an appeal to the *provincial synod*, which ordinarily meets twice in the year, and exercises over the presbyteries within the province a jurisdiction similar to that which is vested in each presbytery over the several kirk-sessions within its bounds. Of these synods there are in the Church of Scotland sixteen, which are composed of the members of the several presbyteries within the respective provinces which give names to the synods.

"The highest authority in the Church of Scotland is the *general assembly*, which consists of a certain number of ministers and ruling elders delegated from each presbytery, and of commissioners from the universities and royal burghs. A presbytery in which there are fewer than twelve parishes sends to the general assembly two ministers and one ruling elder; if it contain between twelve and eighteen ministers, it sends three of these, and one ruling elder; if it contain between eighteen and twenty-four ministers, it sends four ministers and two ruling elders; and of twenty-four ministers, when it contains so many, it sends five, with two ruling elders. Every royal burgh sends one ruling elder and Edinburgh two, whose election must be attested by the kirk-sessions of their respective burghs. Every university sends one commissioner from its own body. The commissioners are chosen annually six weeks before the meeting of the assembly; and the ruling elders are often men of the first eminence in the kingdom for rank and talents. In this assembly, which meets once a-year, the sovereign is represented by the commissioner, who is always a nobleman; but he has no voice in their deliberations. The order of their proceedings is regular, though sometimes the number of members creates a confusion, which the moderator, who is chosen from among the ministers to be, as it were, the speaker of the house, has not sufficient authority to prevent. Appeals are brought from all the other ecclesiastical courts in Scotland to the general assembly; and in questions purely religious, no appeal lies from its determinations."

The provision which has been made, by the law of Scotland, for the support of the established clergy, consists in a stipend, payable in victual or money, or partly in each; a small glebe of land; and a manse or parsonage-house and office-houses.

Patronage was abolished in Scotland A.D. 1649; was revived at the Restoration; was partly abrogated at the Revolution; and again revived in 1712.

The evils to which the existence of lay patronage in the Church of Scotland has given rise, have been long a subject of deep regret. Attempts have been often made to procure its modification, with a view to its entire abolition; but hitherto without success.

The last and most memorable effort of this nature was the Veto Act, which was passed by the General Assembly in 1834. This act, which for some time seemed likely to be productive of the best results, was declared, first by the Court of Session, then by the House of Lords, to be illegal; and the consequences have been most disastrous. Four hundred and seventy ministers separated from her communion, and those who remained succeeded in obtaining an act which put it in the power of Church courts to reject, on proper reasons assigned, an unsuitable presentee. This act having been introduced into Parliament by Lord Aberdeen, is usually known by the name of Lord Aberdeen's Act; and its operation thus far has given satisfaction to the Church.

CHURCH, FREE, OF SCOTLAND. See **FREE CHURCH OF SCOTLAND.**

CHURCH, REFORMED PRESBYTERIAN. See **REFORMED PRESBYTERIAN CHURCH—COVENANTERS.**

CHURCH, UNITED PRESBYTERIAN. See **UNITED PRESBYTERIAN CHURCH.**

CHURCH, GALLICAN, denotes the *ci-devant* Church of France, under the government of its respective bishops and pastors. This Church always enjoyed certain franchises and immunities, not as grants from popes, but as possessed by her from her first existence as a Church, and which she took care never to relinquish. These liberties depended upon two maxims,—the first, That the pope had no right to order anything in which the temporalities and civil rights of the kingdom were concerned; the second, That, notwithstanding the pope's supremacy was admitted in cases purely spiritual, yet in France his power was limited by the decrees of ancient councils received in that realm.

About the middle of the last century, a conspiracy was formed to overthrow Christianity, without distinction of worship, whether Protestant or Popish. Voltaire, D'Alembert, Frederic II., king of Prussia, and Diderot, were at the head of this conspiracy. Numerous other adepts and secondary agents were induced to join them. These pretended philosophers used every artifice that impiety could invent, by union and secret correspondence, to attack, to debase, and annihilate Christianity. They not only acted in concert, sparing no political or impious art to effect the destruction of the Christian religion, but they were the instigators and conductors of those secondary agents whom they had seduced, and pursued their plan with all the ardour and constancy which denotes the most finished conspirators.

The French clergy amounted to one hundred and thirty thousand, the higher orders of whom enjoyed immense revenues; but the curés, or great body of acting clergy, seldom possessed more than twenty-eight pounds sterling a-year, and the vicars about half the sum. The clergy, as a body, independent of their tithes, possessed a revenue arising from their property in land, amounting to five million pounds sterling annually; at the sametime, they were exempt from taxation. Before the levelling system had taken place, the clergy signified to the commons the readiness of their constituents to contribute to the exigencies of the State in equal proportion with the other citizens. Not contented with this offer, the tithes and revenues of the clergy were taken away; in lieu of which, it was proposed to grant a certain stipend to the different ministers of religion, to be payable by the nation. The possessions of the Church

were then considered as national property, by a decree of the Constituent Assembly. The religious orders, viz., the communities of monks and nuns, possessed immense landed estates; and, after having abolished the orders, the Assembly seized the estates for the use of the nation. The gates of the cloisters were now thrown open. The next step of the assembly was to establish what is called *the civil constitution of the clergy*. This, the Roman Catholics asserted, was in direct opposition to their religion; but, though opposed with energetic eloquence, the decree passed, and was soon after followed by another, obliging the clergy to swear to maintain the civil constitution. Every artifice which cunning, and every menace which cruelty could invent, were used to induce them to take the oath; great numbers, however, refused. One hundred and thirty-eight bishops and archbishops, sixty-eight curates or vicars, were on this account driven from their sees and parishes. Three hundred of the priests were massacred in one day in one city. All the other pastors who adhered to their religion, were either sacrificed or banished from their country, seeking through a thousand dangers a refuge among foreign nations. A perusal of the horrid massacres of the priests who refused to take the oaths, and the various forms of persecution employed by those who were attached to the Roman Catholic religion, must deeply wound the feelings of humanity. Those readers who are desirous of further information are referred to Abbé Barruel's 'History of the Clergy.'

Some think that there was another cause for the Revolution, and which may be traced as far back, at least, as the revocation of the edict of Nantz, in the seventeenth century, when the great body of French Protestants, who were men of principle, were either murdered or banished, and the rest in a manner silenced. The effect of this sanguinary measure must needs be the general prevalence of infidelity. Let the religious part of any nation be banished, and a general spread of irreligion must necessarily follow. Such were the effects in France. Through the whole of the eighteenth century infidelity was the fashion, and that not only among the princes and noblesse, but even among the greater part of the bishops and clergy. The Roman Catholic religion is the dominant religion in France, and, through the influence of the Jesuits, toleration, though nominally granted to Protestants, is a mere name. Fourteen-fifteenths of the people belong to the Roman Catholic Church, the small remainder being Protestants.

CHURCH, GREEK, comprehends in its bosom a considerable part of Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Libya, Arabia, Mesopotamia, Syria, Cilicia, and Palestine; which are all under the jurisdiction of the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. If to these we add the whole of the Russian empire in Europe, great part of Siberia in Asia, Astracan, Kasan, and Georgia, it will be evident that the Greek Church has a wider extent of territory than the Latin, with all the branches which have sprung from it; and that it is with great impropriety that the Church of Rome is called by her members the *catholic* or universal church. That in these widely distant countries the professors of Christianity are agreed in every minute article of belief, it would be rash to assert; but there is certainly such an agreement among them, with respect both to faith and to discipline, that they mutually hold communion with each other, and are,

in fact, but one church. It is called the Greek Church, in contradistinction to the Latin or Romish Church; as also the Eastern, in distinction from the Western Church. We shall here present the reader with a view of its rise, tenets, and discipline.

1. *Greek Church, rise and separation of.*—The Greek Church is considered as a separation from the Latin. In the middle of the ninth century, the controversy relating to the procession of the Holy Ghost (which had been started in the sixth century) became a point of great importance, on account of the jealousy and ambition which at that time were blended with it. Photius, the Patriarch of Jerusalem, having been advanced to that see in the room of Ignatius, whom he procured to be deposed, was solemnly excommunicated by Pope Nicholas, in a council held at Rome, and his ordination declared null and void. The Greek Emperor resented this conduct of the Pope, who defended himself with great spirit and resolution. Photius, in his turn, convened what he called an œcumenical council, in which he pronounced sentence of excommunication and deposition against the pope, and got it subscribed by twenty-one bishops and others, amounting in number to a thousand. This occasioned a wide breach between the sees of Rome and Constantinople. However, the death of the Emperor Michael, and the deposition of Photius, subsequent thereupon, seem to have restored peace; for the Emperor Basil held a council at Constantinople in the year 869, in which entire satisfaction was given to Pope Adrian; but the schism was only smothered and suppressed a while. The Greek Church had several complaints against the Latin; particularly, it was thought a great hardship for the Greeks to subscribe to the definition of a council according to the Roman form, prescribed by the Pope, since it made the Church of Constantinople dependent on that of Rome, and set the Pope above an œcumenical council; but, above all, the pride and haughtiness of the Roman court gave the Greeks a great distaste; and as their deportment seemed to insult his imperial majesty, it entirely alienated the affections of the Emperor Basil. Towards the middle of the eleventh century, Michael Cerularius, Patriarch of Constantinople, opposed the Latins, with respect to their making use of unleavened bread in the eucharist, their observation of the Sabbath, and fasting on Saturdays, charging them with living in communion with the Jews. To this Pope Leo IX. replied; and, in his apology for the Latins, declaimed very warmly against the false doctrine of the Greeks, and interposed at the same time the authority of his see. He likewise, by his legates, excommunicated the Patriarch in the church of Santa Sophia, which gave the last shock to the reconciliation attempted a long time after, but to no purpose; for from that time the hatred of the Greeks to the Latins, and of the Latins to the Greeks, became insuperable, insomuch that they have continued ever since separated from each other's communion.

2. *Greek Church, tenets of.*—The following are some of the chief tenets held by the Greek Church:—They disown the authority of the Pope, and deny that the Church of Rome is the true Catholic Church. They do not baptize their children till they are three, four, five, six, ten, nay, sometimes eighteen years of age: baptism is performed by trine immersion. They insist that the sacrament of the Lord's Supper ought to be administered in both kinds, and they give the sacrament to children immediately after

baptism. They grant no indulgences, nor do they lay any claim to the character of infallibility, like the Church of Rome. They deny that there is any such place as purgatory; notwithstanding they pray for the dead, that God would have mercy on them at the general judgment. They practise the invocation of saints; though, they say, they do not invoke them as deities, but as intercessors with God. They exclude confirmation, extreme unction, and matrimony, out of the seven sacraments. They deny auricular confession to be a divine precept, and say it is only a positive injunction of the Church. They pay no religious homage to the eucharist. They administer the communion in both kinds to the laity, both in sickness and in health, though they have never applied themselves to their confessors; because they are persuaded that a lively faith is all which is requisite for the worthy receiving of the Lord's Supper. They maintain that the Holy Ghost proceeds only from the Father, and not from the Son. They believe in predestination. They admit of no images in relief or embossed work, but use paintings and sculptures in copper or silver. They approve of the marriage of priests, provided they enter into that state before their admission into holy orders. They condemn all fourth marriages. They observe a number of holy days, and keep four fasts in the year more solemn than the rest, of which the fast in Lent, before Easter, is the chief. They believe the doctrine of consubstantiation, or the union of the body of Christ with the sacramental bread.

3. *Greek Church, state and discipline of.*—Since the Greeks became subject to the Turkish yoke, they have sunk into the most deplorable ignorance, in consequence of the slavery and thralldom under which they groan; and their religion is now greatly corrupted. It is, indeed, little better than a heap of ridiculous ceremonies and absurdities. The head of the Greek Church is the Patriarch of Constantinople, who is chosen by the neighbouring archbishops and metropolitans, and confirmed by the emperor or grand vizier. He is a person of great dignity, being the head and director of the Eastern Church. The other patriarchs are those of Jerusalem, Antioch, and Alexandria. Mr Tournefort tells us that the patriarchates are now generally set to sale, and bestowed upon those who are the highest bidders. The patriarchs, metropolitans, archbishops, and bishops, are always chosen from among the caloyers, or Greek monks. The next person to a bishop, among the clergy, is an archimandrite, who is the director of one or more convents, which are called mandren; then come the abbot, the arch-priest, the priest, the deacon, the under-deacon, the chanter, and the lecturer. The secular clergy are subject to no rules, and never rise higher than high-priest. The Greeks have few nunneries, but a great many convents of monks, who are all priests, and (students excepted) obliged to follow some handicraft employment, and lead a very austere life.

The Russians adhere to the doctrines and ceremonies of the Greek Church, though they are now independent of the Patriarch of Constantinople. The Russian Church, indeed, may be reckoned the first, as to extent of empire; yet there is very little of the power of vital religion among them. The *Roskolniki*, or, as they now call themselves, the *Staroverctzi*, were a sect that separated from the Church of Russia about 1666: they affected extraordinary piety and devotion, a veneration for the letter of the holy

Scriptures, and would not allow a priest to administer baptism who had that day tasted brandy. They harboured many follies and superstitions, and have been greatly persecuted; but perhaps there will be found among them "some that shall be counted to the Lord for a generation." Several settlements of German Protestants have been established on the Volga. The Moravians, also, have done good in Livonia and the adjacent isles in the Baltic under the Russian government.

CHURCH, LATIN, or WESTERN, comprehends all the churches of Italy, Portugal, Spain, Africa, and all other countries whither the Romans carried their language. Great Britain, part of the Netherlands, of Germany, and of the north of Europe, have been separated from it almost ever since the Reformation.

CHURCH, REFORMED, comprehends the whole Protestant Churches in Europe and America, whether Lutheran, Calvinistic, Independent, Quaker, Baptist, or any other denomination who dissent from the Church of Rome. The term *Reformed* is now, however, employed on the Continent of Europe to distinguish the Calvinists from the Lutherans.

CHURCH OF ROME. See ROMAN CATHOLIC CHURCH.

CHURCH-WARDENS, officers chosen yearly in parishes in England, either by the consent of the minister, or of the parishioners, or of both. Their business is to look to the church and churchyard, and to observe the behaviour of the parishioners. Churches are to be repaired by the church-wardens at the charge of all the inhabitants, or such as occupy houses or lands within the parish. The origin of these functionaries is thus stated by Dr Hook:—"In the ancient episcopal synods, the bishops were wont to summon divers creditable persons out of every parish, to give information of, and to attest the disorders of clergy and people. They were called *testes synodales*; and were in after times a kind of empanelled jury, consisting of two, three, or more persons in every parish, who were upon oath to present all heretics and other irregular persons. And these, in process of time, became standing officers in several places, especially in great cities, and from hence were called Synods-men, and by corruption sidesmen: they are also sometimes called questmen, from the nature of their office, in making inquiry concerning offences. And these sidesmen or questmen, by Canon 90, are to be chosen yearly in Easter week, by the minister and parishioners (if they can agree), otherwise to be appointed by the Ordinary of the diocese. But for the most part this whole office is now devolved upon the church-wardens, together with that other office which their name more properly imports, of taking care of the church and of the goods thereof, which has long been their function."

CHURCHYARD, a piece of ground adjoining to the church, set apart for the interment of the dead. The period which is usually fixed upon as that in which monks were permitted to bury in churches and their neighbourhood, was the time of Gregory the Great. The liberty, however, was at first limited to priests or peculiarly holy men. At length it became the custom to have a churchyard connected with every parish church. By the law in England the churchyard belongs in freehold to the parson; but the parishioners are required to maintain the fences. In the Church of Rome, churchyards are consecrated

with great solemnity. If a churchyard which has been thus consecrated shall afterwards be polluted by any indecent action, or profaned by the burial of an infidel, a heretic, an excommunicated or unbaptized person, it must be *reconciled*; and the ceremony of the reconciliation is performed with the same solemnity as that of the consecration! See CONSECRATION.

CHURNING. The Hebrew word thus translated in Prov. xxx. 33, signifies the act of pressing, and corresponds with the Eastern mode of converting milk into butter. See BUTTER—CHEESE.

CHUSHAM-RISHATHAIM, a King of Mesopotamia, mentioned in the Book of Judges, who oppressed the Israelites for eight years. The Israelites were delivered from his yoke by Othniel. Judg. iii. 8-10.

CHUZA, the steward of Herod Antipas, Tetrarch of Galilee, whose wife is mentioned, in Luke viii. 3, as having ministered to our Lord. From the Greek word translated steward in the passage, it is not exactly evident what precise office is referred to. Some think that it implies an inspector of domestic affairs, but it is more probably a governor of a province.

CILICIA, a country of Asia Minor, on the sea-coast, south of Mount Taurus, and west of the Euphrates. Its capital was Tarsus. A synagogue of this province is mentioned Acts vi. 9, and as Paul was of this country, and of a city so considerable as Tarsus, it may be thought that he was also of this synagogue; so that it is probable he was one of those who had been disputing with Stephen, and were overcome by the arguments of that proto-martyr. See TARSUS.

CINNAMON. This word occurs four times in our translation of the Scriptures, once in the New Testament, and thrice in the Old. It was one of the ingredients in the perfumed oil with which the tabernacle and its vessels were anointed. Exod. xxx. 23. It seems to have been used as a perfume in the chambers of Eastern houses. Hence, "I have perfumed my bed with myrrh, aloes, and cinuamon." Prov. vii. 17. In the description of the fall of Babylon, cinnamon is mentioned as one of the articles of merchandise brought from afar to that great city. Thus, "The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all." Rev. xviii. 12-14. The tree which yields the spice termed cinnamon, is termed by botanists the *Laurus cinnamomum*, or cinnamon tree. It is a native of the East Indies, particularly of Ceylon. It is a shrub varying from two to ten feet in height, with numerous spreading branches. The inner bark of this species constitutes the spice. The leaves, the fruit, and the root are also valuable. The circumstance of cinnamon being in common use in the time of Moses, shows that there must have been at a very early period a close commercial intercourse between the countries of the East and the far West.

CINNERETH, or **CENEROTH**, or **CENNEROTH**, a city of Naphtali, south of which lay a great plain, which reached to the Dead Sea, all along the River Jordan. Josh. xix. 35. Many believe, and with probability, that Cinnereth was the same as Tiberias; for, as the Lake of Gennesareth (in Hebrew, the Lake of Cinnereth) is, without doubt, that of Tiberias, it seems reasonable that Cinnereth and Tiberias should also be the same city. Deut. iii. 17. See **TIBERIAS**.

CIRCLE. This word is applied to the arch or vault of the heavens (Job xxii. 14), and also to the circuit of the earth, in Isa. xl. 22. The ancients supposed that the sky was solid, and extended like an arch over the earth.

CIRCUIT. The word is used in reference to the sun. Ps. xix. 6. Hence it is applied to the revolution of the seasons in 1 Sam. i. 20, where the same word is translated *coming about*.

CIRCUMCELLIANS, or **CIRCONCELLIONES** (wanderers—*circum cella* among the monks), certain Donatists who, being expelled from Africa by the Emperor Constantine, wandered about, sometimes begging a subsistence, and at others forcing one by their arms. They are described as “rough and savage fanatics,” who raised insurrections, and committed all sorts of excesses, daring death and martyrdom in the most heroic manner. Taking the sword, however, in defence of their religious principles, as our Lord predicted, and as has generally been the case, many of them perished by the sword, though the sect was not totally suppressed till the sixth century. Their professed religious sentiments will be seen under the parent term **DONATISTS**, who were, however, compelled to disown and expel them from their communion.

CIRCUMCISION, a custom prevailing among several Eastern nations. It was enjoined as a religious rite on Abraham and his posterity. The Mohammedan circumcision is probably an ancient Ishmaelite custom, which was received from Abraham, the common father of the Israelites and Ishmaelites. It was not introduced into Arabia by the Koran of Mohammed, but was already in use among his nation, and was adopted, and has been introduced by his followers, as a sacred rite, and one of the essential parts of Islamism, into all countries where this religion has been received. There is also a kind of circumcision or excision performed on the female sex. In Egypt, Mohammedan maidens are frequently circumcised; and the Abyssinians circumcise both sexes. The importance attached to this rite among the Jews, even in the first age of Christianity, occasioned the Apostle of the Gentiles thus to address certain Galatians, “Behold, I Paul say unto you, if ye be circumcised” (that is, as the ground of justification before God), “Christ shall profit you nothing.” Gal. v. 2. Circumcision is declared, in the case of Abraham, to have been “a seal of the righteousness of the faith which he had yet being uncircumcised.” It was a seal of a covenant, and a token or pledge that Abraham believed in the ultimate fulfilment of the terms of the covenant. Hence Stephen speaks, in Acts vii. 8, of the covenant of circumcision. The Jews are termed distinctively the circumcision, in opposition to the Gentiles, who are termed the uncircumcision. Paul says (Gal. v. 3), that he who is circumcised is bound to keep the whole law. He is thereby declared to be under the law as a covenant. Hence our Saviour was circumcised, that he might be de-

clared to be under the law, and redeem those who were under the law. Joshua (v. 2–9) commanded all the Israelites who, having been born in the wilderness, were uncircumcised, to undergo the rite of circumcision before they entered the land of Canaan. This being a distinctive badge of Judaism, some early converts to Christianity, still retaining a lingering attachment to the faith of their fathers, insisted that the rite should still be continued, especially among those who were of Jewish origin. Paul, however, expressly prohibited the continuance of the practice, in 1 Cor. vii. 18.

Circumcision was performed on the eighth day (Gen. xvii. 12), including the day on which the child was born, and that on which the rite was performed; and so scrupulous were the Jews in obeying the letter of this injunction, that it was never neglected, even when it happened on the Sabbath-day. John vii. 22, 23. At the same time that the child was circumcised, it was usual for the father or some near relative to give him a name. At the institution of this rite, Abram's name was changed to Abraham. In modern times, circumcision is still observed with all due ceremony. The ceremony is performed in the following manner:—“The circumcisor being provided with a very sharp knife, plasters, cummin seed, wine to wash the wound, proper bandages, &c., the child is brought to the door of the synagogue by the godmother, where the godfather receives it from her. As soon as the godfather enters with the child, the congregation say, *Boruch Hobo*; that is, ‘Blessed is he that cometh to be circumcised, and enters into the covenant on the eighth day.’ The child being brought into the synagogue, a large chair with two seats is placed,—one for the godfather to sit upon, the other being called the seat of Elijah the prophet, who is supposed to be the angel or messenger of the covenant. The godfather being seated, and the child placed on a cushion in his lap, the circumcisor performs the operation; and having properly bound up the wound, the godfather gets down from his chair, and holding the child in his arms, the circumcisor takes a glass of wine into his right hand, and says a prayer appointed for the occasion. The father of the child then says the following grace: ‘Blessed art thou, O Lord our God, King of the universe! who hast sanctified us with thy commandments, and commanded us to enter the covenant of our father Abraham.’ The congregation answer, ‘As he hath entered into the law, the canopy, and the good and virtuous deeds.’ This closes the scene. Many readers may imagine that this operation upon a child of such tender age would be attended with danger, but such is not the case; for it would be considered a surprising and wonderful circumstance to hear of a child dying on account of it. In general, the child is healed in three days.”

CIRCUMCISION, FEAST OF THE, a festival celebrated in the Episcopalian Church on the first of January. It is of considerable antiquity. A service for it was in use in the sixth century. It is sometimes called the “Octave of Christmas,” being the eighth day from that festival.

CIRCUMSPECT, cautious, seriously attentive to every part of the revealed will of God, and very careful not to cast stumblingblocks in the way of others. Exod. xxiii. 13; Eph. v. 15.

CISTERN. There were cisterns throughout Palestine, in cities and in private houses. As the cities were mostly built on mountains, and the rains fall in

Judea at two seasons only (spring and autumn), it was necessary for the inhabitants to preserve their water in cisterns or reservoirs. Niebulir found three of these on one of the mountains of Arabia. They were about two and a half feet square, and from five to seven feet high, round or pointed at the top, of mason work. The El-Burak, or the pools of Solomon, are three large cisterns, distant about three hours' walk from Bethlehem. They are of quadrangular shape, partly built on the sides with hewn stones, and partly hewn out of the solid rock. Dr Wilson describes them as having undoubtedly the appearance of great antiquity. They are fed from fountains in the neighbourhood. Worldly enjoyments are called "broken cisterns that can hold no water" (Jer. ii. 13).

CISTERTIAN MONKS, a religious order, founded in the eleventh century by St Robert, a Benedictine.

CITIES OF REFUGE. See **REFUGE**.

CITIZEN. This word seldom occurs in our version of the Scriptures; but the privileges of citizenship are not unfrequently alluded to in the New Testament. Paul gloried in being a Roman citizen; and accordingly we find that when the chief captain, in Acts xxii., declared vauntingly, "With a great sum obtained I this freedom," Paul instantly replied, "But I was free-born;" implying that his title to citizenship was more honourable and more unquestionable than the other. On more than one occasion the apostle availed himself of the privileges which belonged to him as a citizen of Rome. Thus he claimed immunity, on this ground, from the dishonourable punishment of scourging; for he said to the centurion, as the soldiers were fastening him to the pillar with thongs, "Is it lawful for you to scourge a man that is a Roman?" So also at Philippi he told the messengers of the magistrates, "They have beaten us openly, uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily? Nay, verily, but let them come themselves and fetch us out. And the serjeants told these words unto the magistrates, and they feared when they heard that they were Romans;" dreading, no doubt, lest by the dishonour which they had cast upon a Roman citizen, they had subjected themselves to the displeasure of the Roman senate. And in another passage we are informed that Lysias, the tribune, was afraid when he found that Paul was a Roman citizen, and because he had bound him. In Phil. iii. 20, the apostle uses the word citizenship to denote the peculiar privileges and responsibilities of the people of God. "Our conversation," or more literally, citizenship, "is in heaven." It may, at first sight, appear strange that he should use such a word in speaking of the exalted honours which belong to all true believers; but when we reflect that a short time before the epistle was written, Philippi had been invested with the privileges of a Roman colony, the use of the word citizenship will appear peculiarly appropriate, calling the attention of the Philippian Christians to a far higher and nobler citizenship than that which they had recently received, and involving privileges more valuable, and responsibilities more weighty, than those which Roman power or Roman policy could confer.

CITRON. See **APPLE**.

CITY, OR CITIES. By referring to some peculiarities in the building and fortifying of Eastern cities, we shall the better understand several allusions and expressions of the Old Testament. It is evident

that the Orientals were attentive to safety, no less than to convenience and pleasure in the construction of their cities. The walls were generally lofty, and often strongly fortified. One method of securing the gates of fortified places among the ancients, was to cover them with thick plates of iron; a custom which still prevails in the East. But the locks and keys which secure these iron and brazen doors, by a singular custom, are of wood! Those cities, however, which were fortified with more than ordinary care, had sometimes bars of brass or iron. Hence, in describing the strength of Babylon, the prophet speaks of gates of brass and bars of iron. And to the same we find an allusion in Prov. xviii. 19: "A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle." Not contented with these precautions for the defence of their cities, watchmen were employed to patrol the streets during the night. To this custom Solomon alludes in Song v. 7: "The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me." In a time of danger the watchman seems to have taken his station in a tower which was built over the gate of the city. There is a reference to this in 2 Sam. xviii. 24: "And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone." The fortified cities in Canaan were commonly strengthened with a citadel, to which the inhabitants usually fled when no longer able to defend the place. This was commonly placed on an eminence, to which the people ascended by a flight of steps. It is not unusual for a particular gate of a city to be exclusively appropriated to the use of royalty. The gate of a city through which a monarch has entered is never allowed to be afterwards profaned by vulgar feet. It is closed up never again to be opened unless the sovereign be again to pass through. To this custom Ezekiel obviously refers (xliv. 2, 3): "Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same." The gate of a city has always, in Eastern countries, been a place of resort, where markets are held and public business transacted. The gate of the city was the seat of justice, where causes were decided, and all judicial affairs were settled. Hence the judges were termed the "elders in the gate." Deut. xxii. 15, xxv. 7. In early periods fairs were held at or near the gates of cities. Here commodities were exposed for sale, either in the open air or in tents. 2 Kings vii. 18.

CLAPPING. The custom of clapping the hands was used in the East, as among ourselves, to express joy, but often a triumphant or insulting joy. In this way the enemies of Jerusalem expressed their satisfaction at its fall. "All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?" Lam. ii. 15. And Job, describing the destruction of a wicked man, says, "Men shall clap their hands at him, and shall hiss him out of his place."

CLAUDA (called **CAUDA** in the Vulgate), a small island near the south-west coast of Crete, which Paul passed in his tempestuous voyage to Italy. Acts xxvii. 16. It is now called Gozo.

CLAUDIA, a Roman lady converted by Paul, 2 Tim. iv. 21. Some think she was the wife of Pudens, who is named immediately before her; others conjecture that she was a British lady, sister of Linus.

CLAUDIUS CÆSAR, an emperor of Rome, and successor of Caius Caligula, A.D. 41. His reign extended to thirteen years. On succeeding to the throne, he gave to Agrippa all Judea; but on the death of Agrippa, A.D. 44, Judea was reduced to a Roman province, and Cuspius Fadus appointed governor. It was about this time that the famine occurred, to which reference is thus made in Acts xi. 28-30: "And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did, and sent it to the elders by the hands of Barnabas and Saul." At this period, also, Claudius gave authority to Herod over the temple and consecrated money. In the ninth year of his reign, A.D. 49, the Emperor published an edict, expelling the Jews from Rome, an edict which is thus alluded to in Acts xviii. 2: "And found a certain Jew, named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them." Claudius was poisoned by his wife Agrippina, and was succeeded by Nero.

CLAUDIUS LYSIAS, a Roman tribune, who is mentioned in the Acts of the Apostles as keeping guard at the temple of Jerusalem. On that occasion (Acts xxi. 27-36) he rescued the Apostle Paul in the midst of a tumult which had arisen, and carried him to Fort Antonia, which communicated with the temple, and having secured his safety, he sent him to Cæsarea.

CLAY is often mentioned in Scripture, nor is it necessary to explain the various references to what is so well known. We find an allusion to the use of clay in the art of pottery, in Isa. lxiv. 8: "But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand." The same image is employed in a still more expanded form by the Prophet Jeremiah (xviii. 1-6), "The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." And an allusion to the same use of clay occurs in Rom. ix. 21: "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" (See **POTTERY**.) It may be remarked, however, that clay was used for sealing doors. Norden and Pococke observe, that the inspectors of the granaries in Egypt, after closing the door, put their seal upon a handful

of clay, with which they cover the lock. This may help to explain Job xxxviii. 14, in which the earth is represented as assuming form and imagery from the brightness of the rising sun, as rude clay receives a figure from the impression of a seal or signet.

CLEAN, CLEANSE. See **PURIFICATIONS**—**PURIFY**—**ANIMALS**.

CLEAVE. To cleave to any one is to adhere firmly, with ardent love. To *cleave to the Lord*, is firmly to believe his Word, hold intimate fellowship with him in his fulness, receive and retain his Spirit, abide faithful to his truth, follow closely his example, and obey all his commands. Acts xi. 23.

CLEMENCY, a mild, generous, and forgiving disposition. It is often falsely ascribed to princes, by flatterers. Acts xxiv. 4.

CLEMENT, whose name is in the Book of Life, Phil. iv. 3. Most interpreters conclude that this is the same Clement known by the name of Clemens Romanus, who was pastor of the Church at Rome. The Church at Corinth having been disturbed by divisions, Clement wrote a letter to the Corinthians, which was so much esteemed by the ancients, that they read it publicly in many churches. It is still extant, and some have been inclined to rank it among the canonical writings. It forms a part of the Apocryphal New Testament, and breathes a spirit of true Christian charity and simplicity. We have no authentic accounts of what occurred to Clement during the persecution of Domitian; we are assured that he lived to the third year of Trajan, A. D. 100.

CLEMENT, TITUS FLAVIUS, known as Clemens Alexandrinus, or Clement of Alexandria, one of the fathers of the Church, and distinguished for learning and eloquence, was born about A.D. 217, was converted to Christianity, and succeeded Pantænus in the catechetical school of Alexandria. The time and place of his death are unknown. The best edition of his theological works is that by Potter, in two folio volumes.

CLEMENTINES (said to be so called after a priest of the name of Clement, their first leader), a considerable sect of religious persons in France, scattered in small bodies throughout the country, but who are most numerous in the neighbourhood of the Pyrenees, distinguished by a partial separation from the Church of Rome. They have always refused to acknowledge those priests who took the oaths to the new government,—that of the Revolution,—and even disown the pope on that account. They retain the mass, confession, &c., having a few priests of their own sentiments among them; but they express a strong dislike to many of the Popish ceremonies, which they account a solemn mockery. They are far less superstitious, and more serious and devout, than the bulk of the Roman Catholics. They are strenuous in their opposition to the general body of Roman Catholics, and will not enter their churches; they particularly dislike the ringing of bells on the death or funeral of any person. They incline to the doctrine of free grace, and seem to adopt on those points the sentiments of Augustine. They reject the use of images in worship, and laugh at the pompous religious processions. Many of them use the French language instead of Latin in their prayers. They are said to be generally moral in their conduct, and strict in their observance of the Lord's day.

CLEOPAS, according to Eusebius and Epiphanius, was brother of Joseph, both being sons of Jacob. He was the father of Simeon, pastor of Jerusalem,

of James the Less, of Jude, and of Joseph, or Joses. Cleopas married Mary, sister of the Virgin; so that he was uncle to Jesus Christ. He, his wife, and sons, were disciples of Christ; but Cleopas did not sufficiently understand what Jesus had so often told his disciples, that it was expedient he should die, and return to the Father. Having beheld our Saviour expire on the cross, he lost all hope of seeing the kingdom of God established by him on earth; but going to Emmaus with another disciple, they were joined by our Lord, who accompanied them, and revealed himself to them. Luke xxiv. 13, to end.

CLERGY (from the Greek word *kleros*, *heritage*), in the general sense of the word, as used by us, signifies the body of ecclesiastics of the Christian Church, in contradistinction to the laity; but, strictly speaking, such a distinction is unwarranted, and according to Scripture, it means the Church. "When Joshua," as one observes, "divided the Holy Land by lot among the Israelites, it pleased God to provide for a thirteenth part of them, called Levites, by assigning them a personal estate equivalent to that provision made by real estate, which was allotted to each of the other twelve parts. In conformity to the style of the transaction, the Levites were called God's *lot*, *inheritance*, or *clergy*. This style, however, is not always used by the Old Testament writers. Sometimes they call *all* the nation God's *lot*. Deut. xxxii. 9; Ps. lxxviii. 71, xxviii. 9, &c. The New Testament writers adopt this term, and apply it to the *whole* Christian Church. 1 Pet. v. 3. Thus it is the Church distinguished from the world, and not one part of the Church as distinguished from another part." The word *clergy*, however, among us, always refers to ecclesiastics.

The English clergy have large privileges allowed them by our municipal laws, and had formerly much greater, which were abridged at the Reformation, on account of the ill use which the Popish clergy had endeavoured to make of them; for the laws having exempted them from almost every personal duty, they attempted a total exemption from every secular tie. The personal exemptions, indeed, for the most part, continue. A clergyman cannot be compelled to serve on a jury, nor to appear at a court leet, which almost every other person is obliged to do; but if a layman be summoned on a jury, and before the trial takes orders, he shall, notwithstanding, appear, and be sworn. Neither can he be chosen to any temporal office, as bailiff, reeve, constable, or the like, in regard of his own continual attendance on the sacred function, though the clergy are now often found filling the office of justice of the peace. During his attendance on Divine service, he is privileged from arrest in civil suits. In cases of felony, also, a clerk in orders shall have the benefit of clergy, without being branded in the hand, and may likewise have it more than once; in both which cases he is distinguished from a layman.

Benefit of clergy was a privilege whereby a clergyman claimed to be delivered to his ordinary to purge himself of felony, and which anciently was allowed *only* to those who were in orders; but, by the statute of 18 Elizabeth, every man to whom the benefit of clergy is granted, though not in orders, is put to read at the bar, after he is found guilty, and convicted of felony, and being burnt in the hand, is set free for the first time, if the ordinary or deputy standing by do say, *Legit ut clericus*; otherwise he shall suffer death. As the clergy have their privileges, so they have also

their disabilities, on account of their spiritual avocations. Clergymen are incapable of sitting in the House of Commons; and by the statute of 21 Henry VIII., c. 13, are not in general allowed to take any lands or tenements to farm, upon pain of ten pounds per month, and total voidance of the lease; nor upon like pain to keep any tap-house or brew-house; nor engage in any trade, nor sell any merchandise, under forfeiture of the treble value; which prohibition is consonant with the canon law. See **BENEFIT OF CLERGY**.

The number of clergy in England and Wales amounts, according to the best calculation, to eighteen thousand. The revenues of the clergy were formerly considerable, but since the Reformation, they are comparatively small, at least those of the inferior clergy.

CLERK,—1. A word originally used to denote a learned man, or man of letters, but now the common appellation by which clergymen distinguish themselves in signing any deed or instrument. 2. Also the person who reads the responses of the congregation in the Episcopal Church, or gives out the hymns at a meeting. 3. There is a word which occurs in Acts xix. 35, and which, though it strictly signifies scribe or clerk, is translated town-clerk. This person appears, however, to have been a civil rather than an ecclesiastical officer. See **TOWN-CLERK**.

CLOAK, the upper garment which, as being thrown loose across the shoulders, was liable to be stolen. Hence the saying used by our Lord in his Sermon on the Mount, "Whosoever will take thy coat, let him have thy cloak also." The *miel*, or upper garment of the Old Testament, is explained by Gesenius to have been an exterior tunic, fuller and longer than the common one, but without sleeves. It was worn by women, by men of birth and rank, by kings and princes, by priests, and especially by the high priest, under the ephod.

CLODS. It was often necessary for the husband man in Palestine, after he had finished the operation of ploughing, to break the clods in clayey soils. To this process there is an allusion in Isa. xxviii. 24: "Doth the plowman plow all day to sow? doth he open and break the clods of his ground?"

CLOTHES. See **DRESS**.

CLOUD, a collection of vapours suspended in the atmosphere. After the Israelites had left Egypt, we are informed (Exod. xiii. 21, 22) that "the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light, to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." This pillar-cloud was a striking emblem of the divine protection and guidance to the chosen people in their sojournings in the wilderness. On this subject Professor Bush makes the following remarks in his notes on the passage just quoted:—"Of its uses as a guiding signal to the chosen tribes in their march through the wilderness, we have, both here and elsewhere, the clearest intimations. Thus, Ps. lxxviii. 14, 'In the day-time also, he led them with a cloud, and all the night with a light of fire.' So also Neh. ix. 12, 'Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.' In what particular manner this twofold office of a pillar of cloud by day and of fire by night, could be performed by one and the same aerial column, is not en-

tirely obvious. Whether the whole mass of cloud which was opaque by day became luminous by night, or whether there was a rending at night of the outer dark body of the cloud and the consequent disclosure of an interior splendour, which was enveloped and concealed from view during the day, has never been satisfactorily determined. We are inclined, on the whole, to adopt the latter opinion, not only because it strikes us as affording a more easy and consistent interpretation of the letter of various passages in which it is spoken of, but also because it harmonises better with what we conceive to have been the *substance* of this sublime symbolical *shadow*; on both which points we shall be more full in our subsequent annotations. This inwrapped inner splendour, which appeared at night, we suppose to have been that which is more appropriately termed 'the glory of the Lord;' and this 'glory' is said occasionally to have appeared, in the day time, particularly when God would convey to his people an expression of his displeasure on account of their transgressions, or when he would strike them with a trembling awe of his majesty, as at the giving of the law from Sinai, where the glory of the Lord appeared as a devouring fire on the summit of the mount. Comp. Exod. xvi. 10 with Numb. xvi. 42. In like manner, it appears that when the two sons of Aaron, Nadab and Abihu, offended by strange fire in their offerings, a fatal flash from the cloudy pillar instantaneously extinguished their lives. We cannot doubt, therefore, that this majestic pillar of cloud was intended to serve as the Shekinah, or visible representative of Jehovah, dwelling in the midst of the chosen people."

Mr Fairbairn, in his 'Typology,' gives additional explanations of this mysterious appearance. "Besides being a symbol," he says, "of the Lord's revealed character, the pillar of fire and cloud had certain offices to perform to the Israelites. These were for guidance and protection. It was by this that the Lord directed their course through the dreary and trackless waste which lay between Egypt and Canaan, showing them when to set forth, in what direction to proceed, where to abide, and also affording light to their steps, when the journey was by night. For this purpose, when the people marched, the ark of the covenant went foremost (not in the centre, as is sometimes supposed), and the pillar accompanied it, being the part most immediately connected with the presence of God. Numb. iv. 4, 5, x. 17, 33. In addition to these gracious benefits, it also served as a shade from the heat of a scorching sun; and on one occasion at least—when the Israelites were closely pursued by the Egyptians—it stood as a wall of defence between them and their enemies.

"That in all this the pillar of fire and cloud performed externally and visibly the part which is now discharged by Christ toward his people in the spiritual and divine life, is too evident to require any illustration. He reveals himself to them as the Captain of Salvation, who conducts them through the wilderness of life, and brings them in safety to his Father's house. He never leaves them alone, but by his Word and Spirit leads them into all the truth—assuring them of his continual nearness to comfort them in trouble, and support them under temptation."

The promise is still with the Church, that the Lord will create upon every dwelling-place of Mount Zion, and upon all her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence. Isa. iv. 5. And

though this overshadowing care of the Head of the Church be not visible now, as of old, yet the presence of the Lord is equally real, and his guiding and protecting love equally great, from the Succoth of conversion to the Jordan of death.

CLUSTER. An ancient author tells us that the Jews were accustomed to call such men as excelled in good qualities *Eshcoloth*; that is, clusters. And hence they had a saying, that after the death of Jose Ben Joezen, a man of Tzerda, and Jose Ben Jochanan, a man of Jerusalem, the clusters ceased.

Nothing could be more happily chosen to set forth the unrivalled fertility and richness of Canaan, than the cluster of its fruits which the spies brought back from Eshcol. Numb. xiii. 23. It was, indeed, a lively earnest of the fulness, sweetness, and blessedness of the Promised Land. But a more glorious object is set forth (in Cant. i. 14) under the image of "a cluster of camphire from the vineyards of Engedi." All Divine, all human excellencies concentrate in Christ, the Lord and Saviour of the Church. Full of truth and full of grace, he is indeed a cluster of all that is desirable, both in the life that now is, and in that which is to come.

CNIDUS, a city in the province of Caria, properly called Doris, in Asia Minor, mentioned in the account of Paul's voyage to Rome. Acts xxvii. 7. It is now a heap of ruins, though once noted for the worship of Venus, and especially for the celebrated statue of that goddess executed by Praxiteles.

COALS. Temptations to unchastity are compared to burning *coals*, which cannot be approached without inflaming and fatally injuring the soul. Prov. vi. 28. The same is true of strife and contention. Prov. xxvi. 21. So the judgments of God are represented under the terrible image of *coals of juniper* (the most intense and enduring heat) applied to the human body. Psal. cxl. 10, cxx. 4, xviii. 8. On the other hand, the Divine promise of forgiveness and grace is represented by a *live coal* taken from the celestial altar; because, being conveyed to us through the Redeemer's sacrifice, it inflames the soul with love, melts it into godly sorrow, and purges away the dross of sinful corruption. Isa. vi. 6. The love of saints to their Lord and Saviour is *as coals of fire, that have a most vehement flame*; it makes their hearts burn with desire after him, imparts a resplendent lustre to their character, and resists all the efforts of earth and hell to extinguish it. Cant. viii. 6, 7. So also good deeds and kind offices to enemies are *as coals of fire heaped on their heads*; they tend to melt down the obdurate spirit into grief and love, or else to prepare them for the more speedy and just infliction of Divine punishment upon their impenitence. Prov. xxv. 22; Rom. xii. 20.

COAT. The tunic or inner garment, worn next the skin, reached commonly to the knees,—sometimes to the ancles. The *ketoreth*, mentioned in Gen. xxxvii. 3, appears at first to have been simply a large linen cloth, thrown loosely round the body. Another under garment, termed *mecanesim*, was worn in the time of Moses from the loins to the knees, and afterwards to the ancles. It was commanded to be worn by the priests in the time of sacrifice. Usually the tunic was composed of two pieces of cloth sewed together; hence, those which were woven whole or without seam were highly valued. Such was the garment of our Lord mentioned in John xix. 23; and a similar tunic is said by Josephus to have been worn by the high priest. The tunic of the Hebrews,

when hanging loose, was liable to impede a person when walking, and, accordingly, when activity was required, it was fastened round the body by a girdle. 2 Kings iv. 29; John xxi. 7.

COCCEIANS, a denomination which arose in the seventeenth century, so called from John Cocceius, professor of divinity in the university of Leyden. He represented the whole history of the Old Testament as a mirror, which held forth an accurate view of the transactions and events that were to happen in the Church under the dispensation of the New Testament, and unto the end of the world. He maintained that by far the greatest part of the ancient prophecies foretold Christ's ministry and mediation, and the rise, progress, and revolutions of the Church, not only hid under the figure of persons and transactions, but in a literal manner, and by the very sense of the words used in these predictions; and laid it down as a fundamental rule of interpretation, that the words and phrases of Scripture are to be understood in every sense of which they are susceptible; or, in other words, that they signify, in effect, everything that they can possibly signify.

Cocceius also taught, that the covenant made between God and the Jewish nation, by the ministry of Moses, was of the same nature as the new covenant, founded on the mediation of Jesus Christ. In consequence of this general principle, he maintained that the ten commandments were promulgated by Moses, not as a rule of obedience, but as a representation of the covenant of grace; that when the Jews had provoked the Deity by their various transgressions, particularly by the worship of the golden calf, the severe and servile yoke of the ceremonial law was added to the decalogue, as a punishment inflicted on them by the Supreme Being in his righteous displeasure; that this yoke, which was painful in itself, became doubly so on account of its typical signification, since it admonished the Israelites, from day to day, of the imperfection and uncertainty of their state, filled them with anxiety, and was a perpetual proof that they had merited the righteous displeasure of God, and could not expect, before the coming of the Messiah, the entire remission of their iniquities; that indeed good men, even under the Mosaic dispensation, were, immediately after death, made partakers of everlasting glory,—but that they were, nevertheless, during the whole course of their lives, far removed from that firm hope and assurance of salvation which rejoices the faithful under the dispensation of the gospel; and that their anxiety flowed naturally from this consideration, that their sins, though they remained unpunished, were not pardoned, because Christ had not as yet offered himself up a sacrifice to the Father, to make an entire atonement for them.

COCKATRICE. The translators of the English Bible have variously rendered the Hebrew words *tzepha* and *tzephoni*, by *adder* and *cockatrice*; and we are by no means certain of the particular kind of serpent to which the original term is applied. In Isa. xi. 8, “the *tzephoni*,” says Dr Harris, “is evidently an advance in malignity beyond the *peten* which precedes it; and in Isa. xiv. 29, it must mean a worse kind of serpent than the *nachash*,” but this still leaves us ignorant of its specific character. Mr Taylor, who has taken extraordinary pains to identify it, is of opinion that it is the *naja* or *cobra di capello* of the Portuguese, which we find thus described by Goldsmith:—“Of all others, the *cobra di capello*, or hooded

serpent, inflicts the most deadly and incurable wounds. Of this formidable creature there are five or six different kinds; but they are all equally dangerous, and their bite is followed by speedy and certain death. It is from three to eight feet long, with two long fangs hanging out of the upper jaw. It has a broad neck, and a mark of dark brown on the forehead, which, when viewed frontwise, looks like a pair of spectacles, but behind like the head of a cat. The eyes are fierce and full of fire; the head is small, and the nose flat, though covered with very large scales, of a yellowish ash colour; the skin is white, and the large tumour on the neck is flat, and covered with oblong smooth scales. The bite of this animal is said to be incurable, the patient dying in about an hour after the wound; the whole frame being dissolved into one putrid mass of corruption. The effects here attributed to the bite of this creature answer very well to what is intimated of the *tzephoni* in Scripture. Thus, in Isa. xi. 9: ‘They [the *tzephoni* immediately preceding] shall not hurt nor destroy [corrupt] in all my holy mountain.’ And Prov. xxiii. 32: ‘At the last it biteth like a serpent, and stingeth [spreads, diffuses its poison; so the Seventy and Vulgate] like a cockatrice.’”

We must not omit to notice the very powerful argument adduced in the last cited passage against the sin of intemperate drinking. Like the poison of the deadly cockatrice, it paralyzes the energies both of mind and body, and speedily diffuses corruption throughout the entire frame. “Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.” “Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.” Prov. xxiii. 29, 30, xx. 1.

The unyielding cruelty of the Chaldean armies, under Nebuchadnezzar, the appointed minister of Jehovah's vengeance on the Jewish nation, whose iniquities had made him their enemy, is expressively alluded to in the following passage: “For, behold, I will send serpents, cockatrices, among you, which shall not be charmed, and they shall bite you, saith the Lord.” Jer. viii. 17.

In Egypt and other Oriental countries, a serpent was the common symbol of a powerful monarch; it was embroidered on their robes, and blazoned on their diadem, to signify their absolute power and invincible might; and also, that as the wound inflicted by the basilisk is incurable, so the fatal effects of their displeasure were neither to be avoided nor endured. These, says Paxton, are the allusions involved in the address of the prophet in reference to the irreconcilable enemies of his nation: “Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.” Isa. xiv. 29. Uzziah, the king of Judah, had subdued the Philistines; but, taking advantage of the weak reign of Ahaz, they again invaded the kingdom of Judah, and reduced some cities in the southern part of the country under their dominion. On the death of Ahaz, Isaiah delivers this prophecy, threatening them with a more severe chastisement from the hand of Hezekiah, the grandson of Josiah, by whose victorious arms they had been reduced to sue for peace; which he accomplished, when “he smote the Philistines, even unto

Gaza, and the borders thereof." 2 Kings xviii. 8. Uzziah, therefore, must be meant by the rod that smote them, and by the serpent from whom should spring the fiery flying serpent, that is, Hezekiah, a much more terrible enemy than even Uzziah had been. But the symbol of regal power which the Oriental kings preferred to all others, was the basilisk. All the other species of serpents are said to acknowledge the superiority of the basilisk, by flying from its presence, and hiding themselves in the dust. It is also supposed to live longer than any other serpent; the ancient heathens, therefore, pronounced it to be immortal, and placed it in the number of their deities; and because it had the dangerous power, in general belief, of killing with its pestiferous breath the strongest animals, it seemed to them invested with the power of life and death. It became, therefore, the favourite symbol of kings, and was employed by the prophet to symbolize the great and good Hezekiah, with strict propriety. The Prophet Isaiah sometimes uses the cockatrice as a symbol of wicked and ungodly men. Thus: "They hatch cockatrice' eggs, and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper." Isa. lix. 5.

COCK-CROWING. The cock usually crows at two different times of the night; the first time a little after midnight, and a second time about the break of day. (See **Hour.**) This last season is usually called cock-crowing; and this was the time intended by our Lord when he said to Peter, "Before the cock crow, thou shalt deny me thrice." Matt. xxvi. 34. Mark and John refer to both seasons, but Matthew only to the last. Mark xiv. 40; John xiii. 38. Compare the fulfilment of the prediction. Matt. xxvi. 69-74; Mark xiv. 66-72; Luke xxii. 54-61; John xviii. 25-27.

These texts may be satisfactorily reconciled, by observing, that ancient authors, both Greek and Latin, mention two cock-crowings, the one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their approaching labours, was called, by way of eminence, the cock-crowing; and to this alone Matthew, giving the general sense of our Saviour's warning to Peter, refers; but Mark, recording his very words, mentions the two cock-crowings.

The Rabbins tell us that coeks were not permitted to be kept in Jerusalem, on account of the holiness of the place; and for this reason some modern Jews cavil against this declaration of the evangelists; but the cock is not among the birds prohibited in the law of Moses. If there was any restraint in the use and domestication of the animal, it must have been an arbitrary practice of the Jews, and could not have been binding on foreigners, of whom many resided at Jerusalem as soldiers or traders. Strangers would not be willing to forego an innocent kind of food in compliance with a conquered people; and the trafficking spirit of the Jews would induce them to supply aliens, if it did not expressly contradict the letter of their law. This is sufficient to account for fowl of this kind being there, even admitting a customary restraint. Reland, besides, solves the difficulty, by telling us, that though the Jews were not allowed to breed coeks in the city, they were not prohibited from purchasing them for food; and that, therefore, the cock mentioned in the Gospel, might have been kept in the house of a Jew, who designed to kill it

for his own table. The Jewish doctors distinguish the cock-crowing into the first, second, and third times. The heathen nations in general speak of only two. Dr Macknight tells us, in his 'Harmony of the Gospels,' that "in remembrance of the crowing of the cock, which brought Peter to a sense of the great evil he was guilty of in denying his Master, the practice, it is said, began of placing weather-cocks upon towers and steeples." See **Day—Hour—Watches.**

COCKLE. This word occurs only once in the Bible, viz., in Job xxxi. 40: "Let thistles grow instead of wheat, and cockle instead of barley." By the Chaldee it is rendered noxious herbs; by the Septuagint, the blackberry bush; by Celsius, followed by Michaelis, acenite; and by Bishop Stock and Dr Mason Good, the nightshade. Gesenius simply translates it, a bad plant, a weed. It is most probably the *aconitum album*, which grows among corn in many parts of Syria, and may, perhaps, be the plant referred to by our Lord in the parable of the tares.

CŒLE-SYRIA, *hollow or depressed Syria*; Syria in the vale. This name imports the hollow land, or region situated between two long ridges of mountains; and those mountains have been always understood to be Libanus and Anti-Libanus. As these ridges run parallel for many leagues, they contain between them a long, extensive, and extremely fruitful valley. In this romantic and sequestered valley, the credulous natives still believe that Paradise was placed; and proud of occupying the interesting spot where dwelt the father of the human family before the entrance of sin, they conduct the traveller to the place where Adam was created, to that where Cain murdered his brother, and to the tomb where the bones of Abel repose.

CÆLICOLÆ (*worshippers of the heavens*), an obscure sect of African heretics in the fifth century, who seem to have mixed up some parts of Judaism and Paganism with Christianity, and to have used both circumcision and baptism. It is not, however, improbable that they have been slandered, as the Pagans called the Jews themselves by this name.

CŒNOBITES, monks of the fourth century, who lived in a settled community under an abbot.

COFFER. This word occurs only in 1 Sam. vi. 8. 11, 15, in reference to the removal of the ark of the Lord to Beth-shemesh. Gesenius explains the Hebrew term *argaz*, to mean a box or chest hanging from the side of a cart or waggon, corresponding to a similar Arabic word, which signifies a sack of stones suspended from a camel by way of equipoise.

COFFIN. The word translated *coffin* in Gen. i. 26, means generally a chest, and is spoken of a money-chest in 2 Kings xii. 10. Most frequently it is employed when describing the sacred *ark* in which the two tables of the law were deposited. The chest in which the body of Joseph was deposited is supposed by Dr Clarke to have been constructed of marble; but it was most likely of sycamore, a wood which grew in great abundance in that country. The probability is, that the body of Joseph, after having been embalmed, was placed in a mummy-chest similar to those which are so well known to have been in use among the Egyptians. The humbler classes seem to have been buried in the East without a coffin. This appears to have been the case with our blessed Lord. Sometimes the body was carried to the grave on a flat board, simply covered with a cloth. (See

BIER.) It was among the Egyptians that the use of coffins appears to have originated. Sometimes these were composed of sycamore wood, but more generally of a number of layers of pasteboard glued together, and engraven on the outside with a variety of hieroglyphical figures. The drawings on the mummy-cases are in profile, the Egyptians being ignorant of perspective; their reliefs are, however, full of vigour, life, and expression. It was formerly supposed that the representations on the outer cases were intended to give a history of the life of the person embalmed within, but they are now regarded as a collection of images offered by the deceased to Osiris. The Egyptians of high rank were deposited in two, three, and sometimes four of these coffins, each outer case surpassing the other in the costliness of the materials as well as in the elegance of the workmanship. Some mummies are without any painted case, but placed in a sarcophagus, generally of sycamore wood, formed out of the trunk of a tree, the inside of which is scooped out to receive the body, and the surface covered with pitch.

COHORT, a military term used by the Romans, to denote a company generally composed of six hundred foot soldiers. A legion consisted of ten cohorts, every cohort being composed of three maniples, and every manipule of two hundred men; a legion, consequently, contained in all six thousand men. Others allow but five hundred men to a cohort, which would make five thousand in a legion. It is probable, that cohorts among the Romans, as companies among the moderns, often varied as to their number.

COIN. See MONEY.

COLD. Spiritual coldness consists in an utter or very great unconcern about Jesus Christ and Divine things. Matt. xxiv. 12. Professors are neither *cold* nor *hot* when they retain the profession of truth in some degree, but have no active liveliness, zeal, or concern for the power of it. Christ's wishing men were *either cold or hot* imports, that none are more detested of him, or dishonouring to him, than hypocritical and careless professors of the Christian faith. Rev. iii. 15, 16.

COLLATION, in canon law, the giving or bestowing of a benefice on a clergyman by a bishop, who has it in his own gift or patronage. Anciently the right of presentation to all livings was vested in the bishop; and now, if the patron neglects to present to a church in England, the right returns to the bishop by collation. If the bishop neglects to collate after six months, the right passes to the archbishop, and if the archbishop neglects to collate, it devolves to the king. Collation differs from institution in this, that institution is performed by the bishop upon the presentation of another, and collation is his own gift or presentation; and it differs from a common presentation, as it is the giving of the church to the person, whereas the presentation is the giving of the person to the church.

COLLECT, a short prayer. In the liturgy of the Church of England, and the mass of the Romanists, it denotes a prayer accommodated to any particular day, occasion, or the like. In general, all the prayers in each office are called collects, either because the priest speaks in the name of the whole assembly, whose sentiments and desires he sums up by the word "Oremus," "Let us pray," or because those prayers are offered when the people are assembled together. The Popes Gelasius and Gregory are said to have been the first who established collects.

COLLEGE. The word *mishnah*, which occurs several times in the Old Testament, is translated "college" in 2 Kings xxii. 14, and 2 Chron. xxxiv. 22. It implies, literally, the second part, and refers probably to the residence of the subordinate priests, near to which there may have been a school or college. It is generally believed, among learned men, that Samuel was at the head of a college for the education of those who were designed to the prophetic office, as well as for the social comfort of such as were already prophets. This college was at Ramah, in Mount Ephraim, the place of Samuel's ordinary residence, or perhaps rather at Gibeah, a place in the neighbourhood. Hence, after Saul had been anointed king over Israel, Samuel gave him the following sign that what had been done was of God: "It shall come to pass, when thou art come thither to the city" (Gibeah) "that thou shalt meet a company of prophets coming down from the high place" (probably a place of worship) "with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." 1 Sam. x. 5, 6. We have no further mention of any such institutions until the time of Elijah, in the reign of Jehoshaphat, king of Judah, and Jehoram, king of Israel. When Elijah was about to be translated, there were three such colleges,—one at Gilgal, one at Bethel, and one at Jericho. Elisha accompanied him to the first of these; and although Elijah wished him to remain, probably to take charge of the establishment, he declined, and they proceeded together to Bethel. On their arrival it is said: "And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace." 2 Kings ii. 3. When they had reached Jericho, the sons of the prophets addressed Elisha in the same language as those at Bethel; and when Elijah went onward to Jordan, we are informed that "fifty men of the sons of the prophets" from Jericho went also to witness the ascension. And on the return of Elisha, they offered to send "fifty strong men," probably only a portion of their number, to search for the body of Elijah. From this we may fairly infer, that a college for the education of prophets existed at Jericho, attended by upwards of fifty; and there may perhaps have been an equal number at Bethel and Gilgal. This last appears to have been under the special care of Elisha after the translation of his master; and it appears so to have flourished, that the number of disciples reached an hundred. 2 Kings iv. 43. Nay, it appears even to have exceeded this number; for it is said: "And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye." 2 Kings vi. 1, 2. Colleges of prophets were, in all likelihood, maintained throughout the whole of the Old Testament history.

COLLEGIANS, or COLLEGIANTS, a sect formed among the Arminians and Baptists in Holland, about the beginning of the seventeenth century; so called because of their colleges or meetings twice every week, where every one, females excepted, has the same liberty of expounding the Scripture, praying, &c. They are said to be all either Arians or So-

cinians: they never communicate in the college, but meet twice a-year, from all parts of Holland, at Rhinsbergh (whence they are also called *Rhinsberghers*), a village two miles from Leyden, where they communicate together; admitting every one that presents himself, professing his faith in the divinity of the Holy Scriptures, and resolution to live suitably to their precepts and doctrines, without regard to his sect or opinions. They have no particular ministers, but each officiates as he is disposed. They baptize by immersion.

COLLUTHIANS, followers of Colluthus, a priest of Alexandria, in the fourth century, who is said to have taught that God was not the author of the evils and afflictions of this life; also that a presbyter might ordain. If we can forgive the latter error, which, it seems, he put in practice, we may easily account for the former, which probably originated from the strong terms he used in opposing Necessarian errors; teaching that men's sins originated from themselves, and not from God; and that these were the cause of all our sufferings. He was condemned, however, at a council, held at Alexandria, in A.D. 335, and the sect vanished soon after.

COLLYRIDIANs, were so called from certain cakes or loaves (*collyrides*) which, once a-year, they offered to the Virgin Mary, with some superstitious rites, and then divided them among themselves. These superstitious people had their rise in the fourth century; first in Thraee, and afterwards they spread into Africa, chiefly among female devotees who sought the protection of the Virgin.

COLONY. This word does not always imply that any considerable body of citizens from Rome had left their native city, and had founded a new town where there had been none, as the colonies in America were founded. No doubt a settlement of Romans might give rise to Roman colonies; and many bodies of their troops, after they were dismissed from military service, received allotments in distant towns. But anciently many cities were favoured with the character of colonies, by which they became entitled to the privileges of Roman citizens, and were considered as being in a manner Roman, in reward for services which they had rendered to the government of Rome, or to the emperors. Such, no doubt, was the case with Philippi. The word "colony" occurs only in Acts xvi. 12: "Philippi, which is the chief city of that part of Macedonia, and a colony." Now colonies, it must be remembered, were invested with different kinds of civil rights. Some were called *Roman*, which, however, had not the complete rights of citizenship, but only the private rights of Quirites, without the privilege of suffrage, or of bearing office in the State. Others were styled *Latin*, which had not the rights of Quirites, but might have suffrage at the popular assemblies for legislation, if summoned thereto by the Roman magistracy; and when they had held the office of magistrate in a Latin city, they thereby obtained the Roman citizenship. Others again, as were most of those out of Italy, were *Italian*; a privilege inferior to the Latin, and which consisted in immunity from tribute, whether land or capitation tax.

COLOSSE, a city of Phrygia, in Asia Minor, which stood on the River Lyeus, at an equal distance between Laodicea and Hierapolis. These three cities, says Eusebius, were destroyed by an earthquake, in the tenth year of Nero, or about two years after the date of Paul's Epistle to the Colossians. The ancient

Colosse seems to have occupied the site of the modern Khonas, and in the tenth century Colosse was called Chonae. Ecclesiastical historians inform us that the Bishop of Chonae was present at the second Nicene Council. Mr Arundell thus describes its present aspect:—"The approach to Khonas, as well as the village itself, is beautiful, abounding in tall trees from which vines of most luxuriant growth are suspended. In the immediate neighbourhood of the village are several vestiges of an ancient city, consisting of arches, vaults, squared stones, while the ground is strewn with broken pottery, which so generally and so remarkably indicates the site of ancient towns in the East."

COLOSSIANS, EPISTLE TO THE. This epistle, from its resemblance to the epistle addressed to the Ephesians as well as from an incidental remark in Col. iv. 3, in which he alludes to his imprisonment, appears to have been written nearly at the same time. The date is generally supposed to be about the year 62.

Michaelis is of opinion that this epistle was directed against the tenets and practices of the *ESSENE*s (which see). There appear to have been judaizing teachers, who diligently circulated the absurd notions of the Rabbins; and partial converts from heathenism, who mingled Platonic notions with the doctrines of the gospel. It is evident, from Col. ii. 18, that the false teachers inculcated the worship of angels. "Whoever," says Michaelis, "would understand the Epistles to the Ephesians and Colossians, must read them both together. The one is, in most places, a commentary on the other; the meaning of single passages of one epistle, which, if considered alone, might be variously interpreted, being determined by the parallel passages in the other epistle."

COME, COMING. God's *coming* does not signify literally any change of place; for "do not I fill heaven and earth? saith the Lord;" but it signifies some new manifestation of his presence; either by a resplendent and awful symbol, as to Israel of old; or by the operations of his power in mercy or judgment, in which sense he may be said to visit men from age to age. Psal. l. 3, ei. 2; John xiv. 23. Men *come to God* when they worship and serve him, apply to him by prayer, enjoy his presence, and receive out of his fulness. Heb. vii. 25, xi. 6; John xiv. 6. To *come to Christ* is to apply to him for salvation as lost sinners, renouncing all dependence on our own righteousness, wisdom, and strength, and seeking by faith and prayer every needed, provided, and promised blessing in him. John v. 40, vi. 37; 1 Pet. ii. 4. It may be remarked that this very application, this movement of the heart in approaching the unseen Saviour, involves a belief in him as an omnipresent, and, of course, an infinite Friend.

COMING OF CHRIST. This expression is either literal or metaphorical. *Literally*, it is used in reference to his first appearance in the flesh (1 John v. 20; 2 John 7), or to his future appearance at the last day to fulfil his promises, to raise the dead, and judge the world in righteousness. Acts i. 11, iii. 20, 21; Heb. ix. 28; 1 Thess. iv. 15-18; 1 Cor. xv. 23; Acts x. 42; 2 Tim. iv. 1; Matt. xvi. 27, xxv. 31-46.

Metaphorically, Christ is said to *come* when his gospel is introduced or preached in any place by his ministers (John xv. 22; Eph. ii. 17); when his Church or kingdom is visibly and powerfully established in the world (Matt. xvi. 28); when he bestows upon believers the influences of his Spirit, and the peculiar

benefits of his purchase. All judgments are spoken of in Scripture under the figure of Christ's coming; they are links in a chain which gradually conducts onward to his final coming and the end of the world. In the Word of God, history is mentioned not so much by the progress of time as by the progress of events. And the destruction of Jerusalem being the grand closing scene, the dispensations of God towards the Jewish Church are fitly introduced by our Lord as a sign of his second coming, which will be the closing scene of the whole dispensations of God towards his Church, both Jew and Gentile. Matt. xxiv. 29-35.

Christ is said to come when he bestows on his people the tokens of his love (John xiv. 18, 23, 28, xvi. 16, 17); when he executes his judgments on wicked communities who reject or corrupt his gospel (2 Thess. ii. 8); and when his providence calls us away from the world by death, as preparatory to the judgment of the last day. Matt. xxiv. 42, xxv. 13; John xiv. 3. But the coming of Christ most commonly refers to that solemn day predicted by Enoch of old, Jude 14, 15, when he shall come "with ten thousand of his saints to execute judgments upon all."

The basis of this metaphorical usage, in regard to the coming of Christ, is the same as in relation to the coming of God, viz., that as he governs the world, every specific act of his providence and authority indicates his presence in a more striking manner to human conception; on the principle that no agent can act where he is not.

COMFORTER (*Paracletos*), one of the titles by which the Holy Spirit is designated in the New Testament. John xiv. 16, 26, xv. 26. The name has, no doubt, a reference to his peculiar office in the economy of redemption, namely, that of imparting consolation to the hearts of Christ's disciples; which he effects by "taking of the things that are Christ's," and explaining them; or, in other words, by illuminating their minds as to the meaning of the Scriptures, assuring them of the Saviour's love, bringing to their recollection his consolatory sayings, and filling their souls with comfort in believing them. The word has also been rendered *advocate*, *helper*, *monitor*, *teacher*. The first well describes the office of the Spirit, as striving and pleading with the unconverted world, and especially as convincing of sin (John xvi. 7-11); but the others are not so well supported by the connection of our Lord's discourse, which favours the translation, *Comforter*; because, whatever gracious offices the Holy Spirit was to perform for the disciples, the great end of all was to remove that sorrow which the approach of the departure of Christ had produced, and to render their joy full and complete. Hence believers are said (Acts ix. 31) to walk "in the comfort of the Holy Ghost." The term *Paraclete*, Advocate or Comforter, is also applied to Christ (1 John ii. 1), because he, as well as the Father and the Holy Ghost, comforts his people's hearts, and gives them everlasting consolation and good hope through grace. Thus the comfort of God's people is ascribed in Scripture to each of the three persons in the Godhead, and represented as flowing to them out of the various offices which they execute under the covenant of redemption. In regard to the office of the Spirit as a Comforter, Dr Buchanan, in his treatise entitled 'The Office and Work of the Holy Spirit,' thus remarks:—"The Spirit's love as a Comforter is manifested in various ways. For, *first*, It was the Spirit with which Christ himself was anointed,

and by which he was qualified, in respect of his human nature, for the execution of his great design: 'The Spirit of the Lord God is upon me, for he hath anointed me to preach;'—*secondly*, It was the Spirit who dictated the whole of that message of grace and mercy which is contained in the gospel, for 'holy men of old spake as they were moved by the Holy Ghost;' and to him, therefore, is to be gratefully ascribed every consolation which the gospel imparts, and every hope which it inspires;—and *thirdly*, It is the Spirit who, by his continued agency in the Church, and his internal operation on the minds of believers, enables them to understand the gracious import, and to feel the blessed influence of the gospel, so that they are 'filled with all peace and joy in believing, and abound in hope through the power of the Holy Ghost.'" See HOLY GHOST.

COMMAND. God *commands* the blessing of life, or the strength of his people, when by his will he furnishes it. Psal. cxxxiii. 3, lxviii. 28. Saints *command* God concerning his sons and daughters, and the works of his hands, when in Christ's name they earnestly plead his promise, and argue from his faithfulness, power, equity, and love, pledged therein. Isa. xlv. 11. Jesus Christ is the *commander* given to the people; he enlists men for his spiritual soldiers—he convenes, orders, encourages, and goes before them, in their gracious warfare. Isa. lv. 4.

COMMEND. God *commends* his love; he makes it appear glorious and unbounded, in that, while we were yet sinners, Christ died for us. Rom. v. 8. Our unrighteousness *commends* the righteousness of God; it gives occasion for him clearly to manifest his justice in punishing us, or in forgiving us through Christ's blood; and the Jews' rejection of Christ demonstrates the faithfulness of God in the ancient predictions. Rom. iii. 5.

COMMENDAM, the term usually employed in England to denote a living commended by the crown to the care of a clergyman until a proper pastor is provided for it. These commendams for some time have been seldom or never granted to any but bishops, who, when their bishoprics were of small value, were by special dispensation allowed to hold their benefices, which on their promotion devolved to the crown.

COMMENDATORY LETTERS. These were used in the early Christian Church, and the occasion on which they were written is thus described by the late Dr Neander:—"When a Christian entered a foreign city, his first inquiry was for the Church; and here he was received as a brother, and supplied with whatever could contribute to his spiritual and to his bodily refreshment. But as deceivers, informers, false teachers, seeking only to gain more followers for their peculiar opinions, abused the confidence and charity of the Christians, it became necessary to adopt precautionary measures to prevent the manifold evils which might in this way arise. The regulation was therefore adopted, that in foreign Churches those travelling Christians only should be received as Christian brethren, who could produce a certificate from the bishop of the community to which they belonged. These Church letters,—which were as *tessaræ hospitales*, whereby Christians from every quarter of the world stood in fraternal union with each other,—received the name of *epistolæ* or *literæ formatæ*; because, to guard against counterfeits, they were drawn up after a certain form; and also, '*epistolæ communicatoriæ*,' inasmuch as they

indicated as well that the bearers were in the fellowship of the Church, as that the bishops who mutually sent and received such letters were united together in the bonds of church-fellowship. By degrees the church letters (*epistolæ clericæ*) were divided into different classes, according to the different objects for which they were written." The term is still used in England to denote the letter given by a bishop to any one of his clergy or flock who is travelling into another diocese; whereby it may be seen that the holder of the letter is in catholic communion, and that he ought to be admitted to all the privileges of communion and of his order wherever he goes. Such letters correspond to what are known in Scotland as certificates of church communion, which are given by kirk-sessions to members of churches when removing from one place to another.

COMMERCE. The commercial intercourse of different nations is of great antiquity. In Gen. xxxvii. we find mention made of a caravan of Ishmaelites travelling on purposes of merchandise into Egypt. Their camels seem to have been laden with spices and other articles from Gilead. There were two different routes from Palestine to Egypt; one along the coast of the Mediterranean, and another from Gaza to the Elamite branch of the Arabian Gulf. Commerce, however, was not encouraged by the laws of Moses, and it was not until a late period, that direct mention is made of commercial transactions as having been carried on by the Hebrews. David appears to have been the first who began an extensive traffic with other nations; for, having conquered the kingdom of Edom, and reduced it to be a province of his empire, he thereby became master of two sea-port towns on the Red Sea, Elath and Eziongeber, which then belonged to that kingdom; and seeing the advantage which might be made of the situation of these two places, he wisely took the benefit of it, and there opened up trade. There are two places mentioned in Scripture to which it was from thence carried on, that is, Ophir and Tarshish. From the former of these, David in his time drew great profit: for the three thousand talents of gold of Ophir which he is said (1 Chron. xxix. 4) to have given to the house of God, seem to be of that gold of Ophir which he himself had by his fleets in several voyages brought to him from thence: for what he had reserved for this work out of the spoils of war, the tributes of the conquered nations, and the public revenues of his kingdom, is before mentioned (chap. xxiv. 14), and amounted to a prodigious sum. The three thousand talents of the gold of Ophir which he added, was over and above this, and *out of his own proper goods*, or private estate, which he had besides what belonged to him as king. And how he could increase that so far, as out of that only to be able to give so great a sum, can scarce any other way be accounted for, than by the great returns which were made him from this traffic: for the gold alone amounted to above one and twenty millions of our money, besides the seven thousand talents of refined silver which were included in the same gift. After David, Solomon carried on the same traffic to Ophir, and had from thence in one voyage four hundred and fifty talents of gold. And if Solomon got so much in one voyage, well might David have gained the sum above mentioned in the several voyages which were made thither for him, from the time that he had subdued the land of Edom to the time of his death, which was at least twenty-five years. But it

must be acknowledged that Solomon much improved this trade, not only by his greater wisdom, but also by his greater application to all the business of it. For not being perplexed and encumbered with such wars as his father David was, he had more leisure to attend thereto. And, therefore, for the better settling of it, he went in person to Elath and Eziongeber, and there took care, by his own inspection, for the building of his ships, the fortifying of both those ports, and the settling of every thing else which might tend to the successful carrying on of this traffic, not only to Ophir, but to all other parts where the sea on which these ports lay opened a passage. But his chief care was to plant those two towns with such inhabitants, as might be best able to serve him in this design. For which purpose he brought thither from the sea-coasts of Palestine as many as he could get of those who had been there used to the sea, especially of the Tyrians, whom his friend and ally, Hiram king of Tyre, from thence furnished him with in great numbers: and these were the most useful to him in this affair; for they being in those days, and for many ages after, the most skilful of all others in sea affairs, they were the best able to navigate his ships and conduct his fleets through long voyages. But the use of the compass not being then known, the way of navigation was in those times only by coasting, which often made a voyage to be of three years, which now may be finished almost in three months. However, this trade succeeded so far, and grew to so high a pitch under the wise management of Solomon, that thereby he drew to these two ports and from thence to Jerusalem, all the trade of Africa, Arabia, Persia, and India, which was the chief fountain of those immense riches which he acquired, and whereby he exceeded all the kings of the earth in his time, as much as he did by his wisdom; so that he made silver to be at Jerusalem as plentiful as the stones, by reason of its amazing and almost incredible abundance during his reign. After the division of the kingdom, Edom being of that part which remained to the house of David, they still continued to carry on this trade from those two ports, especially from Eziongeber, which they chiefly made use of till the time of Jehoshaphat. But he having there lost his fleet, which he had prepared to sail from thence to Ophir in partnership with Ahaziah king of Israel, this spoiled the credit of that harbour. For there being nigh the mouth of it a ridge of rocks, as this fleet was passing out of the port, they were by a sudden gust of wind, which God sent on purpose for the punishment of this confederacy, driven upon those rocks, where they were all broken to pieces and lost. And therefore, for the avoiding of the like mischief for the future, the station of the king's ships was thenceforth removed to Elath, and accordingly Jehoshaphat the next year after sent out another fleet from the same place. For whereas it is said that he lost the first fleet for confederating with the idolatrous king of Israel, and we are told in another place of his sending forth a fleet for Ophir in which he would not permit Ahaziah to have any partnership with him, this plainly proves the sending out of two fleets by Jehoshaphat, the first in partnership with Ahaziah, and the other without it. And thus this affair was carried on from the time of David until the death of Jehoshaphat. For till then the land of Edom was all in the hands of the kings of Judah, and was wholly governed by a deputy or viceroy, there placed by them. But when Jehoram succeeded Jehoshaphat,

and God, for the punishment of the exceeding great wickedness of that prince, had withdrawn his protection from him, Esau, according to the prophecy of Isaac, did break the yoke of Jacob from off his neck, after having served him (as foretold by that prophecy) for several generations; that is, from the time of David till then. For, on Jehoram's having revolted from God, the Edomites revolted from him, and, having expelled his viceroy, chose them a king of their own, and under his conduct recovered their ancient liberty, and were not after that any more subject to the kings of Judah. And from this time the Jewish traffic through the Red Sea had an interruption till the reign of Uzziah. But he, in the very beginning of his reign, having recovered Elath again to Judah, fortified it anew, and, having driven out the Edomites, planted it again with his own people, and there renewed their old traffic; which was from thence carried on and continued till the reign of Ahaz. But then Rezin, king of Damascus, having, in conjunction with Pekah, king of Israel, oppressed and weakened the once powerful kingdom of Judah to a very great degree, he took advantage of it to seize Elath, and, driving out the Jews from thence, planted it with Syrians, purposing thereby to draw to himself the whole profit of that traffic of the Southern Seas, which the kings of Judah had hitherto reaped by having that port. But the next year after, Tiglath-Pileser having conquered Rezin, and subdued the kingdom of Damascus, he seized with it Elath, as then belonging to his new conquest, and without having any regard to his friend and ally, King Ahaz, or the just claim which he had thereto, kept it ever after, and thereby put an end to all that great profit, which the Jews till then had reaped from this traffic, and transferred it to the Syrians; which became a great diminution of their wealth. For although they did not always carry it on with the same full gales of prosperity, as in the time of King Solomon, yet it was constantly, as long as they had it, of very great advantage to them. For it included all the trade of India, Persia, Africa, and Arabia, which was carried on through the Red Sea. But after Rezin had thus dispossessed them of it, they never had it any more restored to them, but were ever after wholly excluded from it. From thenceforth all the merchandise that came that way, instead of being brought to Jerusalem, was carried elsewhere. But at what place the Syrians fixed their principal mart for it, while it was in their hands, is no where said. But at length we find the whole of this trade engrossed by the Tyrians, who, managing it from the same port, made it by the way of Rhinocorura (a sea-port town lying between the confines of Egypt and Palestine) centre all at Tyre; and from thence they furnished all the western parts of the world with the wares of Persia, India, Africa, and Arabia, which thus by the way of the Red Sea they traded to: and hereby they exceedingly enriched themselves during the Persian empire, under the favour and protection of whose kings they had the full possession of this trade. In various parts of the Old Testament Scriptures, we find the Tyrians spoken of as remarkable for being addicted to merchandise. The merchants were princes, and lived in a style of magnificence unknown to other nations. No ships except the Tyrian were for ages daring enough to pass the straits of the Red Sea on the one side, or of the Mediterranean on the other. But when the Ptolemys prevailed in Egypt, they succeeded, by building Berenice, Myos-Hormos, and other ports on

the Egyptian or western side of the Red Sea, (for Elath and Eziongeber lay on the eastern), and by sending forth fleets from thence to all those countries to which the Tyrians traded from Elath, in drawing all this trade into that kingdom, and there fixed the chief mart of it at Alexandria, which was thereby made the greatest mart in the world; and there it continued for a great many ages after, and all the traffic, which the western parts of the world from that time had with Persia, India, Arabia, and the eastern coasts of Africa, was wholly carried on through the Red Sea and the mouth of the Nile, till a way was found, in 1497, of sailing to those parts by the way of the Cape of Good Hope. After this the Portuguese for some time managed this trade; but now it has in a manner wholly got into the hands of the English and Dutch. The route by the Red Sea again became of importance to the commerce of Britain, by the opening up of the overland course to India, through Egypt and the Desert.

COMMISSARY, an officer of the bishop, who exercises spiritual jurisdiction in places of a diocese so far from the episcopal see that the chancellor cannot call the people to the bishop's principal consistory court without great inconvenience.

COMMIT. To commit one's self, spirit, way, or salvation to God, is, upon the faith of his promise, to intrust the same to his care, that he may receive, uphold, direct, preserve, and save us. Psal. xxxi. 5, x. 14, xxxvii. 5; Prov. xvi. 3; 2 Tim. i. 12.

COMMON, profane, ceremonially unclean. Mark vii. 2, 5; Acts x. 14, 15; Rom. xiv. 14. It is said in Acts ii. 44, that such as believe "had all things common;" and in Acts iv. 32, we read "neither said any of them that ought of the things which he possessed was his own; but they had all things common." From these passages it is obvious that the use of the possessions was common, though not probably the possessions themselves. "It clearly appears," says Kuinoel, "that there were those among the Christians who had property and kept it. Thus, in Acts xii. 12, mention is made of one Mary, who had a house of her own at Jerusalem. Nor do we find in the Epistles any vestige of there having been a community of property in the rest of the Christian societies. Nay, we find that there were rich and poor. By the admonition of the apostle, money was collected for the use of the poor, and contributed on the Lord's day. The brethren, therefore, had retained their possessions. Moreover, in 1 Thess. iv. 11, the apostle exhorts the Christians to provide for their support by the labour of their hands; and in 2 Thess. iii. 7, 12, he urges this admonition by proposing his own example." This view of the community of goods is scarcely satisfactory, but it seems to have extended still further. The early Christians seem, at all events, to have regarded their property as if not their own, but held in trust for the advantage of their fellow-Christians. Doddridge remarks, that "peculiar reasons made this community of goods eligible at this time; not only as so many sojourners, who had come from other parts, would justly be desirous to continue at Jerusalem much longer than they intended when they came up to the feast, that they might get a thorough knowledge of the gospel, but as the prospect likewise of the Roman conquests, which, according to Christ's known prediction, were soon to swallow up all Jewish property, would, of course, dispose many more readily to sell their lands." Dr Ncander tells us that a common chest was established from which

the necessities of the poorer members of the Church, and perhaps certain expenses incurred by the whole Church, such as the celebration of the agapæ, were defrayed; and, in order to increase their contributions, many persons parted with their estates. Probably a union of this kind existed among the persons who attended the Saviour and ministered to his necessities (Luke viii. 3); and a fund for similar purposes was afterwards formed by public collection in the apostolic Churches.

COMMON SENSE. The principles of common sense on which men usually proceed, in the ordinary affairs of life, are connected with the primary elements of reason. All men, for example, believe in the uniformity of the course of nature in general, whereas they have an intuitive knowledge of this uniformity in one class of phenomena only—those of mind; and yet, though only dogmatically certain of the intuition, they proceed with equal certainty in its application. That men are warranted in this extent of confidence simply from its universal prevalence, we cannot admit. It is necessary to inquire into the ground on which the confidence rests; and, on reflection, we may perceive that, however generally the belief in nature's uniformity may prevail, no warrant for its existence, as a universal principle, is to be found in our nature. It no doubt occupies a place in the fundamental principles of our constitution as thinking beings, but only as exhibited in the processes of mind. Uniformity among material phenomena cannot, at that early stage of our intellectual history, be discovered, nothing, in fact, being known of the existence of objects in any other sense except phenomenally. We are then aware of the existence of objects, but not as possessed of material qualities; we only know them as existing relatively to our mental operations. In these circumstances, it is impossible that we can believe in the uniformity of nature's sequences to any other than a very limited extent, and being dogmatically certain of its truths thus far, we have no hesitation in carrying our confidence still further.

It is wrong, however, to imagine that because the certainty in the one case was intuitive, it is necessarily so in the other. The fact is, that all those principles which we class under the name of common sense, are derived from the application of our intuitions, instead of being intuitions themselves. Yet, it is alleged by Dr Reid to be "the province, and the sole province of common sense, to judge of things that are self-evident;" and still more specifically he informs us, that "it is such a degree of reason as makes a man capable of managing his own affairs, and answerable for his conduct to others." This explanation, however, does not point out to us whether common sense be natural or acquired. If it be natural, then it must either be synonymous with pure reason which is dogmatically certain, or it must mean simply that confidence which we naturally feel in the exercise of our own powers. The sole mental operation is thought, and our confidence in it is simply grounded on the fact that we are conscious of it. In this view, the evidence of common sense might be reduced to that of consciousness which is indubitably certain.

But the meaning usually attached to the word seems to be somewhat different, pointing us rather to certain truths connected with the common affairs of life, which, without examination, we readily admit, and which, even though opposed by powerful, nay, irresistible argument, we still tenaciously retain. We

believe them, and yet on many occasions we are unable to assign a valid reason for our belief. Whence, then, arises this resolute firmness in adhering to truths in many cases so inexplicable? The reason, we suspect, is to be found in the similarity of appearance which they bear to *a priori* intuitions. Having commenced at a very early period to extend our use of these intuitions beyond their legitimate province, it is difficult for us, unless by the exercise of powerful abstraction and a minute analysis, to discover the point at which we have begun to reason doubtfully instead of dogmatically. The transition was made insensibly, and we feel all along as if we were still acting upon intuitions, while, in fact, we are proceeding upon mere arbitrary applications of our intuitions.

The evidence of common sense, then, is not demonstratively certain, but simply probable. No doubt, there is a high probability in favour of its truth, arising from various circumstances, but from none more strongly than the fact of the universal prevalence of such principles. Though not strictly intuitive, still, if mankind have uniformly applied their intuitions so as to arrive at the same conclusions, this, of itself, constitutes a strong presumption in their favour. They are not the current maxims of a mere class or sect of men, who might be supposed to have acquired them from some peculiarity connected with their habits or condition; they are the current maxims of the great mass of mankind, on which they are uniformly accustomed to act; and if, therefore, they are nothing more than prejudices, they are, at all events, prejudices attaching to the human family in general; and, as may easily be conceived, where a prejudice or error is universal, he would be a bold man who would dare to deny it on his own sole responsibility. On the single ground, then, of this immediate recognition of their truth by men of all ages and of all countries, would we attach a high value to the principles grounded on the evidence of common sense. They are not the intuitions of humanity, but they are the universal applications of these intuitions. They are not the outgoings of the original constitution of humanity, but they are the spontaneous outgoings of the collective wisdom of humanity; and the moment that any one of the principles included under this head is stated, it meets with an instant response in every man's mind. He assents to it immediately, and almost without reflection. It is an axiom, an acknowledged principle which he has no inclination to deny.

On these grounds, then, while we cannot attach to common sense such a high importance, such a resistless power, as to overthrow the arguments of even a sound philosophy, we have no hesitation in acknowledging that its dictates are uniformly correct; and yet on no occasion would we be inclined to oppose a statement of philosophy on the ground that it violated the common sense of mankind. In such a mode of procedure there is evidently a shrinking from argument, and an attempt to conceal our conscious lack of sound reasoning by an appeal to the ordinary judgment of our fellow-men. It was, no doubt, a fine apostrophe with which Dr Reid closed the 'Introduction to his Inquiry into the Human Mind,' and yet it is far from prepossessing the reflective reader in favour of the author's view. "Admired Philosophy!" he exclaims, "daughter of light! parent of wisdom and knowledge! if thou art shewn surely thou hast not yet arisen upon the human mind, nor blessed us with

more of thy rays than are sufficient to shed a darkness visible upon the human faculties, and to disturb that repose and security which happier mortals enjoy, who never approached thine altar, nor felt thine influence! But if, indeed, thou hast not power to dispel those clouds and phantoms which thou hast discovered or created, withdraw this penurious and malignant ray. I despise philosophy, and renounce its guidance; let my soul dwell with common sense."

COMMUNE. To *commune with our heart* is seriously to propose to it important questions, entertain it with the view of excellent subjects, and address it with weighty charges and directions. Psal. iv. 4. See **COMMUNION**.

COMMUNICANT. See **LORD'S SUPPER**.

COMMUNION,—1. The word *koinōia*, in its strict and proper sense, signifies sharing something in common with another. Acts ii. 44; 2 Cor. xiii. 14. 2. In a more general sense, it denotes agreement, or participation. 2 Cor. vi. 14; Eph. v. 11. 3. It signifies converse, or friendly intercourse, wherein men contrive or consult together about matters of common concern. Luke vi. 11; Psal. iv. 4. 4. Communion is also used for the Lord's Supper, because we herein make a public profession of our conformity to Christ and his laws; of our spiritual participation of his body and blood; and of our agreement with other Christians in the spirit and faith of the gospel. See **LORD'S SUPPER**.

COMMUNION SERVICE, the office in the liturgy of the Church of England for the administration of the eucharist, or sacrament of the Lord's Supper.

COMMUNION WITH GOD, is that delightful fellowship and intercourse which a believer enjoys with his heavenly Father, and with his Son, Jesus Christ. Rom. v. 1, 2; Eph. ii. 18; Rom. viii. 15; Gal. iv. 6. It is founded upon union with Christ, and consists in a communication of Divine graces from him, and a return of devout affections to him. The believer holds communion with God in his works, in his Word, and in his ordinances. There can be no communion without likeness, nor without Christ as the Mediator. Some distinguish communion with God from the sense and feeling of it,—that is, that we may hold communion with him without raptures of joy; and that a saint, even under desertion, may have communion with God as really, though not so feelingly, as at any other time. This communion cannot be interrupted by any local mutations; it is far superior to all outward services and ordinances whatsoever; it concerns the whole soul, all the affections, faculties, and motions of it being under its influence; it is only imperfect in this life, and will be unspeakably enlarged in a better world. In order to keep up communion with God, we should inform ourselves of his will (John v. 39); be often in prayer (Luke xviii. 1); embrace opportunities of retirement (Psal. iv. 4); contemplate the Divine perfections, providences, and promises (Psal. civ. 34); watch against a vain, trifling, and volatile spirit (Eph. iv. 30); and be found in the use of all the means of grace. Psal. xxvii. 4. The blessed effects of communion with God are, deadness to the world (Phil. iii. 8); patience under trouble (Job i. 22); fortitude in danger (Psal. xxvii. 1); gratitude for mercies received (Psal. ciii. 1); direction under difficulties (Prov. iii. 5, 6); peace and joy in opposition (Psal. xvii. 3); happiness in death (Psal. xxiii. 4); and an earnest desire for heaven and glory. 2 Tim. iv. 7, 8.

COMPACT, a covenant, or a regular adjustment. Psal. cxxii. 3. The Church is *compact together*; every member has his own proper station and work, and yet all are so joined as to conduce to her general glory and welfare. Eph. iv. 16; Col. ii. 19.

COMPARE, to set things together, in order that the likeness or difference may clearly appear. 1 Cor. ii. 13; Judg. viii. 2. It is not wise to *compare* ourselves with either our enemies or our friends; as not they, but the law of God, is the proper standard by which we ought to judge ourselves. 2 Cor. x. 12.

COMPASSION. God's being *full of compassion*, imports the infinite greatness of his tender mercy and love, and his readiness to comfort and relieve such as are afflicted. Psal. lxxviii. 38, lxxxvi. 15, cxi. 4, cxlv. 8.

COMPEL. Ministers *compel* sinners to come in to Christ's house, when, with the utmost earnestness and concern, they show them their sinfulness and danger; the excellency, love, and loveliness of Christ; the happiness of those who receive him; their warrant, and the command of God to believe in him; and beseech them, as in Christ's stead, to be reconciled to God. Luke xiv. 23.

COMPLETE, fully finished. Lev. xxiii. 15. Saints are *complete in Christ*; they are perfectly justified, and have in him complete fulness of grace to render them perfectly holy and happy. Col. ii. 10. They stand *complete in all the will of God*, when they regard all his commandments, and obey them in an eminent degree. Col. iv. 12.

COMPLIMENTS. The manner in which Eastern subjects were accustomed to address their princes was of a very servile and extravagant description. Thus, we have a striking instance of this in the address of the woman of Tekoah to David: "Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so is my lord the king to discern good and bad: therefore the Lord thy God will be with thee. To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth." 2 Sam. xiv. 17, 20. In Oriental countries, the wisdom of the ruler has always been held in the highest estimation, and it was no small compliment, therefore, which Judah paid to his brother Joseph, when he said, "Thou art even as Pharaoh." And not only was it customary to use hyperbolical language, but on the approach of a ruler or conqueror, flowers and branches of trees, and even the most costly garments, were spread along the road. The Jews, accordingly, who believed that Christ was the King of Israel, cut down branches of the trees, and strewed them in the way. And also at a much earlier period, on the elevation of Jehu to the throne, we are informed that "the people hastened and took every man his garment, and put it under him, on the top of the stairs."

COMPREHEND. To *comprehend*, with all saints, the unbounded love of Christ, is to have a clear, extensive, and heart-ravishing knowledge of its nature and effects. Eph. iii. 18.

CONCEPTION OF CHRIST, the supernatural and miraculous formation of the human nature of Christ in the womb of the Virgin Mary. From the earliest times, this mysterious event was predicted. The very terms in which the first evangelical promise was given seem to point forward to it: "The seed of the woman shall bruise the head of the serpent." In accordance with this promise, Jeremiah

foretold (xxx. 22), "The Lord hath created a new thing in the earth, a woman shall compass a man." And again :—"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. vii. 14. Jesus was born of a virgin, that in his nature he might be without sin, free from that original impurity which attaches to all who are born after the ordinary mode of generation. For a long period it was a point keenly contested, more especially between the Scotists and Thomists, whether the Virgin Mary was or was not conceived without the stain of original sin. In honour of the Immaculate Conception, as it is termed, the Romish and Greek Churches have both of them established festivals. "Those who support the doctrine of the immaculate conception allege, that they have the consent of nearly the universal Church, and of all universities, especially that of Paris, where no man was admitted to be Master in Theology, unless he bound himself by oath to maintain that doctrine. On the other hand, Cajetan brings the irrefragable testimony of fifteen fathers against it; others bring no less than two hundred; and Bandellus adduces nearly three hundred. To this array of witnesses, the friends of the immaculate conception reply, that some of these authors have been brought in falsely, and that the multitude of witnesses is of little avail, seeing their opinions may all be traced to some individual doctor. Thus they contend, and decide nothing." "In the famous question of the Virgin's immaculate conception, though the fathers are acknowledged to be generally against it, their own Bishop Canus reckons up St Ambrose, St Austin, St Chrysostom, and a great many more, who expressly assert her being conceived in original sin, and say, 'that this is the unanimous opinion of all the fathers who happen to make mention of it;' yet he declares 'this to be a very weak and infirm argument which is drawn from the authority of all the fathers.'"

CONCISION, (*cutting off*.) The Jews are called the *Concision*, because, under pretence of zealous adherence to circumcision, they, after it was abolished by our Saviour's death, cut their bodies, rent the Church, and cut off themselves from the blessings of the gospel. Phil. iii. 2.

CONCLAVE, the assembly or meeting of the cardinals shut up for the election of a Pope. Conclave also signifies the place in which the cardinals of the Romish Church meet for the above-mentioned purpose. The Conclave is a range of small cells, ten feet square, made of wainscot; these are numbered, and drawn by lot. They stand in a line along the galleries and hall of the Vatican, with a small space between each. Every cell has the arms of the cardinal over it. The Conclave is not fixed to any one determinate place, for the constitutions of the Church allow the cardinals to make choice of such a place for the Conclave as they think most convenient; yet it is generally held in the Vatican.

CONCORD, FORM OF. Form of Concord, in ecclesiastical history, a standard book among the Lutherans, composed at Torgau, in 1576, and thence called the Book of Torgau, and reviewed at Berg, by six Lutheran doctors of Germany, the principal of whom was James Andreas. This book contains, in two parts, a system of doctrine, the subscription of which was a condition of communion, and a formal and very severe condemnation of all who differed from the compilers of it; particularly with respect to the majesty and omnipresence of Christ's body, and

the real presence of his flesh and blood in the eucharist. It was first imposed upon the Saxons by Augustus, and occasioned great opposition and disturbance. The dispute about it was revived in Switzerland in 1718, when the magistrates of Berne published an order for adopting it as a rule of faith; the consequence of which was a contest that reduced its credit and authority.

CONCORDANCE, a book which is designed to serve as an index to the Bible, in which all the leading words are arranged alphabetically, and the books, chapters, and verses in which they occur stated, to assist in finding out passages, and comparing together the several significations of the same word. Works of this kind, whether referring to the original Scriptures, or to the English version, have always been regarded as affording most valuable assistance to the student of the Word of God. Cardinal Hugo is said to have been the first who compiled a Concordance to the Holy Scriptures. The most recent Hebrew and Greek Concordances are those published by the Messrs Bagster. The most valuable Concordance to the English Bible is that of Cruden, which has been long held in high estimation.

CONCUBINAGE, the act of living with a woman to whom the man is not legally married. It is used in Scripture generally for a marriage with a woman of inferior condition (performed with less solemnity than the formal marriage), and to whom the husband does not convey his rank. The concubine had no authority in the family, though her children were reckoned legitimate. It was customary for the father to provide for such children in his lifetime, by bestowing upon them a portion of his cattle and goods. Thus: "And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country." Gen. xxv. 5, 6. If a woman was taken captive in war, she was allowed a month to mourn the loss of her parents and friends; and neither father nor son was permitted to take her as a concubine, until the expiration of that time. Deut. xxi. 10-13. As polygamy was sometimes practised by the patriarchs, it was a common thing to see one, two, or many wives in a family; and, besides these, several concubines. 2 Sam. iii. 2-5; 1 Kings xi. 3; 2 Chron. xi. 21. But ever since the abrogation of polygamy, and the reduction of marriage to its primitive institution, concubinage has been forbidden and condemned among Christians.

CONCUPISCENCE,—1. The corruption of our nature, or inward disposition, whence all actual sin proceeds. Rom. vii. 7; James i. 14. 2. Actual motions and inclinations of our hearts towards sinful deeds. Rom. vii. 8. 3. Unchastity, especially of desire. Col. iii. 5; 1 Thess. iv. 5.

CONDEMNATION, a judicial declaration of guilt, accompanied with a sentence of punishment. In this sense Christ did not condemn the woman taken in adultery (John viii. 1-11); that is, he did not assume the office of a judge, though he bade her "go and sin no more." The word is used also in reference to rash, uncharitable, unjust opinions, pronounced upon others in a spirit of censoriousness. Luke vi. 37. Also, for a practical testimony against sin, impenitence, and unbelief, exhibited in a contrary course of conduct. Thus the Ninevites condemned the Jews of our Saviour's time (Matt. xii. 41), and Noah condemned the world before the flood. Heb.

xi. 7. The *condemnation of the devil*, seems to mean a sin and punishment similar to his. 1 Tim. iii. 6. The condemnation which all the unconverted lie under, and from which all believers in Christ are made free, is primarily a legal charge of sin, and the sentence of the Divine law adjudging them as guilty to bear the wrath of God, or the execution of his tremendous curse, unless it be satisfied for them by Christ for ever and ever. Rom. v. 16, 18, viii. 1; Gal. iii. 10-14, compared with Matt. xxv. 41-46. This legal condemnation is, however, fearfully enhanced to those who reject the glorious gospel. John iii. 19; 2 Thess. i. 7-10. *God condemned sin in the flesh*, by executing the punishment due to sin upon Christ in our nature, when submitting to suffer in our stead, he clearly demonstrated how criminal and abominable it is in his sight, provided a full and glorious expiation for its guilt, and adjudged its power in the believer's soul to utter destruction. Rom. viii. 3.

CONDESCENSION is that species of benevolence which designedly waves the supposed advantages of birth, title, or station, in order to accommodate ourselves to the state of an inferior, and diminish that restraint which the apparent distance is calculated to produce in him. It is enjoined on the Christian, and is peculiarly ornamental to the Christian character. Rom. xii. 16. The *condescension* of God appears every way great, when we consider his infinite perfection, his absolute independence of his creatures, his purpose of mercy toward them, and his continual care over them. The incarnation of Christ is, however, the most wonderful example of condescension ever known, and cannot fail to affect, in a suitable manner, the spirit of every Christian. Phil. ii. 5-11.

CONDITION, the term of a bargain to be performed. It has been debated whether *faith* should be called the *condition* of our salvation. If by it we mean a valuable equivalent for the benefit received, or something to be performed in our own strength, or that will be meritorious, it is certainly inapplicable; but if by it be meant that it is only a means *without which* we cannot be saved, in that sense it is not improper. Yet, as the term is often made use of improperly by those who are mere legalists, perhaps it would be as well to decline the use of it.

CONEY (*shaphan*). Lev. xi. 5; Dent. xiv. 7; Psal. civ. 18, Prov. xxx. 26. Bochart and others have supposed the *shaphan* of the Scriptures to be the jerboa; but Mr Bruce thinks that the ashkoko is intended. This curious animal is found in Ethiopia, and in great numbers on Mount Lebanon, &c. Instead of holes, they seem to delight in more airy places,—in the mouths of caves, or clefts in the rock. They are gregarious, and frequently several dozens of them sit upon the great stones at the mouths of caves, and warm themselves in the sun, or come out and enjoy the freshness of the summer evening. They do not stand upright upon their feet, but seem to steal along as in fear, their belly being nearly close to the ground; advancing a few steps at a time, and then pausing. They have something very mild, feeble-like, and timid in their deportment; are gentle and easily tamed, though, when roughly handled at the first, they bite very severely. Many are the reasons to believe this to be the animal called *shaphan* in Hebrew, and erroneously by our translators "the coney," or rabbit. The latter are gregarious, indeed, and so far resemble the other, as also in size; but they seek not the same place of retreat; for the rabbit burrows most generally in the sand. Nor is there anything

in the character of rabbits that denotes excellent wisdom, or that they supply the want of strength by any remarkable sagacity. The *shaphan*, then, is not the rabbit; which last, unless it was brought to him by his ships from Europe, Solomon never saw.

Let us now apply the characters of the ashkoko to the *shaphan*. "He is above all other animals so much attached to the rocks, that I never once," says Mr Bruce, "saw him on the ground, or from among large stones in the mouth of caves, where is his constant residence." He lives in families or flocks. He is in Judea, Palestine, and Arabia, and, consequently, must have been familiar to Solomon. David describes him very pertinently, and joins him to other animals perfectly known: "The hills are a refuge for the wild goats, and the rocks for the *shaphan*;" and Solomon says that "they are exceeding wise," that they are "but a feeble folk, yet make they their houses in the rocks." Now this seems very obviously to fix the ashkoko to be the *shaphan*; for his weakness seems to allude to his feet, and how inadequate these are to dig holes in the rock, where yet, however, he lodges. From their tenderness, these are very liable to be excoriated or hurt; notwithstanding which, they build houses in the rocks more inaccessible than those of the rabbit, and in which they abide in greater safety, not by exertion of strength, for they have it not, and are truly, as Solomon says, "a feeble folk," but by their own sagacity and judgment; and are, therefore, justly described as wise. Lastly,—what leaves the thing without doubt is, that some of the Arabs, particularly Damir, say that the *shaphan* has no tail, that it is less than a cat, that it lives in houses or nests, which it builds of straw, in contradistinction to the rabbit and the rat, and those animals that burrow in the ground. The Rabbins render the *shaphan*, as in our translation, the coney or rabbit. The Septuagint seem to regard it as the *dipus jaculus* of Linnæus, or the jerboa, an animal about the size of the rabbit, with a head resembling that of the hog, and the hind legs very long, and adapted for leaping; it lives in burrows dug in the sand, and is noted for its cunning.

CONFERENCE, the act of discoursing with another, in order to treat upon some subject, or to settle some point of dispute. *Conference meetings*, in a religious sense, are meetings assembled for the purpose of relating experience, discoursing on some religious subject, or for transacting religious business. "Religious conference," says a divine, "is one way of teaching religion. We all have leisure time, and it is well spent when it is employed in set conferences on religion. There the doubting man may open all his suspicions, and confirmed Christians will strengthen his belief; there the fearful may learn to be valiant for the truth; there the liberal may learn to devise liberal things; there the tongue of the stammerer may learn to speak plainly; there *Paul* may withstand *Peter* to the face, because he deserves to be blamed; there the gospel may be communicated severally to them of reputation; there, in one word, ye may all prophesy one by one, that all may learn, and all may be comforted. One hour in a week thus spent, will contribute much to our edification, provided we abstain from the disorders that have often disgraced, and sometimes destroyed, this excellent Christian practice. Time should be kept, order should be preserved, no idle questions should be asked; freedom of inquiry should be nourished; immodest forwardness should be restrained; practical, experimental, and substantial subjects should

be examined. Charity, with all its gentle train, should be there; for she openeth her mouth with wisdom, and in her tongue is the law of kindness."

CONFERENCE, METHODIST. See METHODIST.

CONFESSION, the open and penitential acknowledgment which a Christian makes of his sins to God. Among the Jews, it was the custom, on the annual Feast of Expiation, for the high-priest to make confession of sins to God, in the name of the whole people. Besides this general confession, the Jews were enjoined, if their sins were a breach of the first table of the law, to make confession of them to God; but violations of the second table were to be acknowledged to their brethren.

Confession, according to Dr Watts, is the third part of prayer, and includes—1. A confession of the meanness of our original, our distance from God, our subjection to him, and constant dependence on him. 2. A confession of our sins, both original and actual, in thought, life, omission, and commission. 3. A confession of our desert of punishment, and our unworthiness of mercy. 4. A confession or humble representation of our wants and sorrows of every kind.

Confession also may be considered as a relative duty, or the acknowledgment of any offence we have been guilty of against a fellow-creature.

The confession of sins, says Andrew Fuller, is of the nature of a solemn oath,—an oath of abjuration; and it is awful to think that we should ever use it without a desire and determination to forsake sin. Prov. xxviii. 13.

CONFSSIONAL, a cell in which the Popish confessor sits to hear confessions.

CONFESSIO, AURICULAR. The Romish and Greek Churches require confession of sins to a priest, not only as a duty, but it is regarded as a sacrament, and absolutely necessary to absolution. "These confessions are made to the priest, and are private and auricular; and the priest is not to reveal them, under pain of the highest punishment. This, however, is both unnecessary and unscriptural; for, in the first place, there is no proof that the power of remitting and retaining sins (the pretended ground of sacramental confession) was imparted to any but the apostles, or at most to those to whom a discernment of spirits was communicated. 2. If our Saviour had designed this to have been a duty, he would most probably have delivered us an express command to this purpose. 3. This authority of pardoning sins immediately in relation to God (the foundation of the pretended duty of secret confession), without any reference to church censures, was never claimed for many ages after Christ."

Secret confession to a priest was unknown until the fifth century, and was not established as one of the commandments of the Church till the thirteenth century.

CONFESSIO OF FAITH, a list of the several articles of the belief of any Church. There is some difference between creeds and confessions. Creeds, in their commencement, were simply expressions of faith in a few of the leading and undisputed doctrines of the gospel. Confessions were, on the contrary, the result of many a hazardous and laborious effort, at the dawn of reviving literature, to recover these doctrines, and to separate them from the enormous mass of erroneous and corrupted tenets, which the negligence or ignorance of some, and the artifices of avarice and ambition in others, had served to accumulate for the space of a thousand years, under an implicit obe-

dience to the arrogant pretensions of an absolute and infallible authority in the Church of Rome. Objections have been formed against all creeds and confessions of faith, on the ground that they infringe upon Christian liberty, supersede the Scriptures, exclude such persons as ought not to be excluded, and admit such as ought not to be admitted; are often too particular and long; are liable to be abused; tempt men to hypocrisy; preclude improvement; and have been employed as means of persecution. On the other hand, the advocates for them observe, that all the arts and sciences have been reduced to a system; and why should not the truths of religion, which are of greater importance? That a compendious view of the chief and most necessary points of the Christian religion, which lie scattered up and down in the Scriptures, must be useful to inform the mind, as well also to hold forth to the world what are in general the sentiments of such a particular Church or Churches; that they tend to discover the common friends of the same faith to one another, and to unite them; that the Scriptures seem to authorise and countenance them; such as the Moral Law, the Lord's Prayer, the "form of doctrine" mentioned by Paul, Rom. vi. 17; and again, "the form of sound words," in 2 Tim. i. 13, &c.; that their becoming the occasion of hypocrisy is no fault of the articles, but of those who subscribe them; that persecution has been raised more by the turbulent tempers of men, than from the nature of confessions. Some think that all articles and confessions of faith should be expressed in the bare words of Scripture; but it is replied, that this would destroy all exposition and interpretation of Scripture; that it would have a tendency to make the ministry of the Word useless,—in a great measure cramp all religious conversation; and that the sentiments of one man could not be distinguished from another in some points of importance.

CONFESSOR, a Christian who has made a solemn and resolute profession of the faith, and has endured torments in its defence. A mere saint is called a confessor, to distinguish him from the roll of dignified saints, such as apostles, martyrs, &c. In ecclesiastical history, the word confessor is sometimes used for martyr; in after times it was confined to those who, after having been tormented by the tyrants, were permitted to live and die in peace; and at last it was also used for those who, after having lived a good life, died under an opinion of sanctity. According to Cyprian, he who presented himself to torture, or even to martyrdom, without being called to it, was not called a *confessor*, but a *professor*; and if any, from want of courage, abandoned his country, and became a voluntary exile for the sake of the faith, he was called *ex terris*.

Confessor is also a priest in the Romish Church, who has a power to hear sinners in the sacrament of penance, and to give them absolution. The confessors of the kings of France, from the time of Henry IV., have been constantly Jesuits; before him, the Dominicans and Cordeliers shared the office between them. The confessors of the house of Austria have also ordinarily been Dominicans and Cordeliers, but the later emperors have all taken Jesuits.

CONFIRMATION, the act of establishing any thing or person. 1. *Divine confirmation* is a work of the Spirit of God, strengthening, comforting, and establishing believers in faith and obedience. 1 Pet. v. 10; 1 Cor. i. 8. 2. *Ecclesiastical confirmation* is a rite in Episcopal Churches, whereby a person arrived

at years of discretion undertakes the performance of every part of the baptismal vow made for him by his godfather and godmother. The bishop lays his hand upon the head of the person, in token of the baptismal vows being conveyed over to the individual.

In the ancient Church it was done immediately after baptism, if the bishop happened to be present at the solemnity. Throughout the East it still accompanies baptism; but the Romanists make it a distinct, independent sacrament. Seven years is the stated time for confirmation; however, it is sometimes performed beyond that age. The person to be confirmed has a godfather and godmother appointed him, as in baptism. In the Church of England, the age of the persons to be confirmed is not fixed. The passage usually adduced in support of this rite is Acts viii. 14, 15, 17: "Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: then laid they their hands on them, and they received the Holy Ghost." But a little consideration is sufficient to show that the object which the apostles had in view, when they laid their hands on those whom Philip had baptized, was widely different from that which is involved in confirmation. It is expressly stated that they "prayed for them," and "laid their hands on them, and they received the Holy Ghost." That miraculous gifts were conveyed on that occasion is evident; for it is said, "When Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money." Besides, as Dr Whitby justly observes, if they laid not their hands on all who were baptized, it makes nothing for confirmation; if they did, then Simon Magus also was confirmed, and received the Holy Ghost. The ceremony of confirmation was unknown to the primitive Church. Tertullian is the most ancient author by whom any mention is made of confirmation. This rite, therefore, is unsanctioned by Scripture, and unrecognised by the early Christian Church.

CONFLAGRATION, GENERAL, a term used to denote that grand period or catastrophe of our world, when the face of nature is to be changed by fire, as formerly it was by water.

1. Scripture assures us in general, that this earth in its present form will not be perpetual, but shall come to an end. 2. It further tells us, that this dissolution of the world shall be by a general conflagration, in which all things upon the face of the earth shall be destroyed; by which the atmosphere shall also be sensibly affected, as in such a case it necessarily must be,—2 Pet. iii. 5, 7, 10, 12; where, from the connection of the words, the opposition between the conflagration and the deluge, as well as the most literal and apparent import of the phrases themselves, it is plain they cannot, as Dr Hammond strangely supposes, refer to the desolation brought on Judea when destroyed by the Romans, but must refer to the dissolution of the whole earth. 3. The Scripture represents this great burning as a circumstance nearly connected with the day of judgment (2 Pet. iii. 7, compared with 2 Thess. i. 7, 8; Heb. x. 27; 1 Cor. iii. 12, 13); and it is probable there may be an allusion to this in several passages of the Old Testament, such as Psal. xi. 6, l. 3, xvi. 13; Isa. xxxiv. 4, lxvi. 15; Dan. vii. 9, 10; Mal. iv. 1; Zeph. iii. 8; Deut. xxxii. 22, to which many parallel expressions might be added from the canonical and authorized

books. 4. It is not expressly declared how this burning shall be kindled, nor how it shall end, which has given occasion to various conjectures about it.

The ancient Pythagoreans, Platonists, Epicureans, and Stoics, appear to have had a notion of the conflagration; though whence they should derive it, unless from the sacred books, is difficult to conceive,—except, perhaps, from the Phœnicians, who themselves had it from the Jews. Mention of the conflagration is made in the books of the Sibyls, Sophocles, Hystaspes, Ovid, Lucan, &c. Dr Burnet, after J. Tachard and others, relates that the Siamese believe that the earth will at last be parched up with heat, the mountains melted down, the earth's whole surface reduced to a level, and then consumed with fire. And the Brahmans of Siam do not only hold that the world shall be destroyed by fire, but also that a new earth shall be made out of the remains of the old.

Divines ordinarily account for the conflagration theologically, and think it will take its rise from a miracle, as fire from heaven. Philosophers contend for its being produced from natural causes. Some think an eruption of the central fire sufficient for the purpose, and add, that this may be occasioned several ways, viz., either by having its intensity increased, which again may be effected either by being driven into less space by the encroachments of the superficial cold, or by an increase of the inflammability of the fuel whereon it is fed; or by having the resistance of the imprisoning earth weakened, which may happen either from the diminution of its matter, by the consumption of its central parts, or by weakening the cohesion of the constituent parts of the mass by the excess or the defect of moisture. Others look for the cause of the conflagration in the atmosphere, and suppose that some of the meteors there engendered in unusual quantities, and exploded with unusual vehemence, from the concurrence of various circumstances, may effect it without seeking any further. Lastly, others conclude the world is to undergo its conflagration from the near approach of a comet.

Various opinions are also entertained as to the renovation of the earth after the conflagration.—1. Some suppose that the earth will not be entirely consumed, but that the matter of which it consists will be fully purified and refined; which they say will be the natural consequence of the action of the fire upon it; though it is hard to say what such a purification can do towards fitting it for its intended purpose, for it is certain a mass of crystal or glass would very ill answer the following parts of this hypothesis. 2. They suppose that from these materials thus refined, as from a second chaos, there will, by the power of God, arise a new creation; and that the face of the earth, and likewise the atmosphere, will then be so restored, as to resemble what it originally was in the paradisaical state, and consequently to render it a more desirable abode for human creatures than it at present is; and they urge for this purpose the following texts, viz., 2 Pet. iii. 13 (compare Isa. lxv. 17, lxvi. 22); Matt. xix. 28, 29 (compare Mark x. 29, 30; Luke xviii. 29, 30); Psal. cii. 25, 26; Acts iii. 21; 1 Cor. vii. 31; Rom. viii. 21. 3. They agree in supposing that in this new state of things there will be no sea. Rev. xxi. 1.

4. They suppose that the earth, thus beautified and improved, will be inhabited by those who shall inherit the first resurrection, and who shall here enjoy a very considerable degree of happiness, though not equal to that which is to succeed the general judg-

ment; which judgment shall, according to them, open when those *thousand years* are expired mentioned in Rev. xx. 4, &c.; 1 Thess. iv. 17 (compare verse 15), which passage is thought by some to contain an insinuation that Paul expected to be alive at the appearance of Christ, which must imply an expectation of being thus raised from the dead before it; but it is answered that the expression, *Wethat are alive*, may only signify, "those of us that are so," speaking of all Christians as one body. 1 Cor. xv. 49–52. Dr Hartley declared it as his opinion, that the millennium will consist of one thousand prophetic years, where each day is a year,—that is, three hundred and sixty thousand,—pleading that this is the language used in other parts of the Book of Revelation. But it seems an invincible objection against this hypothesis, which places the millennium after the conflagration, that the saints inhabiting the earth after the first resurrection are represented as distressed by the invasion of some wicked enemies. Rev. xx. 7–9; Ezek. xxxviii. 39. See MILLENNIUM.

Divine revelation, not human philosophy, must here be our only guide. It is probable that the earth will survive its fiery trial, and become the everlasting abode of righteousness, as part of the holy empire of God; but, seeing the language used in Scripture, and especially in the Book of Revelation, is often to be considered as figurative, rather than literal, it becomes us to be cautious in our conclusions. See DISSOLUTION.

CONFORMITY. The saints are *conformed* to Christ; they are made like him in their covenant relation to God, in their privileges, graces, and holy deportment on earth; and they will be made like him in glory, when they shall see him as he is. Rom. viii. 29. They are *conformable*, or like to him in his death; they gradually die to their corrupt lusts; have their old man crucified with him,—its lusts and deeds mortified through the influence of his death; and they are exposed to suffering for his sake. Phil. iii. 10. They ought not to be *conformed* to this world; ought not to imitate or join in the vain or wicked maxims, customs, and practices thereof. Rom. xii. 2.

CONFOUND. He that believeth shall not be *confounded*; he shall not be disappointed of his expected salvation; shall not, with perplexity or surprise, be exposed to any fearful destruction: nor shall he *make haste*; shall not basely catch at unlawful means of deliverance, but patiently wait till God deliver him. 1 Pet. ii. 6; Isa. xxviii. 16; Rom. ix. 33.

CONFUCIANS, the disciples of Confucius, a celebrated Chinese philosopher, who lived about five hundred years before the Christian era. This religion, which is professed by the literati and persons of rank in China and Tonquin, consists in a deep inward veneration for the God or King of heaven, and in the practice of every moral virtue. They have neither temples nor priests, nor any settled form of external worship; every one adores the Supreme Being in the way he likes best.

Confucius, like Socrates, who was nearly his contemporary, did not dive into abstruse notions, but desired always to speak with the deepest regard of the great Author of all beings, whom he represents as the most pure and perfect essence and fountain of all things; to inspire men with greater fear, veneration, gratitude, and love of him; to assert his Divine providence over all his creatures; and to represent him as a being of such infinite knowledge, that even our most secret thoughts are not hidden from him;

and of such boundless goodness and justice that he can let no virtue go unrewarded, or vice unpunished.

The following passage contains the substance of the moral precepts of Confucius:—"I teach you nothing," said he continually to his contemporaries, "which you might not learn of yourselves, if you would only make a proper use of the faculties of your mind. Nothing is more natural, nothing more simple, than the principles of the morality which I endeavour to inculcate in its salutary maxims. Everything I tell you has been practised by our ancient sages before you; and this practice, which in remote times was universally adopted, resolves itself into the observance of the three fundamental laws pertaining to the relations of sovereigns and subjects, of fathers and children, of husband and wife, and the exact practice of five chief virtues, which it is enough to name in order to give you the idea of their excellence, and the necessity of practising them. They are,—humanity, that is to say, universal charity between all of our race, without distinction; justice, which gives to every individual what is his due, without favouritism or partiality; conformity to established usages and ceremonies, in order that those who live together may have the same manner of living, and share alike the same advantages and inconveniences; uprightness, that is to say, that rectitude of mind and heart which leads one to seek and desire the truth in everything, without wishing to deceive himself or others; finally, sincerity or good faith,—that frankness, that openness of heart, blended with confidingness, which excludes all feints, all disguise in conduct or action. These are the virtues which rendered our primitive teachers respectable during life, and which have immortalized their names after their death. Let us take them for our models; let us do our best to imitate them."

So highly is Confucius esteemed in China, that there are more than fifteen hundred and sixty temples dedicated to him, and sixty-two thousand animals, chiefly pigs and rabbits, immolated annually to his memory. This is asserted by Dr Milne, on the authority of their own writers. Mr Maurice asserts, that Confucius strictly forbade all images of the Deity, and the deification of dead men; and that, in his dying moments (like Socrates in this also), he encouraged his disciples, by predicting that, "in the West the Holy One would appear." The Chinese, however, still honour their deceased ancestors, burn incense before their images, bow themselves before their pictures, and invoke from them all temporal blessings.

CONFUSION OF TONGUES. See BABEL.

CONGREGATIONALISTS, a large and respectable body of professing Christians, who hold that each congregation of Christians meeting in one place, and united by a solemn covenant, is a complete Church, with Christ for its only head, and deriving from him the right to choose its own officers, to observe the sacraments, to have public worship, and to exercise discipline upon its own members. They also hold the parity of ministers and of Churches, and regard as of sacred and binding force the great principle of the fellowship or communion of Churches, by which all whom they regard as true Churches of Jesus Christ are bound together by ties similar in their nature and obligation to those which unite to each other the members of a single Church. The Churches they regard as the source of all power, and councils, and other ecclesiastical bodies, as having only a delegated

authority, by which they act for and in the name of their constituents; and that their decisions have no other force than the moral power which united wisdom and piety give them. Still there are certain public acts of Church order and discipline, which, in their opinion, from a regard to custom, and to the great and fundamental principle of the communion of Churches, can be performed by councils only, except in cases where it is impossible for a Church to avail itself of such assistance.

"Every individual church is held to be complete within itself, not wanting nor admitting any interference on the part of other churches or of representative assemblages or synods. Every congregation chooses its own officers—admits, rejects, or excommunicates its members or the candidates for membership—and raises and administers its own resources. And in all the various decisions on these matters, every member has a voice: if a new member is received, it is upon the approval of the existing members, who must first have been convinced of his religious character; if an existing member is expelled, it is upon the judgment of the other members after evidence produced before them. So, of other questions, all authority is vested in the church itself—none given absolutely to its officers; and from the individual church's judgment there is no appeal. To express the total freedom of the body from exterior control, the term '*Independency*' is used; to convey the idea that every member of the church participates in its administration, '*Congregationalism*,' a more modern appellation, is adopted.

"Two descriptions only of church officers are viewed as warranted by scriptural authority: viz., bishops (or pastors) and deacons; the former instituted to promote the spiritual, and the latter to advance the temporal, welfare of the church. The various expressions, 'bishop,' 'elder,' 'pastor,' 'presbyter,' employed in Scripture, are employed, it is affirmed, indifferently and interchangeably, intending always a precisely similar office. Whether there should be in any congregation more than *one* such bishop, is conceived to be a matter undecided by the Scriptures, and left to the discretion of the church itself. The only valid 'call' to the pastorate is held to be an invitation to that office by an individual church; and where a person is invited thus, no licence, as in Presbyterian, nor ordination, as in Episcopal churches, is considered to be requisite in order to confer authority to preach or to administer the sacraments. Still, after this election by an individual church, an ordination of the chosen minister by ministers of neighbouring churches is esteemed a fitting introduction to the pastoral office; and the custom always has been general, throughout the Independent body, of inaugurating newly chosen pastors at a special service, when they make profession of their orthodox belief and receive fraternal recognition from the other pastors present. But such ordination is not looked upon as imparting pastoral authority; this flows exclusively from the election by a church, without whose previous sanction ordination is regarded as of no avail. And, in the selection of its minister, a church is not restricted to a special class prepared by education for the office: any person who, by Christian character and aptitude for preaching, so commends himself as to receive an invitation to the ministry, is recognised as being lawfully a pastor. Yet is an educated ministry considered very desirable; and, practically, the majority of Con-

gregational ministers receive preparatory training at the various theological academies and colleges belonging to the general body. But while scriptural authority is thus asserted for the existence of a ministerial order, no restriction to this order of the exclusive privilege of preaching is contended for.

"The theory which Independents cherish of the scriptural model of a Christian church induces them, of course, to look with disapproval on all state establishments of religion. Hostile, as already intimated, to the slightest interference from external bodies—even where, as in the Presbyterian communities, the partly popular assembly may be not unfairly taken to reflect with faithfulness the best ideas and abilities of all the individual churches—Independents are inevitably still more hostile to the interference of a secular and miscellaneous body like the national parliament, to whose decision they assert all questions of dispute in national establishments must actually or virtually be referred. And not alone upon the ground of interference with self-government do Independents disapprove of national churches: even if the state were to allow the fullest freedom, and confine its operations to the mere provision of the necessary funds for public worship, there would still remain insuperable conscientious scruples springing from their notions of the impropriety of all endowments for religious purposes. Religion, they contend, should be committed, for its maintenance and propagation, to the natural affection of its votaries. Religious zeal, they say, will furnish ample means for originating and sustaining all the institutions, ministers, and missionaries, necessary for the promulgation of religious truth. Where no such zeal is manifested in a church, its absence is regarded as a certain sign that there the truth is either not at all, or not in all its purity, professed. They argue, therefore, that the operation of these voluntary motives would supply the best security, not only that the true religion would receive an adequate support, but also that erroneous doctrines would obtain but limited success; whereas the state, possessing no peculiar fitness, even for discriminating truth from error, still less for appreciating nicely all the various forms of truth, is liable to the double danger either of affording to erroneous doctrines artificial nourishment, or of inflicting, to support one special form of truth, injustice and discouragement on all the rest."

Congregationalists in general hold that the word Church, in the New Testament, is applied either to the whole Christian community, or to a single congregation, and that it is used in no other sense. But some maintain that the whole body of Christians residing in a particular city or vicinity were but one Church, though far too numerous to meet in a single place of worship. Hence they derive the propriety of regarding a number of contiguous Churches, when consociated, as in certain respects but one body, and the removal of a cause from a particular Church to a consociation, as a reference from a part to the whole, rather than an appeal from a lower to a higher tribunal. The common opinion, however, is, that a single Church is the highest judicial or executive tribunal known in the Scriptures, and that councils of all kinds are merely human devices. Their decisions are considered merely advisory, having no force, except as they are sanctioned and carried into effect by the Churches. It is held that where the whole body of believers in any province or country are mentioned in the New Testament, they are spoken of

not as the *Church*, but as the *Churches* of that country, and that a Church is often spoken of as meeting in one place not only for worship, but for the choice of officers, and other business. In accordance with this, the following translation is given to Acts xiv. 23: "They appointed elders" (or ministers) "in every Church by the lifting up of hands."

As to the Churches after the time of the apostles, the learned Dr Owen asserts and defends the following proposition: "That in no approved writer, for the space of two hundred years after Christ, is there any mention of any other organical or visibly professing Church, but that only which is *parochial* or *congregational*." It is held that the Epistles of Clement and Polycarp contain statements which cannot be reconciled with any other views than those which have been given above. Mosheim says, "All the Churches of those primitive times, until near the end of the second century, were independent bodies, none of them subject to the jurisdiction of any other. Each Church was a little independent republic, governed by its own laws, which were enacted, or at least sanctioned, by the people. For though the Churches founded by the apostles were often consulted in different cases, yet they had no judicial authority, no control, no power of giving laws. On the contrary, it is clear as the noon-day, that all Christian Churches had *equal rights*, and were in all respects on a footing of equality. The meeting at Jerusalem, as given in the Book of Acts, was only a conference of a single Church. The councils of delegates of the Churches to consult for the common good, were first held near the close of the second century. This custom arose in Greece, and was an imitation of the political councils which had long been known there."

Associations are composed of ministers only, who meet for their own benefit, and to consult for the good of the Churches. They examine and license candidates for the ministry, but have no power of making laws for the Churches. Some maintain that, on the general principle that a man is to be tried by his peers, a minister is accountable, in the first case, only to the association of which he is a member; so that until he is deposed by them, or by the consociation before which they bring him for trial, he is not amenable to the Church of which he is a member. Others hold that a Church has a right to try its minister in the same way that it would one of its private members. The principle generally recognised among Congregationalists is, that in the discipline of ministers, there is to be a council of Churches, where it may be had; but where this cannot be, the Church may proceed to act.

The general tenets of the Congregational body may be termed a system of orthodox Calvinism. They do not, however, acknowledge the necessity of subscription to any particular creed, and yet the Congregational Union issued, in 1833, a "Declaration of Faith, Order, and Discipline," which may be regarded as a faithful exhibition of their principles.

Congregationalism or Independency seems to have had its origin towards the end of the sixteenth century. The adherents of these new doctrines were very harshly treated in the reign of Elizabeth, and many of them obliged to take refuge in Holland. In the time of Cromwell, himself an Independent, the principles of this body were not only tolerated, but held in high estimation. From the Restoration to the Revolution, however, persecution again raged. From that period down to the present day, the Con-

gregationalists, in common with all other dissenters, have enjoyed perfect liberty, and so rapidly have they increased of late, that while in 1838 their churches were estimated to amount to 1840, the last census in 1851 shows their number to have risen to 3244. They have no fewer than eight theological seminaries for the training of young men for the ministry. In Scotland, however, the Congregationalists are a small body, dating no farther back than the labours of the two Haldanes, in the end of the last century.

CONONITES, the followers of Conon, bishop of Tarsus, in the sixth century. He was a Trinitarian, and even a Tritheist,—carrying too far the distinct personality. But his peculiar tenet was a scholastic distinction. Philoponus, his contemporary, an Alexandrian philosopher and grammarian, taught that the *form*, as well as matter of all bodies, was subject to corruption. Conon, on the contrary, taught that the body never lost its *essential form*; that its matter alone was subject to corruption and decay, and was to be restored when this mortal shall put on immortality. Such was the ingenuity of those times in multiplying sects and parties!

CONQUERORS. (See ARMS—ARMY.) In all their tribulations the saints are *more than conquerors* through Christ; by his grace and presence they overcome them most certainly, easily, and quickly; they patiently bear them, rejoice in them, and gain much advantage by them. Rom. viii. 37.

CONSCIENCE. The constitution of man is twofold. He has an intellectual and he has a moral constitution. To each of these departments of his nature there are corresponding classes of truths,—there being truths which are purely intellectual, and truths which are purely moral. The evidence which supports the one is essentially distinct from that which supports the other. An intellectual truth is addressed to the reason alone, and has properly no bearing upon the affections and conduct. A moral truth is addressed at once to the head and to the heart. It affects the rational, and it also affects the emotional nature. It calls upon us to think; but it also calls upon us to feel, and influences us to act.

As was formerly remarked (See APPROBATION and DISAPPROBATION), sometimes the attempt has been made to resolve conscience into a process of reasoning of some kind or other; but, besides that the instantaneousness of the judgment seems to exclude such a supposition, it is impossible to adduce a process of the kind which does not involve the very feeling for which it would wish to account. Every feeling of approbation or disapprobation, whether exercised upon our own actions or extended to the actions of others, supposes necessarily some standard to which the action is referred. That standard, then, must either exist in our own constitution, or must exist without us. If it exist within us, the judgment may be immediate; but if it exist without us, the comparison with the standard must involve a process of intellectual reasoning; which, of course, to lead to anything like a uniform conclusion, must proceed upon some fundamental principles of the human constitution; and if it does not so proceed, the most discordant views will be entertained upon the subject. Without, however, entering upon the discussion of the much-disputed question as to the origin and nature of that principle, in virtue of which a moral judgment in reference to our own conduct is formed, we may simply remark, that whether it be a separate principle, as is generally held, under the

name of conscience, or a mere modification of reason, as is sometimes alleged, the rapidity, and almost complete uniformity, of the judgment, shows it to have its foundation in the constitution of man, and therefore to have all the weight and certainty of intellectual intuition. The evidence of consciousness and the evidence of conscience are equally certain, though bearing upon truths of different kinds. If the former constitutes the ultimate conditions on which we think, the latter constitutes the ultimate conditions on which we feel and act. According to the nature we have received, we cannot think without consciousness, and all that it necessarily involves; neither can we act without conscience, and all that it necessarily involves. The judgments of both, then, are dogmatical and indubitably certain. If we do what is right, we have an approving principle within us; if we do what is wrong, this faithful monitor warns us of our error."

Admitting, then, that the judgments of conscience are certain, when viewed in reference to our own conduct, are we warranted in pronouncing them equally certain when viewed in reference to the conduct of others? In reply to this question we may remark, that if the judgment be applied to the virtuousness or viciousness of the action in itself, conscience does speak with equal certainty as in our own case. The feeling of approbation is momentarily excited in witnessing a virtuous action, and the feeling of disapprobation in witnessing a vicious action. Both are immediate and intuitive.

It is impossible to draw the line of distinction between the moral judgment and the moral sentiment. They are inseparably connected. We feel and we judge at one and the same moment, in regard to moral actions. With the nature of that standard according to which we judge, we of course have no concern. It is enough to know that our moral judgments are, like our intellectual intuitions, immediate and certain; so that we cannot deny them, without denying the very existence of our moral constitution. But, in alleging the certainty of the judgments of conscience, we must bear constantly in mind that our moral nature is spoken of in its fundamental principles alone. It is this which constitutes man a responsible creature. He has a law within him, whose dictates he is bound to obey; and should he transgress them, there is a voice from within which proclaims his criminality and liability to punishment. This law, promulgated by conscience, leads us to recognise good, and to distinguish it from evil.

We require no process of reasoning to convince us whether our own actions are right or wrong. Of this we have immediate information from the dictates of conscience, which so rapidly and almost instinctively operates, that it has been termed by some philosophers a sense. It is when we judge of actions without the range of our individual conscience, that reasoning, founded on moral evidence, is required to ascertain the facts of the case,—the circumstances in which the actions were performed. That it is our duty to uphold and strenuously to promote what is just and right, is an abstract truth; but to ascertain what is just and right, must require a knowledge of facts, which can only be obtained by moral evidence. In this respect, then, there is a distinction between the force of the evidence of conscience, as applied to ourselves and as applied to others. In our own case, it is certain and immediate; in the case of others, it is dependent upon the nature of the facts, and there-

fore, to some extent, may be regarded as a process of reasoning. Hence the difference, in point of force, in the evidence of conscience as exhibited in different circumstances.

In thus exercising authority over the other departments of our nature, conscience bears testimony to the moral character of our thoughts, actions, and feelings, with a power which it is often difficult to withstand. The evidence is in itself irresistible; and, however intricate the action may be, both in itself and in its consequences, its moral nature is clearly made known to us by the declarations of that power which has been well termed the vicegerent of God in the soul of man. In all circumstances, the evidence is certain; but we are not at all times prepared to listen to its dictates; and hence we sometimes venture to charge upon conscience a defectiveness in the testimony, when, in fact, we ourselves are refusing to listen to the testimony. It is thus we not unfrequently deceive ourselves in regard to our own actions. But to show that the evidence of conscience is worthy of all belief, we might refer to the uniform judgment which is passed by mankind upon actions in general. This is, and always has been, on the side of virtue. Some apparent exceptions to this remark have been sometimes adduced; but they are apparent, not real. They do not invalidate the testimony of conscience; but they serve to show that there are situations in which men have preferred the testimony of other principles and feelings to that of conscience. The Spartans exalted the virtue of dexterity above that of honesty and integrity; but they did not, on that account, deny the criminality of theft. They only agreed to suspend the punishment of that crime, that a quality which they considered valuable to the commonwealth might be promoted. Even here they had not cast aside the evidence of conscience; nay, the law bore, that the crime was to be punished, if detected; and, though there was an evident want of principle in their view of the subject, it detracts not in the least from the force of the evidence we are now considering. One thing, however, it shows,—that conscience, though she invariably speaks the truth, may nevertheless be resisted. We are in possession of that freedom of action which is necessary to constitute us responsible beings. There is no physical necessity laid upon us, by the structure either of our intellectual or moral constitution, to act in obedience to the dictates of conscience. It is intended to operate in regulating, but not in irresistibly controlling, our conduct. We may, as we often do, lend a deaf ear to the remonstrances of this faithful monitor; but it becomes us not, on that account, to deny the fidelity and truth of its admonitions. If we do, the united testimony of the whole human family will bear out completely the force of that evidence which conscience bears to the moral character of actions.

CONSCIOUSNESS, the intuitive conviction which every man possesses of his own mental operations. "I think," and "I am conscious of thinking," are, in fact, convertible expressions. But consciousness merely predicates existence of its object, it cannot possibly assert any thing as to its nature. Thus, in being conscious of thought, I am necessarily conscious of the existence of myself who am thinking; but I am not conscious whether that which thinks be either mind or matter, nay, I am not conscious of any thinking principle at all. There is a simple belief of personal existence; which is nothing more than

another expression to denote consciousness. To speak of being conscious, without a belief in our own existence, would be to utter a contradiction. And yet the opinion of Mr Stewart appears to have been very different. "According to the common doctrine of our best philosophers," says he, "it is by the evidence of consciousness we are assured that we ourselves exist. The proposition, however, when thus stated, is not accurately true; for our own existence is not a direct and immediate object of consciousness, in the strict and logical meaning of that term. We are conscious of sensation, thought, desire, volition; but we are not conscious of the existence of mind itself; nor would it be possible for us to arrive at the knowledge of it (supposing us to be created in the full possession of all the intellectual capacities which belong to human nature), if no impression were ever to be made on our external senses." And again, he states his conviction to be, that a belief in our own existence "is rather a judgment accompanying the existence of that power (consciousness), than one of its immediate intimations concerning its appropriate class of internal phenomena. It appears to me, therefore," he continues, "more correct to call the belief of our own existence a concomitant or accessory of the exercise of consciousness, than to say, that our existence is a fact falling under the immediate cognizance of consciousness, like the existence of the serious, agreeable, or painful sensations which external objects excite in our mind."

Throughout these remarks may be perceived that false view of consciousness which, as inculcated by the Scotch philosophers generally, would go to limit its meaning most unwarrantably, applying it to something which has no existence, either in the world without or in the world within us. It is alleged to make known to us thought, while the object which it makes known is so stripped of all its qualities, even the most essential, as that we are prevented from speaking of conscious thought, as either a thought having an object or a subject. It is simply an act without an agent or anything acted upon. In a consciousness of this kind we cannot believe, simply because we cannot conceive its existence. It is so pure an abstraction as to be beyond our comprehension.

Consciousness, as far as we can succeed in analysing the matter, is simply thought, necessarily implying an object of which we are conscious and a subject who is conscious. We are as much entitled, we conceive, to say that we are conscious of our own existence, as that we are conscious of our own thought,—both statements being inseparably connected. Each of them contains in *gremio* the necessary supposition of the other.

In thought, the same act which makes us conscious of our own existence, convinces us also of the existence of something which is not ourselves. But this is the utmost extent of the information which consciousness or intuition gives. It imparts no information as to the nature or qualities of that object whose phenomenal existence it makes known to us. We are merely made aware that there is an object, but what the object is, or of what it consists, consciousness affirms nothing.

This simple view of the evidence of consciousness or intuition, as limited exclusively to the primary elements of reason, or what may be termed the ultimate conditions of thought, prevents us from attributing dogmatical certainty to what are merely highly probable truths; or, as in the case of mathematical

axioms, to what are merely identical propositions. To a thinking being, that alone is entitled to be considered as dogmatically certain which he cannot deny without contradicting and belying his mental constitution. There may be other truths which wear the appearance of equal certainty with the first dictates of consciousness, but their certainty rests on a quite different foundation. They are not implied in thought necessarily as developed in a thinking being.

These ultimate truths, however, founded on the undisputed and indisputable evidence of consciousness, form the ground-work on which the whole of our after-reasonings rest. They are, or may be, detected at every step as we proceed, and give us a peculiar confidence and security in all our reasonings. Mr Stewart well describes such truths when he says, that "they are not the principles from which our reasonings set out, and on which they ultimately depend; but the necessary conditions on which every step of the deduction tacitly proceeds." In this view, intuitive truths are the elements of reason, rather than the foundations of reasoning. They belong not exclusively to the process of reasoning, but are, with equal certainty, involved in every act of thinking and judging. They attach to the mental constitution of man as an intelligent creature, independently of all the peculiarities which belong to individual men.

On this evidence, then, men must necessarily proceed in all that they think, and say, and do, as intelligent creatures, and while each man feels the force of the conviction for himself, it is impossible, in the nature of things, that he can impart that dogmatically certain conviction to any other person. Each man's consciousness belongs to himself alone, and to no other is its testimony valid. This, then, is a strictly personal species of evidence; but not the less certain on that account. No man doubts his own consciousness. It is the strongest evidence he can possess.

CONSECRATION. When any person or thing is set apart for the service of God, it is said to be consecrated. The first-born, by the Mosaic law were consecrated to God, and afterwards the tribe of Levi were set apart for his service. Under the Old Testament, the token of consecration was anointing with holy oil. In this way, by pouring on his head the most holy oil (Exod. xxix. 7, xxx. 30), the high priest was consecrated to his mystical office. Thus also kings and prophets, and the tabernacle itself were consecrated. These, however, were types of Jesus Christ, who, as the prophet, priest, and king of his people, was "anointed with the oil of gladness above his fellows." Believers also, being a holy priesthood, are consecrated to God, having an unction from the Holy One; that is, being anointed by the Spirit of God. It has been customary in all ages to consecrate or set apart various objects for the service of God. Thus Hannah consecrated her son Samuel to the Lord. The Hebrews sometimes consecrated their fields and cattle to the Lord. Christians in general are consecrated to the Lord, and are a holy race—a chosen people. 1 Pet. ii. 9. Ministers of the gospel are, in a peculiar manner, set apart for his service, and so also are places of worship; the forms of dedication varying according to the views of different bodies of Christians; and by some a series of ceremonies has been introduced, savouring of superstition, or at best of Judaism.

CONSIDER. God *considers* men, in general, by a perfect knowledge and exact observation of their

works. Psal. xxxiii. 15. He *considers* his people, in graciously observing and regarding their persons, prayers, and troubles, in order to deliver and bless them. Psal. v. 1, xiii. 3, ix. 13, xxv. 19. We *consider* Jesus Christ, by thinking on, observing, and admiring his person, offices, relations, undertaking, incarnation, life, death, resurrection, and glory, and applying him to ourselves in all these respects. Heb. iii. 1. We *consider* ourselves, when, with serious concern and earnest care, we mark and ponder our own frailty, sinfulness, and danger of being led astray. Gal. vi. 1. We *consider one another*, when we charitably observe our brethren's tempers, circumstances, infirmities, and temptations, that we may accordingly incite and encourage them to their duty. Heb. x. 24.

CONSISTORY, a word commonly used for a council of ecclesiastical persons, or place of justice in the spiritual court,—a session or assembly of prelates. Every archbishop and bishop of every diocese has a consistory court, held before his chancellor or commissary, in his cathedral church, or other convenient place of his diocese, for ecclesiastical causes. The bishop's chancellor is the judge of this court, supposed to be skilled in the civil and canon law; and in places of the diocese far remote from the bishop's consistory, the bishop appoints a commissary to judge in all causes within a certain district, and a registrar to enter his decrees, &c. Consistory at Rome, denotes the college of cardinals, or the Pope's senate or council, before whom judiciary causes are pleaded. In the Church of England before the Norman conquest, the ecclesiastical jurisdiction was not separated from the civil; for the earl and the bishop sat in one court, that is, the county court. The consistory on the Continent corresponds to the kirk-session in Scotland.

CONSOLATION. The great work of God the Holy Ghost is consolation; and it is most blessed to the souls of the truly regenerate, in whose hearts the Lord graciously carries it on by his inward spiritual refreshments, to watch and observe how the communications of his grace are made to them. "He takes of the things of Christ, and sheweth them unto them;" and he it is that sheds abroad the love of God the Father in the heart, and directs the minds of his people into "the patient waiting" for Jesus Christ. So that all the actings of our faith upon any one of the persons of the Godhead are from his sweet influences. And it is God the Holy Ghost who teacheth the soul how to receive and enjoy all the manifestations made to the soul of the believer. And by this continual process of grace, he doth what the apostle prayed he might do for the Church, as the God of hope,—*"fill the soul with all joy and peace in believing, that they might abound in hope, through the power of the Holy Ghost."* Rom. xv. 13.

The foundation of this consolation is secure and everlasting. It is laid in the terms of the new and well-ordered covenant. "Being justified by faith, we have peace with God through our Lord Jesus Christ." It is our acquittal in the sight of God, the apprehension of Christ as having ransomed us to God by his precious blood, that forms the only legitimate foundation of the Christian's comfort. He has peace and joy in believing that Christ is his all and in all.

This is the consolation of the Holy Ghost; and derived therefore from his application of the truth as it is in Jesus to our consciences and hearts. It is not enough that the Holy Ghost reveal the gospel in the Word; he must reveal it in all its saving and sancti-

fying efficacy to the heart, otherwise no true comfort can be derived from it. What consolation is it to me to learn from the Bible that Christ died for sinners, unless I am made to feel my sinful state, and am led to see that Christ died for me? It is in this appropriation of the truth to our own personal condition, that we have the true peace and joy connected with believing. The gospel thus becomes a matter of individual interest and importance; and realising the value of its precious and consolatory truths, we experience in all its delightful force and efficiency, "the comfort of the Holy Ghost."

CONSTANCY, in a general sense, denotes immutability or invariableness. When applied to the human mind, it is a steady adherence to those plans and resolutions which have been maturely formed; the effect of which is, that a man never drops a good design out of fear, and is consistent with himself in all his words and actions. Constancy is more particularly required of us,—1. In our devotions. Luke xviii. 1; 1 Thess. v. 17, 18. 2. Under our sufferings. Matt. v. 10–13; 1 Pet. iv. 12, 13. 3. In our profession and character. Heb. x. 23. 4. In our beneficence. Gal. vi. 9. 5. In our friendships. Prov. xxvii. 10.

CONSTANTINE, surnamed the Great, was the son of Constantius Chlorus the emperor, and his first wife, Helena. He was born A.D. 274. His father was friendly to the Christians, and, probably, as Neander thinks, a follower of that species of religious ecclesiasticism which united Christ with the gods of Rome. While a youth, he resided at the court of Dioclesian; and afterwards at that of Galerius. He witnessed at Nicomedia the outburst of the persecution against the Christians, and saw such proofs of the power of Christian faith as might well make an impression on him. Yet even after, as his father's successor, he had been proclaimed Augustus in A.D. 306, by the legions in Britain, he appears to have been still attached to the Pagan forms of worship. It was not, indeed, until after his victory over Maxentius, that Constantine publicly declared in favour of Christianity. Eusebius imputes the change to a miraculous vision, in which there appeared to him spread on the face of the heavens a glittering cross, and over it the inscription, *Hoc vince*—"By this conquer." That same night, Eusebius says, Christ appeared in a dream to the emperor, directing him to cause a banner to be prepared after the pattern he had seen. Constantine obeyed, and sent for Christian teachers, by whose instructions he was brought to the knowledge and the acknowledgment of the truth. From this time the sign of the cross was used by him on the most ordinary occasions, and he was often observed to draw the sign of the cross upon his forehead. In 313 he published an edict in favour of the Christians, by which they were allowed the free exercise of their religion: their property, which had been confiscated, was restored to them, and they were declared eligible to public offices. It was not, however, until Constantine had become sole master of the Roman Empire in 325, that Christianity became the established religion of the country. That same year he attended the Council of Nice at which the heresy of Arius was condemned. Though thus publicly favourable to Christianity, Constantine had not yet received baptism. He continued to remain in the first class of catechumens though already sixty-four years of age. Now, however, being attacked with an illness which threatened to prove mortal, he made the confession which was customary before entering into the second

class of the catechumens, so called, in the strictest sense, and the bishop gave him the blessing. He next repaired to a castle near the city of Nicomedia, where he called together an assembly of the bishops, and surrounded by them, received baptism from Eusebius, bishop of Nicomedia. This took place shortly before his death, which happened in the year A.D. 337.

CONSTELLATION. The great multitude of stars visible even to the naked eye, renders it impossible to distinguish each by a particular name; astronomers, accordingly, for the sake of reference, have formed them into groups, to which they give the name of Asterisms or Constellations. To the different constellations, the early astronomers gave the names of men and animals, and other familiar objects, from some fancied resemblances or analogies, which, for the most part, are not easily traced. These denominations, consecrated by ancient usage, are preserved in modern catalogues. We find mention made of particular stars in the Book of Job, and constellations are expressly referred to in Isa. xiii. 10, where it is said, that the "stars of heaven and the constellations thereof shall not give their light."

CONSTITUTION, in the Roman Church, a decree of the Pope in matters of doctrine. In France, however, this name has been applied, by way of eminence, to the famous bull *UNIGENITUS* (which see).

CONSTITUTIONS, APOSTOLIC. See **APOSTOLIC CONSTITUTIONS**.

CONSUBSTANTIAL, a term denoting of the same substance with another. Thus we say that Christ is consubstantial or coessential with the Father. This term was first adopted by the fathers in the Council of Nice, A.D. 325. The Arians allowed that the Word was God as having been made God; but they denied that he was the same God and of the same substance with the Father. The term consubstantial is at this day a distinguishing criterion between an orthodox Christian and an Arian heretic.

CONSUBSTANTIATION, a tenet of the Lutheran Church, by which they attempted to explain the mode of the presence of Christ in the Lord's Supper. Luther and his followers denied that any change takes place in the elements after consecration. They assert, on the contrary, that the elements remain the same as before; but, that along with the elements, the body and blood of Christ are substantially present, and are received by communicants.

CONTEMN. A vile person is rightly *contemned* when we shun intimacy with him, and prefer the meanest of the saints to him. Psal. xv. 4. The glory of Moab was *contemned* when their wealth, power, and honour were rendered despicable. Isa. xvi. 14.

CONTEMPLATION, studious thought on any subject; continued attention. "Monks and mystics consider contemplation as the highest degree of moral excellence; and with them a silent spectator is a divine man;" but it is evident we are not placed here only to think. There is something to do as well as to contemplate. There are duties to be performed, offices to be discharged; and, if we wish to be happy in ourselves, and useful to others, we must be *active* as well as *thoughtful*.

CONTENTION is either *sinful*, when, with carnal affections, we strive with one another (Prov. xiii. 10); or *lawful*, when we eagerly promote that which is good, notwithstanding great opposition. 1 Thess. ii. 2. We *contend earnestly for the faith*, when, notwithstanding manifold sufferings and dangers, we are strong

in the faith of God's truth contained in his Word; zealously profess and practise it, and incite others to do so, and exert ourselves to promote the censure of scandalous and heretical persons. Jude 3.

CONTENTMENT is a disposition of mind in which our desires are confined to what we enjoy, without murmuring at our lot, or wishing ardently for more. It stands opposed to envy (James iii. 16); to avarice (Heb. xiii. 5); to pride and ambition (Prov. xiii. 10); to anxiety of mind (Matt. vi. 25, 34); to murmurings and repinings. 1 Cor. x. 10. Contentment does not imply unconcern about our welfare, or that we should not have a sense of anything uneasy or distressing; nor does it give any countenance to idleness, or prevent diligent endeavours to improve our circumstances. It implies, however, that our desires of worldly good be moderate; that we do not indulge unnecessary care, or use unlawful efforts to better ourselves; but that we acquiesce in, and make the best of our condition, whatever it be. Contentment arises not from a man's outward condition, but from his inward disposition, and is the genuine offspring of humility, attended with a fixed habitual sense of God's particular providence, the recollection of past mercies, and a just estimate of the true nature of all earthly things. Motives to contentment arise from the consideration of the rectitude of the Divine government (Psal. xevii. 1, 2); the benignity of the Divine providence (Psal. cxlv.); the greatness of the Divine promises (2 Pet. i. 4); our own unworthiness (Gen. xxxii. 10); the punishments we deserve (Lam. iii. 39, 40); the reward which contentment itself brings with it (1 Tim. vi. 6); the speedy termination of all our troubles here, and the prospect of eternal felicity in a future state. Rom. v. 2.

CONTINENCE is that moral virtue by which we restrain sensual desires. There is this distinction between chastity and continence:—chastity requires no effort, because it may result from constitution; whereas continence appears to be the consequence of a victory gained over ourselves. The term is most usually applied to men, as chastity is to women. See **CHASTITY**.

CONTINGENT, anything that happens without a foreknown cause, commonly called accidental. An event not come to pass is said to be contingent, which either may or may not be; what is already done, is said to have been contingent, if it might or might not have been. What is contingent or casual to us, is not so with God. As effects stand related to a second cause, they are many times *contingent*; but as they stand related to the first cause, they are acts or God's counsel, and directed by his wisdom.

CONTRACTS. The first contracts appear to have been merely oral, and it was not until a much later period that written instruments were introduced. The first contract of this kind, as we have already noticed (see **BARGAINS**), occurs in Jer. xxxii. 6–12, in reference to a purchase of land. Contracts of every kind were made publicly at the gate of the city; and Moses does not speak of a written document as imperative in any case, except that of a divorce. In Ruth iv. 7, there is a peculiar mode of ratifying an agreement—by pulling off the shoe. At an after period, contracts were concluded by striking hands. To this there is a distinct allusion in Prov. vi. 1: "My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger;" and Job xvii. 3: "Lay down now, put me in a surety with thee; who is he that will strike hands with me?"

Contracts were frequently ratified by oath. Another mode in which engagements of this nature were confirmed, was by the blood of a sacrifice; when they cut the victim into two parts, placing each part upon an altar, and causing the contracting parties to pass between the pieces, to intimate that so should they be cut asunder who violated the agreement. Hence the very general phrase in the Hebrew of the Old Testament, "to cut a covenant." The celebration of a feast, of which the two contracting parties partook, was a very frequent mode of confirming an agreement. The use of salt on such occasions was reckoned peculiarly important. Hence when the Lord gave the kingdom of Israel to David for ever, to him and his sons, it is termed a "covenant of salt,"—a sign that it would never be revoked. Another mode of ratification was by great men presenting a party with some article of their own dress; and if they were warriors, by exchanging their arms. Thus when Jonathan made his covenant with David: "And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." 1 Sam. xviii. 4. Written contracts were cancelled, either by blotting them out, or drawing a line across them, or striking them through with a nail. Hence: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Col. ii. 14. A rod was sometimes broken, as a sign that the contract was at an end. Thus: "And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel." Zech. xi. 10, 14.

CONTRADICTION. The *contradiction of sinners*, which Christ endured, was the entire series of objections, evasions, reproaches, taunts, blasphemies, and perpetual opposition to his doctrines and miracles. Heb. xii. 3.

CONTRARY. Grace and corruption in the saints are *contrary*; their nature, quality, and exercise are destructive of one another. Gal. v. 17. We walk *contrary* to God, doing what is abominable to his nature, and opposite to his law; and he walks *contrary* to us, in fearfully punishing us for our sin. Lev. xxvi. 27, 28. The ceremonial law was *contrary* to men; it laid heavy burdens on them, presented their guilt to them, and of itself could do them no good, and was a means of excluding the Gentiles from the Church of God. Col. ii. 14.

CONTRITE. This word signifies beaten or bruised as with hard blows, or a heavy burden; and so in Scripture language imports one whose heart is broken and wounded for sin, in opposition to the heart of stone. Isa. lxvi. 2, lvii. 15; Psal. li. 17. The evidences of a broken and contrite spirit are—1. Deep conviction of the evil of sin. 2. Humiliation under a sense of it. Job xlii. 5, 6. 3. Pungent sorrow for it. Zech. xii. 10. 4. Ingenuous confession of it. 1 John i. 9. 5. Prayer for deliverance from it. Psal. li. 10; Luke xviii. 13. 6. Susceptibility of good impressions. Ezek. xi. 19.

CONTROVERSY. Different opinions have been entertained among professing Christians, as to the effects of controversy in matters of religion. Some are inclined to discourage all dispute in sacred matters, while others, of a more argumentative spirit, delight in eager disputation. But it is quite plain, that

if the truth be attacked, it must be defended; and in every age of the Church there has been room for the apostolic exhortation, to "contend earnestly for the faith once delivered to the saints." "However unhappily," says the celebrated Robert Hall, "controversies have too often been conducted, the assistance they have afforded in the discovery of truth is not light or inconsiderable. Not to mention the Reformation, which was principally effected by controversy, how many truths have by this means been set in a clearer view! and, whilst the unhappy passions it has awakened have subsided, the light struck out in the collision has been retained and perpetuated."

"As the physical powers are scarcely ever exerted to their utmost extent, but in the ardour of combat, so intellectual acumen has been displayed to the most advantage, and to the most effect, in the contests of argument. The mind of a controversialist, warmed and agitated, is turned to all quarters, and leaves none of its resources unemployed in the invention of arguments, tries every weapon, and explores the hidden recesses of a subject with an intense vigilance, and an ardour which it is next to impossible in a calmer state of mind to command. Disingenuous arts are often resorted to, personalities are mingled, and much irritative matter is introduced; but it is the business of the attentive observer to separate these from the question at issue, and to form an impartial judgment of the whole. In a word, it may be truly affirmed that the evils of controversy are transient, the good it produces is permanent."

CONVENT. See ABBEY—MONASTERY—MONK.

CONVENTICLE. A diminutive of convent, denoting properly a cabal or secret assembly of a part of the monks of a convent, to make a party in the election of an abbot. It is the term used in England to denote any place of worship used by dissenters. In 1664, what was called the Conventicle Act was passed, prohibiting meetings of dissenters under heavy penalties. This Act was revived in 1669, but repealed by the 1st of William and Mary, unless such meetings be held in a house locked, barred, or bolted.

CONVERSATION. Social intercourse is carried on in Eastern countries, not so much by visiting one another's houses, as by resorting to some common place of meeting, generally the gate of the city, where seats are provided for the accommodation of the people. Accordingly, in Gen. xix. 1, Lot is said to have been sitting in the gate of Sodom when he was accosted by two angels. The gate of the city being the place where business was usually transacted, was the place of frequent resort to those who took pleasure in conversation. The same practice is still followed in Oriental countries; and travellers tell us that groups of natives may be often seen seated on the ground under the shade of a tree, engaged for hours in idle talk. The Orientals seldom contradict one another, but conduct themselves in conversation with great mildness and gentleness. The Hebrews were accustomed, when assenting, to use the phrase, "Thou hast said," or, "Thou hast rightly said." Hence the answer of our Redeemer to the question of Caiaphas, Matt. xxvi. 64. If any remark was made to which assent could not be given, the reply was generally, "Let it suffice thee," Deut. iii. 26; or, "It is enough," Luke xxii. 38.

The English word "conversation" had in former times a much more extensive meaning than is now attached to it. Hence in our translation of the Bible

it is frequently employed to denote the whole deportment and behaviour. Thus in Phil. iii. 20, "For our conversation is in heaven."

CONVERSION, that all-important change which is wrought in the soul by the effectual operation of the Holy Spirit, and which consists in turning the sinner from darkness to light and from Satan to God. The necessity of conversion arises from the fallen state of man; and therefore it must take place in every man before he can be prepared to dwell with a holy God. The efficient agent in conversion is the Spirit of God; and the instrumental agent is the Word of God. "This change," says Dr Buchanan, "is often preceded by a process of instruction, and conviction, and is always followed by a progressive course of sanctification; but it properly consists in our being made willing to comply with the gospel call, by embracing Christ for salvation, and surrendering ourselves up to him, to be taught, and pardoned, and governed, according to his revealed will; and as soon as it is accomplished in the experience of any sinner, his whole relation to God, his prospects for eternity, his views and feelings, his prevailing dispositions and habits, are totally changed; insomuch, that he who formerly sat in darkness is introduced into marvellous light—he who was at a distance from God is brought nigh—he who was in a state of enmity is translated into a state of peace—he who was exposed to a sentence of condemnation, is forgiven and accepted—he who was lost, is saved." "Conversion," says the great Charnock, "is to be distinguished from regeneration thus:—Regeneration is a spiritual change; conversion is a spiritual motion: in regeneration there is a power conferred; conversion is the exercise of this power: in regeneration there is given us a principle to turn; conversion is our actual turning. In the covenant, God's putting his Spirit into us is distinguished from our walking in his statutes from the first step we take in the way of God, and is set down as the cause of our motion. Ezek. xxxvi. 27. In renewing us, God gives us a power; in converting us, he excites that power. Men are naturally dead, and have a stone upon them: regeneration is a rolling away the stone from the heart, and a raising to newness of life; and then conversion is as natural to a regenerate man as motion is to a lively body. A principle of activity will produce action. In regeneration, man is wholly passive; in conversion, he is active. The first reviving us is wholly the act of God, without any concurrence of the creature; but after we are revived, we do actively and voluntarily live in his sight. Regeneration is the motion of God in the creature; conversion is the motion of the creature to God, by virtue of that first principle: from this principle all the acts of believing, repenting, mortifying, quickening, do spring. In all these a man is active; in the other he is merely passive." Conversion evidences itself by ardent love to God (Psal. lxxiii. 25); delight in his people (John xiii. 35); attendance on his ordinances (Psal. xxvii. 4); confidence in his promises (Psal. ix. 10); abhorrence of self, and renunciation of the world (Job xliii. 5, 6; James iv. 4); submission to his authority, and uniform obedience to his Word. Matt. vii. 20. See **CALLING**—**REGENERATION**.

CONVICTION, in general, is the assurance of the truth of any proposition. In a religious sense, it is the first degree of repentance, and implies an affecting sense that we are guilty before God; that we can

do nothing of ourselves to gain his forfeited favour; that we deserve and are exposed to the wrath of God; that sin is very odious and hateful, yea, the greatest of evils.

There is a *natural* conviction, which arises from natural conscience, fear of punishment, moral suasion, or alarming providences, but which is not of a permanent nature. *Saving* conviction is a work of the Spirit, as the cause; though the conscience, the law, the gospel, or affliction, may be the means. John xvi. 8–11.

Convictions of sin differ very much in their degree and pungency in different persons. It has been observed, that those who suffer the most agonizing sensations are such as never before enjoyed the external call of the gospel, or were favoured with the tuition of religious parents, but have neglected or notoriously abused the means of grace. To these conviction is often sudden, and produces that horror and shame which are not soon overcome; whereas those who have sat under the gospel from their infancy have not often such alarming convictions, because they have already some notion of these things, and have so much acquaintance with the gospel as administers to a believing heart immediate comfort. As it is not, therefore, the constant method of the Spirit to convince in one way, it is improper for any to distress themselves because they are not, or have not been, tormented almost to despair: they should be rather thankful that the Spirit of God has dealt tenderly with them, and opened to them the genuine source of consolation in Christ. It is necessary, however, to observe, that, in order to repentance and conversion to God, there must be real and lasting conviction, which, though it may not be the same in degree, is the same in nature.

Evangelical conviction differs from legal conviction thus:—*legal* arises from a consideration of the Divine law, God's justice, power, or omniscience—*evangelical*, from God's goodness and holiness as seen in the cross of Christ, and from a disaffection to sin; legal conviction still imagines there is something remaining good—but evangelical is sensible there is no good at all; legal wishes freedom from pain—evangelical from sin; legal hardens the heart—evangelical softens it; legal is only temporary—evangelical lasting.

The following very important remarks on the true nature of conviction occur in Dr Buchanan's *Work on the Holy Spirit*:—"Conviction occupies the first place in the process of conversion; for it is by convicting that the Spirit converts; but when it is thus used, the term must be understood in a large and comprehensive sense, as including a great deal more than is usually implied in mere remorse on account of sin. It is chiefly of their *sin* because they do not believe in Christ, and of their misery and danger as Christless sinners, that the Spirit convicts transgressors; for the whole work of conviction, as well as the work of illumination and persuasion, has reference to Christ as the great subject of the Spirit's witness. It is important to bear this in mind; for many, under the mere natural operation of conscience, are sensible, at least occasionally, of very bitter and poignant remorse, when they have never seriously thought of Christ, or felt their need of a Saviour; whereas the conviction which is spoken of in the gospel has a direct relation to Christ, and implies not only a sense of guilt on the conscience, but a sense of the sin and misery of remaining in a Christless state. It presupposes, therefore, some general knowledge of Christ

and the gospel, as well as a sense of guilt, and a feeling of remorse; and it cannot be produced without an impression being first made on the mind of the certain truth, the awful authority, and the transcendent importance of the gospel. In this comprehensive sense, conviction presupposes some measure of the enlightening grace of the Spirit—imparting a general view of the truth as it is in Jesus, and enabling the mind to perceive the Divine evidence of that truth, so as to feel that it is deeply criminal in slighting or rejecting it; and when it is said, therefore, that, in the order of nature and experience, conviction is the first part of the Spirit's work, or the first stage in that process by which he brings a sinner to the Saviour, it is not meant that the Spirit operates directly and only on the conscience, so as to awaken in it a sense of sin, but that he operates on the conscience by imparting such light to the understanding as reaches the conscience, and quickens its perception, and enables it to see and feel that there is sin and danger in not believing in Christ. Such conviction embraces, indeed, the guilt of every sin; and the Spirit recalls to the recollection of the transgressor many sins, both of omission and commission, which he had long overlooked or forgotten; for at that solemn hour God says to him, 'Thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set thy sins in order before thy face;' and when his transgressions start up, and pass in dark array before him, he is surprised and startled by the discovery of their number, and magnitude, and manifold aggravations—insomuch, that he is ready to exclaim with the Psalmist, 'My transgressions have gone up over mine head, and have become a burden too heavy for me.' Any one sin may thus become the occasion of conviction; and it is by revealing *sin* to the conscience that the Spirit awakens it; but conviction is not complete, nor is it effectual as a means towards conversion, unless it amount to a persuasion that without Christ our case is desperate, and that we have sinned, as in other respects, so in this especially, because we have not believed in him."

CONVOCATION, an assembly of persons for the worship of God (Lev. xxiii.; Numb. xxviii.; Exod. xxii. 16); an assembly of the clergy of the Church of England, for consultation upon matters ecclesiastical. As the parliament in England consists of two distinct houses, so does this convocation. The one called the upper house, where the archbishops and bishops sit severally by themselves; the other, the lower house, where all the rest of the clergy are represented by their deputies. The inferior clergy are represented by their proctors, consisting of all the deans and archdeacons—of one proctor for every chapter, and two for the clergy of every diocese—in all, one hundred and forty-three divines, viz., twenty-two deans, fifty-three archdeacons, twenty-four prebendaries, and forty-four proctors of the diocesan clergy. The lower house chooses its prolocutor, who is to take care that the members attend, to collect their debates and votes, and to carry their resolutions to the upper house. The convocation is summoned by the king's writ, directed to the archbishop of each province, requiring him to summon all bishops, deans, archdeacons, &c. The power of the convocation is limited by a statute of Henry VIII. They are not to make any canons, or ecclesiastical laws, without the king's license; nor, when permitted, can they put them in execution but under several restrictions. They have the examining and censuring all heretical and schismatical books and persons, &c.;

but there lies an appeal to the king in Chancery, or to his delegates. The clergy in convocation, and their servants, have the same privileges as members of parliament. In 1665, the convocation of the clergy gave up the privilege of taxing themselves to the House of Commons, in consideration of their being allowed to vote at the election of members for that house. Since that period, they have been seldom allowed to do any business; and are generally prorogued from time to time till dissolved, a new convocation being generally called along with a new parliament. Of late an attempt has been made to obtain a revival of the convocation, not as a mere form, but for the purpose of taking synodical action, and managing ecclesiastical affairs, by reforming abuses which have crept into the Church. The Tractarians have been more especially urgent to secure this object. But the most violent opposition is made to the proposal on various grounds, but chiefly in consequence of the divided state of opinion in the Church of England on doctrinal points, and the likelihood that were convocation to meet for the despatch of business and the government of the Church, there being no laity admitted to take part in its deliberations, the Church might be rent asunder. There is no probability, therefore, even though government should advise the sovereign to revive convocation, that its decrees would be sanctioned by parliament and the country. The limits to the power of convocation were laid down by a statute of Henry VIII., and are as follow:—

1. That a convocation cannot assemble without the consent of the sovereign.
2. That after their assembling they cannot confer, to constitute any canons, without license of the sovereign.
3. When they upon conference conclude any canons, yet they cannot execute any of their canons without the royal assent.
4. That they cannot execute any after the royal assent, but with these four limitations:—(1.) That they be not against the prerogative of the sovereign; nor (2.) against the common law; nor (3.) against the statute law; nor (4.) against any custom of the realm. Such being the limitations under which any convocation could assemble, little good could be expected to accrue from its revival.

COOKERY. The various processes of cookery required in the domestic establishment among the Hebrews, were all of them performed by the matron, however high in rank she might be. Gen. xviii. 6. From the nature of the climate, a very short interval elapsed between the killing and the cooking of an animal. Vegetables, especially lentils, were the principal food of the Jews, and they are still much esteemed in the East. Pottage of lentils was the simple food for which the "profane Esau" sold his birthright. Cakes, mixed with honey, were frequently used; but animal food was rarely presented at table, except on the occasion of a feast. As luxury increased, the flesh of animals came more into use. The flesh of sheep and goats, particularly of lambs and kids, was held in high regard. The flesh, when cooked, was divided into small pieces, and a sauce was prepared for it of broth and vegetables, called in Hebrew, *merak*. See BROTH.

COOS, an island in the Ægean Sea, in which was a city of the same name. It abounded in rich wines. Paul appears, from Acts xxxi. 1, to have sailed past the island, and Christianity was not professed in it till a considerable time afterwards.

COPPER. Anciently copper was employed for all the purposes for which we now use iron. Arms, and

tools for husbandry and the mechanic arts, were all of this metal for many ages. Job (xx. 24) speaks of bows of copper, rendered in our version "steel;" and when the Philistines had Samson in their power, they bound him with fetters of copper. Our translators, indeed, say "brass;" but under that article their mistake is pointed out. In Ezra (viii. 27) are mentioned "two vessels of fine copper, precious as gold." It is probable that this brass was a metal from Persia or India, which Aristotle describes in these terms:—"It is said that there is in India a brass so shining, so pure, so free from tarnish, that its colour differs nothing from that of gold. It is even said that, among the vessels of Darius, there were some respecting which the sense of smelling might determine whether they were gold or brass." Bochart is of opinion that this is the *chasmal* of Ezek. i. 27, the *chalkolibanon* of Rev. i. 15, and the *electrum* of the ancients. Mr Harmer quotes from the manuscript notes of Sir John Chardin a reference to a mixed metal in the East, and highly esteemed there; and suggests that this composition might have been as old as the time of Ezra, and be brought from those more remote countries into Persia, where those two basins were given to be conveyed to Jerusalem. Ezekiel (xxvii. 13) speaks of the merchants of Javan, Jubal, and Meshech, as bringing vessels of *nehesh* (copper) to the markets of Tyre. According to Bochart and Michaëlis, these were people situated towards Mount Caucasus, where copper mines are worked at this day. "From the Greek word, which means mountain copper, a natural mineral may be intended, the same with ore of Mount Lebanon. It is, however, generally thought to be a compound substance, and those who speak of it as such, distinguish it into three kinds: in the first, gold was the prevailing metal; in the second, silver; in the third, gold, silver, and copper were equally blended. This composition was very famous; extolled for its beauty, its solidity, its rarity; it was even preferred to gold itself. It was capable of receiving an exquisite polish; and might be the metal used for the mirrors mentioned, Exod. xxxviii. 8; Job xxxvii. 18, "Hast thou with him spread out the sky, which is strong, and as a molten looking-glass?" In these qualities *platina*, which is a native mineral, much resembles it. The Syriac version of the Bible affirms that the vessels which Hiram gave Solomon for the temple were made of this composition. Esdras is mentioned by Josephus as delivering up to the priests, among other treasures, vessels of brass that were more valuable than gold. Upon which Dr Hudson takes notice that this kind of brass or copper, or rather mixture of gold and copper, was called *aurichalcum*; and was of old esteemed the most precious of metals." "The rust of copper is a solution or corrosion of the metal by some kind of salt; and it is remarkable that whereas other metals have their peculiar solvents, copper is dissolved by all. Even the salts floating in the common air are sufficiently powerful to corrode it. This remark is made in order to explain Ezek. xxiv. 6, 11, 12, where the word rendered 'scum' must mean rust; which not being removable by any other means, was to be burnt off by the fire; and so was a dreadful emblem of Jerusalem's punishment."

COPTI, or COPTS, the name which is usually given to the original natives of Egypt. Descended from Christians of the Jacobite or Monophysite sects, they still retain a profession of Christianity.

The Copts have a patriarch, who resides at Cairo; but he takes his title from Alexandria. He has no archbishop under him, but eleven or twelve bishops. The rest of the clergy, whether secular or regular, are composed of the orders of St Anthony, St Paul, St Macarius, who have each their monasteries. Besides the orders of priests, deacons, and subdeacons, the Copts have likewise archimandrites, or abbots, the dignity whereof they confer with all the prayers and ceremonies of a strict ordination. By a custom of six hundred years' standing, if a priest elected bishop be not already archimandrite, that dignity must be conferred on him before episcopal ordination. The second person among the clergy, after the patriarch, is the titular patriarch of Jerusalem, who also resides at Cairo, and to whom belongs the government of the Coptic Church during the vacancy of the patriarchal see. To be elected patriarch, it is necessary that the person have lived all his life in continence. To be elected bishop, the person must be in the celibate; or, if he have been married, it must not be above once. The priests and inferior ministers are allowed to be married before ordination; but not forced to it, as some have observed. They have a great number of deacons, and even confer the dignity frequently on their children. None but the lowest rank among the people commence ecclesiastics, whence arises that excessive ignorance found among them; yet the respect of the laity towards the clergy is very extraordinary. The monastic life is in great esteem among them. To be admitted into it, there is always required the consent of the bishop. The religious Copts, it is said, make a vow of perpetual continence, renounce the world, and live with great austerity in deserts. They are obliged to sleep in their clothes and their girdle, on a mat stretched on the ground, and to prostrate themselves every evening one hundred and fifty times with their face and breast on the ground. They are all, both men and women, of the lowest class of the people, and live on alms. The nunneries are properly hospitals, and few enter but widows reduced to beggary.

COR, or CHOMER, a measure equal to ten ephahs, or seventeen thousand four hundred and sixty-eight solid inches, which is forty-four solid inches more than the English quarter. Ezek. xlv. 14.

CORAL (*ramuth*, Job xxviii. 18; Ezek. xxvii. 16), a hard, cretaceous, marine production, resembling in figure the stem of a plant, divided into branches. It is of different colours—black, white, and red. The last is the sort emphatically called coral, as being the most valuable, and usually made into ornaments. This, though no gem, is ranked by the author of the Book of Job (xxviii. 16, 18) with the onyx and sapphire. Dr Good observes: "It is by no means certain what the words here rendered 'corals and pearls,' and those immediately afterwards rendered 'rubies and topaz,' really signify. Reiske has given up the inquiry, as either hopeless or useless; and Schultens has generally introduced the Hebrew words themselves, and left the reader of the translation to determine as he may. Our common version is, in the main, concurrent with most of the Oriental renderings, and I see no reason to deviate from it." Coral was formerly supposed to be a vegetable production; but it is now known to be simply a congeries of animals. Each coral insect appears to consist of a sac, serving for a stomach, and eight tentacula or arms disposed around the orifice or mouth, which are employed in conveying food to it; and they also form a calcareous covering

into which the animal can withdraw itself from external danger. Corals are generally attached to marine bodies during the whole of their growth; but some, as the sea-mushroom and the sea-slug, only when young, and by a short stem. As the coral enlarges, the crown separates from the stem by a natural absorption, and at length is quite free. The coral islands, found more especially in the Pacific Ocean, are the work of the minute animals which inhabit these kinds of coral.

CORBAN, a gift presented to God or to his temple. The scribes taught the people that it was quite lawful to swear by the temple, as being the house of God; and by the gold that was presented as an offering in the temple, because it was consecrated to the service of God. But they endeavoured, for selfish and covetous purposes, to establish what they regarded as a very important distinction between one class of oaths and another. Anxious to encourage the people to bring gifts to the altar, and to present gold in abundance for the service of the temple, they inculcated upon them that an oath by the temple or the altar was comparatively trifling, and might be considered as nothing, having little or no force to bind the party to the fulfilment of a promise; but that an oath by the gold of the temple, or by the gift that was presented on the altar, was so important and so strictly binding, that the man who made such an oath was bound to fulfil it to the very letter. Thus were the scribes guilty of sapping the very foundations of public morality, by weakening in the estimation of the people the obligation of an oath. Jesus repelled such false and unscriptural doctrine. The scribes taught that it was not, in all cases, binding upon a child to maintain his parents, even though he was quite able to do so: he had only to say of his property or of that portion of his property which had hitherto gone to support his parents, "It is Corban," or a gift dedicated to the Lord, or devoted to the treasury of the temple, in which the scribes had a direct interest, and from that moment, whether he ever carried his vow into effect or not in reference to the temple, he was free, at all events, from his obligation to support his parents. His money, the scribes alleged, was consecrated now to a sacred purpose, and it would be nothing short of sacrilege to devote the money to any other purpose whatever. Thus did the scribes render the plain commandment of God of none effect by their tradition.

CORD. To put cords about one's reins, to gird one's self with a cord, was a token of sorrow and humiliation. Job xii. 18; 1 Kings xx. 31, 32. "The cords of sin" (Prov. v. 22), are the consequences of crimes and bad habits; bad habits are, as it were, indissoluble bands, from which it is almost impossible to extricate ourselves. *To stretch a line or cord about a city*, signifies, to ruin it—to destroy it entirely—to level it with the ground. Lam. ii. 8. The cords extended in setting up tents furnish several metaphors in the prophetic books. Isa. xxxiii. 20; Jer. x. 20.

CORDELIER, a Franciscan, or monk of the order of St Francis. The denomination *Cordelier* is said to have been given in the war of St Louis against the infidels, wherein the *fratres minor* having repulsed the barbarians, and that king having inquired their name, it was answered, they were people *cordeliez*, "tied with ropes;" alluding to the girdle of rope or cord, tied with three knots, which they wore as part of their habit.

CORIANDER (Exod. xvi. 31; Numb. xi. 7), a

strongly aromatic plant. It bears a small round seed, of a very agreeable smell and taste. The manna might be compared to the coriander seed in respect to its form or shape, as it was to bdellium in its colour. The plant here alluded to is termed by Moses *gad*, and is generally supposed to be the common or great coriander, or *coriandrum sativum* of botanists. It was an annual root, strong scented. The stem is twelve or eighteen inches high, smooth, branched. It is of the umbelliferous tribe of plants, and is common all over the south of Europe, Asia, China, and Cochin-China. The seeds are the only part used in medicine, and for culinary purposes. When green they have a strong, unpleasant smell, which they lose in drying, and become sweet and aromatic. In umbelliferous plants, such as hemlock, the seeds split into two halves or hemispheres, but in coriander they remain permanently united.

CORINTH, a celebrated city of Greece, situated on an isthmus of the same name, and termed by some ancient writers, from its commanding position, one of the gates of Greece. It was remarkable for the splendour of its public buildings, which were adorned with beautiful columns, now styled in architecture Corinthian. The inhabitants of Corinth were distinguished by their genius and learning, while they were unhappily characterised by a proverbial laxity of morals. The origin of the city is lost in the most remote antiquity. It is represented as having been one of the most populous and wealthy cities of Greece. It was captured and burned by the Romans, B.C. 146, after which it continued for a hundred years deserted and in ruins, until Julius Cæsar planted a Roman colony there. From that time the city gradually increased in size and splendour, and, when visited by Paul, it had become the chief city of the Roman province of Achaia. In A.D. 268 it was burnt by the Goths; and destroyed by an earthquake, A.D. 525.

Corinth now forms a small town of the kingdom of Greece, under the name of Gortho. The meanness of its present state forms a melancholy contrast to its ancient splendour. All travellers unite in describing it as a wretched, unhealthy town, and as, in fact, a mere heap of ruins.

CORINTHIANS, EPISTLES TO THE. Christianity was first planted at Corinth by Paul himself, who resided there a year and six months, between the years 51 and 53. The Church consisted partly of Jews and partly of Gentiles, but chiefly of the latter. On Paul's departure from Corinth, he was succeeded by Apollos, "an eloquent man, mighty in the Scriptures," who preached the gospel with great success. Acts xviii. 24-28. Soon after Paul quitted this Church, however, its peace was disturbed by the intrusion of false teachers, who sought to undermine his influence and the credit of his ministry. The occasion on which the First Epistle was written to the Church at Corinth, appears from its whole tenor to have been twofold. *First*, The information which the apostle had received from some members of the family of Chloe, while he was at Ephesus, concerning the disorders that prevailed in the Church; such as, 1. Schisms and divisions; 2. Many notorious scandals; 3. Idolatrous communion with the heathens at their idol-feasts; 4. Want of decorum and order in their public worship; 5. Gross profanation of the Lord's Supper; and 6. The denial of the resurrection and eternal life. *Second*, The apostle's receiving a letter from the Church at Corinth by the hands of Stephanus, Fortunatus, and

Achaicus, in which the Corinthian Christians requested his advice concerning some particular cases : as, 1. Concerning marriage; 2. Things sacrificed to idols; 3. Spiritual gifts; 4. Prophecys, or teaching and instructing others; and 5. Concerning the making of charitable collections for the poor brethren in Judea.

Paul having learned from Titus that his first Epistle to the Corinthians, written from Ephesus about the year 57, had been attended with good effects, addressed to them a Second Epistle, probably from Philippi in Macedonia. In this epistle he expresses satisfaction with their conduct, justifies himself, and comforts them. He glories in his suffering, and exhorts them to liberality. Of the effects produced by this second letter we have no circumstantial accounts; but we learn from Acts xx. 2, 3, that Paul made a second journey to Corinth, where he remained three months; in the course of which time he is supposed to have written his Epistle to the Romans.

CORMORANT (Lev. xi. 17; Deut. xiv. 17), a large sea-bird. It is about three feet four inches in length, and four feet two inches in breadth from the tips of the extended wings. The bill is about five inches long, and of a dusky colour; the base of the lower mandible is covered with a naked yellowish skin, which extends under the throat, and forms a kind of pouch. It has a most voracious appetite, and lives chiefly upon fish, which it devours with unceasing gluttony. It darts down very rapidly upon its prey; and its Hebrew and Greek names are expressive of its impetuosity. The word which in our version of Isaiah (xxxiv. 11), is rendered *cormorant*, is the pelican.

CORN. The generic name for grain in the Old Testament is *dagen*, corn; so called from its abundant increase. In the first ages they parched or roasted their grain; a practice which the Israelites long continued, as Orientals still do in the present day, with whom parched corn is a frequent dish at table. They were accustomed to use corn when it was full-grown, though not ripe; for the people of Israel were commanded (Lev. xxiii. 14), not to eat parched corn, nor green ears, until the self same day they had made an offering to the Lord. In the Bible it is never termed parched meal or flour, but always parched corn; and, consequently, seems to remain after the roasting, and to be eaten in the state of corn. To this kind of food there is a reference in Ruth ii. 14: "And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left;" and 2 Sam. xvii. 28: "Brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse." The first instruments used for grinding corn were only pestles and mortars, of wood or stone. This was succeeded by mills; the smaller wrought by men or women, and commonly by slaves condemned to this hard labour as a punishment; the larger wrought by oxen or camels, horses or asses. The corn for the use of the family was ground every morning at break of day. In Gen. xxvi. 12, and Matt. xiii. 8, grain is spoken of as yielding a hundred-fold, and to the ancient fertility of Palestine all authorities bear witness.

CORNELIUS, centurion of a cohort, belonging to the legion surnamed Italian. Acts x. He was a Gentile; one who feared God; of constant devotion,

and much charity. His whole family served God, and it pleased God to favour him, in a miraculous manner, with a knowledge of the gospel, through Peter, from whom he received instruction. As the apostle was speaking, the Holy Spirit fell upon Cornelius and his family, and they were added to the Christian Church, as the first-fruits of the Gentiles. It deserves notice, that Julian the apostate reckons only two persons of consideration, who were converted to Christianity on its first promulgation—Sergius Paulus the proconsul, and Cornelius the centurion. From this reference, it is probable that Cornelius was a person of greater distinction than he is usually supposed to be.

CORNER, the extremity of anything, according to the Hebrews. "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." Lev. xix. 27. "Draw ye near hither, all the chief (Heb. *corners*) of the people." 1 Sam. xiv. 38. "They have also seduced Egypt, even they that are the stay (*corner*) of the tribes thereof." Isa. xix. 13. And: "I have cut off the nations, their *corners* are desolate." Zeph. iii. 6. The corner sometimes signifies the most distinguished place, that part of an edifice which is most in sight. Zechariah (x. 4), speaking of Judah, after the return from captivity, says: "Out of him came forth the *corner*, out of him the nail." This tribe shall afford *corners*, heads; it shall produce the *corner-stone*, the Messiah. *Corner* is taken likewise for the most retired part of a house. Prov. xxi. 9. The corner of a bed or divan is the place of honour. It was a mark of greater distinction to sit in the corner than upon a seat. This may serve to explain a passage in Amos iii. 12: "Thus saith the Lord, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch."

CORNET, a wind instrument shaped like a horn, for sounding in war, or at religious solemnities; but as *sophar* is commonly rendered *trumpet*, and only in one passage rendered *cornet* (Hos. v. 8), the *keren*, or *karnah*, is very properly rendered *cornet*. Dan. iii. 5, 7, 10. In 2 Sam. vi. 5, we find cornets spoken of, but the Hebrew word rather applies to the *sistrum*, which Mr Horne explains to be a rod of iron bent into an oval or oblong shape, square at two corners and curved at the others, and furnished with a number of movable rings; so that, when shaken or struck with another rod of iron, it emitted the sound desired.

CORPUS CHRISTI, FEAST OF, a particular festival instituted in the Romish Church, in honour of the consecrated host, and with a view to its adoration. It was established by Urban IV., in 1264; and the institution was confirmed at a council held in Vienne, in 1311. This is the only day in the year when, in Popish countries, the consecrated host is exposed about the streets to the gaze of the adoring multitude. The whole practice of the adoration of the host is novel, and was unknown to the primitive church and to ancient writers.

CORRUPTICOLÆ, a party of Monophysites in the sixth century, who maintained that the body of Christ was corruptible, like that of other men, before his resurrection; while Halicarnassus and others insisted that it was incorruptible from the moment of his conception.

CORRUPTION.—1. The putrefaction of dead bodies. Psal. xvi. 10. 2. The blemishes which ren-

dered an animal unfit for sacrifice. Lev. xxii. 25. 3. Sinful inclinations, habits, and practices, which are hateful in themselves, and defile and ruin men. Rom. viii. 21; 2 Pet. ii. 12, 19. 4. Everlasting ruin. Gal. vi. 8. 5. Uncomeliness, as of a dead body. Dan. x. 8. 6. Men in their mortal and imperfect state. 1 Cor. xv. 50. The Mount of Olives is called the *Mount of Corruption*, because there Solomon built high places or temples for abominable idols, to gratify his heathenish wives. 2 Kings xxiii. 13.

CORSLET. See BREASTPLATE—ARMS and ARMOUR.

COSMOGONY, the science of the original formation of the universe. From the earliest dawn of human inquiry men have speculated upon this subject, and numerous have been the theories which philosophers have devised to explain the origin of all things. The cosmogony of Berosus, preserved by Syncellus, ascribes the formation of the world out of the first chaos, or dark and humid mass, to Belus, or a divine energy; from which also was derived the human mind by emanation. But the subordinate phenomena of nature seem to have been attributed to the peculiar agency of demons or spirits, of which various orders were supposed to exist. The Egyptians, as far as we can gather from the obscure accounts of their philosophy which have come down to us, regarded matter as the first principle of all things. Chaos, or the material principle, the ancient Egyptians appear to have worshipped under the name of *Athor*, a word which in the Coptic language signifies night; and Aristotle informs us that chaos and night were one and the same, and denoted the first principle from which, in the ancient cosmogonies, all things were derived. Besides the material principle, we have the authority of Plutarch for asserting that the Egyptians admitted an active principle or intelligent power, eternally united with the chaotic mass, by whose energy the elements were separated and bodies were formed. The fragment of Sanchoniathon preserved by Eusebius, contains a cosmogony or supposed origin of the universe, according to which all things have been produced by the necessary energy of an eternal principle, active, but without intelligence, upon an eternal passive chaotic mass. There is some probability that such a cosmogony as this was in reality taught by the ancient Phœnician philosophers. According to Posidonius, the system of philosophy which ascribes every phenomenon to a fortuitous concourse of atoms, and which was afterwards matured by Leucippus, Democritus, and Epicurus, originated with Moschus the Phœnician. The philosophers of Greece may be considered, in reference to cosmogony, as divided into two great classes. By the first, every change in nature was ascribed to the operation of essentially active and intelligent principles, the soul of the world, the supreme intelligence, genii, demons or spirits. By the second, the existence or at least operation of all such principles was formally denied, and every thing was accounted for by the impulse of the original particles of matter or atoms upon one another; set in motion, not by an intelligent cause, but by the control of invincible necessity. The three great theories of cosmogony which have been proposed, are—1. The eternity of the world; 2. The eternity of the matter of which the world is composed; and 3. The scriptural doctrine that “in the beginning God created the heaven and the earth.” The two first are regarded by Dr Chalmers as one and the same.

“To us,” says he, “it marks far more intelligibly the voice of a God, to have called forth the beautiful and beneficent order of our world from the womb of chaos, than to have called forth the substance of our world from the chamber of nonentity.” The argument in favour of the non-eternity of the present order of the world, as stated by Dr Chalmers, is of a twofold character:—1. Historical; 2. Observational. The historical is summed up in the following quotation: “In tracing the course upwards from the present day, we arrive, by a firm and continuous series of authors, at that period when not only the truth of the Christian story is guaranteed by thousands of dying martyrs, but when the Old Testament Scriptures, those repositories of the Jewish story, obtained a remarkable accession to their evidence, which abundantly compensates for their remoteness from our present age. We allude to the split that took place between two distinct and independent, or, stronger still, two bitterly adverse bodies of witnesses at the outset of the Christian economy. The publicity of the New Testament miracles—the manifest sincerity of those who attested them, as evinced by their cruel sufferings in the cause, not of opinions which they held to be true, but of facts which they perceived by their senses—the silence of inveterate and impassioned enemies, most willing, if they could, to have transmitted the decisive refutation of them to modern times—these compose the main strength of the argument for our later Scriptures. And then, beside the references in which they abound to the former Scriptures—and by which, in fact, they give the whole weight of their authority to the Old Testament—we have the superadded testimony of an entire nation, now ranged in zealous hostility against the Christian faith, and bent upon its overthrow. They who are conversant in the practice, or who have reflected most on the philosophy of evidence, know well how to estimate the strength which lies in a concurrence of testimonies where collusion is impossible; and still more, where one of the parties, inflamed with hatred and rivalry against the other, could almost choose to disgrace themselves for the sake of involving their adversaries in disgrace and discredit along with them. It is this which stamps a character and a credit on the archives of the Jewish history, whereof it were vain to seek another exemplification over again in the whole compass of erudition. These memorials of our race, which they had no interest in preserving—for, mainly, they were but the records of their own perversity and dishonour—had been handed down to them by uncontrolled tradition from former ages; and were now embodied in the universal faith of the people. And when the two great parties diverged, however widely asunder in every other article of belief, they held a firm agreement in this, the perfect integrity of at least the historical Scriptures. Had there been a juggle here, why did not an enraged priesthood stand forth to expose it—that along with it they might expose the weakness of that alleged prophecy which formed one great pillar of the Christian argument? How, in the fierce conflicts of this heated partizanship, did not the secret break out of an imposition on the credulity of mankind, if imposition there was?—and out of this fell warfare among the impostors, who were for palming upon the world the miracles of the present or the memorials of the past, ought not that very effervescence to have arisen which would have swept the imposture of both religions from the face

of the earth? It says every thing for the truth both of the Christian story and of the Hebrew records, that they survived this hurricane; and more especially that, ere the observances of the Mosaic ritual were done away, so strong a demonstration should have been given of the national faith in those documents by which the solemnities of the Jewish religion were incorporated with the facts of the Jewish history. The virtue of an institution like the pass-over to authenticate the narrative in which it took its professed origin, and of which it is the standing memorial, has been ably expounded by Leslie and others. It is thus that we are carried upwards through a medium of historic light to the times of the patriarchs—or even though we ascend not the ladder, but abide as it were at the bottom of it, we shall find in the Jews of the present day, the characteristics of a singular race which bespeak them to be a monument of old revelations. They have maintained their separate identity, as no other nation ever did, among the tempests and the fluctuations in which they have been cradled for two thousand years; and now stand before us as a living evidence of their past story—and an evidence along with it, that throughout the long succession of those fitful turmoils which have taken place in the wars and politics of our world for so many centuries, there has been indeed the controlling agency of a God mixed up with the history of human affairs.

“Now, the truth of the continuous narrative which forms the annals of this wondrous people would demonstrate a great deal more than what we at present are in quest of—that the world had a beginning, or rather, that many of the world’s present organizations had a beginning, and have not been perpetuated everlastingly from one generation to another by those laws of transmission which now prevail over the wide extent of the animal and vegetable kingdoms. We hold the Jewish Scriptures to be authentic memorials of this fact; and although we might afterwards find a better place for the contents both of the Jewish and Christian revelations—yet we cannot forbear, amid all that is imagined about the sufficiency of the natural argument, to offer our passing homage to these greater and lesser lights of our moral hemisphere, which have both of them together poured a flood of radiance over the field of natural religion, and so as to have manifested many objects there which would have been but dimly seen by the eye of nature. Believing as we do that the surest of all philosophy is that which rests on the basis of well accredited facts, in justice to our views on the strict science of the question, we must state the information even of the Old Testament to be far more satisfying to ourselves than all the vaunted theorems of academic demonstration. There is a great reigning spirit by which the varied authorship of this book is so marked and harmonised—there is such a unity of design and contemplation in writings that lie scattered over the tract of many centuries—there is such a stately and consistent march from the first dawns of this singular history, towards that great evolution in which the whole prophecy and priesthood of that consecrated land converged and terminated—there is withal such an air of simple and venerable greatness over this earlier record—such loftiness in its poetry—such obvious characters of truth and sanctity and moral earnestness throughout all its compositions, as super-add the strongest weight of internal testimony to the

outward and historical evidence by which it is supported.”

The observational part of the argument may be also stated in the words of Dr Chalmers himself:—“In the reasoning for a God from the mere existence of matter, we certainly do not remark any strong point of argument whatever. And then, when this argument from the existence of matter is given up, there remains another obscure and indeterminate controversy about its properties, as to which of them may be essential, and which of them must have been communicated at the will and by the appointment of a devising and purposing and intelligent Being. Now, so long as the argument carries either at the existence or at the laws of matter, we do not think that we have yet come to any lucid or effective conclusion upon the subject. We hold that at this part of the question the cause of natural theology has suffered from the confidence joined with the obscurity of those reasonings which have been made use of by its supporters; and that it were therefore a mighty service to the cause did we separate what in it is decisive and what in it is doubtful from each other.

“They are the collocations, then, which form by far the most unequivocal tokens of a Divinity that the material world has to offer. We understand the term in a more comprehensive sense than that which is conveyed by its mere etymology. We mean not only that the parts of matter have been placed in right correspondence to each other, but that these parts, so placed, have been rightly sized and rightly shaped, for some obviously beneficial end of the combination in question; and moreover that forces of a right intensity and direction have been made to meet together, so as to be productive of some desirable result. The world is full of such collocations; and the strong circumstance is, that there is nothing in the yet ascertained laws of matter that could have given rise to them—insomuch that if at this moment any of them were destroyed, there appears nothing in these laws which could possibly replace them. It is true, that in astronomy, the argument founded on these is all the less impressive that it requires but the concurrence of few independent circumstances to complete the astronomical system. Such a concurrence, however, is indispensable; and in virtue of this it is, that the planetarium has been so exquisitely formed as never to deviate far from a mean state, but only to oscillate a little way on either side of it—else the system would have contained within itself the elements of its own destruction. It marks what the atheistical tendency is, that La Place should have ascribed this beautiful result to a law, and not to the collocations. He seems to have felt throughout his reasonings, wherein it was that the plausibility of Atheism chiefly lay. But this also carries in it an intimation to us, wherein it is that the main strength lies of the argument for a Divinity. No doubt, the law is indispensable, and enters as one element into the calculation. But we have already noticed that the collocations are equally indispensable; and they enter as other elements into the calculation. So that if ever a time was when these collocations were not, if the present order of the heavens has had a commencement, there seems nothing in any of the discovered laws or forces of matter which could have originated them. They seem only referable to the fiat and finger of a God.”

COTES. This word occurs only in 2 Chron. xxxii. 28, and implies "stables" or "mangers."

COTTAGE, a kind of hut or tent made of boughs or branches of trees interlaced together, and offering shelter from the heat by day, and cold dews of night, to the watchman that kept the garden or vineyard when the fruit was ripening. Messrs Bonar and M'Cheyne describe it as "a small erection of four upright poles, roofed over with branches and leaves; under the shadow of which a solitary person may sit and watch the garden." This is what the prophet refers to in Isa. i. 8: "And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." In our version of Zeph. ii. 6, the word "cottages," which occurs, is supposed by some to refer to folds which the shepherds had made. Archbishop Newcome thinks it might be rendered "caves for shepherds," referring to the rocky caverns which abound on the Syrian coast.

COUCH. This word, which occurs in Gen. xlix. 4; Job vii. 13; Ps. vi. 6, implies an article of furniture in Oriental houses which served for rest or sleep. In early times they served the purposes of a bed, and were furnished with supports or rests for the head. See **BED**.

COUNCIL, an assembly of ecclesiastical persons met together for the purpose of consultation on ecclesiastical matters. The council referred to in several passages of the New Testament, as in Matt. v. 22; Luke xxii. 66; Acts vi. 12, is the great council of the Jews, usually called the **SANHEDRIM** (which see), composed of seventy or seventy-two members, under the presidency of the high priest. Besides the Sanhedrim the Talmudical writers tell us that there were smaller councils, each consisting of twenty-three persons, to hear and determine petty causes. Two of these were established at Jerusalem and one in every place containing one hundred and twenty inhabitants. Our Lord seems to allude to them in the striking passage: "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. v. 22.

COUNCIL, ECUMENICAL or **GENERAL**, is an assembly which has been supposed to represent the whole body of the Christian Church. Many writers, both Protestant and Popish, have regarded the assembly of the apostles and elders at Jerusalem, of which we read in Acts xv., as the first ecclesiastical council. But it is plain the councils in after times were assemblages of a quite different nature from that of the apostles and elders. It is obvious, however, that there is room for considerable diversity of opinion as to what constitutes a general council in the ecclesiastical sense of the expression; and it is no less clear that, in the proper sense of the phrase, such a council has never been held. The Romanists reckon eighteen of them, the Greek Church seven, Bullinger six, Dr Prideaux seven, and bishop Beveridge eight, which, he says, are all the general councils which have ever been held since the time of the first Christian emperor. They are as follow:—1. The council of Nice, held in the reign of Constantine the Great, on account of the heresy of Arius. 2. The council of Constantinople, called under the reign and by the command of Theodosius the Great, for

much the same end that the former council was summoned. 3. The council of Ephesus, convened by Theodosius the younger, at the suit of Nestorius. 4. The council at Chalcedon, held in the reign of Marcianus, which approved of the Eutychian heresy. 5. The second council of Constantinople, assembled by the Emperor Justinian, which condemned the three chapters taken out of the book of Theodorus of Mopsuestia, having first decided that it was lawful to anathematise the dead. Some authors tell us that they likewise condemned the several errors of Origen about the Trinity, the plurality of worlds, and pre-existence of souls. 6. The third council of Constantinople, held by the command of Constantius Pogonatus, the emperor, which received the definitions of the first five general councils, and particularly that against Origen and Theodorus of Mopsuestia. 7. The second Nicene council. 8. The fourth council of Constantinople, assembled when Louis II. was Emperor of the West."

In addition to these eight Eastern Councils, the Roman Catholics reckon ten Western Councils, which are as follow:—"Lateran I., in 1123; Lateran II., in 1139; Lateran III., in 1170; Lateran IV., in 1215; Lyons I., in 1245; Lyons II., in 1274; Vienne, in 1311; Constance, in 1414; Florence, in 1438; Lateran V., in 1512; Trent, from 1545 to 1563. This list of eighteen is given by Dens. That general councils are infallible, is maintained in the creed of Pope Pius IV., and believed by Romanists generally. Some, however, maintain that the confirmation of the Pope is necessary to constitute infallibility; and others, that the decisions of councils are infallible, whether confirmed by the Pope or not.

Some Roman Catholics, especially the Gallican Church, who reject the infallibility of the Pope, contend for the infallibility of the Romish Church, and maintain that it is deposited with each General Council, regularly called as the representative and organ of the Church.

"1. It is a question among them what makes a council general, and what is a regular call. Some reckon eighteen General Councils, and some at most but seven or eight. And indeed they might well doubt whether there was ever such an one in the world. They are also divided about the Council of Carthage. The Italians deny that it was œumenical in all its sessions, while the French Church vigorously maintain the opposite opinion. The fifth of Lateran is also questioned. Yet both these councils are required to make up the number eighteen. There is also considerable controversy respecting the proper calling or assembling of a council. The Popes, for many centuries, convened them, and claim it as a matter of right. The first at Nice, the second at Constantinople, the third at Ephesus, the fourth at Chalcedon, and the fifth at Constantinople, were not summoned by Popes, but by Emperors: several of them being summoned contrary to the will of Popes, and therefore, according to some, not legally convoked. Moreover, there is much controversy, amidst the great number of forgeries, which of the canons are reputed genuine and which are not. Besides, the meaning of some of the most important is much disputed.

"2. We learn from indisputable testimony, that councils, both in doctrines and morals, have decided frequently contrary to one another.

"The Council of Nice, A.D. 325, and of Ephesus, A.D.

431, decree with an anathema, 'that no new article for ever shall be added to the creed or faith of Nice.' But the Council of Trent, more than twelve hundred years after, added *twelve new articles* to this creed, pronouncing an anathema on all who will not embrace them.

"The Council of Laodicea, A.D. 360, or A.D. 370, and the Council of Trent, A.D. 1545, decided in direct opposition to each other respecting the canon of Scripture. The former decreed on the canon which Protestants acknowledge, rejecting the Apocrypha; and the latter pronounced the Apocrypha canonical.

"The Council of Constantinople, A.D. 754, unanimously decreed the removal of images, and the abolition of image-worship; but the second Council of Nice, A.D. 787, decreed that image-worship should be established.

"The General Councils, like the Roman Pontiffs, were a stigma on religion and man. Many of these conventions, in point of respectability, were inferior to a modern cock-fight or bull-baiting. Gregory Nazianzen, who is a Roman saint, has described these scenes with the pencil of truth, and with the hand of a master. 'I never,' says the Grecian bishop, 'saw a synod which had a happy termination. These conventions, instead of diminishing, uniformly augment the evil which they were intended to remedy. Passion, jealousy, envy, prepossession, and the ambition of victory, prevail and surpass all description. Zeal is actuated rather by malignancy to the criminal, than aversion to the crime.' He compares the dissension and wrangling exhibited in the councils, to the quarrels of geese and cranes, gabbling and contending in confusion; and represents such disputation and vain jangling as calculated to demoralise the spectator, rather than to correct or reform. This portrait, which is taken from life, exhibits in graphic delineation, and in true colours, the genuine features of all the general, infallible, apostolic, holy Roman Councils.

"The General Synods of Constantinople, Nicæa, Lyons, Constance, and Basil are, in a particular manner, worthy of observation. These conventions were composed of the lowest rabble, and patronised the vilest abominations. The Byzantine assembly, which was the second General Council, has been described by Nazianzen. This convention the saint characterises as 'a cabal of wretches fit for the house of correction; fellows newly taken from the plough, the spade, the oar, and the army.' Such is a Roman saint's sketch of a holy, apostolic, unerring Council.

"Respecting the supremacy of the Pope, councils have differed. The first Council of Nice, canon sixth, decreed that the Bishop of Constantinople should possess equal privileges with the Bishop of Rome. Every one knows how this has since been contradicted, both by councils and popes.

"Some Roman Catholics are of opinion that a council is not infallible, unless its decrees are approved by the Pope. And hence some have argued, that as the fourth Council of Constantinople did not receive the confirmation of the Pope, its decrees are not infallible. This opinion, however, is comparatively modern among Roman Catholics. But before it can be of weight, it ought to be shown that the Pope lawfully possesses, by scriptural authority, the power of passing a *reto* upon, or of confirming, decrees of councils.

"1. That infallibility resides in a council confirmed

by the Pope, can never be supported; for according to this system, the council of itself is fallible, and so also is the Pope. But how these two fallibles united can constitute an infallible body, and promulgate infallible decisions, is inexplicable.

"2. The decrees of the Councils of Constance and Basil declare the supremacy and infallibility to be in General Councils; that these are above Popes, and that they are heretics who deny this doctrine. On the other hand, Pope Leo and the fifth Lateran Council assert, that it is necessary to salvation that all Christ's faithful people should be subject to the Bishop of Rome, and that the Pope has authority over councils. Here, then, is a palpable contradiction." In short, the decisions of even the recognised General Councils of the Church have so differed from one another, that it is impossible for Romanists themselves to frame out of them a consistent body of truth."

COUNCIL, PROVINCIAL. Those councils which were held in a particular province were so named. They had their commencement in the second century, and assumed their peculiar form at a later date. The Metropolitan usually presided.

COUNSEL. God's counsel is—1. His purpose or decree. Acts iv. 28; Isa. xlv. 10; Psal. xxxiii. 11. 2. His will and doctrine concerning the way of salvation to sinful men. Luke vii. 30. 3. The direction of his Word, the teaching of his Spirit, and the guidance of his providence. Psal. lxxiii. 24; Rev. iii. 18. To stand in God's counsel, is to be familiar with him, and know his revealed will and purpose. Jer. xxiii. 18, 22.

COUNSELLOR. Christ is called the *Counsellor*; with him his Father from eternity fixed the whole plan of our salvation; and he, possessed of infinite wisdom and knowledge, directs and admonishes his people in every case. Isa. ix. 6. God's statutes are the saints' *counsellors*, which they consult, and from which they receive direction in every hard and difficult case. Psal. cxix. 24.

COUNTENANCE. As by the countenance we manifest our love, hatred, grief, joy, pleasure, and anger, the *lifting up* or *shining of God's countenance* denotes the manifestation of his favour and love; and the *hiding, frown, or rebuke of his countenance*, denotes the manifestation of his anger in just judgments. Psal. xlv. 3, lxxx. 16. Christ's *countenance as Lebanon, excellent as the cedars*, is his whole appearance, in person, office, relations, and work, which is ever delightful and glorious. Song v. 15. The saints cause Christ to see their countenance, when, in the confident exercise of faith and hope, they come with boldness to his throne of grace. Song ii. 14. "Thou shalt not countenance a poor man in his cause;" thou shalt not unjustly pity and favour him on account of his poverty. Exod. xxiii. 3.

COUNTRY. Heaven is called a *country*, in allusion to Canaan; how extensive its limits—how wholesome its air of divine influence—how wide its prospect—how numerous its privileges and inhabitants! And it is a *better country*, as its inhabitants, privileges, and employments, are far more excellent than any on earth. Heb. xii. 14, 16. It is a *far country*, very distant from, and unknown in, our world. Matt. xxi. 33, xxv. 14; Luke xix. 12. A state of apostasy from God, whether of men in general, or of the Gentile world, is called a *far country*; it is distant from that in which we ought to be; in it we are ignorant of God, exposed to danger, and have none to pity or help us. Luke xv. 13. A state or place

of gross ignorance and wickedness, is called the "region and shadow of death." Matt. iv. 16.

COURAGE is that quality of the mind that enables men to encounter difficulties and dangers. *Natural* courage is that which arises chiefly from constitution; *moral* or *spiritual* is that which is produced from principle, or a sense of duty. Courage and fortitude are often used as synonymous; but they may be distinguished thus: fortitude is firmness of mind that supports pain; courage is active fortitude that meets dangers, and attempts to repel them. (See **FORTITUDE**.) Courage, says Addison, that grows from constitution, very often forsakes a man when he has occasion for it; and when it is only a kind of instinct in the soul it breaks out on all occasions, without judgment or discretion; but that courage which arises from a sense of duty, and from a fear of offending Him that made us, always acts in a uniform manner, and according to the dictates of right reason.

COURIERS. Persons of distinction in Eastern countries had always couriers running before them, or alongside their chariot. This office Elijah performed to Ahab immediately after his triumph over the priests of Baal. It is probable that the prophet, in acting as a courier, intended simply to do an act of homage to his sovereign, and to testify his joy on the occasion; which, degrading though it may appear to us, was often done by people of rank.

COURT, an entrance into a palace or house. It is the quadrangular area in Eastern houses, called in Luke v. 19, "the midst." It was sometimes paved with marble of various kinds, with fountains playing in the middle. The court was generally surrounded on all sides with a covered walk, over which, if the house had more than one storey, was a gallery of the same dimensions, supported by columns. Large companies were sometimes received into the court, and, on such occasions, an awning of thick cloth was extended by ropes over the whole, to exclude the heat of the sun. This awning is called a covering, or "roof," in Mark ii. 4; Luke vii. 6. See **HOUSE**.

The great courts belonging to the temple of Jerusalem were three; the first called the court of the Gentiles, because the Gentiles were allowed to enter so far, and no farther; the second was the court of Israel, because all the Israelites, provided they were purified, had a right of admission into it; the third was that of the priests, where the altar of burnt-offerings stood—where the priests and Levites exercised their ministry. Common Israelites, who were desirous of offering sacrifices, were at liberty to bring their victims as far as the inner part of the court; but they could not pass a certain line of separation, which divided it into two; and they withdrew as soon as they had delivered their sacrifices and offerings to the priests, or had made their confession, with the ceremony of laying their hands upon the head of the victim, if it were a sin-offering. Before the temple was built, there was a court belonging to the tabernacle, but not nearly so large as that of the temple, and encompassed only with pillars, and veils hung with cords. See **TEMPLE**.

COURT, SPIRITUAL, a seat of ecclesiastical judgment for the administration of justice in ecclesiastical matters. In England there are six spiritual courts; the *Archdeacons' Court*; the *Consistory Courts*; the *Prerogative*, and the *Archbishop's Court*; the *Court of Peculiars*, and the *Court of Delegates*. These courts conduct their proceedings according to the civil and canon laws.

COVENANT, a contract, or agreement, between two or more parties on certain terms. The terms made use of in the Scriptures for covenant are *ברית* and *διαθήκη*. The former signifies *choosing*, or *friendly parting*, as in covenants each party, in a friendly manner, consented and so bound himself to the chosen terms; the latter signifies *testament*, as all the blessings of the covenant are freely bequeathed to us. The word covenant is also used for an immutable ordinance, Jer. xxxiii. 20; a promise, Exod. xxxiv. 10, Isa. lix. 21; and also for a precept, Jer. xxxiv. 13, 14. In Scripture we read of various covenants; such as those made with Noah, Abraham, and the Hebrews at large. Anciently covenants were made and ratified with great solemnity. The Scriptures allude to the cutting of animals asunder, denoting that, in the same manner, the perjured and covenant-breaker should be cut asunder by the vengeance of God. Jer. xxxiv. 18.

The covenants which more especially relate to the human race, are generally called the covenant of works and the covenant of grace.

The *covenant of works* is that whereby God requires perfect obedience from his creatures, in such a manner as to make no express provision for the pardon of offences committed against the precepts of it on the repentance of such offenders, but pronounces a sentence of death upon them. Gen. ii.; Gal. iv. 24; Ps. lxxxix. 3, 4. The *covenant of grace* is generally defined to be that which was made with Christ, as the second Adam, and in him with all the elect as his seed. Isa. xlii. 1-6; 1 Pet. i. 20; Isa. lii. 13.

I. The *covenant of works* was made with Adam, the condition of which was, his perseverance during the whole time of his probation: the reward annexed to this obedience was the continuance of him and his posterity in such perfect holiness and felicity as he then had upon earth, and everlasting life with God in heaven. The penalty threatened for the breach of the command was condemnation; terminating in death temporal, spiritual, and eternal. The seals of this covenant were, the tree of knowledge and the tree of life; and, perhaps, the Sabbath and Paradise. Gen. ii. 3; Gal. iv. 24; Rom. v. 17, 21. This covenant was broken by Adam's eating of the forbidden fruit, whereby he and his posterity were all exposed to ruin, Gen. iii.; Rom. v. 12, 19; and without the intervention of the divine grace and mercy, would have been lost for ever. Rom. iii. 23. The Divine Being foreseeing this, in infinite wisdom and unspeakable compassion planned the covenant of grace: by virtue of which his people are reinstated in the blessings of purity, knowledge, and felicity, and that without a possibility of any further defalcation.

II. The *covenant of grace*. Some divines make a distinction between the covenant of redemption and that of grace; the former, they say, was made with Christ in eternity; the latter, with believers in time. Others object to this, and suppose it a needless distinction; for there is but one covenant of grace, and not two, in which the Head and members are concerned; and, besides, the covenant of grace, properly speaking, could not be made between God and man; for what can man stipulate with God, which is in his power to do or give him, and which God has not a prior right unto? Fallen man has neither inclination to yield obedience, nor power to perform it. The parties, therefore, in this covenant, are generally said to be the Father and the Son; but Dr Gill supposes that the Holy Ghost should not be excluded, since

he is promised in it, and, in consequence of it, is sent down into the hearts of believers; and which must be by agreement, and with his consent. If we believe, therefore, in a Trinity, it is more proper to suppose that they were all engaged in this plan of the covenant, than to suppose that the Father and Son were engaged exclusive of the Holy Spirit. 1 John v. 6, 7. As to the work of the Son, it was the will and appointment of the Father that he should take the charge and care of his people, John vi. 39; Heb. ii. 13; redeem them by his blood, John xvii.; Heb. x.; obey the law in their room, Rom. x. 4; justify them by his righteousness, Dan. ix. 24, &c.; and, finally, preserve them to glory, Isa. xl. 11. Jesus Christ, according to the divine purpose, became the representative and *covenant head* of his people, Eph. i. 22, 23; Col. i. 18. They were all considered in him, and represented by him, Eph. i. 4; promises of grace and glory made to them in him, Tit. i. 2; 1 Cor. i. 20; he suffered in their stead, 2 Cor. v. 21. He is also to be considered as the mediator of the covenant, by whom justice is satisfied, and man reconciled to God. (See *MEDIATOR*.) He is also the *surety* of this covenant (Heb. vii. 22), as he took the whole debt upon him, freed his people from the charge, obeyed the law, and engaged to bring his people to glory, Heb. ii. 13; Isa. xlix. 5, 6. He is called the *testator* of the covenant, which is denominated a testament, Heb. vii. 22; Heb. ix. 15. He disposes of his blessings according to his will or testament, which is unalterable, signed by his hand and sealed by his blood. In this covenant, as we before observed, the Holy Spirit also is engaged. His assent is given to every part thereof; he brings his people into the enjoyment of its blessings, 1 Pet. i. 2; 2 Thes. ii. 13. He was concerned in the incarnation of Christ, Matt. i. 18, and assisted his human nature, Heb. ix. 14. He takes of the things of Christ and shows them unto us; cleanses, enlightens, sanctifies, establishes, and comforts his people, according to the plan of the covenant. Rom. viii. 15, 16. See *HOLY GHOST*.

III. *The properties of this covenant* are such as these:— 1. It is eternal, being made before time, Eph. i. 3, 4; 2 Tim. i. 9. 2. Divine as to its origin, springing entirely from free grace, Rom. xi. 5, 6; Ps. lxxxix. 2, 3, 28. 3. It is absolute and unconditional, Eph. ii. 8, 9. 4. It is perfect and complete, wanting nothing, 2 Sam. xxiii. 5. 5. It is sure and immovable, Isa. liv. 10; Isa. lv. 3. 6. Called *new*, in opposition to the old, and as its blessings will be always new, Heb. viii. 6, 8.

IV. *These two covenants above mentioned agree in some things, in others they differ.* 1. "In both," says Witsius, "the parties concerned are God and man. 2. In both, there is the same promise of eternal life. 3. The condition of both is the same—perfect obedience to the law prescribed: for it is not worthy of God to admit man to a blessed communion with him but in the way of holiness. 4. In both is the same end—the glory of God. But they differ in the following respects:—1. In the covenant of works, the character or relation of God is that of a supreme lawgiver and the chief good, rejoicing to communicate happiness to his creatures. In the covenant of grace, he appears as infinitely merciful, adjudging life to the elect sinner, agreeably to his wisdom and justice. 2. In the covenant of works there was no mediator: the covenant of grace has a mediator, Christ. 3. In the covenant of works, the condition of perfect obe-

dience was required to be performed by man himself in covenant. In the covenant of grace the same condition is proposed, but to be performed by a mediator. 4. In the covenant of works, man is considered as working, and the reward as to be given of debt. In the covenant of grace, man in covenant is considered as believing; eternal life being given as the merit of the mediator, out of free grace, which excludes all boasting. 5. In the covenant of works, something is required as a condition, which being performed, entitles to reward. The covenant of grace consists not of conditions, but of promises: the life to be obtained, faith by which we are made partakers of Christ, perseverance, and, in a word, the whole of salvation, are absolutely promised. 6. The special end of the covenant of works was the manifestation of the holiness, goodness, and justice of God; but the special end of the covenant of grace, is the praise of the glory of his grace, and the revelation of his unsearchable and manifold wisdom." 7. The covenant of works was only for a time, but the covenant of grace stands sure for ever.

V. *The administration of the covenant of grace.* The covenant of grace under the Old Testament, was exhibited by promises, sacrifices, types, ordinances, and prophecies. Under the New it is administered in the preaching of the gospel, baptism, and the Lord's Supper; in which grace and salvation are held forth in more fulness, evidence, and efficacy to all nations, 2 Cor. iii. 6–18; Heb. viii.; Matt. xxviii. 19, 20. But in both periods, the mediator, the whole substance, blessings, and manner of obtaining an interest therein, by faith, are the very same, without any difference, Heb. xi. 6; Gal. iii. 7, 14.

COVENANT. This term is frequently employed in the ecclesiastical history of Scotland. The *FIRST COVENANT* was that by which the lords and chief gentry, devoted to the reforming interests, bound themselves to defend each other and the gospel. It was subscribed at Edinburgh on the 3d of December 1557. From the repeated recurrence of the word *congregation* in this document, the chief subscribers were after this called Lords of the Congregation; and the people who adhered to them were called the Congregation. The *SECOND COVENANT*, which was similar in its nature and design, was subscribed at Perth on the 31st of May 1559. The *FIRST NATIONAL COVENANT OF SCOTLAND* was drawn up in 1581, and forms the first part of every subsequent national covenant entered into by the Church and people of Scotland. This covenant, which was directed against Popery and Episcopacy, was subscribed by James VI., his household, and the greater part of the nobility throughout the kingdom, and ratified by the General Assembly. This covenant was renewed with additional force in 1638.

COVENANTING, PERSONAL. It has been a frequent custom among pious persons to draw out and subscribe a solemn dedication of themselves to God. Such an exercise ought not to be entered upon without calm deliberation, serious self-examination, and earnest prayer. Some have rashly written and signed such a document, and yet, by their departure from the vows and resolutions under which they had come, they have brought upon themselves heinous sin. The utmost caution is necessary, therefore, before taking a step so solemn and important.

COVENANT, SOLEMN LEAGUE AND. A very important document, which was prepared at Edinburgh in 1643, and which formed a bond of

union between Scotland and England. This covenant was written by Alexander Henderson, approved of by the General Assembly, and ratified unanimously by the Convention of Estates. It was subsequently sent to London, where it was accepted and subscribed by the English Parliament and the Westminster Assembly of Divines. This Solemn League and Covenant bound the nation to endeavour the preservation of the reformed religion in the Church of Scotland, and the reformation of religion in England and Ireland, according to the Word of God, and the example of the best reformed Churches—the extirpation of Popery and Prelacy—the defence of the King's person, authority, and honour—and the preservation and defence of the true religion and liberties of the kingdom in peace and unity. "Perhaps no great international transaction," says Dr Hetherington in his 'History of the Church of Scotland,' "has ever been so much misrepresented and maligned as the Solemn League and Covenant. Even its defenders have often exposed it and its authors to severe censures by their unwise modes of defence. There can be no doubt in the mind of any intelligent and thoughtful man, that on it mainly rests, under Providence, the noble structure of the British Constitution. But for it, so far as man may judge, these kingdoms would have been placed beneath the deadening bondage of absolute despotism; and in the fate of Britain, the liberty and civilization of the world would have sustained a fatal paralysing shock. This consideration alone might bid the statesman pause before he ventures to condemn the Solemn League and Covenant. But to the Christian we may suggest still loftier thoughts. The great principles of that sacred bond are those of the Bible itself. It may be that Britain was not then, and is not yet, in a fit state to receive them, and to make them her principles and rules of national government and law. But they are not on that account untrue, nor even impracticable; and the glorious predictions of inspired Scripture foretell a time when they will be more than realised, and when all the kingdoms of this earth shall become the kingdoms of Jehovah and of his Anointed, and all shall be united in one Solemn League and Covenant under the King of kings and Lord of lords. And though that time may be yet far distant, who may presume to say that the seemingly premature and ineffectual attempt to realise it by the heavenly-minded patriarchs of Scotland's Second Reformation was not the first faint struggling day-beam piercing the world's thick darkness, and revealing to the eye of faith an earnest of the rising of the Sun of Righteousness? True, the clouds soon darkened down and hid that herald day-beam; but not less certainly does the day approach, although its dawning hour be shaded in the deepest gloom. A sacred principle was then infused into the heart of nations, which cannot perish; a light then shone into the world's darkness, which cannot be extinguished; and generations not remote may see that principle quickening and evolving in all its irresistible might, and that light bursting forth in its all-brightening glory." Dr M'Crie, in his 'Sketches of Scottish Church History,' thus describes and defends this remarkable document:—"In this covenant our fathers bound themselves and their posterity, *first*, To endeavour the preservation of the Reformed religion in the Church of Scotland, the reformation of religion in England and Ireland, 'according to the Word of God and the example of the best Reformed

Churches,' and the bringing of the three Churches to the nearest possible conjunction and uniformity in religion; *secondly*, To the extirpation of Popery and Prelacy; *thirdly*, To the preservation of the rights of Parliament, of the liberties of the kingdoms, and of his Majesty's person and authority; and, *lastly*, They pledged themselves to personal reformation, and a holy life. It is hardly necessary to expose the vulgar prejudice, which, taking advantage of an obnoxious term, would identify the *extirpation* of Popery and Prelacy with the extirpation of the persons of Papists and Prelatists. The only points of objection worthy of notice, are the mixture of things sacred and civil in the same bond, and the enjoining of it under civil penalties. The same answer may suffice for both, and is to be found in the extraordinary circumstances in which our ancestors were placed. A combined attack having been made upon their civil rights and their religious liberties, it became war-ratable, and even necessary, to unite both in their means of defence. So far as it can be shown that, in any case, they resorted to violence or compulsion to enforce the Covenant, we do not vindicate them; but indeed it cannot be proved that it was forced upon any, or that civil injury was incurred by any for simply refusing it. The truth is, that the great body of the people of all ranks entered with heart and soul into the solemn pledge; and the acts of the Church and the State enjoining it, if candidly interpreted and compared with the commentary of their practice, will be found to have been nothing more than a judicial sanction of the measure, with a formal intimation that the Church would hold its opponents as enemies to religion, and that the State would regard them as enemies to the liberties of the country."

COVER. God *covers himself with a cloud* when he withholds the favourable smiles of his providence and presence, and manifests his just wrath and indignation. Lam. iii. 44. God *covered* the Jewish prophets, rulers, and seers, when he rendered them stupid, wretched, and contemptible. Isa. xxix. 10. God *covers* with a robe of righteousness, and *covers sin*, when, through the imputation of the Saviour's obedience and suffering, he fully and irrevocably forgives it. Isa. lxi. 10; Psal. xxxii. 1; Rom. iv. 7. Men *cover* their own *sin* when they deny, excuse, extenuate, or defend it. Prov. xxviii. 13. Men *cover* the *sins* of others when they forgive injuries done them, and hinder others' faults from being publicly known. Prov. x. 12. One's covering his own head, face, or lips, imports shame, grief, and perplexity. Jer. xiv. 3; 2 Sam. xix. 4, xv. 30. To have one's *face covered* by another, imports condemnation to death. Esth. vii. 8. Seraphim *covering their faces and feet with their wings*, are angels and ministers unable to behold the divine glory that shines in the person and office of Christ, and blushing at their best works before him. Isa. vi. 2. To be *covered with a cloud of anger, shame, confusion, horror, ashes, violence*, is, through the anger of the Lord, to be reduced to a most wretched and shameful condition, and to be punished for oppression of others. Lam. ii. 1; Ezek. vii. 18; Hab. ii. 17; Obad. 10; Psal. lxxxix. 45. The Jews *covered with a covering not of God's Spirit*; they depended on the assistance of the Egyptians, contrary to the will of God. Isa. xxx. 1. The *face covering and veil* spread over all nations, is the gross ignorance and sentence of condemnation which lay on the Gentile world. Isa. xxv. 7.

COVERT. Jesus Christ is a *covert* to his people;

by his blood, his love, his power, and providence, he covers their crimes and infirmities, protects them from the wrath of God, the dominion of sin, and the rage of devils and men. Isa. iv. 6, xxxii. 2. In 2 Kings xvi. 18, we read that Ahaz, when spoiling the temple, took down "the covert for the Sabbath that they had built in the house, and the king's entry without, turned he from the house of the Lord for the king of Assyria." Bishop Patrick imagines that the word "covert," in this passage, implies "a covered place where the king sat, in the porch of the temple, or at the entrance of it, upon the Sabbath, or other great solemnities. Ahaz took this away, intending probably not to trouble himself with coming to the temple any more, but to sacrifice elsewhere."

COVETOUSNESS, an unreasonable desire after that which we have not, with a dissatisfaction with what we have. It may further be considered as consisting in,—1. An anxious carking care about the things of this world. 2. A rapacity in getting. 3. Too frequently includes sinister and illegal ways of obtaining wealth. 4. A tenaciousness in keeping. It is a vice which marvellously prevails upon, and insinuates into, the heart of man; and, for these reasons, it often bears a near resemblance to virtue, brings with it many plausible reasons, and raises a man to a state of reputation on account of his riches. "There cannot be," as one observes, "a more unreasonable sin than this. It is unjust; only to covet, is to wish to be unjust. It is cruel; the covetous must harden themselves against a thousand plaintive voices. It is ungrateful; such forget their former obligations and their present supporters. It is foolish; it destroys reputation, breaks the rest, unfits for the performance of duty, and is a contempt of God himself; it is unprecedented in all the examples of virtue mentioned in the Scripture. One, indeed, spoke unadvisedly with his lips; another cursed and swore; a third was in a passion; and a fourth committed adultery; but which of the saints ever lived in a habit of covetousness? Lastly, it is idolatry (Col. iii. 5), the idolatry of the heart, where, as in a temple, the miserable wretch excludes God, sets up gold instead of him, and places that confidence in it which belongs to the great Supreme alone." Let those who live in the habitual practice of it consider the judgments that have been inflicted on such characters (Josh. vii. 10-26; Acts v. 1-11); the misery with which it is attended; the curse such persons are to society; the denunciations and warnings respecting it in the Holy Scripture; and how effectually it bars men from God, from happiness, and from heaven.

CRACKLING OF THORNS. See **THORNS**.

CRACKNELS. This word occurs only in 1 Kings xiv. 3: "And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child." Some difference of opinion exists in regard to the meaning of the word. Buxtorf supposes that the original term signifies biscuits, either because they were formed into little buttons, or because they were pricked full of holes in a particular manner. The word, however, says Professor Paxton, "is derived from a participle which nowhere signifies pierced with holes, or formed into network, but spotted or speckled. It is, accordingly, used by Moses to signify those cattle in the flocks of Laban which were marked with spots. In the Book of Joshua, it denotes those mouldy spots on the bread

of the Gibeonites, which they pretended the length of their journey had occasioned. The idea of Mr Harmer is, therefore, to be preferred—that it denotes cakes or loaves strewed, and, by consequence, spotted, with coriander and other seeds; a sort of bread which is still quite common in Syria and many other countries of the East." The Talmud says, that cracknels are of a circular form, about the size of half an egg.

CRANE, a tall and long necked fowl, which, according to Isidore, takes its name from its voice, which we imitate in mentioning it. The Prophet Jeremiah (viii. 7) mentions this bird as intelligent of the seasons, by an instinctive and invariable observation of their appointed times of migration: "Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord." The same thing is noticed by Aristophanes and Hesiod; the latter of whom says: "When thou hearest the voice of the crane, clamouring annually from the clouds on high, recollect that this is the signal for ploughing, and indicates the approach of showery winter." Cranes belong to the heron tribe, and their varieties are numerous. They are chiefly found in temperate and hot climates, but many of them are migratory.

CREATION. See **COSMOGONY**.

CREATURE. By *the creature* (or, more properly, *the creation*) which waits for deliverance from the bondage of corruption into the glorious liberty of the children of God (Rom. viii. 19-23), the apostle has by some been supposed to mean the unrenewed heathen world; by others, the new creature in Christ, or Christians in general; by others, all mankind, of all generations. By others still, it is supposed not to include mankind at all, but only the irrational tribes of creation, who are now subjected to degradation and suffering in consequence of the sins of men. But, from the context, it appears rather to mean the whole material globe, which constitutes man's present residence, which is now subjected to imperfection, change, and decay, but is to undergo, at the last day, a transmutation of qualities similar to that of the bodies of just men, and become for ever incorruptible. 1 Cor. xv. 50, 54; 2 Cor. v. 1-4; 2 Pet. iii. 10-13; Rev. xxi. If any man be in Christ, he is a *new creature* (2 Cor. v. 17); that is, if any man becomes a Christian, a new disposition is produced within him, which transforms his whole character.

CREDITOR. God is represented as our *creditor*; to him we, as creatures, owe our existence, and all we have; to him, as sinners, we owe satisfaction for our infinite offences; and the more he forgives us, the more we ought to love him. Luke vii. 41-43.

CREED, a form of words in which the articles of faith are comprehended. It is derived from the Latin *credo* (I believe), with which the Apostles' Creed begins. In the Eastern Church, a summary of this sort was called *mathema* (the lesson), because it was learned by the catechumens; called also the writing or the rule. But the most common name in the Greek Church was *symbol*; which term has also passed into the West. Hence creeds and confessions are commonly called *symbolical books*.

The most ancient form of creeds is that which goes under the name of the **APOSTLES' CREED** (see next article); besides this, there are several other ancient forms and scattered remains of creeds to be met with in the primitive records of the Church; as—1. The form

of apostolical doctrine collected by Origen. 2. A fragment of a creed preserved by Tertullian. 3. A remnant of a creed in the works of Cyprian. 4. A creed composed by Gregory Thaumaturgus, for the use of his own Church. 5. The creed of Lucian, the martyr. 6. The creed of the "Apostolical Constitutions." Besides these scattered remains of the ancient creeds, there are extant some perfect forms, as those of Jerusalem, Cæsarea, Antioch, and others.

CREED, APOSTLES', is a formula or summary of the Christian faith, drawn up, according to Rufinus, by the apostles themselves; who, during their stay at Jerusalem, soon after our Lord's ascension, agreed upon this creed as a rule of faith. Baronius and others conjecture that they did not compose it till the second year of Claudius, a little before their dispersion; but there are many reasons which induce us to question whether the apostles composed any such creed. For—1. Neither Luke nor any other writer before the fifth century, makes any mention of an assembly of the apostles for composing a creed. 2. The fathers of the first three centuries, in disputing against the heretics, endeavour to prove that the doctrine contained in this creed was the same which the apostles taught; but they never pretend that the apostles composed it. 3. If the apostles had made this creed, it would have been the same in all Churches and in all ages, and all authors would have cited it after the same manner. But the case is quite otherwise. In the second and third ages of the Church, there were as many creeds as authors; and the same author sets down the creed after a different manner in several places of his works; which is an evidence that there was not, at that time, any creed reputed to be the apostles'. In the fourth century, Rufinus compares together the three ancient creeds of the Churches of Aquileia, Rome, and the East; which differ very considerably. Besides, these creeds differed not only in the terms and expressions, but even in the articles, some of which were omitted in one or other of them; such as those of the *descent into hell*, the *communion of the saints*, and the *life everlasting*. From all which it may be gathered, that though this creed may be said to be that of the apostles, in regard to the doctrines contained therein, yet it cannot be referred to them as the authors of it. Its great antiquity, however, may be inferred from hence, that the whole form, as it now stands in the English liturgy, is to be found in the works of Ambrose and Rufinus; the former of whom flourished in the third, and the latter in the fourth century. Christians did not publicly recite the creed, except at baptisms; which, unless in cases of necessity, were only at Easter and Whitsuntide. The constant repeating of it was not introduced into the Church till the end of the fifth century; about which time the Bishop of Antioch prescribed the recital of it every time divine service was performed.

CREED, ATHANASIAN. See ATHANASIAN CREED.

CREED, NICENE, a formulary of Christian faith; so called because it is a paraphrase of that creed which was made at the first General Council of Nice. This latter was drawn up by the second General Council of Constantinople, A.D. 381, and therefore might be more properly styled the Constantinopolitan Creed. The creed was carried by a majority, and was admitted into the Church as a barrier against Arius and his followers.

CRESCENS a companion of Paul (2 Tim. iv. 10),

who is thought by Enschiuss and others to have preached in Gaul, and to have founded the Church of Vienne, in Dauphiné.

CRETE, a large island in the Mediterranean Sea, now called Candia. It was remarkably fruitful, and is said to have formerly contained a hundred towns or cities, from which it was called by Homer Hecatompolis. It once bore the name of The happy island, but since it fell into the hands of the Turks in 1669, it has lost its ancient grandeur and luxuriance. Its inhabitants were remarkable for falsehood and deceit; and to this character the apostle alludes (Tit. i. 12), where he speaks of them as "always liars." The same description is given by Epimeuides, from whom Paul quotes, and Callimachus.

CRIME, a voluntary breach of any known law *Faults* result from human weakness, being transgressions of the rules of duty; *crimes* proceed from the wickedness of the heart, being actions against the rules of nature and the laws of God. See PUNISHMENT—SIN.

CRISPUS, chief of the Jewish synagogue at Corinth, was converted and baptized by Paul (Acts xviii. 8), about A.D. 52. 1 Cor. i. 14. Some affirm that Crispus was bishop of Ægina, an island near Athens. The Greeks observe his festival.

CRITICISM. See BIBLICAL CRITICISM.

CROCODILE. See LEVIATHAN.

CROISADES. See CRUSADES.

CROISIERS, a religious order, founded in honour of the fabulous discovery of the cross by the Empress Helena. They were, till of late, dispersed in several parts of Europe, particularly in the Low Countries, France, and Bohemia; those of Italy were suppressed even before the late revolutions. These monks follow the rule of St Augustine. They had in England the name of *Crouched Friars*.

CROOKED. A *crooked nation* or *generation* are such as rebel against God, have their qualities, inclinations, and practices, quite at variance with the *even* rule of his law, and unanswerable to their own profession. Phil. ii. 15; Deut. xxxii. 5. *Crooked ways* are practices and customs inconstant, uncandid, unlovely, and opposed to the law of God. Prov. ii. 12-15. God makes men's lot or path *crooked* when he inflicts on them changes from prosperity to adversity, or from one trouble to another, and renders their condition unsightly and disagreeable. Lam. iii. 9; Eccl. i. 15, vii. 12. He *makes crooked places straight* when he removes every impediment, and renders a work easy to his agents. Isa. xlv. 2.

CROSIER, the pastoral staff of an archbishop, which is distinguished from that of a bishop. The latter terminates in an ornamented crook, while the former always terminates in a cross.

CROSS, an ancient instrument of capital punishment, particularly among the Romans. It consisted of two large beams placed across each other, generally in the form of the letter T. These beams were carried separately to the place of execution and serewed together on the ground; and the criminal being stript of all his dress except a covering about his loins, was fastened either with cords or nails driven through his hands and feet. When the individual had been thus placed upon the cross, it was raised aloft by four soldiers and let fall with violence into the cavity prepared for it. This gave the person nailed to it a most dreadful, convulsive shock, and agitated the whole frame. These particulars the Romans observed in the crucifixion of our Lord;

and "when it is considered," says Dr Jamieson, "that the body was not only bound so firmly that the swollen veins must, even in the absence of all other causes of suffering, have occasioned most acute anguish, but violently stretched out in a most unnatural position, not the slightest movement to relieve which it was possible to make; when it is considered, that the nails were driven generally through parts of the hands and feet where the nerves and tendons are most numerous and irritable; when, moreover, it is considered, that the deep wounds were increased tenfold in painfulness by the increased pressure of the body, and inflamed by the piercing influence of the midnight air; that the loss of blood produced an extreme thirst—itself a source of intolerable misery; and that the slow oozing out of the vital fluid, before the eyes and over the person of the wretched sufferer, threw a heavy sickness into his heart, scarcely less poignant than his physical agonies—we shall be prepared to say, in the words of Cicero, that crucifixion is the most horrible of all species of tortures which ever were devised." "Before crucifixion, the criminal was generally scourged with cords; sometimes little bones, or pieces of bones, were tied to these scourges, so that the condemned person might suffer more severely. It was also a custom, that he who was to be crucified should bear his own cross to the place of execution. After this manner, we find Christ was compelled to bear his cross; and as he sunk under the burden, Simon the Cyrenian was constrained to bear it after him and with him. But whereas it is generally supposed that our Lord bore the whole cross, *i. e.*, the long and transverse part both, this seems to be a thing impossible; and therefore Lipsius (in his treatise *De Supplicio Crucis*) has set the matter in a true light, when he tells us that Jesus only carried the transverse beam; because the long beam, or the body of the cross, was either fixed in the ground before, or made ready to be set up as soon as the prisoner came: and from hence he observes, that painters are very much mistaken in the description of our Saviour carrying the whole cross. There were several ways of crucifying; sometimes the criminal was fastened with cords to a tree, sometimes he was crucified with his head downwards; (this way, it is said, Peter chose, out of respect to his Master, Jesus Christ, not thinking himself worthy to be crucified like him;) though the common way of crucifying was by fastening the criminal with nails, one through each hand, and one through both feet, or one through each of them—for this was not always performed in the same manner. The ancients sometimes represent Jesus Christ crucified with four nails, and sometimes with three. The criminal was fixed to the cross quite naked; and, in all probability, the Saviour of sinners was not used with any greater tenderness than others upon whom this punishment was inflicted. The text of the gospel shows clearly that Jesus Christ was fastened to the cross with nails; and the Psalmist (Ps. xxii. 16) had foretold long before, that they should pierce his hands and his feet; but there are great disputes concerning the number of these nails. The Greeks represent our Saviour as fastened to the cross with four nails; in which particular Gregory of Tours agrees with them, one in each hand and foot. But several are of opinion that our Saviour's hands and feet were pierced with three nails only, *viz.* one in each hand, and one through both his feet: and the custom of the Latins is rather for this last opinion; for the

generality of the old crucifixes made in the Latin church have only three nails. Nonnus thinks that our Saviour's arms were besides bound fast to the cross with chains; and St Hilary speaks of the cords wherewith he was tied to it. Sometimes they who were fastened upon the cross lived a good while in that condition. St Andrew is believed to have continued three days alive upon it. Eusebius speaks of certain martyrs in Egypt who were kept upon the cross till they were starved to death. Pilate was amazed at Jesus Christ dying so soon, because naturally he must have lived longer, if it had not been in his power to lay down his life and to take it up again. The legs of the two thieves who were crucified with our Saviour were broken, in order to hasten their death, that their bodies might not remain upon the cross on the Sabbath day, John xix. 31, 33; and to comply with the law of Moses, which forbids the bodies to be left there after sunset. But, among other nations, they were suffered to remain upon the cross a long time. Sometimes they were devoured alive by birds and beasts of prey. Guards were appointed to observe that none of their friends or relations should take them down and bury them. The Roman soldiers who had crucified Jesus Christ and the two thieves, continued near the crosses till the bodies were taken down and buried." The cross is frequently used to express the whole propitiatory work of Christ. Thus Paul says, Gal. vi. 14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

CROSS, THE SIGN OF THE. The cross was used emblematically before the Christian era. Upon a multitude of medals and ancient monuments are to be found crosses placed in the hands of statues of Victory, and of figures of emperors. It was also placed upon a globe; which, ever since the days of Augustus, has been the sign of the empire of the world, and the image of Victory. The shields, the cuirasses, the helmets, the imperial cap, were all thus decorated. The cross is now the universal Christian emblem, being used upon the arms and banners of the soldier, the vestments of the priest, and in the armorial bearings of nobles. The forms of cathedrals, and often the patterns of their pavements, are adapted to the representation of the cross, which is also sculptured and elevated upon tombs and sepulchres. In order to understand the meaning of the sign of the cross among the first Christians, it must be kept in mind, that the cross was in their eyes an instrument of infamous punishment, like the gallows at present, and that they assumed this sign to show that they gloried in being the followers of Christ, notwithstanding the infamy which had been attempted to be thrown upon him by the manner of his execution. It was used by them, accordingly, on every occasion, and in a variety of different ways. The most common mode of doing it, was by drawing the hand rapidly across the forehead, or by merely tracing the sign in the air; in some cases it was worn close to the bosom in medals of gold, silver, or bronze, suspended from the neck; in others it was engraven on the arms, or some other part of the body, by a coloured drawing, made by pricking the skin with a needle. In times of persecution the sign of the cross was the watchword by which Christians recognised one another. Some of the abuses of this custom are thus noticed by Dr Jamieson:—"To the sacred form of the cross were ascribed peculiar powers of protect-

ing from evil; and hence it was frequently resorted to as a secret talisman, to disarm the vengeance of a frowning magistrate, or counteract the odious presence and example of an offerer of sacrifice. It was the only outward means of defending themselves, which the martyrs were wont to employ when summoned to the Roman tribunals on account of their faith. It was by signing himself with the cross that Origen, when compelled to stand at the threshold of the temple of Serapis, and give palm branches, as the Egyptian priests were in the habit of doing, to them that went to perform the sacred rites of the idol, fortified his courage, and stood uncontaminated amid the concourse of profane idolaters. But, perhaps, the most remarkable instance on record of the use of this sign by the primitive Christians, and of the sense they entertained of its potent virtues, occurs in the reign of Diocletian, when that timorous and superstitious prince, in his anxiety to ascertain the events of his Eastern campaign, slew a number of victims, that, from their livers, the augurs might prognosticate the fortunes of the war. During the course of the sacrifice, some Christian officers, who were officially present, put the immortal sign on their foreheads, and forthwith, as the historian relates, the rites were disturbed. The priests, ignorant of the cause, searched in vain for the usual marks on the entrails of the beasts. Once and again the sacrifice was repeated with a similar result; when at length, the chief of the soothsayers observing a Christian signing himself with the cross, exclaimed, 'It is the presence of profane persons that has interrupted the rites.' Thus common was the use, and thus high the reputed efficacy, of this sign among the primitive Christians." When the true spirit of Christianity began to decay, this superstition spread rapidly. Constantine the Great had crosses erected in public places, in palaces and churches. It was customary, in his time, to paint a cross at the entrance of a house, to denote that it belonged to a Christian. Subsequently, the churches were, for the greater part, built in the form of a cross. But it did not become an object of adoration until the Empress Helena (Constantine's mother) found a cross in Palestine, which was believed to be the one on which Christ suffered, and conveyed a part of it to Constantinople. This is the origin of the festival of the *finding of the cross*, which the Romish Church celebrates on the 3d of May. Standards and weapons were now ornamented with it; and the Emperor Heraclius thought he had recovered the palladium of his empire, when he gained possession, as he imagined, of a piece of the true cross, in 628, which had fallen into the hands of the Persians in 616. In memory of this event, the festival of the *exaltation of the cross* was instituted, Heraclius having caused the cross to be erected at Jerusalem, on Mount Calvary. This festival is celebrated on the 14th of September. It is remarkable how this holy relic became multiplied. Numberless Churches possessed some part of it, the miraculous power of which was said to have been proved by the most astonishing facts; and many persons actually believed that it could be infinitely divided without decreasing! It was in vain that the Iconoclasts, who condemned the worship of images, attempted to overthrow the adoration of the cross. The crucifix was considered as a principal object of worship, in preference to the images of the saints; and, in compliance with the teachings of John of Damascus, was adored, during the seventh century, in all the Churches of the East. That the West also ascribed a mysterious

power to this symbol, is evident from the use which was made of it in the trials "by the judgment of God" in the middle ages. There never has existed any sign which has been so often repeated in works of art as the cross. This may be ascribed, in part, to its form being applicable to many more purposes than those of other emblems; such, for instance, as the crescent. Crosses have been the badge of numberless orders, military and civil. To make the sign of the cross, is thought by many people, in Roman Catholic countries, a defence against evil spirits, evil influences, &c. The Greeks make this sign constantly. In Russia, the common people never commit any act of gross wickedness without doing the same! Romish bishops, archbishops, abbots, and abbesses wear a small golden cross. The Popish benediction is generally performed by making the sign of the cross over the object.

In the administration of the ordinance of baptism, the practice of making the sign of the cross on the forehead of the person baptized was adopted at an early period, though not enjoined by any command, or sanctioned by any example in Scripture. The first Christian writer who mentions it, in connection with baptism, is Tertullian, who wrote after the middle of the second century. How melancholy are the effects of human superstition!

CROSS-BEARER, in the Romish Church, the chaplain of an archbishop, who bears a cross before him on solemn occasions.

CROWN. In primitive times when the dress even of monarchs partook of the simplicity of the age, the crown was nothing more than a wreath formed of the leaves of ivy or of laurel. As luxury increased, regal diadems were formed of metal with a horn projecting from the forehead as an emblem of power. These appear to have sometimes been worn on the battle-field. Thus Saul was equipped at the battle of Gilboa, 2 Sam. i. 10: "So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord." At a more advanced period, the crown of gold and precious stones was introduced. Sometimes the crown was of great magnitude and immense weight. Thus 1 Chron. xx. 2, we read of one which weighed a talent of gold, supposed to amount to one hundred and twenty-five pounds. The victor in the games of Greece was generally rewarded with a crown. The crown in the Olympic games was of wild olive; in the Pythian, of laurel; in the Isthmian or Corinthian, of pine-tree; and in the Nemæan, of smallage or parsley. The perishing nature of such rewards is finely contrasted by the apostle with the imperishable character of the Christian's reward—"Now they do it to obtain a corruptible crown, but we an incorruptible." Among the Romans, the noblest reward which a soldier could receive was the civic crown, given to him who had saved the life of a citizen, made of oak leaves, and, by order of the general, presented by the person who had been saved to his preserver, whom he ever after respected as a parent. Alluding to this high distinction, the apostle says to his son Timothy:—"I have fought a good fight, . . . henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 7, 8. And lest any one should imagine that the Christian's

crown is perishable in its nature, and soon fades away, like a crown of oak leaves, the Apostle Peter assures the faithful soldier of Christ, that his crown is infinitely more valuable and lasting:—‘Ye shall receive a crown of glory that fadeth not away.’ 1 Pet. v. 4. And this account is confirmed by James:—‘Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.’ Jas. i. 12.

The military crowns were conferred by the general in presence of the army; and such as received them after a public eulogium on their valour, were placed next his person. The Christian also receives his unmerited reward from the hand of the Captain of his salvation:—‘Be thou faithful unto death, and I will give thee a crown of life.’ Rev. ii. 16. And like the brave veteran of ancient times, he is promoted to a place near his Lord:—‘To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne.’ Rev. iii. 21. The saints must all appear before the judgment-seat of Christ, who will produce the proofs of their fidelity before assembled worlds. Among the Hebrews, both the bridegroom and the bride on nuptial occasions wore bridal crowns or garlands upon their foreheads. Cant. iii. 11. Hence God, when he enters into covenant with his people, is said to put a crown upon their head. Ezek. xvi. 12. In Rev. iv. 16, the elders, in token of submission, are said to cast their crowns before the throne.

CRUCIFIX, a cross, upon which the body of Christ is fastened in effigy; used by the Roman Catholics, to excite in their minds a strong idea of our Saviour’s passion.

CRUCIFIXION. See **CROSS**.

CRUEL. The tender mercies of the wicked are *cruel*; even their kindness ensnares and murders men’s souls. Prov. xii. 10. To *breathe out cruelty*, is to utter threatenings, and to delight in want of tender sympathy, and in doing mischief. Ps. xxvii. 12.

CRUSE, a small vessel for holding water and other liquids. 1 Sam. xxvi. 11. Our translators have rendered by the word *cruse* no less than three words, which occur in the Hebrew, and which, no doubt, describe different utensils, though perhaps all may be taken as vessels used for the purpose of containing liquid. 1 Sam. xxvi. 11; 1 Kings xiv. 3; 2 Kings ii. 20. The *cruse* of water mentioned in 1 Sam. xxvi. 11, is sometimes alleged to have been a *eupsydra*, which was an instrument used for measuring time by the falling of water from one vessel into another, the undermost vessel containing a piece of cork, the different altitudes of which, as it gradually rose upon the rising water, marked the progress of time. It is not likely, however, that this instrument was known at such an early period.

CRYPT. The subterranean vaults under cathedrals and some churches, used generally as places of burial.

CRYSTAL. The Hebrew *kerech* is rendered by our translators *crystal* (Ezek. i. 22); *frost* (Gen. xxxi. 40, &c.); and *ice*. Job vi. 16, &c. The word primarily denotes *ice*, and it is given to a perfectly transparent and hyaline gem, from its resemblance to this substance.

CUBIT, a measure used among the ancients. The Hebrews call it *ammah*—the mother of other measures. A cubit originally was the distance from the elbow to the extremity of the middle finger; this is the

fourth part of a well-proportioned man’s stature. The common cubit is eighteen inches. The Hebrew cubit, according to Bishop Cumberland and M. Pelletier, is twenty-one inches; but others fix it at eighteen inches. The Talmudists observe, that the Hebrew cubit was larger by one quarter than the Roman. Cappellus and others have asserted that there were two sorts of cubits among the Hebrews—one sacred, and the other common; the sacred containing three feet, the common containing a foot and a half. Moses assigns to the Levites a thousand sacred cubits of land round about their cities (Numb. xxxv. 4); and in the next verse he gives them two thousand common ones. The opinion, however, is very probable, that the cubit varied in different districts and cities, and at different times.

CUCKOW, an unclean bird. Lev. xi. 16. We are not certain of the bird intended by Moses under this name; the strength of the versions is in favour of the *sea-mew*, or *gull*. Geddes renders it the “horn-owl,” but Shaw understands it of the *rhaad*, or *saf-saf*, a granivorous and gregarious bird, which wants the hinder toe. The true nature of this bird is enveloped in the greatest uncertainty; and it is next to an impossibility to speak with anything like definiteness on the subject.

CUCUMBER (Numb. xi. 5), the fruit of a plant very common in our gardens. Tournefort mentions six kinds, of which the white and green are most esteemed. They are very plentiful in the East, especially in Egypt, and much superior to ours. Maillet, in describing the vegetables which the modern Egyptians have for food, tells us that melons, cucumbers, and onions, are the most common; and Celsus and Alpinus describe the Egyptian cucumbers as more agreeable to the taste, and of more easy digestion than the European. The species of cucumber most common in Egypt and Syria, is the *Cucumis chate* of Linnæus, the fruit of which is oblong and green, and of a sweet taste. Perhaps the *Cucumis sativus*, or common cucumber, may be also included in the Scripture term. Cucumbers are eaten in abundance in hot weather, in the East.

CULDEES, an ancient religious body in Scotland. It is uncertain where the Culdee system first originated, but it is generally supposed to owe its institution to Columba, about the middle of the sixth century. “The doctrinal opinions of Columba appear to have possessed much of the purity of the apostolic age of Christianity; and his successors seem to have kept fast hold of this noble feature of distinction, even after the moral and religious atmosphere of the Christian world had been contaminated by the pestilence of Papal supremacy. For although Popery had established its sway, and although much that was impure, and more that was absurd, had become interwoven into its texture, as part of the creed by which its votaries were to be regulated;—although, we say, Europe had thus stooped to receive the degrading fetters of a foul and foolish superstition;—in Scotland its ascendancy was long checked by the firm intrepidity of the Culdees; nor did the Papal power, while rearing its throne in Scotland, find any engine, except its favoured instruments of unprincipled duplicity and exterminating persecution, sufficient for quenching their zeal in the cause of truth, or quieting their struggles in defence of religious freedom.

“Columba had, from the first, recommended to his disciples THE WORD OF GOD as the great rule of faith.

It was to be their only *infallible* director; to *it* they were to refer in all their difficulties; by *it* they were to abide in all their decisions; *it* was to be the source of all their knowledge; and however numerous and diversified might be the channels whereby the streams of this knowledge were to be communicated, yet were the Holy Scriptures ever to be regarded as the great well-spring, whence the refreshing waters should emanate: Even Bede, when he censures them for their non-conformity to the Romish ritual, admits that 'Columba and his disciples would receive those things only which are contained in the writings of the prophets, evangelists and apostles; diligently observing the works of piety and virtue.'

"It was this rigid adherence to a *one infallible* standard which, coupled with a determined opposition to the grasping ambition of the Romish Church, led in the end to their overthrow; and an honourable overthrow it was, seeing it was endured in defence of that 'faith once delivered to the saints!'—an overthrow which was preferred to an acknowledgment of such unscriptural innovations as the doctrine of the Real Presence, the idolatrous worship of saints, prayers for the dead, the doctrine of good works as opposed to justification by faith, the infallibility of the Pope, absolution, confession, and others of the Romish tenets, which they resisted with a faithfulness and a firmness that extorted, even from their adversaries, a tardy testimony to their zeal, their prudence, their piety, and their learning.

"But not only did the Culdees differ from the votaries of the Romish Church in these most vital points of faith and doctrine, they also dissented from them on the subject of ecclesiastical discipline, and in their habits as a body of Christian teachers. They disclaimed all right, on the part of the Papal chair, to interfere with their management, or form of government; and adhered, in their capacity as members of the same order, to none of the unsocial restrictions of a monastic rule." Long did this interesting body of men hold out against the crushing tyranny of the Church of Rome. Their submission to Rome, indeed, seems only to have been extorted after the body had been so stunned by the violence and duration of the contest, as to be almost on the point of expiring; and after the close of the thirteenth century, they ceased altogether to be spoken of as a distinct and separate society.

CUMMIN (Isa. xxviii. 25, 27; Matt. xxiii. 23). This is an umbelliferous plant, in appearance resembling fennel, but smaller. Its seeds have a bitterish warm taste, accompanied with an aromatic flavour, not of the most agreeable kind. An essential oil is obtained from them by distillation. The Jews sowed it in their fields, and, when ripe, thrashed out the seeds with a rod. Isa. xxviii. 25, 27. The Maltese sow it, and collect the seeds in the same manner. It is the *Cuminum sanctivum* of Linnæus. The mode in which cummin was sown in the East is thus referred to by the Prophet Isaiah (xxviii. 25, 26): "When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye, in their place? For his God doth instruct him to discretion, and doth teach him." And, in the verse immediately following, the prophet speaks of the mode of thrashing it: "For the fitches are not thrashed with a thrashing-instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin

with a rod." It appears, then, that the mode of thrashing out the cummin was with a rod, and that it was sown broad-cast in the fields.

CUP. This word is taken in a two-fold sense—proper, and figurative. In a proper sense, it signifies a vessel such as people drink out of at meals. Gen. xl. 13. We find Joseph's silver cup to have been one of peculiar value, and probably a token of his official dignity. Hence the astonishment and terror of his brethren when they found it in Benjamin's sack. It was customary among the Hebrews, and the same custom also prevailed among the Greeks, to give malefactors a cup of wine, often medicated, with the design of stupifying them, and rendering them incapable of feeling pain. To this the Prophet Jeremiah alludes (xxv. 15, 16): "For thus saith the Lord God of Israel unto me, Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them." Hence the Jews gave our Lord, at his crucifixion, wine mingled with myrrh. But, besides the medicated draught in derision of his kingly character, they offered him vinegar mingled with gall, instead of sweet wine, which was the drink of Oriental sovereigns. The Greeks called the cup of medicated wine prepared for criminals, the cup of indignation. The same language was employed by the Jews; hence, in Rev. xiv. 10, the mystical Babylon, portrayed as an abandoned woman, is made to drink of the wine of the cup of God's indignation. It was anciently the custom, at great entertainments, for the governor of the feast to appoint to each of his guests the kind and proportion of the wine which they were to drink, and what he had thus appointed them it was deemed a breach of good manners either to refuse or not to drink up; hence a man's cup, both in sacred and profane authors, came to signify the portion, whether of good or evil, which happens to him in this world. Thus, to drink "the cup of trembling," or of "the fury of the Lord," is to be afflicted with sore and terrible judgments. Isa. li. 17; Jer. xxv. 15–29; Psal. lxxv. 8. What Christ means by the expression, we cannot be at a loss to understand, since, in two remarkable passages (Luke xxii. 42; John xviii. 11), he has been his own interpreter. "To drink the deadly cup," or cup of death, was a common phrase among the Jews.

There is considerable difficulty connected with the cup of Joseph, which he seems to have used in DIVINATION (which see.) Cups of wine appear to have been used liberally by the Jews on special occasions, whether of feasting or mourning. A Jewish writer tells us that at their funerals ten cups were drank at the house of the deceased—two before the funeral banquet, five amidst the banquet, and three after it was finished. In solemn services, a "cup of blessing" was used; to which our Saviour refers when, at the institution of the Lord's Supper, he blessed the cup, and handed it to the apostles, saying, "Drink ye all of it." At special festivals, also, the Jews offered "cups of salvation" or of thanksgiving; and to this the Psalmist alludes in Ps. cxvi. 13:—"I will take the cup of salvation, and call upon the name of the Lord." The Jews at this day, in their feasts at the circumcision of their children, use cups of thanksgiving. Some commentators think that "the cup of salvation" was a libation of wine poured on the victim sacrificed on thanksgiving occasions, according to the law of Moses. Exod. xxix. 40.

The "cup of blessing" spoken of in 1 Cor. x. 16, denotes the sacramental cup, which contains symbolically all the blessings of the new covenant, and which Jesus blessed before presenting it to his disciples.

CURATE, the lowest degree among the clergy in the Church of England; he who represents the incumbent of a church, parson, or vicar, and officiates in his stead. He is to be licensed and admitted by the bishop of the diocese, or by an ordinary having Episcopal jurisdiction; and when a curate hath the sanction of the bishop, he usually appoints the salary too. A curate having no fixed estate in his curacy, not being instituted and inducted, may be removed at pleasure by the bishop or incumbent. But there are perpetual curates as well as temporary, who are appointed where tithes are inappropriate, and no vicarage endowed; these are not removable, and the impropiators are obliged to find them; some whereof have certain portions of the tithes settled on them. Curates must subscribe the declaration according to the act of uniformity, or are liable to imprisonment.

CURIOSITY, a propensity or disposition of the mind which inclines it to inquire after new objects, and to delight in viewing them. Curiosity is proper when it springs from a desire to know our duty, to mature our judgments, to enlarge our minds, and to regulate our conduct; but improper when it wishes to know more of God, of his decrees, the origin of evil, the state of men, or the nature of things, than it is designed for us to know. The evil of this is evident. It reproaches God's goodness; it is a violation of Scripture (Deut. xxix. 29); it robs us of our time; it often makes us unhappy; lessens our usefulness, and produces mischief. To cure this disposition, let us consider the divine command Phil. iv. 6; that everything essential is revealed; that God cannot err; that we shall be satisfied in a future state. John xiii. 7. Curiosity concerning the affairs of others is exceedingly reprehensible. "It interrupts," says an elegant writer, "the order, and breaks the peace of society. Persons of this disposition are dangerous troublers of the world. Crossing the lines in which others move, they create confusion, and awaken resentment. Hence many a friendship has been broken; the peace of many a family has been overthrown; and much bitter and lasting discord has been propagated through society. Such a disposition is entirely the reverse of that amiable spirit of charity our Lord inculcates. Charity, like the sun, brightens every object on which it shines; a censorious disposition casts every character into the darkest shade it will bear. It is to be further observed, that all impertinent curiosity about the affairs of others tends greatly to obstruct personal reformation. They who are so officiously occupied about their neighbours, have little leisure, and less inclination, to observe their own defects, or to mind their own duty. From their inquisitive researches, they find, or imagine they find, in the behaviour of others, an apology for their own failings; and the favourite result of their inquiries generally is, to rest satisfied with themselves. We should consider, also, that every excursion of vain curiosity about others is a subtraction from that time and thought which are due to ourselves and to God. In the great circle of human affairs, there is room for every one to be busy and well employed in his own province, without encroaching upon that of others. It is the province of superiors to direct—of inferiors to obey; of the learned to be instructive—of the ignorant to be docile; of the old to be communicative—

of the young to be advisable and diligent. In all the various relations which subsist among us in life, as husband and wife, masters and servants, parents and children, relations and friends, rulers and subjects, innumerable duties stand ready to be performed; innumerable calls to activity present themselves on every hand, sufficient to fill up, with advantage and honour, the whole time of man."

CURSE. In Scripture language, it signifies the just and lawful sentence of God's law, condemning sinners to suffer the full punishment of their sin, or the punishment inflicted on account of transgression. Gal. iii. 10.

God denounced his curse against the serpent which had seduced Eve (Gen. iii. 14); and against Cain, who had imbrued his hands in his brother Abel's blood (iv. 11). He also promised to bless those who should bless Abraham, and to curse those who should curse him. The divine maledictions are not merely imprecations, nor are they impotent wishes; but they carry their effects with them, and are attended with all the miseries they denounce or foretell. See **ANATHHEMA**.

Holy men sometimes prophetically cursed particular persons (Gen. ix. 25, xlix. 7; Deut. xxvii. 15; Josh. vi. 26); and history informs us that these imprecations had their fulfilment, as had that of our Saviour against the barren fig tree. Mark xi. 21. But such curses are not consequences of passion, impatience, or revenge; they are *predictions*, and therefore not such as God condemns. Our Lord pronounces blessed those disciples who are (falsely) loaded with curses, and requires his followers to bless those who curse them—to render blessing for cursing. Matt. v. 11. It was customary among the idolatrous nations of Syria and Palestine, before they attacked their enemies in war, to endeavour to bring down a curse upon them, and thus secure their overthrow. With this view, and under the false idea that some men had this power of themselves, Balak sent for Balaam to curse Israel: "Come now, therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." Numb. xxii. 6.

CURTAIN. The tabernacle, as we are informed in Gen. xxvi. 1, was hung with ten curtains, of fine twined linen, and blue, and purple, and scarlet. It was covered with eleven curtains of goats' hair. An outer curtain was suspended before the door, and an inner between the holy place and the holy of holies.

CUSH, the eldest son of Ham and grandson of Noah. The sons of Cush were, Seba, who settled on the south-west part of Arabia; Havilah, who gave name to a country on the river Pison, where it leaves the Euphrates to run into the Arabian Gulf; Sabtah, who lived on the same shore, but a little more northward; Raamah, who, with his two sons, Sheba and Dedan, occupied the same coast, but a little more eastward; and Sabtechah, who probably placed himself among the rest of his brethren. But among all the sons of Cush, Nimrod was the person who in those early days distinguished himself by his bravery and courage, at length raising himself to the dignity of a king. Having made Babylon the seat of his empire, he laid the foundation of three other cities, namely, Erech, Accad, and Calneh, in the neighbouring provinces; and passing into Assyria, and en-

larging his territories, there he built Nineveh, Rehoboth, Calah, and Resen, situated upon the Tigris. The descendants of Cush there seem to have settled on the borders of the Arabian Gulf; but the term Cush, or Ethiopia, seems in Scripture language to have had an extensive signification, including all the southern and eastern borders of Egypt. Bruce tells us that the Abyssinians have a tradition that Cush with his family settled in Abyssinia and built the city of Axum, in the days of Abraham. The land of Cush, properly, speaking, corresponds to the modern Chusistan or Susiana. See ETHIOPIA.

CUSTOM. By *custom* we mean a frequent reiteration of the same act; and by *habit*, the effect that custom has on the mind or the body. (See HABIT.) "Viewing man," says Lord Kaimes, "as a sensitive being, and perceiving the influence of novelty upon him, would one suspect that *custom* has an equal influence? And yet our nature is equally susceptible of both; not only in different objects, but frequently in the same. When an object is new, it is enehanting; familiarity renders it indifferant; and custom, after a longer familiarity, makes it again desirable. Human nature, diversified with many and various springs of action, is wonderful, and, indulging the expression, intricately constructed. *Custom* hath such influence upon many of our feelings, by warping and varying them, that we must attend to its operations if we would be acquainted with human nature. A walk upon the quarter-deck, though intolerably confined, becomes, however, so agreeable by custom, that a sailor, in his walk on shore, confines himself commonly within the same bounds. I knew a man who had relinquished the sea for a country life. In the corner of his garden he reared an artificial mount with a level summit, resembling, most accurately, a quarter-deck, not only in shape, but in size; and here was his choice walk." Such, we find, is often the power of custom.

CUTHITES, a people who dwelt beyond the Euphrates, and were thence transplanted into Samaria, in place of the Israelites, who had before inhabited it. 2 Kings xvii. 24. They came from the land of Cush or Cutha, on the Araxes—their first settlement being in the cities of the Medes, subdued by Shalmaneser and his predecessors. (See CUSH.) Josephus informs us, that they did not build a temple on Mount Gerizim till the reign of Alexander the Great. See SAMARITANS.

CUTTINGS IN THE FLESH. It is said concerning the priests of Baal, 1 Kings xviii. 28:—"And they cried aloud, and cut themselves after their manner, with knives and lancets, till the blood gushed out upon them." This custom, however, was not limited to the heathen, for we find that even the Israelites are warned against the practice. "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord." Lev. xix. 28. And the warning is repeated Lev. xxi. 5: "They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh." The same custom prevails at this day among the idolatrous tribes, on occasion of the death of relatives. God is supposed to be propitiated by these self-inflicted cruelties. Hence the allusions which we find in some of the Old Testament prophets to such cuttings. Thus Jer. xvi. 6: "Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves,

nor make themselves bald for them." Chap. xli. 5, "There came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the Lord." Chap. xlvii. 5, "Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself?" In Eastern countries, the relations of the deceased often testify their sorrow by cutting and slashing their naked arms with daggers. To this custom Jeremiah (xlviii. 37) alludes: "For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth." And not only did the ancient Israelites imitate the heathen in cutting their arms, but also their faces. They not unfrequently, in token of grief, cut off and even shaved their hair. When Job was informed of the death of his children and the destruction of his property, he arose and rent his mantle, and shaved his head, and fell down upon the ground and worshipped. Shaving the hair, however, was sometimes a sign of joy, and to let the hair grow long a sign of mourning. Thus Joseph (Gen. xli. 14) shaved himself before he went into the palace; and Mephibosheth let his hair grow during the time David was banished from Jerusalem, but shaved himself on his return.

CYAXARES. See DARIUS.

CYMBALS. These were circular pieces of metal, more or less hollowed in the centre, and producing a sound by being struck together. The Egyptians made them of a small size; but Josephus says that the cymbals of the Jews were broad and large instruments, made of brass. In Psal. cl. 6, it is said: "Praise him upon the loud cymbals; praise him upon the high sounding cymbals." It is probable, from this passage, that there were great varieties of sizes among the cymbals, and that thus a diversity of tone might be obtained by the employment of a large band of performers.

CYNICS, a philosophical sect founded by Antisthenes, a disciple of Socrates, who chose for his school "the Cynosargum," or temple of the "white dog; whence many have supposed the sect derived their name, though, in later times, it is more likely they were called dogs from their snarling disposition. The fundamental principle of Antisthenes was, that "virtue alone is a sufficient foundation for a happy life." From this principle, he despised all speculative and scientific studies, and affected poverty of appearance and coarseness of manners. This his master, Socrates, remarked; and one day observing him in a thread-bare cloak, of which he took pains rather to display than to conceal the rags, said to him, "Why so ostentatious? through your vanity I see your rags." Diogenes, however, the disciple of Antisthenes, exceeded his master both in coarseness of manners and a snarling disposition, which subsequent ages have considered as the characteristic of a Cynic.

CYPRESS (Isa. xlv. 14), a large evergreen tree. The wood is fragrant, very compact, and heavy. It scarcely ever rots, decays, or is worm-eaten; for which reason the ancients used to make the statues of their gods with it. The imperishable chests which contain the Egyptian mummies were formed of cypress. The gates of St Peter's Church, at Rome, which had lasted from the time of Constantine to that of Pope

Eugene IV.—that is to say, eleven hundred years—were of cypress, and had in that time suffered no decay. But Celsius thinks that Isaiah speaks of the ilex, a kind of oak; and Bishop Lowth, that the pine is intended. The cypress, however, was more frequently used, and more fit for the purpose which the prophet mentions, than either of these trees. The tree referred to is the *Cupressus sempervirens* of Linnaeus. It is so strong and durable, that it has been supposed to yield the gopher wood, from which the ark was made by Noah.

CYPRUS, a large island in the Mediterranean, situated between Cilicia and Syria. Its inhabitants were plunged in all manner of luxury and debauchery. It was famous in heathen times for the worship of Venus; but a higher honour was paid to this island by the visit of Paul and the planting of Christianity in it. Acts xiii. Cyprus, originally governed by several petty kings, after having shared in most of the fortunes of the East, by passing through the hands of the Persians, Greeks, Romans, and Saracens, is at present in possession of the Turks; and, like most others of their possessions, from having been a populous and flourishing country, is reduced to a barren desert. Cyprus was the birthplace of Barnabas, who accompanied Paul in his travels. Barnabas is considered as the principal apostle and first bishop of Cyprus, where it is said he was martyred, being stoned to death by the Jews of Salamis.

CYRENAICS, a sect of philosophers, founded by Aristippus of Cyrene, a disciple of Socrates, whose sentiments seem to have corresponded with those of Epicurus—that pleasure is the supreme good, interpreted in the grossest sense; for Cicero speaks of the school of Aristippus as fruitful in debaucheries.

CYRENE, a city of great note, in the province of Libya in Africa, and once so powerful as to rival Carthage itself. From this city the province received the name of Cyrenaica, and by Luke it is called "Libya about Cyrene." Acts ii. 10. Cyrene was the birthplace of that Simon whom the Jews compelled to bear the Saviour's cross; and certain Jews from this place were among the first who preached the gospel at Antioch. Acts xi. 20. Originally this city was a Greek colony, founded B.C. 631; afterwards it was annexed to Egypt, and B.C. 97, passed into the hands of the Romans. It was destroyed in the fourth century, and is now a mass of ruins tenanted by the wild beasts of the desert, and occasionally by the wandering Arabs, who pitch their tents in the neighbourhood.

CYRENIUS, a governor of Syria, mentioned in Luke ii. 2. This person is the same who was called in the Latin language, Quirinius; his full name was Publius Sulpitius Quirinius. Considerable difficulty has arisen in connection with Cyrenius, from the circumstance that it is manifest, from Josephus and other authors, that he was not president of Syria till a considerably later period than that which chronologists fix for the birth of Christ. The explanation given by Prideaux and Campbell is that which is generally approved. They think that the first verse of the second chapter of Luke refers to an enrolling or register of the people which was made in Herod's time, and that the second verse refers to the actual levying of a tax in consequence of the previous census; which tax was not raised till about twelve years after, and which occasioned great dissatisfaction and insurrections among the Jews. They think, too, that this is the decree for the census which was issued by Augus-

tus, according to other historians, three years before the birth of Christ; and that it need not be reckoned surprising that so long time should have elapsed before it reached the distant province of Syria, and was carried through that very extensive country. Saturnius was the person to whom this census was intrusted. Lardner solves the difficulty in another way, by alleging that Cyrenius was sent with an extraordinary commission indeed, but into Judea only, which was not then annexed to Syria, to assist Herod in making the census; that the decree for registering the whole world extended no farther than the country over which Herod ruled.

CYRUS. The son of Cambyses the Persian and of Mandane, daughter of Astyages, king of the Medes. He was born about the year B.C. 599, and it is remarkable that Isaiah, who lived about a century before the birth of Cyrus, mentions him by name (xliv. 28.) While yet a youth, he signalled himself in an expedition against the Babylonians. It was not, however, till his fortieth year, that by the appointment of his uncle Cyaxares, king of the Medes, he became general of the whole Median army, and succeeded in giving a fatal blow to the power of the Chaldeans. When, on the death of his grandfather, Cyrus ascended the throne, one of the first acts of his reign, B.C. 536, was to issue a decree granting to the Jews liberty to return from Babylou to Judea, and to rebuild the temple at Jerusalem. He gave every facility to the Jewish exiles to return to their own land, and restored to them the sacred vessels which Nebuchadnezzar had carried away, besides ordering the expense of erecting the temple at Jerusalem to be defrayed from the royal treasury. Josephus says that Daniel showed Cyrus the prophecies of Isaiah which related to him; and the language of the decree would seem to sanction this assertion,—“Jehovah, the God of heaven, hath given to me all the kingdoms of the earth, and hath charged me to build him an house at Jerusalem, which is in Judah.” Scripture makes no mention of the death of Cyrus. Xenophon states that he died in the seventh year of his reign, while on a journey into Persia, and that he was buried at Persepolis. Niebuhr seems to have discovered his tomb among the ruins of that once famous city. Plutarch, in his life of Alexander the Great, records the following inscription, as having been found upon the tomb:—“O man, whoever thou art, and whenever thou comest (for come I know thou wilt), I am Cyrus, the founder of the Persian empire. Envy me not the little earth that covers my body.” Alexander, as may be easily imagined, was deeply affected with this inscription. The following remarks of Dr Hales are worthy of quotation. “This,” says he, “is a most signal and extraordinary epitaph. It seems to have been designed for a useful *memento mori* for Alexander the Great in the full pride of conquest, whose coming it predicts with a prophetic spirit—‘For come I know thou wilt.’ But how could Cyrus know of his coming? Very easily. Daniel, his venerable friend, who warned the haughty Nebuchadnezzar, ‘that head of gold,’ or founder of the Babylonian empire, that it should be subverted by ‘the breast and arms of silver,’ Dan. ii. 37, 39, (or ‘the Mede and the Persian’ Darius and Cyrus, as he more plainly told the impious Belshazzar, Dan. v. 28), communicated to Cyrus also the symbolical vision of the goat with the horn in his forehead, Alexander of Macedon, coming swiftly from the West, to overturn the Persian Empire.”



Drawn by J. J. Harding from a sketch by Las Casas Engraved by W. J. M.

N I C O S I A, C Y P R U S

View of the city.

D.

DAGGER. This warlike weapon was seldom used in battle, but on all occasions supplied the want of a knife. Ehud, however, we find, had a dagger with two edges, of a cubit length, hid under his raiment, upon his right thigh, and with this formidable weapon he slew Eglon, king of Moab, the oppressor of Israel. It is to be observed, that Ehud, contrary to the usual custom, wore his dagger upon his right thigh; but this is easily explained by the statement which is given—that he was a Benjamite, a man left-handed. See ARMS.

DAGON (from *dag*, a fish), god of the Philistines. It is the opinion of some that Dagon was represented like a woman with the lower parts of a fish, like a triton. Scripture shows clearly that the statue of Dagon was human, at least the upper part of it. 1 Sam. v. 4. It is not a little remarkable, that Layard has discovered, in his researches in Assyria, an ancient god exactly answering to the description here given of Dagon. A temple of Dagon at Gaza was pulled down by Samson. Judg. xvi. 23–30. In another, at Ashdod, the Philistines deposited the ark of God. 1 Sam. v. 1–3. A city in Judah was called Bethdagon; that is, the house, or temple, of Dagon (Josh. xv. 41); and another on the frontiers of Asher. Josh. xix. 27.

DALMANUTHA. Mark says that Jesus Christ embarked with his disciples on the Lake of Tiberias, and came to Dalmanutha (Mark viii. 10); but Matthew calls it Magdala (Matt. xv. 39); it seems that Dalmanutha was near to Magdala, on the western side of the lake.

DALMATIA, a part of Illyricum, or old Illyria, lying along the Gulf of Venice. Titus preached here. 2 Tim. iv. 10.

DAMASCUS. In ancient times this was one of the most famous cities in Asia, and entitled by Julian the Apostate, the Eye of all the East. It is the capital of Syria, and situated in a valley watered by the Barrada, of which the Abana and Pharpar are supposed to have been branches. Its great antiquity is universally acknowledged, Bochart attributing its foundation to Uz, son of Aram. At all events, it evidently existed as a city of some importance in the days of Abraham, whose steward is described as having been Eliezer of Damascus. For three centuries it was the residence of the Syrian kings. Hadad, however, is said by Josephus to have been the first king of Damascus; and we know from Scripture that this prince was conquered by David. In the reign of Ahaz, Benhadad is mentioned to have been king of Syria; and its last king, Rezin, was taken by Tiglath-Pileser, who added Damascus to the kingdom of Assyria, carrying its citizens to Kir in Media. 2 Kings xvi. 5–9. This conquest of Damascus was predicted both by Isaiah and Amos. From these calamities the city seems to have recovered, and was afterwards plundered by Sennacherib, Nebuchadnezzar, the generals of Alexander the Great, and finally by the Romans, in the war between Pompey and Tigranes. We find Damascus mentioned in the Acts of the Apostles, and Aretas spoken of as its king or governor. From the Romans it passed into the

hands of the Saracens about the year 634, and became the seat of their princes before they settled in Bagdad. The city was afterwards taken and destroyed by Tamerlane, A.D. 1400, but restored by the Mamelukes, who surrendered it to the Turks in 1506. In consequence of the war between Turkey and the Pacha of Egypt in 1832, Damascus has, by treaty, been ceded to the latter, in whose hands it now remains. The city of Damascus, as beheld from an elevated position, is thus described by Dr King, an American missionary:—"You see a great city thickly set with houses of a whitish appearance, which have very little to distinguish them from each other. The minarets, of which there may be seventy or eighty, with here and there a tall cyprus rising above the houses, are the only things which break in upon the uniformity. This whitish city you see in the midst of a large wood about fifty miles in circumference, with little variety except what arises from the dark green of the chestnuts and the dark, mournful appearance of the poplars and olives. In the skirts of the wood is to be seen here and there a little village with a mosque. This wood, which actually consists of an immense number of gardens and orchards, lies in a great plain surrounded by chains of hills and mountains." The beautiful situation of Damascus has been described in the most exaggerated language by travellers. Lamartine speaks of it as "one of those sites pointed out by the hand of God for a city—a site predestined to sustain a capital like Constantinople." "There are few objects upon earth," says Mr Hardy, a Wesleyan missionary, "that come nearer to the ideal form that the mind gives to the New Jerusalem." The number of Jews in this city must have been great in the time of the apostles, but at present their number is calculated not to exceed 5000.

Damascus continues to be one of the finest cities of Syria. The population is estimated at from one hundred and twenty thousand to one hundred and fifty thousand. "The city," says Otto von Richter, "has certainly an imposing appearance. I traversed streets of very great length, where the richly stocked bazaars were intermingled with elegant khans, and baths, and neatly adorned coffee-houses. The public edifices are generally splendid; and among these, the church of the Monastery of St Paul's Conversion, which belongs to the Spaniards of Palestine, well deserves to be particularised."

DAMIANISTS, disciples of Damian, bishop of Alexandria, in the sixth century. Their opinions were similar to those of the ANGELITES (which see), and chiefly differed from the orthodox in explaining the doctrine of the Trinity in a way peculiar to themselves. They admitted each of the Sacred Three to be God, as partaking of the Godhead—"a common divinity;" but, perhaps, denied the Athanasian doctrines of an eternal generation, and the procession of the Holy Spirit.

DAMNATION (*condemnation*). This word is used to denote the final loss of the soul; but it is not always to be understood in this sense in the Sacred Scriptures. Thus it is said, in Rom. xiii. 2: "They that resist shall receive to themselves damnation;"

that is, condemnation from the "rulers," who "are not a terror to good works but to the evil." Again, in 1 Cor. xi. 29: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself;" that is, condemnation—exposes himself to severe temporal judgments from God, and to the judgment and censure of the wise and good. Again, Rom. xiv. 23: "He that doubteth is damned if he eat;" that is, is condemned both by his own conscience and the Word of God, because he is far from being satisfied that he is right in so doing.

DAN, the fifth son of Jacob, and eldest by Bilhah, the handmaid of Rachel. Gen. xxx. 1-6. Nothing particular is known of the life of this person. From his only son Hushim descended a numerous posterity. Num. i. 38, 39. The district of Canaan allotted to the tribe of Dan was very fruitful, including the vineyards of Timnath and of the valley of Eshtaol. Dan was also the name of a city previously called Laish, in the north of Palestine, and its being situated towards the extremity of the land, gave rise to the proverb, "From Dan to Beersheba," signifying from one end of the country to the other. It was situated at the foot of Mount Libanus. This was one of the cities in which Jeroboam set up a golden calf. By the Romans the city was afterwards called Paneas, and by Philip the tetrarch, son of Herod, it was called Cesarea Philippi.

DANCERS, a sect which sprung up about 1373, in Flanders. It was their custom, all of a sudden, to fall a dancing, and, holding each other's hands, to continue thereat till, being suffocated with the extraordinary violence, they fell down breathless together. During these intervals of vehement agitation, they pretended to be favoured with wonderful visions. Like the Whippers, they roved from place to place, begging their victuals, holding their secret assemblies, and treating the priesthood and worship of the Church with the utmost contempt. Thus we find, as Dr Haweis observes, that the French Convulsionists and the Welsh Jumpers have had predecessors of the same stamp. There is nothing new under the sun.

DANCING. The inhabitants of Eastern countries have been in all ages very partial to dancing, and their feasts are generally enlivened with music and the dance. Both among the Greeks and Romans this was reckoned one of the liberal arts. Among the Jews, also, dancing was practised, chiefly, however, by the females. The only occasion on which men and women seem to have mingled in the dance, was when the Israelites worshipped the golden calf. In the Oriental dances, in which the women engage by themselves, the lady of highest rank in the company takes the lead, and is followed by her companions, who imitate her steps, and if she sings, make up the chorus. The tunes are extremely gay and lively, yet with something in them wonderfully soft. The steps are varied according to the pleasure of her who leads the dance, but always in exact time. This statement may enable us to form a correct idea of the dance which the women of Israel performed, under the direction of Miriam, on the banks of the Red Sea. The prophetess, we are told, "took a timbrel in her hand, and all the women went out after her, with timbrels and dances." She led the dance, while they imitated her steps, which were not conducted according to a set, well-known form, as in this country, but extemporaneously. The conjecture of Mr Harmer is extremely probable, that David did

not dance alone before the Lord, when he brought up the ark, but, as being the highest in rank, and more skilful than any of the people, he led the religious dance of the men.

In later periods of the Jewish history professional dancers were engaged on festive occasions, for the entertainment of the guests. At these times the dances were a kind of pantomime, intended to exhibit by gesture some connected story. On one festive occasion, however, in the New Testament, we find a lady of rank agreeing to dance in the presence of Herod and his assembled court. The high estimation in which the performances of Salome were held may be seen from Herod's promise to give her whatever she might ask. Similar instances of munificent presents, conferred upon favourite dancers, are often to be found in the courts of Asiatic princes even at the present day.

DANIEL, a prophet raised up by God during the captivity of the Jews in Chaldea. At an early age he was carried prisoner to Babylon, B.C. 606, where he soon became eminent for wisdom and piety. Ezekiel classes him with Noah and Job, as one of those whose prayers were most effectual. The Jews suppose him to have been of royal birth. At the court of Babylon he was soon raised to offices of trust and honour, and even became first minister to the king. In this exalted situation, surrounded with idolaters, he firmly maintained the religion of his fathers, and thus exposed himself to the wrath of the Babylonian monarch. By the special protection of God he was preserved from all danger, and by the special illumination of heaven he was enabled to interpret the prophetic dream of Nebuchadnezzar. Daniel survived the captivity; but being very far advanced in life, it is supposed that he never returned to his native land, but died in Susa in the third year of the reign of Cyrus, B.C. 534. The Book of Daniel consists partly of history and partly of prophecy. From the clearness with which he predicts the time of the Messiah's coming, the Jews dislike strongly the writings of this prophet. Josephus, however, speaks of him as one of the most eminent of the ancient prophets. The last six chapters of his book contain a series of prophecies relating to the great monarchies of the world, the time of the coming and death of the Messiah, the restoration of the Jews, and the conversion of the Gentiles. A portion of the book is written in Chaldee, from the fourth verse of the second chapter to the end of the seventh chapter. It is remarkable, that the prophecies which relate to the successive monarchies are so clear, that Porphyry the sceptic alleges that they must have been written after the events, and could not have been composed by Daniel, but must have been written by some person who lived in Judaea about the time of Antiochus Epiphanes. The genuineness and authenticity of this book have never been doubted by the Jewish Church and our blessed Lord quotes from it, styling the writer "Daniel the prophet."

DARIUS. This name was applied to several Persian kings, three of whom are mentioned in Old Testament history. I. Darius the Mede, spoken of in Dan. v. 31; ix. 1; xi. 1. The name which he bears in profane history is Cyaxares II. He was brother to Mandane, mother of Cyrus, and son of Astyages, king of the Medes. He is called by the Septuagint Artaxerxes, and by Xenophon, Cyaxares. This Darius succeeded Belshazzar, king of Babylon. II. Darius, the son of Hystaspes, supposed by Cal-

met to be the Ahasuerus of Scripture (whom see.) He followed out the decree of Cyrus in reference to the building of the second temple, and ordered that it should be carried forward at the royal expense. The edifice was accordingly erected without further obstruction, and finished in the sixth year of Darius. This prince also recovered Babylon after a tedious blockade of nineteen months, and throwing down two hundred cubits from the height of the wall, and carrying away the one hundred brazen gates of the city, he fulfilled the express prediction of Jeremiah li. 58: "Thus saith the Lord of hosts, the broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary." III. Darius Codomannus, a prince of the royal family of Persia, but very remote from the crown. When governor of Armenia, he was raised to the throne by Bagoas the Eunuch, who had murdered Ochus, and his youngest son Arsēs. Darius did not long enjoy his royal dignity, when his life also was endangered by the plots of Bagoas; but having discovered the design of the traitor, he compelled him to swallow the poison which he had prepared for himself. Scarcely had he secured himself upon the throne when Alexander the Great invaded Persia, and defeated Darius in three successive battles. After the third battle, Darius fled towards Media in the hope of raising another army. He was seized, however, by Bessus, governor of Bactria, and Nabazanes, and carried towards Bactria. The traitors being pursued by Alexander, put Darius to death. When the conqueror came up and beheld the dead body of the Persian monarch, he wept, and throwing his own cloak over the mangled corpse, sent the body to his wife Sysigambis, that it might be buried in the tombs of the kings of Persia. Thus were fulfilled the predictions of Daniel in his eighth chapter.

DARTS. Missiles of this kind are sometimes mentioned in the Sacred Writings; but the most remarkable of them are those styled by the Apostle Paul "fiery darts," which are also alluded to in various profane writers among the ancients. They seem to have been small slender spicula of cane, made use of to set wooden buildings or tents on fire. Thucydides says, that the Plateans covered their wooden wall with raw hides, to defend it from the fiery darts of the enemy. Herodotus makes mention of a yet earlier use of them by the Persians against the wooden walls of the Areopagus, at Athens. Now, shields among the ancients were usually coated over with brass or other metal, for the purpose of extinguishing these burning darts. The Psalmist alludes to these weapons when he says: "He ordaineth his arrows against the persecutors;" or, as the words may be literally rendered, "He maketh his arrows burning." The arrows of this kind were covered over with pitch and other combustibles, and set on fire, when they were launched in a burning state against the enemy.

DATE, the fruit of the palm tree. See **PALM**.

DATHAN, one of the leaders mentioned in Numb. xvi., who, along with Korah and Abiram, conspired against Moses, and were swallowed up by an earthquake.

DAUGHTER, sometimes used for female offspring, and at other times for more remote descendants.

DAVID, the second king of Israel. He was the youngest son of Jesse, sprung from the tribe of

Judah, and a native of Bethlehem. From him descended the Messiah, who was declared to be the son of David. After the rejection of Saul, the Lord commissioned Samuel the prophet to anoint David, who was then a young man, tending his father's flocks in the capacity of a shepherd. Though thus privately anointed, some time elapsed before, in the course of Providence, David openly ascended the throne. He signalled himself, meanwhile, as a soldier, particularly by putting to death Goliath, the champion of the Philistines. From this time Saul became jealous of the young warrior, and sought his destruction. Providence, however, mercifully preserved his life; and at the death of Saul, B.C. 1056, he succeeded to the throne. Seven years and six months he reigned in Hebron over the tribe of Judah only; but in the eighth year of his reign, at the invitation of the eleven tribes, he assumed the general government of the kingdom. His reign was characterised by many successful wars, by means of which the ancient prophecies were fulfilled, that the land of Israel should extend from Euphrates to the sea. After having reigned forty years and six months, David, a few months before his death, surrendered his government into the hands of Solomon, his son. A full account of the history of David is to be found in the books of Samuel, Kings, and Chronicles. As a man, he was distinguished for his piety and devotional feeling, as exemplified in the Psalms; and though his character was marked by many blemishes, and even sins, yet so powerfully did the grace of God work in him, that he is termed "a man after God's own heart." As a warrior, his valour and martial courage entitle him to be ranked among the most eminent of ancient heroes. As a poet, he holds so high a place, that his psalms have never been equalled, far less excelled. As a king, such was the wisdom, and the firmness, and the success of his government, that instead of a weak and distracted kingdom, such as he had received at his accession, he left behind him a powerful, a prosperous, a compact, and united state.

DAY. The day is distinguished into *natural*, *astronomical*, *civil*, and *artificial*; and there is another distinction, which may be termed *prophetic*, the prophets being the only persons who call years days—of which there is an example in the explanation given of Daniel's seventy weeks. The *natural* day is one revolution of the earth round its own axis. The *astronomical* day is one revolution of the equator, added to that portion of it through which the sun has passed in one natural day. The *civil* day is that the beginning and end of which are determined by the custom of any nation. The Hebrews began their day in the evening (Lev. xxiii. 32); the Babylonians from sun-rising. The *artificial* day is the time of the sun's continuance above the horizon, which is unequal according to different seasons, on account of the obliquity of the sphere. The sacred writers generally divide the day and night into twelve hours. The sixth hour is always noon throughout the year, and the twelfth hour is the last hour of the day. But in summer, the twelfth hour, as all the others were, was longer than in winter. See **HOURS**.

A day is often used, both in sacred and profane writers, for an indeterminate portion of time. "The day of temptation in the wilderness" was forty years. "The day of the Lord," in the Old Testament, generally signifies a day of calamity and distress; but, in the New Testament, it denotes the day of judgment.

DAY OF ATONEMENT. See ATONEMENT, THE DAY OF.

DAYS MAN, an umpire or arbitrator, referred to in Job ix. 33: "Neither is there any daysman betwixt us, that might lay his hand upon us both." The Patriarch Job having been a native of Arabia, the following passage from Herodotus, describing a custom formerly prevailing among the Arabians, throws light upon the allusion now quoted:—"When they made a covenant or agreement with each other, it was customary for a third person to stand in the middle between them both, who, with a sharp stone, made a slight incision in the inside of the hands of the contracting parties, near the larger fingers. This done, he took a piece out of each of their garments, and anointed, with their blood, seven stones that were also placed between them, putting up, during this operation, some ejaculatory prayers to Heaven; and when the whole ceremony was finished, this individual accompanied his friends to a neighbour or citizen of public character, whom he apprized of the contract, which was then considered final and obligatory."

DAY-SPRING. The dawn of the morning—break of day—is rendered in Job xxxviii. 12, "day-spring." This portion of time was, at a later period, in imitation of the Persians, divided into two parts, the first of which began when the eastern, the second when the western portion of the horizon was illuminated. The rising of the Sun of Righteousness, the appearance of the Messiah, is termed in Luke i. 78, the "day-spring."

DEACON. The original word means, generally speaking, a servant, a minister. In the Acts of the Apostles (vi. 1-6), however, we find a set of ecclesiastical officers bearing this name, expressly appointed in the Christian Church. To convey to our readers a clear and distinct account of the true nature and design of the office of deacon, we cannot do better than quote the following remarks from a treatise by the Rev. Dr Lorimer on the "Deaconship:"—"The Church of Rome and the Church of England have considered the deaconship as an order—the first and the lowest in the priesthood; and some Congregationalists have considered it as synonymous with presbyter; and, therefore, so far spiritual in its nature. But there is no foundation for either idea. The office solely regards what may be termed the ecclesiastico-secular interests of the Christian Church. It is expressly distinguished from the spiritual, properly so called; and was originally instituted to set the spiritual free from secular occupation. There may be diversity of opinion about some offices in the Christian Church—such as that of the ruling elder—though even as to that, Presbyterians may wonder that other Christians can have any hesitation; but there is no scope for difference of judgment in regard to the deacon. The fact that there is any such difference is a striking illustration of the power of party and interested prejudice. It is not unnatural to suppose that, as Christianity, though spiritual in itself, deals with men still in the body, and *affects*, while it is so far dependent for its propagation upon, temporal interests, there should be some office in connection with it to take charge of its secular concerns; and this, accordingly, is precisely the design of the office of deacon. There would have been an obvious defect—at least an unnecessary, and, it may be, injurious blending of the secular and the sacred—had there been no such office.

"Though the original institution rose out of a particular emergency—a murmuring as to the provision made for the Hellenist as distinguished from the Hebrew widows at Jerusalem, yet it is plain, though this case had not occurred, there would have been others which would soon have rendered such an appointment indispensable. The progress of Christianity would have demanded it. It was more accordant, however, with the free and unsystematic character of the early Christian Church, to create the office when it was plainly needed, than to set out with an original formal platform comprehending it. This also commended the institution the more to the acceptance of the humble followers of the cross.

"The original institution, I have said, was designed to meet the case of a particular class of widows; but the office was not created to meet this or all classes of widows exclusively, or even of the whole Christian poor alone. It contemplated a wider sphere—even the separation of the spiritual office of the apostleship and ministry from all unnecessary secular occupation. The care of poor widows came first, but there would soon have been the care of the general poor; and even though these might have been otherwise provided for, yet the collection of means for the maintenance of the ministry and places of worship, and to defray the expenses of the administration of ordinances, would have required such an order of office-bearers as the deacon. The principle which governed the appointment was: 'It is not fit, it is not proper or becoming, for the ministers of the gospel to leave the Word of God, and to serve tables:' whether the tables be those of the poor, or for receiving and paying away money for any cause connected with the Christian Church—such as Christian missions—still they involve work more or less secular, which others can attend to, and from which it is most desirable that the ministers of religion should be set free. Besides unnecessary occupation, there is another reason. The Spirit of God foreseeing how mercenary the Christian Church would one day become, and how injurious this would prove to its character, manifested a remarkable *delicacy* in regard to all money matters in connection with the ministry. Hence, under his teaching, the care of the apostles to avoid everything which savoured of the mercenary, or exposed to its temptations and imputations. Doubtless it was from this cause that Paul would receive no provision from some of the Churches among which he laboured, and preferred to earn his bread by tent-making—probably working at this employment over night, after preaching during the day—rather than be indebted to those who would misapprehend his standing upon his undoubted rights as a minister. It was doubtless for the same reason that, in sending the contributions of the Church of Corinth to the poor saints in Judea, the apostle would not go alone, nor take charge of the collection himself; but stated to the Corinthians, 'When I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality to Jerusalem: and if it be meet that I go also, *they shall go with me.*' 1 Cor. xvi. 3, 4. Here was delicacy, one would say almost to excess; but the apostle acted upon it to the full. Accordingly Titus, the evangelist, was sent with the collection, or rather he offered his services on the occasion. And Paul adds: 'And we have sent with him the brother whose praise is in the gospel through all the Churches; and not only so, but who was also *chosen of the Churches to travel with us with this gift*, which is *mi-*

nistered by us to the glory of the same Lord.' And then Paul adds, showing the source of his extreme caution: 'Avoiding this, that no man should blame us in this abundance, which is ministered by us; providing for *honest* things, not only in the sight of the Lord, but also *in the sight of men.*' 2 Cor. viii. 18-21. We cannot doubt that it was from the same fine delicacy—the gift of the Spirit—that while the bishop or minister of each congregation was one, the deacons were numerous; at least were more than one. In the Church at Jerusalem, even at the outset, there were seven. The duties of deacons being often private, almost confidential, hid from general publicity, it was the more necessary that the trust should not be committed to a single individual. It was chiefly by having a board or court of officers that the Church could have confidence that the funds would be properly applied.

"As the office of deacon was restricted to the temporal interests of the Church, so it was permanent in its nature. It was designed to form a part of the constitution of the Church in all countries and in all ages. Some of the offices, such as those of apostle, evangelist, prophet, &c., were obviously extraordinary—intended to last, like the miraculous spiritual gifts, but for a season, till the Church was brought into a condition to sustain itself, with God's blessing on the use of outward and ordinary means. But it was otherwise with the office of deacon. Designed as it was to separate what was secular from what was spiritual, and to relieve the spiritual from whatever was suspicious, as well as provide for the poor, it is manifest that this was equally essential in all times and places. If the office of deacon was a good thing at Jerusalem in the first century, it must, on the same ground, be not less important in Scotland in the nineteenth century. Indeed, the reasons which prevail now for having such an office, are superior to those which existed in the first age of Christianity. The temptations to secularity, in connection with the management of the affairs of the Church have increased, while the high spiritual tone of the infancy of the gospel has declined. What a rebuke does this anxiety of the apostles to be relieved from even the care of widows, administer to those of their professed successors who leave the Word of God, and unnecessarily and systematically involve themselves in matters tenfold more secular! If the management of the provision for widows is to be abandoned to a separate and secular officer—a provision which, in some respects, may be called religious—what would they have thought of the almost entire occupation of their time with the mere government of the Church, apart from the grand objects of a Church; or the conduct of the civil affairs of the State; or the cultivation of a taste for the classics of ancient heathenism? Assuredly no apostle could look upon such a state of things with approbation. It appears, then, that the office of deacon in the Christian Church is a permanent one, and that it is intended so to draw off and exhaust the secular, in its different forms, as to leave the other offices—those of the pastor and ruling elder—free to their appropriate spiritual duties. The same reasons which call for the abandonment of a part of the secular, call for the abandonment of the whole; and the same reasons which demand the separation between the secular and directly religious in the first age, demand it with enlarged force in the artificial and mercenary age in which we live. So much for the nature of the office." The importance of such an

office cannot fail to commend itself to every thinking mind; and the more that the cause of missions, the temporal provision for the support of the ministry, and the clamant demands of the poor, call for the attention of the Christian Church, so much the more indispensable does the office of deacon become.

DEACONESS, a female deacon. It is generally allowed that, in the primitive Church, there were deaconesses; that is, pious women, whose particular business it was to assist in the entertainment and care of the itinerant preachers, visit the sick and imprisoned, instruct female catechumens, and assist at their baptism, then more particularly necessary, from the peculiar customs of Eastern countries, the persecuted state of the Church, and the speedier spreading of the gospel. Such an one, it is reasonable to think, Phebe was (Rom. xvi. 1), who is expressly called a deaconess, or stated servant, as Doddridge renders it. They were usually widows, and, to prevent scandal, generally in years. 1 Tim. v. 9. The "Apostolic Constitutions," as they are called, mention the ordination of a deaconess, and the form of prayer used on that occasion. Lib. viii., cap. 19, 20. Pliny also, in his celebrated Epistle to Trajan, is thought to refer to them: when speaking of two female Christians whom he put to the torture, he says, "Who were called deaconesses." But as the primitive Christians seem to have been led to this practice from the peculiarity of their circumstances, and the Scripture is entirely silent as to any appointment to this supposed office, or any rules about it, it has fallen into disuse, at least as an office. "Probably," says Dr Lorimer, speaking of the office of deaconess, "it was intended to meet the peculiar circumstances of some Gentile Church, in which, as in the East generally, strong jealousies prevailed in connection with the female sex. It is well known how anxious the heathen were to disparage the claims of Christianity, by misrepresenting the character of its professors. The discharge of the duty of a deacon, in giving money to poor females, might, in such circumstances, be open to misrepresentation; and hence the wisdom and delicacy of appointing females to minister to their relief."

DEAD. (See EMBALMING—BURIAL—MOURNING.) *Let the dead bury their dead*; let men dead in sin bury those naturally dead; or, let the dead lie unburied, rather than the preaching of the gospel be hindered. *Dead faith* is that persuasion of divine truth which flows not from spiritual life, and is not productive of good works. James ii. 17-20. *Dead works* are those that flow not from a principle of true holiness, but from corrupt nature, which is in a state of moral death. Heb. ix. 14. *To be dead to the law* as a covenant, is to be delivered from the obligations of it, and from a reigning inclination to be under it (Rom. vii. 4); and it is *dead* to us, when it, through Christ, can exercise no condemning power over our conscience. Gal. ii. 19. Sin is *dead* relatively, when it lies undiscovered and unregarded in the soul (Rom. vii. 8); *it is dead* really, when it is mortified and slain by the Word, Spirit, and blood of Christ. Rom. vi. 6. *To die to sin*, or be dead to it, is to be freed from the dominion of it, and the curse due to it, by the blood of Christ, and to be by his grace drawn from the love and service of it. Rom. vi. 7. The saints *are dead* both to the law and to sin. Col. iii. 3.

DEAD SEA. This was anciently called the *Sea of the Plain* (Deut. iii. 17, iv. 49), from its situation in

the great hollow or plain of the Jordan; the *Salt Sea* (Deut. iii. 17; Josh. xv. 5), from the extreme saltiness of its waters; and the *East Sea* (Ezek. xlvii. 18; Joel ii. 20), from its situation relative to Judea, and in contradistinction to the *West Sea*, or Mediterranean. By the Greek and Roman writers it was called the "Lake Asphaltites." Among the Arabs it is known as the "Bahr Loot," the Sea of Lot; but the name Dead Sea, is as old as the days of Galen. Dr Robinson estimates the length of the sea to be thirty-nine geographical miles, and its breadth about nine or ten such miles. In his learned work, 'Lands of the Bible,' Dr Wilson thus describes his visit to this sea:—"Unlike the superstitious pilgrims who dislike to bathe in the Sea of Death, lest they should neutralize the effects of their purification in the Jordan, we stripped and plunged ourselves into its waters as soon as we reached them. We found them quite as buoyant as universal accounts led us to expect; and even one of the Messrs Vaudrey, who had not ventured before to make the experiment of swimming, found himself able to float upon them like a block of wood. Most of us made an inadvertent potation, as well as a philosophical tasting of the waters; and salt and acrid indeed we found them to be." Dr Wilson says that on coming out of the sea, their bodies appeared as if they had been bathing in oil, and their skin had a leathery thickness when dried.

The water of the Dead Sea now occupies what was formerly the Vale of Siddim; a rich and fruitful valley, in which stood the five cities, called the Cities of the Plain, namely, Sodom, Gomorrah, Admah, Zeboim, and Bela or Zoar: the four first of which were destroyed, while the latter, being "a little city," was preserved at the intercession of Lot; to which he fled for refuge from the impending catastrophe, and where he remained in safety during its accomplishment.

Large masses of bitumen or pitchy matter float about in the lake, and when driven on shore by the winds, they are collected by the natives. Josephus tells us that the Dead Sea "casts up black clods of bitumen." Lavoisier analysed its water, and found that 100 lbs. contain 45 lbs. 6 oz. of salt. The water is perfectly transparent, and so heavy that persons who never learned to swim will float on its surface. Some writers suppose the Dead Sea to be the crater of a volcano. But this opinion is entirely unfounded. One of the most remarkable circumstances connected with this lake is, that although receiving the waters of the Jordan at the daily rate, according to Dr Shaw, of more than six million tuns, besides those of various other streams, it has no outlet, and yet has never been known to overflow. It was long supposed that there must be some subterraneous passage by which it communicates, either with the Mediterranean or the Red Sea; but it is now fully established, that this phenomenon is accounted for by the immense evaporation arising from it, which was seen, as Captains Irby and Mangles inform us, "in broad transparent columns of vapour, not unlike water-spouts in appearance, but much larger."

DEAL—1. To act, to behave. Jesus *deals prudently* in the work of our redemption, always employing the most proper means to gain the most noble end. Isa. lii. 13. 2. To distribute by parts (Isa. lviii. 7; Rom. xii. 3); and a DEAL signifies a part. Exod. xxix. 40; Numb. xv. 4-9. God *deals bountifully* and *in mercy*, when he graciously bestows his favours on men worthless and miserable. Psal. cxvi. 7, cxix. 7, 124, cxlii. 7. He

deals bitterly and *in fury*, when he sorely afflicts and punishes men. Ruth i. 21; Ezek. viii. 18, xvi. 59, xxii. 14.

DEAR, precious, eminently beloved. Jer. xxxi. 20; Col. i. 13. *Dearly beloved*; loved in the most tender manner, and highest degree. Rom. xii. 19. The Jewish nation were the *dearly beloved of God's soul*. He had taken great delight to do them good, and brought them into covenant with him as his peculiar people. Jer. xii. 7.

DEATH is generally defined to be the separation of the soul from the body. It is styled, in Scripture language, a departure out of this world to another (2 Tim. iv. 6); a dissolving of the earthly house of this tabernacle (2 Cor. v. 1); a going the way of all the earth (Josh. xxiii. 14); a returning to the dust (Eccl. xii. 7); a sleep. John xi. 11, 13. Death may be considered as the effect of sin (Rom. v. 12); yet, as our existence is from God, no man has a right to take away his own life, or the life of another. Gen. ix. 6. Satan is said to have the power of death (Heb. ii. 14); not that he can at his pleasure inflict death on mankind, but as he was the instrument of first bringing death into the world (John viii. 44); and as he may be the executioner of God's wrath on impenitent sinners, when God permits him. Death is but once (Heb. ix. 27); certain (Job xiv. 1, 2); powerful and terrific, called the king of terrors (Job xviii. 14); uncertain as to the time (Prov. xxvii. 1); universal (Gen. v. 1-31); necessary, that God's justice may be displayed, and his mercy manifested; desirable to the righteous. Luke ii. 28-30. The fear of death is a source of uneasiness to the generality, and to a guilty conscience it may indeed be terrible; but to a good man it should be obviated by the consideration that death is the termination of every trouble; that it puts him beyond the reach of sin and temptation; that God has promised to be with the righteous, even to the end (Heb. xiii. 5); that Jesus Christ has taken away the sting (1 Cor. xv. 54-57); and that it introduces him to a state of endless felicity. 2 Cor. v. 8. Death, however, is not applied only to the dissolution of the body, but we find a spiritual death spoken of, when it is said that we are "dead in trespasses and sins." The term "second death" (Rev. ii. 11), denotes eternal punishment.

DEBATE, to dispute. A man ought to *debate his cause* with his neighbour; he ought privately and meekly to reason the point of difference between them. Prov. xxv. 9. God *debates in measure* with his people, when he reproves and corrects them, as they are able to bear it. Isa. xxvii. 8. DEBATE signifies contention, especially in words. Rom. i. 29.

DEBIR, a city situated in the tribe of Judah, about ten miles west of Hebron. We find it mentioned in Josh. xv. 15 by the name of Kirjath-sepher; and in verse 49 it is called Kirjath-sannah. From the circumstances that the word Debir signifies a "word" or "oracle," and Kirjath-sepher signifies "the city of a book," some commentators have supposed that this city was a seat of learning, or a repository of the records of the ancient inhabitants. Mr Taylor, the editor of Calmet, thinks that it must have been a university for the training of priests. At all events, it seems to have been an ancient city. Joshua took it, and slew its king. Josh. xii. 13. It fell by lot to Caleb; and Othniel first entering the place, Caleb gave him his daughter Achsah (Josh. xv. 16). It subsequently belonged to the Levites. Josh. xxi. 15; 1 Chron. vi. 58.

There were two other cities of this name; one belonging to Gad, beyond Jordan (Josh. xiii. 26), the other to Benjamin, though originally to Judah. Josh. xv. 7.

DEBLATHAIM, or BETH-DIBLATHAIM, a town situated in the country of the Moabites on the east of the river Jordan. The ruin of this city was predicted by the prophet Jeremiah in chap. xlviii. 22.

DEBORAH, a prophetess, wife of Lapidoth, judged the Israelites, and dwelt under a palm tree between Ramah and Bethel. Judg. iv. 4, 5. She sent for Barak, directed him to attack Sisera, and, in the name of God, promised him victory; but Barak refusing to go, unless she went with him, she told him that the honour of this expedition would be given to a woman, and not to him. After the victory, Deborah and Barak sung a fine thanksgiving song, the composition, probably, of Deborah alone, which is preserved. Judg. v. This was the name, also, of the nurse of Rebekah, who attended her into Canaan. She continued to reside in the family of Isaac until her death, which occurred in the vicinity of Bethel, where she was buried, with much lamentation, under an oak, which was called, from that circumstance, "Allon Bachuth," or the oak of weeping.

DEBTORS. As an explanation of the peculiar regulations of the Jewish law in regard to debtors, we may quote the following remarks of Mr Horne, in his 'Introduction to the Study of the Scriptures.'

"The Mosaic laws respecting debtors were widely different from those which obtain in European countries: the mode of procedure sanctioned by them, though simple, was very efficient. Persons, who had property due to them, might, if they chose, secure it either by means of a mortgage, or by a pledge, or by a bondsman or surety.

"1. The creditor, when about to receive a pledge for a debt, was not allowed to enter the debtor's house and take what he pleased; but was to wait before the door, till the debtor should deliver up that pledge with which he could most easily dispense. Deut. xxiv. 10, 11. Compare Job xxii. 6; xxiv. 3, 7-9.

"2. When a mill or mill-stone, or an upper garment, was given as a pledge, it was not to be kept all night. These articles appear to be specified as examples for all other things with which the debtor could not dispense without great inconvenience. Exod. xxii. 26, 27; Dent. xxiv. 6, 12.

"3. The debt which remained unpaid until the seventh or sabbatic year (during which the soil was to be left without cultivation, and consequently a person was not supposed to be in a condition to make payments), could not be exacted during that period. Deut. xv. 1-11. But, at other times, in case the debt was not paid, the creditor might seize, first, the *hereditary land* of the debtor, and enjoy its produce until the debt was paid, or at least until the year of jubilee; or, secondly, his *houses*. These might be sold in perpetuity, except those belonging to the Levites. Levit. xxv. 14-32. Thirdly, in case the house or land was not sufficient to cancel the debt, or if it so happened that the debtor had none, the *person* of the debtor might be sold, together with his wife and children, if he had any. This is implied in Lev. xxv. 39; and this custom is alluded to in Job xxiv. 9. It existed in the time of Elisha (2 Kings iv. 1); and on the return of the Jews from the Babylonish captivity, some rich persons exercised this right over their poor debtors. Neh. v. 1-13. Our Lord alludes to

the same custom in Matt. xviii. 25. As the person of the debtor might thus be seized and sold, his *cattle* and *furniture* were consequently liable for his debts. This is alluded to by Solomon, in Prov. xxii. 27. It does not appear that imprisonment for debt existed in the age of Moses, but it seems to have prevailed in the time of Jesus Christ. Matt. xviii. 34.

"4. If a person had become bondsman, or surety for another, he was liable to be called upon for payment in the same way with the original debtor. But this practice does not appear to have obtained before the time of Solomon. It seems that the formality observed was, for the person who became surety to *give his hand to the debtor*, and not to the creditor, to intimate that he became, in a legal sense, one with the debtor; for Solomon cautions his son against giving his hand to a *stranger*, to a person whose circumstances he did not know: and entreats him to go and urge the person to whom he had given his hand, or for whom he had become surety, to pay his own debt: so that it must have been to the debtor that the hand was given. See Prov. xi. 15; xvii. 18; and xxii. 26."

DECALOGUE. See LAW.

DECAPOLIS, a district in Palestine, which contained ten principal cities, on both sides of Jordan. Matt. iv. 25; Mark v. 20, vii. 31. According to Pliny, they were—1. Scythopolis; 2. Philadelphia; 3. Raphana; 4. Gadara; 5. Hippos; 6. Dion; 7. Pella; 8. Galasa; 9. Canatha; 10. Damascus. Josephus inserts Otopos, instead of Canatha. Though within the limits of Israel, the Decapolis was probably inhabited by foreigners; and hence it retained a foreign appellation. This may also contribute to account for the numerous herds of swine kept in the district (Matt. viii. 30), a practice which was forbidden by the Mosaic law.

DECEIT consists in passing anything upon a person for what it is not; as when falsehood is made to pass for truth. See HYPOCRISY.

DECEITFUL. Our hearts and their lusts are *deceitful above all things*; they, in unnumbered ways, beguile multitudes out of their present and eternal happiness for mere trifles, and render them persuaded of the innocence or goodness of things the most abominable and wicked; fill them with views of God, of Christ, of time, and eternity, of themselves the most contrary to truth. Jer. xvii. 9; Heb. iii. 13; Eph. iv. 22. Men handle the Word of God *deceitfully*, when they wrest it to please the corrupt humours of themselves or others; when they mingle it with their own inventions, and use it to promote or protract passion, pride, covetousness, &c. 2 Cor. iv. 2, ii. 17.

The Lord *deceives* false prophets, when he gives them up to the delusions of their own hearts, and frustrates their expectations and predictions. Ezek. xiv. 9. "Lord, thou hast *deceived* me, and I was deceived; thou hast, contrary to my inclinations, persuaded me to undertake this office of prophesying, and hast disappointed me of the success and comfort I expected in it. Jer. xx. 7. Heretics "*deceive* and are *deceived*"; they are persuaded of the goodness or innocence of error and wickedness, and endeavour to persuade others of it. 2 Tim. iii. 13.

DECISION, VALLEY OF, a name applied to the Valley of Jehoshaphat. See JEHOSEPHAT, VALLEY OF.

DECLAMATION OF THE PULPIT. See ORATORY—PULPIT—ELOQUENCE.

DECREES OF COUNCILS are the laws made by them to regulate the doctrine and policy of the Church. Thus the acts of the Christian council at Jerusalem are called decrees. Acts xvi. 4.

DECREES OF GOD, a phrase used in theological writings to express the comprehensive and glorious designs of divine wisdom in the creation and government of the universe. They are defined to be his settled purposes, whereby he fore-ordains to perform, permit or suffer, whatsoever comes to pass. Dan. iv. 24; Acts xv. 18; Eph. i. 11. This doctrine has been the subject of one of the most perplexing controversies that has occurred among mankind, owing chiefly to misapprehension of its real nature and consequences. It is not, as some seem to think, a novel doctrine. The opinion, that whatever occurs in the world at large, or in the lot of private individuals, is the result of a previous and unalterable arrangement by that Supreme Power which presides over nature, has always been held, not only by many of the vulgar, but by the vast majority of cultivated and philosophic minds. Traces of it in a crude form are found in the philosophy of all nations, who have attained any just notions of the Deity. It is, in fact, but a fuller development of the admitted doctrine of divine providence. The ancient stoics, Zeno and Chrysippus, whom the Jewish Essenes seem to have followed, asserted the existence of a Deity, who, acting wisely, but, as they supposed, *necessarily*, contrived the general system of the world; from which, by a series of causes, whatever is now done in it unavoidably results. Mohammed introduced into his Koran the doctrine of an *absolute* predestination of the course of human affairs. He represented life and death, prosperity and adversity, and every event that befalls a man in this world, as the unavoidable result of a previous determination of the one God, who rules over all. Augustine, and the whole of the chief reformers, but especially Calvin, favoured this doctrine in a better digested form, embracing, not excluding, human responsibility and the use of means. In this form it was generally asserted, and publicly owned, in most of the Confessions of Faith of the Reformed Churches; and to this we may add, that it has been maintained by the chief orthodox divines in the last two centuries.

As to the nature of these decrees, it must be observed that they are *real designs*; not, indeed, the result of deliberation, or the Almighty's debating matters within himself, reasoning in his own mind about the expediency or in expediency of things, as creatures do; nor are they merely contingent and fluctuating ideas of things future, but settled determinations, founded on his comprehensive views and sovereign pleasure. Isa. xl. 14. 1. They are to be considered as *eternal*. This is evident; for if God be eternal, his purposes must be of equal duration with himself. To suppose otherwise, would be to suppose that there was a time when he was undetermined and mutable; whereas no new determinations or after-thoughts can arise in his mind. Job xxiii. 13, 14. 2. They are *free*, without any compulsion, and not excited by any motive out of himself. Rom. ix. 15. 3. They are infinitely *wise*, displaying his glory, and promoting the general good. Rom. xi. 33. 4. They are *immutable*, for this is the result of his being infinitely perfect; for if there were the least change in God's understanding, it would be an instance of imperfection. Mal. iii. 6. 5. They are *universal*, relating to all creatures and things in heaven, earth, and hell. Eph. i. 11; Prov. xvi. 4. 6. They are

secret, or, at least, *only so far known as God is pleased to discover them*. It is, therefore, presumption for any to attempt to enter into or judge of his secret purpose, or to decide upon what he has not revealed. Dent. xxix. 29. Nor is an unknown or supposed decree of God at any time to be the rule of our conduct. His revealed will alone must be considered as the rule by which we are to judge of the event of things, as well as of our conduct at large. Rom. xi. 34. 7. Lastly, they are *effectual*; for whether they relate to things simply suffered, or things executed by himself, as he is infinitely wise to plan, so he is infinitely powerful to perform. His counsel shall stand, and he will do all his pleasure. Isa. xlv. 10.

"This subject," says Dr Brewster, speaking of the divine decrees, "is, doubtless, attended with many deep thoughts, and things hard to be understood, or rather incapable of being understood, by our finite faculties. This, however, is no reason for doubting or disputing the doctrine itself. It would be a strange supposition, that we may be able to comprehend the depths of the divine counsels and operations—that any thing finite can contain what is infinite; more absurd than to imagine that we may hold the waters of the ocean in the hollow of our hand. These deep things of God it is not necessary for us to comprehend, and we are not required to comprehend them; but, nevertheless, they are things which both reason and Scripture plainly teach us to believe concerning God, and which convey much precious instruction to all who receive them as the truth of God with the humility of faith. The decrees of God, indeed, are neither the rule of our conduct nor the cause of our actions. 'The secret things belong unto the Lord our God; but the things which are revealed belong to us.' He hath plainly made known to us the way of our duty and happiness, and left us free to 'refuse the evil and choose the good.' His foreknowledge of what we will do—of what we will refuse, and of what we will choose—does not force us in either case, and we ourselves are conscious of our acting without constraint. He presents motives to persuade us, and points out means to be employed by us; and, while he knows assuredly whether we will follow his counsel or reject it against ourselves, whether we will use the means in our power or neglect them, we ourselves are, all the while, acting from our own choice, and are answerable for all that we do.

"These two truths, namely, that God knoweth certainly, yet that we act freely, we may not be able to reconcile together, and to see their consistency the one with the other; but yet both are so clearly demonstrated by reason and Scripture, that it is impossible to question them, or really to shake off the belief of them; and we may easily believe that they are quite compatible with each other, though we yet know not how they are so. 'The two adverse propositions,' says an ingenious writer, 'must both be admitted as positively true, though our reason is insufficient to reconcile them together. The point where they meet and are reconciled is alone hidden from us. Except in this particular, the double proof of the respective truth of each is complete. The two truths seem to be two great chains of human destiny, the extreme ends of which descend to earth, while their summits reach to heaven, and the link that unites them is covered by the upholding hand of God.'" See NECESSITY—PREDESTINATION.

DEDAN, or DADAN, the son of Raamah, mentioned Gen. x. 7. Josephus, adverting to this text, instead

of Dedan, reads Judah, and says, that this Judah was the father of certain Jews inhabiting the western part of Ethiopia. It is not fully agreed among the learned whether Dedan and Dedanim, names often mentioned by the prophets (see Isa. xxi. 13; Jer. xxv. 23, xlix. 8; Ezek. xxv. 13, xxvii. 15, 20, xxxviii. 13), are the same with Dodanim, a person spoken of (Gen. x. 4) among the descendants of Japheth; or whether he is the same with Dedan mentioned (ver. 7) among the descendants of Ham; or whether he is not rather a descendant of Dedan, the son of Jokshan, and grandson of Abraham by Keturah. Gen. xxv. 3. Ezekiel speaks of the Dedanites as trading with the Tyrians in ivory, ebony, and fine cloths for chariots; and as he classes them with the people of Sheba, Eden, Asshur, and Chilmad, it is concluded that they must have dwelt in Mesopotamia or Syria; and it is said there exists at this day a city which goes by the name of Dedan, situated in Arabia Felix, on the west of the Persian Gulf.

DEDICATION, a religious ceremony, whereby any person or thing is solemnly consecrated or set apart to the service of God and the purposes of religion. There is a feast mentioned in John x. 22, called the Feast of Dedication, which was instituted by Judas Maccabæus, as a grateful memorial of the cleansing of the second temple and altar, after they had been profaned by Antiochus Epiphanes. It commenced on the 25th of the month Chisleu, corresponding with our December, and lasted eight days. It was also called the Feast of Lights, because the Jews illuminated their houses in token of their joy and gladness. The time was spent in singing hymns and offering sacrifices, as indications of the return of peace and happiness. The modern Jews observe this season as a kind of holidays.

DEEP. See **ABYSS**.

DEER. See **HART—HIND**.

DEFENCE. See **SELF-DEFENCE**.

DEFENDER OF THE FAITH. This title was conferred by Leo X. on King Henry VIII. for writing against Martin Luther; and the bull for it bears date October, 1521. It was afterwards confirmed by Clement VII.; but the Pope, on Henry's suppressing the monasteries, at the time of the Reformation, not only deprived him of his title, but deposed him from his crown also; though, in the thirty-fifth year of his reign, his title was confirmed by Parliament, and has continued to be used by all his successors. Chamberlayne says, the title belonged to the kings of England before that time; and for proof hereof appeals to several charters granted to the University of Oxford; so that Pope Leo's bull was only a renovation of an ancient right.

DEFILEMENT. In this respect there is a marked contrast between the law and the gospel. Under the law of Moses, outward defilement might be contracted both by persons and things; but under the gospel there is nothing which can be considered as imparting ceremonial defilement or uncleanness. The only defilement which the gospel recognises is that of the heart and of the life, the pollution which sin imparts, and which renders us defiled in the sight of a holy and heart-searching God.

DEGENERATE, inferior to its former state. The Jews were turned into the *degenerate plant of a strange vine*, when, leaving the example of their pious ancestors, they gradually became almost as wicked as heathens. Jer. ii. 21. If mankind universally were not *degenerate*, they would not need *regeneration*.

DEGRADATION, ECCLESIASTICAL, is the deprivation of a priest of his dignity. We have an instance of it in the eighth century, at Constantinople, in the person of the Patriarch Constantine, who was made to go out of the church backwards, stripped of his pallium, and anathematized. In England, Cranmer was degraded, by order of the bloody Queen Mary. They dressed him in episcopal robes, made only of canvass; put the mitre on his head, and the pastoral staff in his hand, and in this attire showed him to the people, and then stripped him piece by piece.

DEGREES, PSALMS OF, the name or title prefixed in our translation to fifteen of the psalms—that is, from the 120th to the 134th inclusive. Various are the explanations that have been given of this title by the learned. Gesenius thinks it a denomination of a certain rhythm common to these fifteen songs. Junius and Tremellius translate the Hebrew word, “a song of excellences,” or an excellent song, in reference to the subject; as eminent persons are called “men of high degree.” 1 Chron. xvii. 17. Some call them “Psalms of Elevation;” because, say they, they were sung with an exalted voice. But the most probable opinion is, and indeed it corresponds with the literal translation of the Hebrew, that instead of “Psalms of Degrees,” the words should be translated “Odes of Ascensions;” that is, odes which were sung when the Israelites came up to worship in Jerusalem at the annual festivals, or, perhaps, from their state of captivity at Babylon. Their return home on this latter occasion is certainly called “the ascension, or coming up from Babylon.” Ezra vii. 9. And the old Syriac translator, who explains the subject of the Psalms by apposite titles, refers to this circumstance almost all the psalms that bear this inscription; some of them perhaps on insufficient grounds, but many of them certainly have a manifest relation to it. Theodoret indiscriminately explains them all as relating to the Babylonish captivity, and thus illustrates the title: “Odes of the Ascensions.” Theodotion calls them “Songs of the Ascensions;” and Symmachus, “Odes or Songs on the Returns.”

DEHAVITES, the people of Ava; perhaps inhabitants of that part of Assyria which was watered by the River Diaba. See Ezra iv. 9; 2 Kings xvii. 24.

DEISM, a system of belief which is properly limited to the single point of recognising the existence of a Supreme Being, but rejecting revelation and the whole system of Christian doctrine, in so far as it is not identical with the light of nature. It is a species of heathenism, which, somewhat refined in its views, discards idolatry, owns a god of nature and of providence, while it denies the inspiration of the Bible. The term Deism is of recent origin, never having been assumed as the name of a party before the middle of the sixteenth century, when Viret mentions a sect in France and Italy who called themselves Deists. The first deistical writer of any note that appeared in this country was Herbert, Baron of Cherbury, who wrote in the seventeenth century. He lays down these five points as the foundation of his system of Deism:—1. There is one supreme God. 2. That he is chiefly to be worshipped. 3. That piety and virtue are the principal part of his worship. 4. That we must repent of our sins, and if we do so, God will pardon them. 5. That there are rewards for good men and punishments for bad men, both here and hereafter.

Some have divided all Deists into two classes—

those who admit a future state, and those who deny it. But Dr S. Clarke, taking the term in the most extensive sense, arranges them under four classes:—1. Those who admit a Supreme Being, but deny that he concerns himself with the conduct or affairs of men. 2. Those who admit not only the being but the providence of God, with respect to the natural world; but who allow no difference between moral good and evil, nor that God takes any notice of our moral conduct. 3. Such as believe in the natural attributes of God, and his all-governing providence, yet deny the immortality of the soul, or any future state. 4. Such as admit the existence of God, his providence, and the obligations of natural religion; but so far only as these things are discoverable by the light of nature, without any divine revelation.

There is a remarkable difference between the state of this country, in reference to Deism, at present, from its state in the last century. Hume, Bolingbroke, and Gibbon, reduced their beliefs to an intellectual system, which was adopted chiefly among the more polished classes of society. But the principles of Deism in the present day are almost solely to be found among the Socialists and Infidels of the lowest classes of society. The practical effects of such a system upon the lives of those who profess their belief in it are of the most melancholy description, leading them to lay aside all ordinary restraints, and to plunge into the most odious and detestable vices. A virtuous Deist is now seldom to be found. The high and holy motives which the gospel presents, being despised and disregarded, the man rapidly sinks in the scale of moral principle. Mere worldly influences are found not to be sufficiently powerful to restrain the workings of unhallowed passions and desires. The laws of society alone prevent him from rushing into the most horrid crimes. He acknowledges that God exists; but with him the belief of the Divine existence is a mere theoretical, inoperative principle, which has no effect upon his outward conduct. He has no fear of God before his eyes, no dread of hell, no desire of heaven. He is like a ship without a rudder, drifted by every wind and wave of worldly policy and low, carnal-minded expediency.

It has been well remarked by the late Mr Hall of Leicester, in reference to Deism, that "it does not seize the mind at once; it advances by the progressive stages of Socinianism and dissipation. Men first lose their relish for what is vital and distinguishing in Christianity, before they dispute its evidences, or renounce its authority. Lax notions of the person of Christ, a forgetfulness of his mediation, place the mind in a Deistical state, and prepare it for the most licentious opinions."

DEITY OF CHRIST. See JESUS CHRIST.

DELILAH, a woman who dwelt in the Valley of Sorek, belonging to Dan, near the land of the Philistines. Samson abandoned himself to her, and, as some think, married her. Judg. xvi. 4. The princes of the Philistines, by bribes, prevailed on her to betray Samson. He eluded her first demands; but at length she succeeded, and reduced his strength to weakness, by cutting off his hair. See SAMSON.

DELOS, one of the Cyclades, a number of islands in the Ægean Sea. It was much celebrated, and held in the highest veneration, for its famous temple and oracle of Apollo.

DELUGE, the flood which overflowed and destroyed the earth. This flood forms one of the most considerable epochs in chronology. Its history is

given by Moses. Gen. vi.—ix. Its time is fixed by the best chronologers to the year A.M. 1656, answering to the year B.C. 2348. From this flood, the state of the world is divided into *diluvian* and *antediluvian*.

Men who have not paid that regard to sacred history which it deserves, have cavilled at the account given of a universal deluge. Their objections principally turn upon three points:—1. The want of any direct history of that event by the profane writers of antiquity. 2. The apparent impossibility of accounting for the quantity of water necessary to overflow the whole earth to such a depth as it is said to have been. And, 3. There appearing no necessity for a universal deluge, as the same end might have been accomplished by a partial one.

To the above objections we oppose the plain declarations of Scripture. God declared to Noah that he was resolved to destroy everything that had breath under heaven, or had life on the earth, by a flood of waters. Such was the threatening—such was the execution. The waters, Moses assures us, covered the whole earth—buried all the mountains; everything perished therein that had life, excepting Noah and those with him in the ark. Can a universal deluge be more clearly expressed? If the deluge had only been partial, there had been no necessity to spend so many years in the building of an ark, and shutting up all sorts of animals therein, in order to restock the world. They had been easily and readily brought from those parts of the world not overflowed into those that were; at least, all the birds never would have been destroyed, as Moses says they were, so long as they had wings to bear them to those parts where the flood did not reach. If the waters had only overflowed the neighbourhood of the Euphrates and the Tigris, they could not rise fifteen cubits above the highest mountains. There was no rising that height, but they must spread themselves, by the law of gravity, over the rest of the earth; unless, perhaps, they had been retained there by a miracle—in that case, Moses, no doubt, would have related the miracle, as he did that of the waters of the Red Sea. It may also be observed, that in the regions far remote from the Euphrates and Tigris—viz., Italy, France, Switzerland, Germany, England, the United States, &c.—there are frequently found, in places many scores of leagues from the sea, and even in the tops of high mountains, whole trees sunk deep under ground, as also teeth and bones of animals, fishes entire, sea-shells, ears of corn, &c., petrified; which the best naturalists are agreed could never have come there but by the deluge. That the Greeks and Western nations had some knowledge of the flood, has never been denied; and the Africans, Chinese, and Americans, have traditions of the deluge. The ingenious Mr Bryant, in his "Mythology," has very clearly proved that the deluge, so far from being unknown to the heathen world at large, is, in reality, conspicuous throughout every one of their acts of religious worship. In India, also, Sir William Jones has discovered, that in the oldest mythological books of that country, there is such an account of the deluge as corresponds sufficiently with that of Moses. See ARK OF NOAH.

Various have been the conjectures of learned men as to the *natural causes of the deluge*. Some have supposed that a quantity of water was created on purpose, and, at a proper time, annihilated by divine power. Dr Burnet supposes the primitive earth to have been no more than a crust, investing the water

contained in the ocean, and in the central abyss which he and others suppose to exist in the bowels of the earth, at the time of the flood; this outward crust broke in a thousand pieces, and sunk down among the water, which thus spouted up in vast cataracts, and overflowed the whole surface. Others, supposing a sufficient fund of water in the sea and abyss, think that the shifting of the earth's centre of gravity drew after it the water out of its channel, and overwhelmed the several parts of the earth successively. Others ascribe it to the shock of a comet; and Mr King supposes it to arise from subterranean fires bursting forth with great violence under the sea. But are not most, if not all these hypotheses quite arbitrary, and without foundation, from the words of Moses? It is, perhaps, in vain to attempt accounting for this event by natural causes, it being altogether miraculous and supernatural, as a punishment to men for the corruption then in the world. Let us be satisfied with the sources which Moses gives us, namely, the fountains of the great deep broken up, and the windows of heaven opened; that is, the waters rushed out from the hidden abyss of the bowels of the earth, and the clouds poured down their rain incessantly. Let it suffice us to know, that all the elements are under God's power; that he can do with them as he pleases, and frequently in ways we are ignorant of, in order to accomplish his own purposes.

The objections once made to the *fact* of a general deluge have, indeed, been greatly weakened by the progress of philosophical knowledge; and may be regarded as nearly given up, like the former notion of the high antiquity of the race of men, founded on the Chinese and Egyptian chronologies and pretended histories. Philosophy has even at last found out that there is sufficient water in the ocean, if called forth, to overflow the highest mountains to the height given by Moses—a conclusion which it once stoutly denied. Keill formerly computed that twenty-eight oceans would be necessary for that purpose; but we are now informed “that a farther progress in mathematical and physical knowledge has shown the different seas and oceans to contain, at least, forty-eight times more water than they were then supposed to do; and that the mere raising of the temperature of the whole body of the ocean to a degree no greater than marine animals live in, in the shallow seas between the tropics, would so expand it as more than to produce the height above the mountains stated in the Mosaic account.” As to the deluge of Noah, therefore, Infidelity has almost entirely lost the aid of philosophy in framing objections to it.

DELUSIONS, errors and influences of Satan, calculated to deceive men. God *chooses men's delusions*, and *sends them strong delusions*, when, in his righteous judgment and infinite wisdom, he permits Satan, their own lusts, and false teachers, effectually to seduce them; and gives them up to the very errors and abominations which they relish. Isa. lxvi. 4; 2 Thess. ii. 11.

DEMAS, a Thessalonian mentioned by Paul (2 Tim. iv. 10), who was at first a most zealous disciple of the apostle, and very serviceable to him at Rome during his imprisonment, but afterwards (about A.D. 65) forsook him, having loved this present evil world.

DEMETRIUS, a goldsmith of Ephesus, who made niches, or little chapels, or portable models of the famous temple for Diana of Ephesus, which he sold

to foreigners. Acts xix. 24. A person of this name mentioned by John as an eminent Christian (3 John 12), is by some believed to be Demetrius the goldsmith, who had renounced heathenism to embrace Christianity; but this wants proof.

DEMONS, a name applied by the ancients to certain spirits, which they supposed to appear to men either for good or evil. Sometimes, as in the case of Socrates, individuals were supposed to be habitually attended by their own demons, who, as guardian angels, ministered to their advantage. It has been generally thought that by *demons*, in New Testament language, we are to understand *devils*, who were permitted, in the mysterious providence of God, to exert an unseen but powerful influence over the souls and even bodies of men. By the Christian fathers, the word *demons* is used in the same sense as by the heathen philosophers, especially the later Platonists. Mr Farmer, in his “Essay on Demoniacs,” attempts to show that demons were invariably human spirits. But in 1 Cor. x. 20, the gods of the Gentiles are styled *demons*. The word is used in Acts xvii. 18, where the heathen philosophers are represented as supposing that demons, or inferior gods, were preached by Paul, seeing he preached Jesus the Saviour of men, and the resurrection of the dead.

DEMONIAC, a person possessed by one or more demons. The subject of demoniacal possession has given rise to no little discussion. Some have regarded the demoniacs of the New Testament as simply lunatics or madmen; others as unhappy individuals who were actually possessed and controlled by evil spirits. The arguments for and against demoniacal possession have been well stated by Mr Buck in his “Theological Dictionary:”—

“*I. Demoniacs, arguments against the existence of.*—Those who are unwilling to allow that angels or devils have ever intermeddled with the concerns of human life, urge a number of specious arguments. The Greeks and Romans of old, say they, did believe in the reality of demoniacal possession. They supposed that spiritual beings did at times enter into the sons and daughters of men, and distinguish themselves in that situation by capricious freaks, deeds of wanton mischief, or prophetic enunciations. But in the instances in which they supposed this to happen, it is evident no such thing took place. Their accounts of the state and conduct of those persons whom they believed to be possessed in this supernatural manner, show plainly that what they ascribed to the influence of demons were merely the effects of natural diseases. Whatever they relate concerning the *lartati*, the *cerriti*, and the *lymphatici*, shows that these were merely people disordered in mind, in the same unfortunate situation with those madmen, idiots, and melancholy persons, whom we have among ourselves. Festus describes the *lartati* as being *furiosi et mente moti*. Lucian describes demoniacs as lunatic, and as staring with their eyes, foaming at the mouth, and being speechless. It appears still more evident that all the persons spoken of as possessed with devils in the New Testament, were either mad or epileptic, and precisely in the same condition with the madmen and epileptics of modern times. The Jews, among other reproaches which they threw out against our Saviour, said, ‘He hath a devil, and is mad; why hear ye him?’ The expressions ‘he hath a devil’ and ‘is mad’ were certainly used on this occasion as synonymous. With all their virulence, they would not surely ascribe to him at once two things that were inconsistent and

contradictory. Those who thought more favourably of the character of Jesus asserted concerning his discourses, in reply to his adversaries, 'These are not the words of him that hath a demon;' meaning, no doubt, that he spoke in a more rational manner than a madman could be expected to speak. The Jews appear to have ascribed to the influence of demons, not only that species of madness in which the patient is *raving* and *furious*, but also *melancholy* madness. Of John, who secluded himself from intercourse with the world, and was distinguished for abstinence and acts of mortification, they said, 'He hath a demon.' The youth, whose father applied to Jesus to free him from an evil spirit, describing his unhappy condition in these words, 'Have mercy on my son, for he is lunatic, and sore vexed with a demon; for oftentimes he falleth into the fire, and oftentimes into the water,' was plainly epileptic. Every thing, indeed, that is related in the New Testament concerning demoniacs proves that they were people affected with such natural diseases as are far from being uncommon among mankind in the present age. When the symptoms of the disorders cured by our Saviour and his apostles as cases of demoniacal possession correspond so exactly with those of diseases well known as natural in the present age, it would be absurd to impute them to a supernatural cause. It is much more consistent with common sense and sound philosophy to suppose that our Saviour and his apostles wisely, and with that condescension to the weakness and prejudices of those with whom they conversed, which so eminently distinguished the character of the Author of our holy religion, and must always be a prominent feature in the character of the true Christian, adopted the vulgar language in speaking of those unfortunate persons who were groundlessly imagined to be possessed with demons, though they well knew the notions which had given rise to such modes of expression to be ill-founded, than to imagine that diseases which arise at present from natural causes were produced in days of old by the intervention of demons, or that evil spirits still continue to enter into mankind in all cases of madness, melancholy, or epilepsy. Besides, it is by no means a sufficient reason for receiving any doctrine as true, that it has been generally received through the world. Error, like an epidemical disease, is communicated from one to another. In certain circumstances, too, the influence of imagination predominates, and restrains the exertions of reason. Many false opinions have extended their influence through a very wide circle, and maintained it long. On every such occasion as the present, therefore, it becomes us to inquire, not so much how generally any opinion has been received or how long it has prevailed, as from what cause it has originated, and on what evidence it rests. When we contemplate the frame of nature, we behold a grand and beautiful simplicity prevailing through the whole: notwithstanding its immense extent, and though it contains such numberless diversities of being, yet the simplest machine constructed by human art does not display greater simplicity, or a happier connection of parts. We may therefore infer by analogy, from what is observable of the order of nature in general to the present case, that to permit evil spirits to intermeddle with the concerns of human life would be to break through that order which the Deity appears to have established through his works; it would be to introduce a degree of confusion unworthy of the wisdom of Divine Providence.

"II. *Demoniacs, arguments for the existence of.*—In

opposition to these arguments, the following are urged by the Demonianists: In the days of our Saviour, it would appear that demoniacal possession was very frequent among the Jews and the neighbouring nations. Many were the evil spirits whom Jesus is related in the Gospels to have ejected from patients that were brought unto him as possessed and tormented by those malevolent demons. His apostles, too, and the first Christians, who were most active and successful in the propagation of Christianity, appear to have often exerted the miraculous powers with which they were endowed on similar occasions. The demons displayed a degree of knowledge and malevolence which sufficiently distinguished them from human beings; and the language in which the demoniacs are mentioned, and the actions and sentiments ascribed to them in the New Testament, show that our Saviour and his apostles did not consider the idea of demoniacal possession as being merely a vulgar error concerning the origin of a disease or diseases produced by natural causes. The more enlightened cannot always avoid the use of metaphorical modes of expression; which, though founded upon error, yet have been so established in language by the influence of custom that they cannot be suddenly dismissed. But in descriptions of characters, in the narration of facts, and in the laying down of systems of doctrine, we require different rules to be observed. Should any person, in compliance with popular opinion, talk in serious language of the existence, dispositions, declarations, and actions, of a race of beings whom he knew to be absolutely fabulous, we surely could not praise him for integrity: we must suppose him to be either exulting in irony over the weak credulity of those around him, or taking advantage of their weakness, with the dishonesty and selfish views of an impostor. And if he himself should pretend to any connection with this imaginary system of beings, and should claim, in consequence of his connection with them, particular honours from his contemporaries, whatever might be the dignity of his character in all other respects, nobody could hesitate to brand him as an impostor. In this light must we regard the conduct of our Saviour and his apostles, if the idea of demoniacal possession were to be considered merely as a vulgar error. They talked and acted as if they believed that evil spirits had actually entered into those who were brought to them as possessed with devils, and as if those spirits had been actually expelled by their authority out of the unhappy persons whom they possessed. They demanded, too, to have their professions and declarations believed in consequence of their performing such mighty works, and having thus triumphed over the powers of hell. The reality of demoniacal possession stands upon the same evidence with the gospel system in general. Nor is there any thing unreasonable in this doctrine. It does not appear to contradict those ideas which the general appearances of nature and the series of events suggest, concerning the benevolence and wisdom of the Deity, by which he regulates the affairs of the universe. We often fancy ourselves able to comprehend things to which our understanding is wholly inadequate; we persuade ourselves, at times, that the whole extent of the works of the Deity must be well known to us, and that his designs must always be such as we can fathom. We are then ready, whenever any difficulty arises to us in considering the conduct of Providence, to model things according to our own ideas; to deny

that the Deity can possibly be the author of things which we cannot reconcile; and to assert that he must act on every occasion in a manner consistent with our narrow views. This is the pride of reason; and it seems to have suggested the strongest objections that have been at any time urged against the reality of demoniacal possession. But the Deity may surely connect one order of his creatures with another. We perceive mutual relations and a beautiful connection to prevail through all that part of nature which falls within the sphere of our observation. The inferior animals are connected with mankind, and subjected to their authority, not only in instances in which it is exerted for their advantage, but even where it is tyrannically abused to their destruction. Among the evils to which mankind have been subjected, why might not their being liable to demoniacal possession be one? While the Supreme Being retains the sovereignty of the universe, he may employ whatever agents he thinks proper in the execution of his purposes; he may either commission an angel or let loose a devil, as well as bend the human will or communicate any particular impulse to matter. All that revelation makes known, all that human reason can conjecture, concerning the existence of various orders of spiritual beings, good and bad, is perfectly consistent with, and even favourable to, the doctrine of demoniacal possession. It is mentioned in the New Testament in such language, and such narratives are related concerning it, that the Gospels cannot be well regarded in any other light than as pieces of imposture, and Jesus Christ must be considered as a man who took advantage of the weakness and ignorance of his contemporaries, if this doctrine be nothing but a vulgar error. It teaches nothing inconsistent with the general conduct of Providence.

The most plausible objection to the orthodox view of demoniacal possession is, that no such appearances are exhibited in modern times. In reply to this objection, we may quote the following apposite remarks by the Rev. Dr Esdaile:—"But it may be asked, how comes it that no instances of such possessions occur in modern times? To this it might be answered, that our Lord so thoroughly subverted the influence of the evil spirit in the world, that he never has been able to re-establish his visible empire over the bodies of men. It was, indeed, essential to the character of the Messiah, that he should 'destroy the works of the devil;' and it was necessary, for the faith and consolation of all who trusted in his name, that he should give a visible demonstration of his power to accomplish this arduous achievement. It may, therefore, be true, what has been alleged by some, that the devil was permitted to exert extraordinary power at that period, that the sovereignty of the Conqueror might be more apparent in the visible discomfiture of the adversary of God and man. And this would only be in conformity with all the other proceedings of the Almighty, who, of his abundant mercy, has given to men ocular proofs and sensible demonstrations of all the most important and most profound articles which they are required to believe. The doctrine of life and immortality, and of God's acceptance of Christ's atonement, was clearly demonstrated by his resurrection from the dead; the abiding influence of the Holy Ghost with all the people of God, was proved by his visible descent on the apostles, and his perceptible influence on the conduct of the first converts to the Christian faith; and it appears to be in perfect conformity with the whole of this marvel-

lous scheme of mercy, that Christ should give a visible demonstration of his power over the great invisible enemy of man.

"But if there be any who are not satisfied with this reasoning, I would ask them what absolute assurance they have that demoniacal affections on the body have yet ceased? We see all the same symptoms exhibited in modern times which are stated as characteristic of *possessions* in Scripture; and we see perversions of feeling which it would be difficult to account for on any other principle than the actual possession by a demon of the springs and motives of action. Do we not see a *diabolism*, a devilishness, in many persons of alienated understanding, which appears quite unaccountable? It is not so much a subversion of the understanding as a perversion of the will and affections; and they exhibit such decided features of the transforming power of demonism, that evil has become their good, cruelty their pastime, mischief their delight: most certainly the devil is there; for there we see the incarnation of evil; the very reverse and opposite of holiness, manifested in the incarnation of the Son of God. In the one case, we see the devil; in the other, we see God manifested in the flesh. Fatuity and idiocy we can easily refer to an original deficiency in intellect, or moral perception; but how shall we account for cunning contrivance, nay, the most profound and ingenious resources, all applied with consummate art to the perpetration of the most diabolical purposes? I cannot conceive a more decided proof of the existence of a spirit of evil, acting with undeviating constancy in opposition to the plans and purposes of divine goodness and wisdom. If any one, then, is disposed to ask, When did demoniacal possession cease? I would be inclined to ask, in return, Has it yet ceased? This question I will not presume to answer; only this I will say, that they would hold a more tenable ground of argument, who should maintain that it has not yet ceased, than they who affirm that it never existed."

"Though we cannot discover," says Dr Campbell, in his Dissertations prefixed to his "Translation of the Gospels," "with certainty, from all that is said in the gospel concerning possession, whether the demons were conceived to be the ghosts of wicked men deceased, or lapsed angels, or (as was the opinion of some early Christian writers) the mongrel breed of certain angels (whom they understood by 'the sons of God,' mentioned in Genesis vi. 2), and of 'the daughters of men,' it is plain they were conceived to be malignant spirits. They are exhibited as the causes of the most direful calamities to the unhappy persons whom they possess, dumbness, deafness, madness, palsy, epilepsy, and the like. The descriptive titles given them always denote some ill quality or other. Most frequently they are called 'unclean spirits,' sometimes 'malign spirits.' They are represented as conscious that they are doomed to misery and torments, though their punishment be for a while suspended. 'Art thou come hither to torment us before the time?' Matt. viii. 29."

DENARIUS, a Roman coin, worth four sesterces, generally valued at sevenpence three farthings of our money. In the New Testament, it is taken for a piece of money in general, or a shekel, which was the common coin among the Hebrews before they were subjected to the Romans. Matt. xxii. 19; Mark xii. 15; Luke xx. 24.

DENY. God cannot deny himself. He cannot pos-

sibly act or speak unlike his own nature, or unlike the gracious character he has displayed, the promises he has made, or the threatenings he has denounced. 2 Tim. ii. 13. Men *deny* God, or Christ, or his name, when, in their profession or practice, they disown his being the true God, Saviour, portion, ruler, and last end of their souls. Job xxxi. 28; Acts iii. 13, 14. They *deny the faith*, when they embrace error, indulge themselves in a slothful and wicked practice, and so manifest their unbelief of, and opposition to, the truths of Scripture. Rev. ii. 13; 1 Tim. v. 8. Men *deny themselves*, when they refuse to depend on their own righteousness as the ground of their happiness, or to be led by their own wisdom, or ruled by their own will and affections, or to attempt performance of good works in their own strength, but receive Jesus Christ, as the free gift of God, for their *all and in all*, and undervalue their own ease, profit, or pleasure, for the sake of Christ. Matt. xvi. 24. See SELF-DENIAL.

DEPART. God *departs* from men, when he ceases to bestow his favours, hides the smiles of his countenance, and pours out his wrath on them (Hos. ix. 12), or when he ceases to afflict. Job vii. 19. Men *depart* from God, when they follow sinful lusts instead of holiness, and seek created enjoyment for their portion instead of his fulness (Jer. xxxii. 40); and especially when they break their vows to him, and cease from serving him, as once they did. Hos. i. 2. Men *depart* from evil, or from hell, when they cease the love and practice of sin, and so from walking in the way to hell. Prov. xv. 24, xvi. 6.

DEPRAVITY, HUMAN. This is a painful, but interesting and momentous subject. Perhaps there is no one truth in the Scriptures more strictly fundamental. The whole scheme of Christianity presupposes and recognises its existence, and all its provisions of grace and truth are adapted to its relief. It may be considered, therefore, as the basis of the evangelical system, inasmuch that the practical conviction of its truth is the first step towards the reception of the mercy of the gospel. "The Son of man came to save that which was lost." "I never knew a person," says Andrew Fuller, "verge towards the Arminian, the Arian, the Socinian, or the Antinomian schemes, without first entertaining diminutive notions of human depravity or blameworthiness." •

Human depravity essentially consists in a state of mind the opposite of that which is required by the divine law. The sum of the divine law being love, the essence of depravity consists in the want of love to God and our neighbour; or, in other words, the preference of some other object or objects to the exclusion of those required in the divine law. Where this preference prevails, the creature usurps the place of the Creator, and all the moral powers of the soul are disorganized, perverted, and corrupted. Yet this, however awful, is the natural condition of the whole human race. "*For all have sinned and come short of the glory of God.*" Rom. iii. 24. "*By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.*" Rom. v. 12. THE SCRIPTURE HATH CONCLUDED ALL UNDER SIN, THAT THE PROMISE BY FAITH IN JESUS CHRIST MIGHT BE GIVEN TO THEM THAT BELIEVE. Gal. iii. 22. So decisive, indeed, is the language of divine revelation on this point, that John does not hesitate to affirm: "*If we say that we have not sinned, we make him a liar, and his word is not in us.*" 1 John i. 10.

That the depravity of man is *universal* may be further confirmed and brought home to every man's conscience, by the following considerations: In all nations it has been recognised by their forms of religion—coerced as far as possible by laws—recorded by biography and history—investigated by philosophy—acted in the drama—depicted by poets, and acknowledged and reproved by moralists. Few dare deny that they are partakers of it, and those few are evidently blinded by its power, since the best of men have always been the most ready to confess it. No man, Christ excepted, was ever yet produced as an example of moral perfection. Every man who examines himself by his own acknowledged rule of duty, finds he is continually coming short of it; and yet *who can understand his errors?* No man is willing to disclose every action of his life to his dearest friend. No one, in solemn prayer to God, dare profess his freedom from sin, or could be informed that God would judge him according to his deserts, without alarm. Every one feels that, by nature, sin is more easy to him than duty—that virtue requires effort, while vice steals on him unawares; whereas a disposition perfectly conformed to the law of God would render sin abominable and duty a delight. In fine, that human depravity is *universal*, is clear from the universal prevalence of death—the universal necessity of regeneration—the impossibility of justification by the works of the law—the death of Christ proposed as a universal remedy—and the universal requisition of repentance and faith in the Redeemer.

Although the depravity of man be, in the strictest sense, *moral depravity*, or the sinfulness of creatures who are intelligent, free, and voluntary, who sin against conscience, and are therefore justly accountable, it is yet frequently denominated *natural*; because it is found to be the universal characteristic of men by nature; that is to say, the state in which they are born. Eph. ii. 1–3; John iii. 6; Rom. viii. 5–9. For the same reason, it is sometimes called *constitutional*; not that it forms any essential part of the original constitution of the species as it came from the hands of the Creator, but because, in consequence of the sin of the first man, a predisposition to evil seems to inhere in all his descendants, and to develop itself in a series of voluntary transgressions, either internal or external, from the commencement of their moral agency. Hence, also, it has been called *hereditary*, *native*, *innate*, *inbred depravity*, or *original sin*. Rom. v. 12–19. See SIN—FALL OF MAN.

In regard to the *degree of human depravity*, though its forms and stages in social life are various, yet *that essential element of all depravity which is common to the species*, divines of the evangelical class have united in representing as *total*—meaning by that term, that unrenowned men, universally, are entirely destitute of the genuine principle of holy obedience; that is, of the love of God and man required in the divine law. This was manifestly the doctrine generally embraced at the Reformation, and which has been maintained by the advocates of sovereign grace in every age. It has been objected to this language, however, that the phrase, *total depravity*, conveys the idea of all men being as bad as they can be. As this is a sentiment which no one maintains, it were well, perhaps, if some happier terms could be found to express the great truth intended by *total depravity*. "ALL I MEAN BY THE TERMS," says Andrew Fuller, "IS THIS: THAT THE HUMAN HEART IS BY NATURE TOTALLY DESTITUTE OF THE LOVE OF GOD, OR LOVE TO MAN AS

THE CREATURE OF GOD, AND CONSEQUENTLY IS DESTITUTE OF ALL TRUE VIRTUE. A creature may be totally destitute of good, and therefore totally depraved (such, it will be allowed, is Satan), and yet be capable of adding iniquity to iniquity without end."

To elucidate this point, and remove the possibility of mistake, Dr Dwight remarks, "1. That the human character *is not depraved to the full extent of its powers*. 2. That there are certain characteristics of human nature *which, considered by themselves, are innocent*. 3. That some of the natural human characteristics are *amiable*; as natural affection, the simplicity and sweetness of childhood, the modesty of youth, compassion, generosity, social integrity; to which may be added, friendship, patriotism, and the sense of honour. 4. That these, and all other qualities of the mind, are, however, MEANS EITHER OF VIRTUE OR SIN, ACCORDING TO THE NATURE OF THAT CONTROLLING DISPOSITION OR ENERGY WHICH CONSTITUTES THE MORAL CHARACTER. 5. That there is not in the mind, by nature, or in an unregenerated state, any real moral excellence, or evangelical virtue. *Lastly*, That the heart of man, after all the abatements are made which can be made, is set to do evil in a most affecting and dreadful manner, as is evident from the Scriptures, from every man's examination of the state of his own heart and life, and from the whole course of human conduct, both private and public, especially in the family, in the place of business, in the haunts of amusement, in insurrections, oppressions, wars, and religious impostures, in every age of the world.

"Unhappily, nothing is more common than misrepresentations of the doctrine of total depravity by those who undertake to oppose it. Almost every objection advanced by them may be resolved into a misconception of terms, a wrong standard of judgment, or the prejudices naturally arising from supposed difficulties, self-ignorance, mistaken tenderness, pride of character, or fear of consequences. From these causes, men refuse to give proper attention to the decisive evidence of its truth, supplied by every page of Scripture, and every legitimate induction of facts. Few, indeed, are aware of the amount of evidence which God has given in his Word, for the conviction of men that such is their ruined state by nature:—1. All those passages of Scripture which expressly teach it as true not of one age only, but of all. Gen. vi. 5, 12, viii. 21; Psal. xiv. 2, 3; Eccl. ix. 3; Jer. xvii. 9; Rom. iii. 9–19; Eph. ii. 3. 2. All those passages which declare the utter impossibility of carnal men doing anything to please God. Heb. xi. 6; Rom. viii. 5–8. 3. All those which speak of goodness and virtue as comprehended in love—that is, the love of God and our neighbour. Matt. xxii. 37–39; Rom. xiii. 8–10; John v. 42; 1 John iv. 10. 4. All those which teach the necessity of *regeneration* in order to love God and our neighbour, as well as to eternal life. 1 John ii. 29, iii. 14; 2 Cor. v. 17; 1 John iv. 7, ii. 9; John iii. 3–8, i. 13; Rom. v. 5; Gal. v. 22. 5. All those passages which promise the blessings of salvation to repentance, faith in Christ, love to God, or a course of well-doing; that is, to the existence of holiness or true virtue, and not to a certain degree of it. 2 Cor. ii. 10; Heb. v. 9; Acts xvi. 31; Rom. viii. 28; James ii. 5; John v. 29; Rom. ii. 7. 6. All those which teach that men must love God supremely, or be his enemies—that all are either with Christ or against him. Matt. vi. 24, x. 37;

1 John ii. 15; James iv. 4; Rom. v. 10. *Lastly*, All those which represent mankind without the gospel, and the cordial reception of it, as in a perishing condition. John iii. 16; Rom. x. 1–15; 2 Thess. i. 7, 8; 2 Cor. ii. 15.

"Hence it appears—1. That the fundamental principle of both moral and political science, so far as it relates to man, is his depravity. 2. That the peculiar provisions of the gospel, in the gracious offices of Christ and of the Holy Spirit, are indispensable to the recovery of mankind to happiness and virtue. 3. That the doctrine of gratuitous personal election may be clearly demonstrated, and proved to be not only true, but reasonable and glorious. 4. That the popular distinction between true religion and true morality is false and deceptive. And, *Lastly*, That men are either required to be spiritually holy, or are allowed to live in sin, since there can be no medium."

On the proper manner of treating this important subject Dr Chalmers remarks:—"While we assert with zeal every doctrine of Christianity, let us not forget that there is a zeal without discrimination; and that to bring such a spirit to the defence of our faith, or of any one of its peculiarities, is not to vindicate the cause, but to discredit it. Now, there is a way of maintaining the utter depravity of our nature, and of doing it in such a style of sweeping and of vehement asseveration, as to render it not merely obnoxious to the taste, but obnoxious to the understanding. On this subject, there is often a roundness and a temerity of announcement, which any intelligent man, looking at the phenomena of human character with his own eyes, cannot go along with; and thus it is that there are injudicious defenders of orthodoxy, who have mustered against it not merely a positive dislike, but a positive strength of observation and argument. Let the nature of man be ruin, as it certainly is, it is obvious to the most common discernment, that it does not offer one unvaried and unalleviated mass of deformity. There are certain phases, and certain exhibitions of this nature, which are more lovely than others—certain traits of character, not due to the operation of Christianity at all, and yet calling forth our admiration and our tenderness—certain varieties of moral complexion, far more fair and more engaging than certain other varieties; and, to prove that the gospel may have had no share in the formation of them, they, in fact, stood out to the notice and respect of the world before the gospel was ever heard of. The classic page of antiquity sparkles with repeated exemplifications of what is bright and beautiful in the character of man; nor do all its descriptions of external nature waken up such an enthusiasm of pleasure, as when it bears testimony to some graceful or elevated doing out of the history of the species. And whether it be the kindness of maternal affection, or the unweariedness of filial piety, or the constancy of tried and unalterable friendship, or the earnestness of devoted patriotism, or the rigour of unbending fidelity, or any other of the recorded virtues which shed a glory over the remembrance of Greece and of Rome—we fully concede it to the admiring scholar, that they, one and all of them, were sometimes exemplified in those days of heathenism; and that, out of the materials of a period crowded as it was with moral abominations, there may also be gathered things which are pure, and lovely, and true, and just, and honest, and of good report.

"What do we mean, then, it may be asked, by the

universal depravity of man? How shall we reconcile the admission now made with the unqualified and authoritative language of the Bible, when it tells us of the totality and the magnitude of human corruption? Wherein lies that desperate wickedness which is everywhere ascribed to all the men of all the families that be on the face of the earth? And how can such a tribute of acknowledgment be awarded to the sages and patriots of antiquity, who yet, as the partakers of our fallen nature, must be outcasts from the favour of God, and have the character of evil stamped upon the imaginations of the thoughts of their hearts continually?

"In reply to these questions, let us speak to your own experimental recollections on a subject in which you are aided, both by the consciousness of what passes within you, and by your observation of the characters of others. Might not a sense of honour elevate that heart which is totally unfurnished with a sense of God? Might not an impulse of compassionate feeling be sent into that bosom which is never once visited by a movement of dutiful loyalty towards the Lawgiver in heaven? Might not occasions of intercourse with the beings around us develop whatever there is in our nature of generosity, and friendship, and integrity, and patriotism; and yet the unseen Being who placed us in this theatre be neither loved, nor obeyed, nor listened to? Amid the manifold varieties of human character, and the number of constitutional principles which enter into its composition, might there not be an individual in whom the constitutional virtues so blaze forth and have the ascendancy, as to give a general effect of gracefulness to the whole of this moral exhibition; and yet, may not that individual be as unmindful of his God as if the principles of his constitution had been mixed up in such a different proportion, as to make him an odious and a revolting spectacle? In a word, might not sensibility shed forth its tears, friendship perform its services, and liberality impart of its treasure, and patriotism earn the gratitude of its country, and honour maintain itself entire and untainted, and all the softenings of what is amiable, and all the glories of what is chivalrous and manly, gather into one bright effulgence of moral accomplishment on the person of him who never, for a single day of his life, subordinates one habit or one affection to the will of the Almighty; who is just as careless and as unconcerned about God, as if the native tendencies of his constitution had compounded him into a monster of deformity; and who just as effectually realizes this attribute of rebellion against his Maker, as the most loathsome and profligate of his species, that he *walks in the counsel of his own heart, and after the sight of his own eyes?*"

DERBE, a city of Lycaonia, to which Paul and Barnabas fled when expelled from Iconium. Acts xiv. 6. It was the country of Timothy, and the birth-place of the hospitable Gaius.

DESCENT OF CHRIST INTO HELL. See HELL.

DESERT. The Hebrews, by *midbar*, "a desert," mean an uncultivated place, particularly if mountainous. Some deserts were entirely dry and barren; others were beautiful, and had good pastures. Scripture speaks of the beauty of the desert. Ps. lxxv. 12, 13. Scripture names several deserts in the Holy Land; and there was scarcely a town without one belonging to it; that is, uncultivated places, for woods and pastures, like our commons—common lands. The

desert or wilderness in Scripture, is often used as the symbol of temptation, trouble, and persecution. It is also mentioned in Isa. xl. 3, as the symbol of the Jewish Church and people, when they had forsaken their God.

DESERT. Men are judged according to their *deserts*, and have their *deserts* rendered to them, when they receive the just punishment of their deeds. Psal. xxviii. 4.

DESERTION, a term made use of to denote an unhappy state of mind, occasioned by the sensible experience of the divine favour being withdrawn. Some of the best men in all ages have suffered a temporary suspension of divine enjoyments. Job xxix. 2; Psal. li. ; Isa. xlix. 14; Lam. iii. 1–22; Isa. l.

DESIRE. In intellectual philosophy, the original spring and fountain of all the affections. It may be directed to a great variety of objects, and is liable to a multitude of modifications. It is often used, in popular language, as equivalent to affection. In theology or morals, desire is either regarded as natural (Deut. xxi. 11), or inordinate (Deut. vii. 25, v. 21), or malignant (Mic. vii. 3), or holy. Psal. lxxiii. 25. The *desires of the flesh* are sinful lusts and inclinations (Gen. vi. 5)—those of the animal nature in distinction from those of the intellectual. Eph. ii. 3.

DESIRE OF ALL NATIONS, a title of the Messiah. Hag. ii. 7. He is altogether lovely, necessary, and valuable; all that spiritually know him, love him and long for his presence and blessing; and in him at last shall the nations of the earth be blessed, here as well as in the heavenly world. Rev. xx.

DESPAIR, the loss of hope; that distressing state of mind, in which a person loses his confidence in the divine mercy. Some of the best antidotes against despair, says one, may be taken from the consideration,—1. Of the nature of God, his goodness, mercy, &c. 2. The testimony of God: he hath said he desireth not the death of the sinner. 3. From the works of God: he hath given his Son to die. 4. From his promises. Heb. xiii. 5. 5. From his commands: he hath commanded us to confide in his mercy. 6. From his expostulations.

DETRACTION, in the native signification of the word, signifies the withdrawing or taking off from a thing; and as it is applied to the reputation, it denotes the impairing or lessening a man in point of fame—rendering him less valued and esteemed by others. Dr Barrow observes, that it differs from slander, which involves an imputation of falsehood; from reviling, which includes bitter and foul language; and from censuring, which is of a more general purport, extending indifferently to all kinds of persons, qualities, and actions; but detraction especially respects worthy persons, good qualities, and laudable actions, the reputation of which it aimeth to destroy. It is a fault opposed to candour.

DEUTERONOMY (from *deuteros*, second, and *nomos*, law), a title prefixed to the fifth book of Moses by the translators of the Septuagint, because it contains a repetition of the law of God given by Moses to the Israelites. The moral, ceremonial, and judicial laws are repeated, with additions and explanations; and that all might be acquainted with the Divine law, Moses commanded that it should be read to all the people at the end of every seventh year. This book comprises a period of five lunar weeks, or, as some think, about two months. The words of Moses evidently conclude with the thirty-third chapter, the thirty-fourth having been added to complete

the history. Dr Clarke thinks that the last chapter of the book should constitute the first chapter of the book of Joshua. Only one prophecy in reference to the Messiah is contained in Deuteronomy, viz., Deut. xviii. 15, 18, 19; which was fulfilled fifteen hundred years after it was delivered, and is expressly applied to Jesus Christ, Acts iii. 22, 23, and vii. 37. "The book of Deuteronomy," Dr Clarke remarks, "and the Epistle to the Hebrews, contain the best comment on the nature, design, and use of the law; the former may be considered as an evangelical commentary on the four preceding books, in which the spiritual reference and signification of the different parts of the law are given, and given in such a manner as none could give who had not a clear discovery of the glory which was to be revealed." Very striking predictions of the future fate and fortunes of Israel are contained in chapters xxviii., xxx., xxxii., and xxxiii.

DEVIL, the chief of the fallen angels. The name literally implies *calumniator* or *slanderer*, he being emphatically the "accuser of the brethren." Rev. xii. 10. He is called by a great variety of names in the Bible. Thus, "Angel of the bottomless pit," Rev. ix. 11; "Prince of this world," John xii. 31; "Prince of darkness," Eph. vi. 12; "Beelzebub," Matt. xii. 24; "Belial," 2 Cor. vi. 15; and many others. The power which this evil spirit exercises over the minds and hearts of men is represented in Scripture to be so great that he is likened (1 Pet. v. 8) to "a roaring lion going about, seeking whom he may devour." He is spoken of as the Tempter, who either directly, or by the medium of his emissaries, leads men to sin. He was "a murderer from the beginning," for he it was that, under the guise of a serpent, was the origin of the fall of our first parents. From that moment did Satan usurp the government of mankind, becoming "the god of this world," "the spirit that worketh in the children of disobedience." To the subjugation and destruction of this evil spirit, therefore, the first promise of the redemption of man had a direct reference, and was in the first instance directed, Gen. iii. 15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." For this express purpose, accordingly, "Jesus was manifested to destroy the works of the devil;" and "by his death he hath destroyed him that had the power of death, that is, the devil." To all the people of God, then, Satan is a conquered foe; and though he may often tempt them to sin, they are commanded to "resist the devil, and he will flee from them." The Socinians entertain and inculcate the absurd idea that Satan has no personal existence, but is simply the principle of evil personified. This notion is opposed both to reason and the Word of God. See **SATAN**.

DEVOTEE, in the primary sense of the word, means a person wholly given up to acts of piety and devotion; but it is usually understood in a bad sense, to denote a bigot or superstitious person.

DEVOTION, a fervent exercise of the private and public offices of religion, or a temper and disposition of the mind rightly affected with such exercises.

DEW. In the months of May, June, July, and August, dew falls in Palestine in great abundance; and accordingly, in Scripture, dew is frequently employed as an emblem of the Divine bounty. Deut. xxxii. 2; Job xxix. 19; Micah v. 7. Mention is made of the refreshing nature of dew in Ps. cxxxiii. 3, and Hos. xiv. 5. To express great multitudes, the numberless drops of dew are referred to in Ps. cx. 3,

and the dews of Hermon are used to denote brotherly love and concord in Ps. cxxxiii. 3.

DIADEM. See **CROWN**.

DIAL. The first mention made of a dial is in 2 Kings xx. 8-11, where the Hebrew word literally implies steps or degrees; and hence the opinion has been maintained by many that the dial of Ahaz was simply a staircase, so constructed that the shadows of the steps showed the hours. Others suppose it to have been a pillar erected in the middle of a level and smooth pavement, on which the hours were engraved. Grotius describes it as a concave hemisphere, and in the midst a globe, the shadow of which fell on the different lines engraven in the concavity of the hemisphere; these lines were twenty-eight in number. The Egyptian obelisks are regarded by many as having served the purpose of sundials. It is probable that the dial of Ahaz had been an invention of the Babylonians or Chaldeans, who are supposed to have been the people who first studied practical astronomy. The Greeks became afterwards acquainted with the dial, which they termed *scapha*, a boat.

DIAMOND. Exod. xxviii. 18; xxxix. 11; Ezek. xxviii. 13. This has from remote antiquity been considered as the most valuable, or, more properly, the most costly substance in nature. The reason of the high estimation in which it was held by the ancients was its rarity, extreme hardness, and brilliancy. It filled the sixth place in the high priest's breastplate, and on it was engraven the name of Naphtali. The word translated *diamond* in Jer. xvii. 1, is in other passages rendered *adamant*. See **ADAMANT**.

DIANA, a celebrated heathen goddess, referred to in Acts xix. 28, as having been specially worshipped at Ephesus. The temple consecrated to Artemis or Diana in that city, was, from its magnitude and splendour, accounted one of the seven wonders of the world, and more especially as containing "the image which fell down from Jupiter," probably an immense aërolitic stone. Demetrius seems to have been employed in making small models, as Chrysostom thinks, of the temple in silver, which were probably purchased by travellers and pilgrims. The priests of this temple were held in very high esteem and great honour. Some have supposed that Diana is referred to in the Old Testament under the name of Meni.

DIBON, a city of Moab, so called from its softly flowing waters, and thought to be the Dimon of Isa. xv. 9. This city was given to the tribe of Gad by Moses, and afterwards yielded to Reuben. Numb. xxxii. 3, 34; Josh. xiii. 9. It seems to have been again occupied by the Moabites at a later period. Isa. xv. 2; Jer. xlviii. 18, 22. Eusebius says, it was a large town on the northern bank of the River Arnon. Numb. xxxiii. 45. Burekhardt speaks of a place called Diban, about three miles north of the Arnon. See **GAD**.

It is interesting to notice, in regard to this place, the fulfilment of ancient prophecy, which is thus described by the Rev. Mr Wylie:—"Dibon, in respect of position, was fortunate beyond most of the cities of this land; it was placed in a low part of the Plains of Moab, betwixt two rivers, at no great distance from either; and the fields around it being capable of an easy and abundant irrigation, it is natural to suppose that the rich verdure with which they were clothed would seldom fade; but it was foretold of Dibon, that the streams at which it drank should be dried up, and that a thirsty wilderness should be spread around it: and though the prediction was

very improbable at the time it was given, we now behold it fulfilled. The sands of the desert have encroached on that part of Moab in which this town was situated. Barrenness has come in the room of fertility; and the ruins of Dibon, which are of considerable extent, are now found by the traveller lying on a sandy plain. 'Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst.' There is another city of this name, which is the same, perhaps, as Debir, or Kirjath-sepher. Neh. xi. 25. The Seventy call that place Dibon, which in Hebrew is Deber. Josh. xiii. 26.

DIBON-GAD, an encampment of the Israelites in the wilderness; which is the same, perhaps, as Dibon, which is said to have been rebuilt by Gad. Numb. xxxiii. 45.

DIDRACHMA, a Greek word, signifying a piece of money, in value two drachmas—about fourpence of our money. The Jews were by law obliged, every person, to pay two drachmas—that is, half a shekel—to the temple. To pay this, our Lord sent Peter to catch a fish, in which miraculously a coin of this value was found. Matt. xvii. 24-27.

DIDYMUS, *a twin*. This is the signification of the Hebrew or Syriac word **THOMAS** (which see.)

DIGGERS, a name of reproach applied to some good people, probably Waldenses, who, being persecuted, were obliged to find or dig caverns in which to hold their religious meetings. They were charged with despising the clergy and Church of Rome. The term *Diggers* was also, in Cromwell's time, applied to a religio-political party, from which the Spencean system is supposed to have been borrowed. See **SPENCEANS**.

DIGIT (*etzba*), a measure containing about three-fourths of an inch, or the breadth of a finger. There are four digits in a palm, and six palms in a cubit.

DIKLAH, seventh son of Joktan (Gen. x. 27), whose descendants were placed either in Arabia-Felix, which abounds in palm-trees, called Diklah in Chaldee and Syriac; or in Assyria, where is the town of Degla, and the River Tigris, or Dikkel.

DILIGENCE, CHRISTIAN, is constancy in the performance of all those duties enjoined us in God's Sacred Word. It includes activity and vigour—watchfulness against intruding objects—firmness and resolution—patience and perseverance. The shortness of our time, the importance of our work, the pleasure which arises from discharging duty, the uncertainty of the time of our dissolution, the consciousness that we do not labour in vain, together with the example of our Saviour and all his true followers, should incite us to the most unwearied diligence in the cause of God, of truth, and our own souls.

DIMISSORY LETTER, an expression used by Episcopalians to denote a letter given by a bishop to a candidate for holy orders, having a title in his diocese, directed to some other bishop, and giving leave for the bearer to be ordained by him.

DINAH, daughter of Jacob and Leah (Gen. xxx. 21), born after Zebulun, and about A.M. 2250. When Jacob returned into Canaan, Dinah, then about the age of fifteen or sixteen, attended a festival of the Shechemites, to see the women of the country (Gen. xxxiv. 1, 2), when Shechem, son of Hamor the Hivite, prince of the city, ravished or seduced her, and afterwards desired his father to procure her for his wife. Dinah's brothers being informed of what had passed, were much exasperated; and having made insidious proposals to Shechem, to his father Hamor, and to

the inhabitants of their city, slew and plundered them, and carried off Dinah. Jacob, when informed of the occurrence, declared concerning them: "Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." Gen. xlix. 7.

DINAITES, a people who opposed the rebuilding of the temple. Ezra iv. 9.

DINNER. The Syrians of the present day dine about eleven o'clock in the forenoon in winter, and rather earlier in summer. Dinner is generally a temperate and frugal meal. Animal food is seldom and sparingly used in Eastern countries—the chief commodities being bread and milk, and fruits and herbs. It is obvious, however, that the Israelites had been accustomed in Egypt to eat freely both of fish and flesh. Indeed, from the Egyptian monuments, it appears that a feast in that country consisted of a considerable number of dishes. Some idea may be formed of a dinner in Oriental countries, from the following account, given by Mr Morier, of a Persian dinner:—"On the ground before us was spread the sofra, a fine chintz cloth, which perfectly intrenched our legs, and which is used so long unchanged, that the accumulated fragments of former meals collect into a musty paste, and emit no very savoury smell. But the Persians are content; for they say that changing the sofra brings ill luck. A tray was then placed before each guest. On these trays were three fine China bowls, which were filled with sherbets—two made of sweet liquors, and one of a most exquisite species of lemonade. There were, besides fruits ready cut, plates with elegant little arrangements of sweetmeats and confectionary, and smaller cups of sweet sherbet; the whole of which were placed most symmetrically, and were quite inviting, even by their appearance. In the vases of sherbet were spoons made of the pear tree, with very deep bowls, and worked so delicately that the long handle just slightly bent when it was carried to the mouth. The pillans succeeded, three of which were placed before each two guests—one of plain rice, called the chillo; one made of mutton, with raisins and almonds; the other of a fowl, and rich spices and plums. To this were added various dishes with rich sauce. Their cooking, indeed, is mostly composed of sweets. The business of eating was a pleasure to the Persians; but it was misery to us. They comfortably advanced their chins close to the dishes, and commodiously scooped the rice or other victuals into their mouths with three fingers and the thumb of their right hand; but in vain did we attempt to approach the dish; our tight-kneed breeches and all the ligaments and buttons of our dress forbade us, and we were forced to manage as well as we could, fragments of meat and rice falling through our fingers all around us."

DIOCESE, the circuit of a bishop's jurisdiction. The ecclesiastical division of England is primarily into two provinces, those of Canterbury and York. A province, which is the circuit of an archbishop's jurisdiction, is divided into dioceses or sees of suffragan bishops, of which Canterbury includes twenty, and York five. Every diocese is divided into archdeaconries, and each archdeaconry into rural deaneries, and every deanery into parishes.

DIONYSIUS, a member of the Areopagus at Athens, who was converted by the Apostle Paul, Acts xvii. 34. According to the Apostolical Constitutions, he was appointed by Paul superintendent of the young church in Athens. This individual is some-

times confounded with Dionysins, first bishop of Paris. Little is known concerning the Areopagite, except that he laboured in the ministry with great fidelity in Athens, and at length crowned his labours with martyrdom in A.D. 95. It has been said of this individual, that he was at Heliopolis when Christ was crucified, and that, observing the miraculous darkness which took place at that time, he declared that either God himself was suffering, or that he was sympathising with one that was suffering. Suidas, by whom this incident is related, is credulous enough to believe the productions which were palmed upon the world by a writer in the fifth century to have been really the writings of the Areopagite. No reference, however, to any such works as having come from the pen of Dionysius is to be found in the early writers; but they seem to belong to a later period.

DIOSPOLIS (*the city of Jupiter*), or **THEBES**. Nahum is thought to have intended it under the name of No-Ammon. See **AMMON-NO**.

DIOTREPES, a professed Christian near Ephesus, who did not receive and kindly aid those missionaries to the heathen whom the apostle John had sent to him, nor would he suffer others to do so. See 3 John 9, 10.

DIRECTORY, a kind of regulation for the performance of religious worship, drawn up by the Westminster assembly of divines, at the instance of the Parliament, in 1644. It was designed to supply the place of the Liturgy, or Book of Common Prayer, the use of which they had abolished. It consisted of some general heads, which were to be arranged and filled up at discretion; for it prescribed no form of prayer, or circumstances of external worship, nor obliged the people to any responses, excepting Amen. The substance of it is as follows:—It forbids all salutations and civil ceremony in the churches; the reading the Scriptures in the congregation is declared to be a part of the pastoral office; all the canonical books of the Old and New Testament (but not the Apocrypha) are to be publicly read in the vulgar tongue; how large a portion is to be read at once is left to the minister, who has likewise the liberty of expounding, when he judges it necessary. It prescribes heads for the prayer before sermon; it delivers rules for preaching the Word; the introduction to the text must be short and clear, drawn from the words or context, or some parallel place of Scripture. In dividing the text, the minister is to regard the order of the matter more than that of the words; he is not to burden the memory of his audience with too many divisions, nor perplex their understanding with logical phrases and terms of art; he is not to start unnecessary objections; and he is to be very sparing in citations from ecclesiastical or other human writers, ancient or modern. The Directory recommends the use of the Lord's Prayer, as the most perfect model of devotion; it forbids private or lay persons to administer baptism, and enjoins it to be performed in the face of the congregation. It orders the communion table at the Lord's supper to be so placed that the communicants may sit about it. It also orders that the Sabbath be kept with the greatest strictness, both publicly and privately; that marriage be solemnized by a lawful minister of the Word, who is to give counsel to and pray for the parties; that the sick be visited by the minister under whose charge they are; the dead to be buried without any prayers or religious ceremonies; that days of fasting are to be observed when the judgments of God are abroad, or when

some important blessings are desired; that days of thanksgiving for mercies received be also observed; and also, that singing of psalms together in the congregation is the duty of Christians. In an appendix to this Directory, it is ordered that all festivals, vulgarly called holidays, are to be abolished; that no day is to be kept but the Lord's-day; and that as no place is capable of any holiness under the pretence of consecration, so neither is it subject to pollution by any superstition formerly used; and therefore it is held requisite that the places of public worship now used should still be continued and employed. It is to be regretted that the Directory is not better known than it is both among pastors and people in Presbyterian Churches.

DISCERN. To *discern time and judgment*, is to know the season proper for such works, and the works proper for such occasions. Eccl. viii. 5. To *discern the Lord's body*, is, by spiritual knowledge, to understand the bread and wine in the Lord's Supper as representing the person and righteousness of God in our nature, 1 Cor. xi. 29. Christ is a *discerner* of the thoughts and intents of the heart; he fully knows and can judge of their motions, manner, and ends; the Scripture is a *discerner* of them; when powerfully applied, it makes men truly to understand them. Heb. iv. 12, 13. *Discerning of spirits* was either a miraculous power of discerning men's state or secret conduct, or a spiritual ability to discern true apostles and ministers from false ones. 1 Cor. xii. 10.

DISCIPLE, properly a scholar, or one who learns from another. Hence the term has been applied to the followers of any teacher, and is applied in the New Testament to those who were converted to the belief of the gospel, and became the professed followers of Jesus Christ. Many followed after Jesus while he dwelt upon the earth from a variety of motives; but he lays down in very striking language the character of his true disciples: "And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke xiv. 25-27, 33. From this searching passage it is quite plain that a mere outward profession does not constitute a faithful disciple of the Lord Jesus. He must be a sincere, devout, devoted follower of the Redeemer, habitually sitting at his feet and learning the law at his mouth; submitting to Christ alone as the Lord of his conscience; counting the Word of Christ his rule and the will of Christ his law; and following steadily, consistently, and perseveringly in the footsteps of the Redeemer. Hence the necessity on the part of every man to examine the ground of his discipleship. It is hoped that the vital interest which every professor has in that inquiry will be admitted as an apology for submitting to the reader's consideration the following general reflections on the subject:—

1. A teachable disposition is essential to the character of a true disciple of the Lord Jesus Christ. Matt. xviii. 1-4; John vi. 45; Prov. iv. 18; 2 Pet. iii. 18; 1 Cor. viii. 2; Phil. iii. 8-14.

2. A genuine disciple of Christ can admit no human teacher to be the Lord of his conscience. Matt. xxiii. 8-10; James iii. 1; 2 Cor. i. 24; 1 Pet.

v. 3; Luke iv. 44; John iv. 42; James i. 18; 1 Pet. i. 22, 23; 1 Thess. ii. 13; Mark xiv. 24; Luke viii. 18; James i. 21; 2 Pet. ii. 1-3; John xvii. 17; 2 Cor. iii. 18.

3. A disposition to obey all the will of God, so far as he has the means of doing it, is essential to the character of a real disciple of Christ. Luke vi. 46; Acts ix. 6; Matt. v. 19, vii. 24, 25; James i. 22-25; John xv. 14, vi. 60; Luke ix. 23; Phil. ii. 14, 15; Luke xvii. 10.

4. A steady, consistent, and uniform perseverance in the ways of Christ, is another characteristic of discipleship. Hos. vi. 4; Eph. iv. 14; Matt. xvi. 24-26; Mark viii. 34-38; Luke ix. 23-26, x. 38; Matt. vi. 33; 1 Cor. xv. 58; Rev. iii. 21. See LOVE.

DISCIPLINARIANS, those in Baxter's time who advocated the cause of pure communion. "Those that pleaded for discipline were called by the new name of Disciplinarians, as if it had been a kind of heresy to desire discipline in the Church."

DISCIPLINE, BOOKS OF. Immediately after the first meeting of the first General Assembly of the Church of Scotland, in 1560, the Scottish Reformers, rightly conceiving that the power of discipline was essential to the wellbeing of a Church, resolved to draw up a book in which there should be a complete system of ecclesiastical government. The plan was drawn from the Sacred Scriptures. After the whole had been carefully drawn up, it was laid before the General Assembly, and approved by them. It was also laid before the Privy Council; and though not formally ratified by them, it was subscribed by the greater part of the nobility and barons, members of the council, and thereby virtually ratified. Such was the FIRST BOOK OF DISCIPLINE, in which are embodied the fundamental principles of the Church of Scotland, as designed by John Knox and the other Reformers. Another similar document, which bears the name of the SECOND BOOK OF DISCIPLINE, was prepared, and formally sanctioned by the General Assembly in 1578; and from that time it has been recognised as the authorized standard of the Church of Scotland in respect of government and discipline. For the information of those who may be unacquainted with this document, we may quote the following abstract of it as given by Dr Hetherington in his "History of the Church of Scotland:"—"It begins by stating the essential line of distinction between civil and ecclesiastical power. This it does by declaring, that Jesus Christ has appointed a government in his Church, distinct from civil government, which is to be exercised by such office-bearers as he has authorized, and not by civil magistrates, or under their direction. Civil authority has for its direct and proper object the promoting of external peace and quietness among the subjects; ecclesiastical authority, the direction of men in matters of religion, and those which pertain to conscience. The former enforces obedience by external means, the latter by spiritual means; yet 'as they be both of God and tend to one end, if they be rightly used, to wit, to advance the glory of God, and to have good and godly subjects,' they ought to co-operate within their respective spheres, and fortify each other. 'As ministers are subject to the judgment and punishment of the magistrate in external matters, if they offend, so ought the magistrates to submit themselves to the discipline of the Church, if they transgress in matters of conscience and religion.' The government of the Church consists in three things—doctrine, discipline, and distri-

bution. Corresponding to this division, there are three kinds of church-officers—ministers, who are preachers as well as rulers; elders, who are merely rulers; and deacons, who act as distributors of alms and managers of the funds of the Church. The name *bishop* is of the same meaning as that of pastor or minister: it is not expressive of superiority or lordship; and the Scriptures do not allow of a pastor of pastors, or a pastor of many flocks. There should be *elders* who do not labour in word and doctrine. The eldership is a spiritual function, as is the ministry. These functionaries ought to assist the pastor in examining those who come to the Lord's table, and in visiting the sick; but their principal office is to hold assemblies with the pastors and doctors, who are also of their number, for establishing good order and execution of discipline. The office-bearers of the Church are to be admitted by election and ordination. None are to be intruded into any ecclesiastical office 'contrary to the will of the congregation to which they are appointed.' Ecclesiastical assemblies are either particular (consisting of the office-bearers of one congregation or of a number of neighbouring congregations), provincial, national, or ecumenical and general. The presbytery, or eldership as it is called, has the inspection of a number of adjoining congregations in everything relating to religion and manners; and has the power of ordaining, suspending, and deposing ministers, and of exercising discipline within its bounds. The provincial synod possesses the power of all the presbyteries within a province. The General Assembly is composed of commissioners, ministers and elders, from the whole churches in the realm, and takes cognizance of everything connected with the welfare of the National Church. Appeals for redress of grievances may be taken from every subordinate court to its next superior one, till they reach the General Assembly, whose decision, in all matters ecclesiastical, is final. All the ecclesiastical assemblies have lawful power to convene for transacting business, and to appoint the times and places of their meeting. The patrimony of the Church includes whatever has been appropriated to her use, whether by donations from individuals, or by law and custom. To take any part of this by unlawful means, and apply it to the particular and profane use of individuals, is simony. It belongs to the *deacons* to receive the ecclesiastical goods, and to distribute them according to the appointment of presbyteries. The purposes to which they are to be applied are the four following:—The support of ministers; the support of elders where that is necessary, and of a national system of education; the maintenance of the poor and of hospitals; and the reparation of places of worship, and other extraordinary charges of the Church or commonwealth. Among the remaining abuses which ought to be removed, the following are particularly specified:—The titles of abbots, and others connected with monastic institutions, with the places which they held, as Churchmen, in the legislative and judicial courts; the usurped superiority of bishops, and their acting in Parliament and Council in the name of the Church, without her commission; the exercise of criminal jurisdiction and the pastoral office by the same individuals; the mixed jurisdiction of commissaries; the holding of pluralities; and patronages and presentations to benefices, whether by the prince or any inferior person, which lead to intrusion, and are incompatible with 'lawful election and the assent of the people over whom the person is placed, as the prac-

tice of the apostolical and primitive Kirk and good order crave.”

DISCIPLINE, CHURCH. This term is sometimes applied to the admission of members into Christian Churches, and to the treatment of those members who offend against the laws of Christ. It is usually limited, however, to the latter branch of ecclesiastical order, although, generally speaking, all that regards the purity, order, peace, usefulness, and efficiency of the members of the Church, comes within the range of its discipline. As to the character of those who may be admitted into the communion of the visible Church, they must obviously be such as make a creditable profession of their faith in Christ, and obedience to his commands. But to maintain the purity of the Church, it is necessary that discipline be strictly maintained. “It ought to be regarded,” Dr Miller well remarks, “as one of the most precious means of grace, by which offenders are humbled, softened, and brought to repentance; the Church purged of unworthy members, offences removed, the honour of Christ promoted, real Christians stimulated and improved in their spiritual course, faithful testimony borne against error and crime, and the professing family of Christ made to appear holy and beautiful in the view of the world. Without wholesome discipline for removing offences, and excluding the corrupt and profane, there may be an assembly, but there cannot be a Church. The truth is, the exercise of a faithful watch and care over the purity of each other, in doctrine, worship, and life, is one of the principal purposes for which the Christian Church was established, and on account of which it is highly prized by every enlightened believer.” The discharge of this important duty with the necessary mildness, prudence, and wisdom, is one of the most delicate and difficult parts of ecclesiastical administration. In Episcopal churches, the great duty of Church discipline is almost, if not entirely, unknown. Congregationalists allege that it belongs to the whole members of the Church to exercise discipline; and in support of this opinion, they refer to such passages as Rom. xvi. 17; Gal. vi. 1, 2; 1 Thess. v. 14; 2 Thess. iii. 6; Heb. x. 25, xii. 13–16. In Presbyterian churches, discipline is exercised by kirk-sessions, subject to the review of presbyteries, and synods, and General Assemblies. The advantages of this plan are thus enumerated by Dr Miller:—“1. It is founded essentially on the principle of representation, which, in a greater or less degree, pervades all human society. 2. It presents one of the finest conceivable barriers against the ambition and encroachments of the clergy. 3. It furnishes one of the best securities for preserving the rights of the people. 4. It secures to ministers of the Word and sacraments counsel and support, in all their official proceedings, of the best possible kind. 5. It has the advantage of despatch and energy, as well as of wisdom, and the security of equal rights. 6. By means of a succession of judicatories, admitting of appeal, it provides for redressing many grievances which do not appear otherwise to admit of a remedy. 7. It is most friendly to the spread of the gospel, and furnishes peculiar facilities for union and efficiency of action in promoting the great objects of Christian benevolence.”

DISCONTENT, uneasiness at our present state. Man never appears in a worse light than when he gives way to this disposition. It is at once the strongest proof of his pride, ignorance, unbelief, and rebellion against God. Let such remember, that

discontent is a reflection on God's government; that it cannot alter the state of things, or make them better; that it is the source of great misery; that it is an absolute violation of God's law (Heb. xiii. 5); and that God has often punished it with the most signal judgments. Numb. xi.; Ps. cvi. See **CONTENTMENT**.

DISCRETION, prudent behaviour, arising from a knowledge of, and acting agreeably to, the difference of things. “There are,” says Addison, “many more shining qualities in the mind of man, but there is none so useful as discretion: it is this, indeed, which gives a value to all the rest; which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence; virtue itself looks like weakness; the best parts only qualify a man to be more sprightly in errors, and active to his own prejudice.”

DISEASES. Many kinds of disease are mentioned in Scripture. Diseases and death are consequences of sin; and the Hebrews, not much accustomed to recur to physical causes, often imputed them to evil spirits. See Luke xiii. 16. If their infirmities appeared unusual, and especially if the cause were unknown to them, they concluded it to be a stroke directly from the avenging hand of God; and to him the wisest and most religious had recourse for cure. King Asa is blamed for placing his confidence in physicians. 2 Chron. xvi. 12. Job's friends ascribed all his distempers to God's justice. Paul delivers the incestuous Corinthian to Satan “for the destruction of the flesh,” that the evil spirit might afflict him with diseases. 1 Cor. v. 5. (See **SATAN**.) The same apostle attributes the diseases and death of many Corinthians to their communicating unworthily. 1 Cor. xi. 30. He also elsewhere ascribes the infirmities with which he was afflicted to an evil angel: “A thorn in the flesh—a messenger of Satan.” 2 Cor. xii. 7. An angel of death slew the first-born of the Egyptians; a destroying angel wasted Sennacherib's army; an avenging angel smote the people of Israel with a pestilence, after David's sin. Saul fell into a fit of deep melancholy—hypochondriacal depression; and it is said “an evil spirit came upon him.” Abimelech, king of Gerar, for taking Sarah, the wife of Abraham, was threatened with death (Gen. xx. 3); and the Philistines were smitten with an ignominious disease, for not treating the ark with adequate respect. 1 Sam. v. 6, 7. These diseases, and others that we read of, were evident interpositions of Providence, by whatever agency they were produced. (See **DEMONIACS**.) Pliny says that the Egyptians claimed the honour of having invented the medical art; and there is no doubt that in Scripture the first mention of physicians is in connection with Egypt, as early as the time of Joseph (Gen. l. 2); and other allusions occur in Exod. xxi. 19, and in Job xiii. 4. That drugs were abundantly used in Egypt, is obvious from Jer. xlvi. 11: “Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured.” The art of healing among the Hebrews, as well as among the Egyptians, was chiefly in the hands of the priests, who, indeed, were obliged by law to take cognizance of leprosy; but reference is occasionally made to physicians who were not priests. The various diseases mentioned in Scripture, such as leprosy, blains, and others, will be found under their separate articles.

DISH. This word occurs in Exod. xxv. 29, and is rendered, in the Arabic version, "a deep dish;" which agrees with the appearance of the Egyptian dishes as found on the monuments. Among the Arabs, the dishes of the common people are of wood, and those of the chiefs are often of copper, neatly tinned. Mr Harmer supposes that the vessel in which Jael presented the butter-milk to Sisera, which Deborah in her song calls "a lordly dish," or, literally, "a dish of nobles," was of this sort. But Professor Paxton inclines to the idea that it was more probably a large basin of wood, which even in modern times, he tells us, is often presented on the table of Arabian emirs, and accords better with that simple mode of life for which the Kenites were so distinguished. Many of the Arabs, and other Eastern people, dip their hand into the milk, which is placed before them in a wooden dish, and lift it to their mouth in their palm. D'Arvieux says that they eat their pottage in the same way; and Jowett informs us that it is no uncommon thing to see the hands of four or five Arabs in the dish at one time. This circumstance affords a clear illustration of the saying of our Lord: "He that dippeth his hand with me in the dish, the same shall betray me." "This manner," says Mr Lane, in his account of the modern Egyptians, "is more delicate than may be imagined by those who have not witnessed it. Each person breaks off a small piece of bread, dips it in the dish, and conveys it to his mouth; or he merely sops his morsel in the dish, and hands a particular morsel to his next neighbour."

DISMOUNT. It is reckoned a mark of respect shown to a superior in rank or station, for a rider to dismount. In Palestine, the Jews, who are not permitted to ride on horseback, are compelled to dismount from their asses and pass by a Mohammedan on foot. In accordance with a similar custom we find Achsah, the daughter of Caleb, and Abigail, the wife of Nabal, alighting from their asses. Rebecca also alighted from her camel on the approach of Isaac; and Naaman the Syrian alighted from his chariot at the approach of Gehazi, the servant of Elisha.

DISPENSATION, the mode of the divine administration at different eras of the history of the Church and the world. In carrying forward, progressively, his great designs, the Almighty has adapted his course of procedure to the varied circumstances of man. Thus, in his primeval state of innocence and purity, God treated with him on the footing of a friend, and yet a subject. Man was morally good; but his goodness was subjected to a trial. He fell, and the divine dispensation was forthwith changed. He now treated with man as a sinner, and graciously revealed his promise of mercy through the "seed of the woman." Then, again, after the flood, a covenant was made with Noah, of which the rainbow was the appointed sign; and that covenant secured forbearance, on the part of God, to the world "all the days of the earth," and grace and salvation to the Church and people of God. The calling of Abraham was a still further development of the divine purposes. But the dispensations which are chiefly spoken of as opposed to each other, are the Christian and the Mosaic. "What, then," asks Dr Henderson, treating of this subject, "was the dispensation of Moses? It was a peculiar form of administering the affairs of the Church of God while it was in a state of pupilage and servitude, and

by which both the Church and the world were prepared for the establishment of a better and more enduring economy. In it God appeared chiefly in the character of a lawgiver; and the system of his administration was a species of tutorage and discipline adapted to the condition of weak, carnal, and worldly people. Under that form of God's government men became members of his kingdom by birth and parentage—entitled to its privileges by external conformity to its prescribed ritual—and enjoyed, under a theocracy, peculiar immunities, while they were subject to special and severe penalties.

"The law made nothing perfect, being intended only as the introduction of a better hope. Its sacrifices, and the priesthood which was founded on them, were only shadows, and not even the images, of the good things which were to come. The tabernacle and vessels of the ministry—the temple and all its glory—the Land of Canaan, and the Jerusalem that was on earth—were but figures to the time then being of the great transactions of the world to come, of which we speak. Unfitted, by its very nature and enactments to be a universal and permanent dispensation, the seeds of dissolution were implanted in its constitution, and preparation was made for its abrogation long before it took place. Adapted to the locality of Palestine, and never designed to extend far beyond it, the spirit of propagation and enterprise was neither recommended by its Author, nor congenial with its institutions. Limited to place, temporary in duration, and preparatory in its whole design, it gradually decayed and waxed old, and was ready to vanish away, even without a positive act of dissolution—when He, whose voice shook Sinai to its foundation, once more shook, not the earth only, but also heaven; removing, by one sweeping blow, the things that were shaken, and establishing in their place the kingdom which cannot be moved.

"This is the kingdom which we have received—the dispensation to which we belong—which the apostle enjoins us to hold fast, that thus we may have grace to serve God acceptably, with reverence and godly fear. In contrast, therefore, with the old dispensation, its character may be summed up in three words—SPIRITUAL, UNIVERSAL, PERPETUAL. It is spiritual in its nature, universal in its adaptation and design, and destined for no temporary or subordinate purpose, but to last while the world itself shall endure—till the suffering kingdom on earth be exchanged for God's unsuffering kingdom in heaven."

DISPERSION OF MANKIND. This was occasioned by the confusion of tongues at the overthrow of Babel. Gen. xi. 9. As to the manner of the dispersion of the posterity of Noah from the Plain of Shinar, it was undoubtedly conducted with the utmost regularity and order. The sacred historian informs us that they were divided in their lands; every one according to his tongue, according to his family, and according to his nation. Gen. x. 5, 20, 31. The ends of this *dispersion* were, to people the earth, to prevent idolatry, and to display the divine wisdom and power. See **BABEL—CONFUSION OF TONGUES—DIVISION OF THE EARTH.**

DISPUTATION. See **CONTROVERSY.**

DISRUPTION. This term has been usually applied to that solemn event which will ever be memorable in the ecclesiastical history of Scotland—the separation from the Established Church of that country in one day (the 18th of May 1843) of no fewer than four hundred and seventy ministers, several thousands

of her elders, and hundreds of thousands of her people. The cause of this important event, and the consequent setting up of the FREE CHURCH OF SCOTLAND (which see), has been already referred to under the article ASSEMBLY, GENERAL, OF THE CHURCH OF SCOTLAND; and it may here be generally stated to have been the unwarranted and unscriptural encroachments of the civil courts upon the spiritual independence of the Church, and the sanctioning of these encroachments by the supreme civil legislature of the country. What may be the ultimate consequences of the Disruption it is, of course, impossible to foresee; but in the meantime its beneficial influence, in the wider and more effective extension of the gospel, both at home and abroad, cannot be overlooked. The circumstances attending the Disruption itself are thus eloquently stated by one who was himself a spectator of the scene:—

“The day had now come—the day big with the fate of the Church of Scotland, and without presumption it may be added, with the spiritual welfare of Christendom. It was a bright and lovely day of May—the memorable 18th—when nearly all that Scotland could produce of aristocratic grandeur, and civic authority, and legal dignity, and clerical aspiration, and ministerial worth, and upright integrity, and fervent piety, and eager curiosity, thronged the ancient capital, and poured their countless multitudes along her streets, and to every point of peculiar importance. The reign of silence in grey Holyrood was interrupted, for the annual glitter and noisy bustle of reflected royalty was there; the sombre aspect of the Old Town was changed into the brightness of a gorgeous procession, as her Majesty’s commissioner proceeded to the cathedral church of St Giles; and a close-pent crowd had already, from an early hour, filled St Andrew’s Church, where the Assembly was ere long to meet. Slowly the hours wore past till the levee terminated, and the sermon had been preached by Dr Welsh, the moderator of the preceding Assembly—a sermon distinguished alike by clearness of thought, loftiness of principle, and emphatic energy of expression. Then began the active interest of the day. The streets were filled by a dense mass of human beings; and it required the utmost exertions of a large body of police to open an avenue through the multitude, such as to permit the processional movement of the commissioner to advance. As the brilliant train swept past, it was regarded with utter indifference—their beloved Church was on her trial, and what was shadowed royalty compared to that? When the slow procession passed, the vast crowd closed behind it, as the departed ocean-wave closes behind the gliding ship. Within the Assembly Hall, in St Andrew’s Church, the tramp of steeds, the clash of military accoutrements, and the ringing swell of martial music was heard; the languor of long hours was at once thrown off, and all prepared, with sharpened eye and mind, to notice and to treasure up in memory’s most retentive tablets the even awfully important events of each next trembling moment. All were keenly alive, yet all were deeply still, in the intense eagerness of curiosity, or the solemn earnestness of prayer.

“The members of Assembly came thronging in by either door. On the Moderate side, there was the appearance of uncertainty and care, and somewhat perhaps of gloomy fear, lest after all their victory should prove more disastrous than defeat; and on the Evangelical side, there was that grave and settled seriousness of aspect, that chastened awe of mien and

bearing, which men wear when engaged in some great and sacred enterprise. The commissioner, the Marquis of Bute, entered, and was received with the usual ceremonies of respect. The moderator opened the meeting with prayer. Then followed a pause of brief duration, but of dead silence, unbroken save by the quickened beatings of a thousand hearts. Again the moderator spoke, uttering slowly, articulately, and firmly, the following words: ‘According to the usual form of procedure, this is the time for making up the roll; but, in consequence of certain proceedings affecting our rights and privileges—proceedings which have been sanctioned by her Majesty’s government, and by the legislature of the country; and more especially in respect that there has been an infringement on the liberties of our constitution, so that we could not now constitute this Court without a violation of the terms of the union between Church and State in this land, as now authoritatively declared; I must protest against our proceeding further. The reasons that have led me to this conclusion are fully set forth in the document which I hold in my hand, and which, with permission of the House, I shall now proceed to read.’ He then read the Protest, laid it on the table before the clerk, and bowing to the throne where sat the commissioner, attended by the law officers of the crown, withdrew, closely followed by all the men of distinguished genius, and talent, and learning, and piety, and faithfulness, and energy, and zeal—by all whose lives and labours had shed fresh grace and glory on the Church of Scotland, as honoured servants of her Head and King. A long-drawn, sobbing sigh, a suppressed cheer, at once of admiration and deep sympathy, swept round the Church as the crowded spectators gazed intently on the strangely solemn scene. As man by man rose and joined the retiring band, and seat by seat was emptied on the left side of the throne, the Moderate party, the attendants of the commissioner, and the commissioner himself, gazed on with countenances expressive of astonishment and dismay. They were beginning to learn that religious liberty was a reality which the powers of the world might assail, but could not conquer; that faith and truth had yet a home upon the earth; and that there existed a class of men to whom stainless integrity of character, and a conscience void of offence, and spiritual independence, and the glory of the Redeemer’s crown, were more precious than all that the world could give or take away. In some instances the excited aspect of boasting and baffled scorn was even fearful—some who but a few hours before had sent intimation to government that not thirty ministers would leave the Establishment, and whose faces, as they marked the event, grew livid and ghastly with agitation.

“At the door of the church, and in the street immediately in front of it, there had been some excitement among the crowd, from their closeness to the scene, and yet the impossibility of knowing what was going on within. ‘When will they come?’—‘They will not come’—‘They will come’—had been the abruptly interchanged exclamations, when the door opened, and ‘Here they come!’ announced to the vast multitude that the deed was done, and that the Evangelical Church of Scotland was free! Instantly the whole mass of people was in motion; hats and handkerchiefs were waved aloft, and a shout, not loud nor long, but deep and earnest—a shout, the voice of the heart rather than of the lip—burst from the countless thousands that thronged street, and door, and window, and

even house-top—wherever a foot could be perched and a view obtained. And how were the ministers to work their way through that dense crowd? No civic force was there to clear a path; the military had retired; but with one simultaneous impulse the mass divided right and left, and opened an avenue in the middle of the street so broad that four might walk abreast, and through that living lane the venerable defenders of religious liberty moved calmly and steadily on along the line of the street leading to their appointed place of meeting at Tanfield Hall, on the north side of the city, in the valley formed by the Water of Leith. Never, perhaps, was there a more signal instance beheld of the power which tried and trusted moral worth and religious dignity exercises over the mind of man, than in that marvellous spectacle; and frankly did many strangers, natives of other lands, who were present, declare, that in no country but Scotland could such a moral and religious triumph have been displayed. Not one single jarring incident occurred; no haste, no confusion disturbed the great and grave solemnity of the Church of Scotland's exodus; her friends were stilled from tumultuary applause, her enemies were restrained from wrathful violence, and the presiding care of her divine Head and King rendered her path one of serenity and peace. Yet when the protesting ministers and elders took their places in the space reserved for them in the spacious Hall, within which already at least three thousand spectators had assembled, and when Dr Welsh opened the meeting with a prayer, remarkable for solemnity of tone, comprehensiveness of thought, and even sublime fervour of devotional spirit, many a bosom could no longer restrain its full and bursting emotions, and many a grave and manly countenance was copiously bathed in tears. It was not sorrow, still less was it regret; it was the outpouring of unutterable gratitude to God for that grace which had enabled them to maintain their integrity, and to bear an unshaken testimony to the truth of Christ's mediatorial sovereignty, and for that providential goodness which had watched over them, preserved them from all strife and confusion, and given to all their proceedings that air of calm untroubled dignity which so well becomed the sacred nature and the vast importance of the event. Another mode of relief to the full heart was obtained when that great multitude stood up to sing the praises of the Lord, in such a strain of rejoicing and adoring melody as human ears have seldom heard, and human voices seldom raised to heaven. But enough; the whole scene was far beyond description—a scene such as to share in and behold, might have amply rewarded the toils and sorrows of a lifetime—a scene worth living to witness, worth dying to realize."

DISSENTERS, a term applied to those who dissent or separate from the Established Church, and are opposed to its principles. The Dissenters in England are a numerous body, more especially if under the term be included the Wesleyan and Calvinistic Methodists, who, although they are in a state of separation from the Church of England, refuse to be called Dissenters. A Dissenter, properly speaking, differs from a Seceder in this, that he objects on principle to the very existence of an Established Church, repudiating, as he does, all connection between the Church and the State. If this distinction be maintained, the Methodists in England and the Free Church in Scotland ought rather to be ranked

as Seceders than Dissenters. It must be admitted, however, that the number of those who conscientiously hold the principles of Dissent from the Established Churches both of England and Scotland, form a very large and influential body in the country.

DISSIMULATION, the act of dissembling. It has been distinguished from *simulation* thus: *Simulation* is making a thing appear which does not exist; *dissimulation* is keeping that which exists from appearing. Moralists have observed, that all dissimulation is not hypocrisy. A vicious man, who endeavours to throw a veil over his bad conduct, that he may escape the notice of men, is not in the strictest sense of the word a hypocrite; since a man is no more obliged to proclaim his secret vices than any other of his secrets. The hypocrite is one who dissembles for a bad end, and hides the snare that he may be more sure of his prey; and, not content with a negative virtue, or not appearing the ill man he is, makes a show of positive virtue, and appears the man he is not. See **HYPOCRISY**.

DISSOLUTION, death, or the separation of the body and soul. The "dissolution of the world" is an awful event which we know, both from the Old Testament and New, will certainly take place. 1. It is not an incredible thing, since nothing of a material nature is formed for perpetual duration. 2. It will doubtless be under the direction of the Supreme Being, as its creation was. 3. The soul of man will remain unhurt amidst this general dissolution. 4. It will be an introduction to a greater and nobler system in the government of God. 2 Pet. iii. 13. 5. The consideration of it ought to have a great influence on us while in the present state. 2 Pet. iii. 11, 12. See **CONFLAGRATION**.

DISTAFF. This word occurs only in Prov. xxxi. 19; and, according to the best Hebrew commentators, it implies the staff on the extremity of which the tow or hemp is fastened for spinning; an art which engages the time of Eastern ladies as well as their maidens.

DIVAN. See **BEDS**.

DIVERSION. See **RECREATION**.

DIVINATION, the art of foretelling future events by previously recognised signs. It appears to have been early reduced to a kind of system, and we find it expressly prohibited in Deut. xviii. 10, 11: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." The first time any reference is made to divination is in the history of Joseph: "Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing." Gen. xlv. 5. This is an instance of what is called Cupellomancy or Berylomancy—divination by the cup or jewel. Divination by the arrow, or Rhabdomancy, has already been noticed under the article **ARROW**. Besides these, we find references in Scripture to Necromancy, or divination by the dead (see **WITCHCRAFT**); Splanchnomancy, divination by inspecting the entrails of victims; Oneiromancy, divination by dreams; Cleromancy, divination by lot; Idolomancy, divination by teraphim; and Phonomancy, divination by voices. See **BATH-KOL**.

The Jews were permitted in Old Testament times to consult prophets and seers, or Urim and Thummim; but stoning to death was the punishment denounced

against diviners or those who consulted them. Notwithstanding this, however, we find the above-mentioned eight kinds of divination resorted to by the Jews for the discovery of future events. Among the Pagan nations of antiquity, it was a favourite custom to regard the writings of their poets as oracles, from which they could draw omens of success, or counsels for direction, or warnings of danger. For this purpose the Greeks resorted to the poems of Homer, and the Romans to those of Virgil: and the mode in which this was done, was, after some religious observances, to open the book at random, and to consider the first passage which presented itself to the eye as an intimation of the divine will. This superstitious practice was not unknown among professing Christians, more especially in the dark ages, with the single modification, that they used the Sacred Scriptures for purposes of divination. Sometimes in their private houses these diviners consulted the Psalms, opening them at random, adding also occasionally the Gospels and Epistles; and at other times they repaired on a set day to church, and regarded the first words of the Psalm which was singing on their entrance as the answer of Heaven. It is astonishing to what an extent this sinful and superstitious custom prevailed in the middle ages, not only among the ignorant, but among those who were accounted the educated classes. With the gradual advance of knowledge, divination by the Scriptures has disappeared, and we suspect is scarcely known at the present day to have ever existed.

DIVINER, one who uses divination, such as Balaam appears to have been. See **DIVINATION**.

DIVINITY, the science of theology. See **THEOLOGY**.

DIVISION OF THE EARTH. "The prophecy of Noah," says Dr Hales, "was uttered long after the deluge. It evidently alludes to a divine decree for the orderly division of the earth among the three primitive families of his sons, because it notices the 'tents of Shem,' and the 'enlargement of Japheth.' Gen. ix. 20-27. This decree was probably promulgated about the same time by the venerable patriarch. The prevailing tradition of such a decree for this threefold division of the earth is intimated both in the Old and New Testaments." We find Moses referring to this decree in Deut. xxxii. 7-9: "Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance." Paul also, addressing the Athenians, evidently refers to the same decree: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts xvii. 26. The mode in which this decree was actually accomplished has given rise to much speculation. The arrangement and distribution of the earth is related in Gen. x.; and the following ingenious explanation, given by Dr Candlish, in his "Contributions towards the Exposition of the Book of Genesis," may serve to unravel the intricacies of this much-contested subject:—"Let two lines be drawn; the one from the northern, the other from the southern extremity of Palestine, almost due eastward, through central Asia. Between these two

lines lies the portion of Shem; northward of the north line, partly in Asia, partly in Europe, lies the portion of Japheth; southward of the south line, partly also in Asia, and partly in Africa, lies the portion of Ham. In these several portions, we are to look for the nations whose names occur in this chapter, and from whom have issued the colonies that have peopled all the rest of the world.

"Japheth is mentioned first, as being the elder brother. His portion embraces a considerable district or tract of northern Asia—the original seats of the Medes and Persians—together with Asia Minor and the adjacent parts of Europe, called by the Jews 'the isles of the Gentiles,' as they gave that name to all lands to which they were wont to go by sea. Ver. 2-5. Next comes Ham, whose lot is cast to the south of the Mediterranean sea, both in Asia and in Africa (ver. 6-20); while Shem lies between, and is appointed to occupy the good and fertile regions, of which the Holy Land is the crown (ver. 21-31); an extent of territory very nearly corresponding to the grant subsequently made to Abraham. Such is the arrangement which, in the main, is to be traced in the tenth chapter of Genesis.

"But there are two remarkable exceptions, evidently noted as such, in this geographical chart or sketch, which indicates, not only the original scheme of the division of the earth, as it was proposed by God, and published in the days of Peleg (ver. 25), but also the variations which in fact it underwent, through the wilfulness and ambition of man. Ver. 10, 11, and 18, 19. For the Divine plan, although it cannot be supposed to be finally frustrated, but, on the contrary, must ultimately be realised, was not faithfully carried out at first by the tribes and nations to whom it was made known. The expressions used respecting Nimrod, that 'he went forth'—and respecting the families of the Canaanites, that 'they were spread abroad'—seem to mark a roving disposition, and a transgression of the allotted limits: and it is singular that both these deviations from the general arrangement which we have traced, should occur in the line of Ham, who thus, in two instances, encroaches on the portion of Shem.

"1. Nimrod still holds on in his ambitious trade. 'Out of that land,' namely Babel, in the land of Shinar, 'he went forth into Assyria;'—for such is the marginal reading of the eleventh verse, which, by almost universal consent, is here to be preferred. Babel then is, for a season, abandoned; and no wonder, after the dreadful miracle there witnessed; but in the spirit of lawless ambition, other towns are built, and in particular, the great city Nineveh. Ver. 11. Thus this mighty hunter lays the foundation of two mighty empires; the Assyrian, whose seat is to be Nineveh, and the Babylonian, whose vast metropolis is again to be erected beside the gigantic and unfinished tower of Babel. Both enterprises are encroachments and usurpations by the grandson of Ham on the portion of Shem, to whose race has been assigned the plain of Shinar, and indeed the whole of the region watered by the rivers of Paradise—the great streams that empty themselves into the Persian Gulf.

"That this was properly the inheritance of Shem is inferred from various considerations. Thus, it is believed that the primeval language was preserved in the line of Arphaxad, the son of Shem, and ancestor of Abraham; and that his family, accordingly, were appointed to continue in the original seat where

Noah after the flood had settled. More particularly, the description given (ver. 30) of the region assigned to Shem's posterity, as reaching from Mesha, a mountain in the west of Mesopotamia, to mount Sephar, far eastward, in Susia, including the whole land in question,—and the circumstance of Abraham, when he was called, being found settled on that very spot, in Ur of Chaldea, evidently near the vale of Shinar itself,—make it certain that the countries in which the empires of Babylon and Assyria took their rise, formed part of what was assigned, in God's division of the earth, to Shem; and that Nimrod laid the foundation of these empires in acts of unwarrantable aggression on territories which were not his own.

“But his ill-omened ambition has had signal mockery put on it by God. For many ages, indeed, the empires thus founded were allowed to flourish; and their founder received divine honours, in both his capitals, probably as the idol Bel. But long since they have been swept from the face of the earth; and of the trophies of Nimrod's greatness, the towers and cities which he built to outtop the heavens, and to outlast the world, scarce a vestige now remains. Nor is it an improbable anticipation, that the domains, of which he and his posterity usurped unlawful possession, may yet be handed over, in the providence of God, to their rightful owners of the race of Shem, when the way of the kings of the East is prepared, and the dominion is set up of which Solomon's wide extent of empire was the type and pledge.

“2. Another son of Hain, Canaan the cursed, intrudes into the lot of Shem, and into that part of it too which was most sacredly his, where Jehovah was to be blessed as the God of Shem; the spot above all others in the whole earth to which, in his scheme of division, God had special respect—reckoning beforehand the numbers of the children of Israel, his people, who, in that holy land, were to be his portion and the lot of his inheritance. Deut. xxxii. 8, 9. This very corner of Shem's allotted possession we find Canaan quietly preoccupying (ver. 19); not, however, to the frustrating of God's sovereign purpose, according to the election of grace, but to his own worse ruin when the time comes. Long, indeed, was the race of Shem to wait, before being put in possession of that pleasant region, in which Canaan's family might seem to have fully established themselves. Years of Egyptian exile and bondage were to intervene; and when at last the land was handed over to Israel, it teemed with powerful hosts of foes, whom he could not venture to encounter. Numb. xiii., xiv. But the fault in their original title, and their iniquity, which was now full, made the nations of Canaan an easy prey. God himself dispossessed them,—as he is manifestly dispossessing more recent intruders,—that the land, which is his own, rescued from vile pollution and idolatry, might be given to the people whose God is the Lord.”

Thus were the descendants of Noah scattered. What an additional impulse was thus given to the ingenuity of man to overcome the difficulties of his position and to avail himself of the many advantages arising from intercourse with the other portions of the human family, from whom he had thus by Providence been separated!

DIVISIONS, ECCLESIASTICAL. See **SCHISM**.

DIVORCE is the dissolution of marriage, or separation of man and wife. Divorce may be *a mensa et thoro*; that is, from bed and board. In this case the wife has a suitable maintenance allowed her out of her

husband's effects. *Divorce a vinculo matrimonii*, that is, from the bond of matrimony, is strictly and properly divorce. This happens either in consequence of criminality, as in the case of adultery, or through some essential impediment; as consanguinity, or affinity within the degrees forbidden, pre-contract, &c., of which impediments the canon law allows no less than fourteen. In these cases, the woman receives again only what she brought. Sentences which release the parties *a vinculo matrimonii*, on account of impuberty, frigidity, consanguinity or affinity within the prohibited degrees, prior marriage, or want of the requisite consent of parents or guardians, are not properly dissolutions of the marriage contract, but judicial declarations that there never was any marriage; such impediment subsisting at the time as rendered the celebration of the marriage rite a mere nullity. And the rite itself contains an exception of these impediments.

The law of Moses, says Dr Paley, for reasons of local expediency, permitted the Jewish husband to put away his wife; but whether for every cause, or for what cause, appears to have been controverted amongst the interpreters of those times. Christ, the precepts of whose religion were calculated for more general use and observation, revokes his permission, as given to the Jews for their hardness of heart, and promulgates a law which was thenceforward to confine divorces to the single cause of adultery in the wife.—Matt. xix. 9. Inferior causes may justify the separation of husband and wife, although they will not authorize such a dissolution of the marriage contract as would leave either at liberty to marry again; for it is that liberty in which the danger and mischief of divorces principally consist. The law of England, in conformity to our Saviour's injunction, confines the dissolution of the marriage contract to the single case of adultery in the wife; and a divorce even in that case can only be brought about by an act of Parliament, founded upon a previous sentence in the spiritual court, and a verdict against the adulterer at common law; which proceedings, taken together, compose as complete an investigation of the complaint as a cause can receive.

DOCETÆ, an early sect of heretics who arose in the Christian Church, whom Ignatius opposed, and probably even the Apostle John in the outset of his gospel. They may be considered as the forerunners of the Gnostics. They maintained the divinity of Christ, but denied that he possessed a real body. Ebionitism and Docetism form, according to Schleiermacher, *natural* heresies, and complete each other, as far as this can be the case with one-sided opinions.

DOCTORS, a name given to the teachers of the law of Moses, who were held in great repute among the Jews. They were accustomed to sit on a raised circular bench in the courts of the temple, while their scholars were seated on the floor. From their great learning the Doctors were usually consulted in reference to the interpretations which were to be put upon the law. They were generally of the sect of the Pharisees, and were accustomed to receive from their scholars the title of Rabbi.

DOCTRINE, whatsoever is taught—the principles or positions of any master or sect. As the doctrines of the Bible are the first principles and the foundation of religion, they should be carefully examined and well understood. The Scriptures present us with a copious fund of precious truth, which, though it has not the form of a regular system, yet

its parts are such that, when united, they make the most complete body of doctrine that we can possibly have. Every Christian, but divines especially, should make this their study; because all the various doctrines should be insisted on in public, and explained to the people. It is not, however, as some suppose, to fill up every part of a minister's sermon; but to be considered as the basis upon which the practical part is to be built. Some of the divines of the seventeenth century overcharged their discourses with doctrine, overlooking often its practical bearings. It was common in that day to make thirty or forty remarks before the immediate consideration of the text, each of which was just introduced, and which, if enlarged on, would have afforded matter enough for a whole sermon. A wise preacher will join doctrine, experience, and practice together.

Doctrines, though abused by some, yet, properly considered, lie at the very foundation of religious experience, and will influence the heart and life. Thus the idea of God's sovereignty excites submission; his power and justice promote fear; his holiness, humility and purity; his goodness, a ground of hope; his love excites joy; the obscurity of his providence requires patience; his faithfulness, confidence.

DODANIM, the youngest son of Javan (Gen. x. 4). The Samaritan text and Septuagint read Rhodanim, and it has been alleged that he peopled the Island of Rhodes. See **DEDAN**.

DOG. This useful, sagacious animal was very abundant in the East. To such an extent do they abound in Oriental cities, that they are an almost intolerable nuisance. Fierce, savage, and intractable, they often hunt in bands, and attack men, and even beasts of prey. To this the Psalmist alludes when, speaking of the sufferings of Christ, he says: "For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet." Ps. xxii. 16. That the dog is naturally a beast of prey, is evident from Exod. xxii. 31: "And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs." Hence they are spoken of as executing divine justice on rebellions and impenitent nations: "And I will appoint over them four kinds, saith the Lord: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy." Jer. xv. 3. A disgusting peculiarity of this animal is more than once referred to in the Sacred Volume. Thus: "As a dog returneth to his vomit, so a fool returneth to his folly." Prov. xxvi. 11. The lapping of dogs when they drink is sometimes imitated in the East; and by this custom the forces of Gideon were tried: "So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink." Judg. vii. 5. The irritable temper of the dog is referred to in Prov. xxvi. 17: "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears." The term "dog" is often applied in the Bible by way of reproach, and to express contempt. Thus it is applied to the Gentiles: "It is not meet to take the children's bread, and to cast it to dogs." Matt. xv. 26. It was accounted an unclean animal under the Mosaic law. Isaiah, speaking of corrupt prophets and teachers, says: "The watchmen of Israel are blind: they are all ignorant, they are all

dumb dogs, they cannot bark; sleeping, lying down, loving to slumber: yea, they are greedy dogs which can never have enough." This description exactly answers to the account which Oriental travellers give us of the habits of the dog in tropical climates. Instead of barking, they utter only a melancholy howl, and often are completely dumb. The Egyptians worshipped the dog under the name of Anubis.

DOGMA, the doctrine of a particular party or sect; a doctrine propounded for belief.

DOGMAS, HISTORY OF, "that branch of theological science," according to Dr Hagenbach, who has written a work upon the subject, "which exhibits the gradual development of the doctrines of the Christian Church, the various aspects they have assumed in the course of time, and the changes they have undergone through the influence of civilization in different ages of the world." This properly constitutes a part of ecclesiastical history; but, on account of its wide extent, it is now, especially in Germany, treated as a particular science, forming the natural transition from ecclesiastical history to dogmatic theology, properly so called. This department of study takes in the *Symbolik* of the Church, since it has respect not only to the general formation and import of public confessions of faith, but also to the distinguishing principles set forth in them. Dr Kitto, in his very valuable Cyclopædia of Biblical Literature, proposes the term *Doctrine History*, "since," he says, "we have no corresponding term in the English language." The history of doctrines is useful, both when viewed in a moral and practical aspect. "On the one hand," says Hagenbach, "it exerts a beneficial influence upon the mind of man, by placing before him the efforts and struggles of others in relation to their most important concerns. On the other, it is of special use to the student of theology, for it will preserve him both from that one-sided and rigid adherence to the letter which may be styled false orthodoxy, and from the adoption of daring, superficial, and hastily formed opinions."

DOGMATIC THEOLOGY. See **THEOLOGY**.

DOMINICANS, an order of preaching friars (sometimes called *Jacobins*), founded by Dominic de Gusman, a Spaniard, early in the twelfth century. They adopted first the rule of St Augustine, but afterwards that of St Benedict, with great alterations. Preaching was professed to be a great object with them, and from thence they were called *preaching* friars. They were also called *Black Friars*, from their habit; and are rendered infamous in history, by pretended apparitions and miracles, in opposition to the Franciscans. As the tool of their impositions, they employed a weak brother named Jetzer, whom they afterwards attempted to poison; but he discovered the whole plot, and brought great disgrace upon the order.

The mother of this saint (for he has been canonized), when pregnant with him, dreamed that she gave birth to a dog with a flambeau or firebrand in his mouth; which received a remarkable accomplishment; for he has had the honour of founding the *Inquisition*, by which thousands, perhaps millions, of innocent persons have been destroyed. See **INQUISITION**.

DOMINION OF GOD. See **GOVERNMENT OF GOD**.

DONATISTS, a body of Christians in Africa, so denominated from their leader, Donatus. They had their origin in the year 311, when, in the room of Mensurius, who died in that year, on his return to Rome, Cecilian was elected Bishop of Carthage, and consecrated, without the concurrence of the Numi-

dian bishops, who disputed the principles of Mensurius, and in these circumstances the people opposed to him Majorinus; who accordingly was ordained by Donatus, bishop of Casæ Nigræ. They were condemned, in a council held at Rome, two years after their separation; and afterwards in another at Arles, the year following; and again at Milan, before Constantine the Great, in 316, who deprived them of their churches, and sent their venerable bishops into banishment, and punished some of them with death. Their cause was espoused by another Donatus, called the *Great*, the principal bishop of that sect, who, with numbers of his followers, was exiled by order of Constantine. Many of them were punished with great severity. However, after the accession of Julian to the throne in 362, they were permitted to return, and restored to their former liberty. Gratian published several edicts against them, and, in 377, deprived them of their churches, and prohibited all their assemblies. But, notwithstanding the severities they suffered, it appears that they had a very considerable number of churches towards the close of this century; but at this time they began to decline, on account of a schism among themselves, occasioned by the election of two bishops, in the room of Parmenian, the successor of Donatus. One party elected Primian, and were called *Primianists*; and another Maximian, and were called *Maximianists*. Their decline was also precipitated by the zealous opposition of Augustine, and by the violent measures which were pursued against them by order of the Emperor Honorius, at the solicitation of two councils held at Carthage—the one in 404, and the other in 411. Many of them were fined, their bishops were banished, and some put to death. This sect revived and multiplied under the protection of the Vandals, who invaded Africa in 427, and took possession of this province; but it sunk again under new severities, when their empire was overturned, in 534. Nevertheless, they remained in a separate body till the close of this century, when Gregory, the Roman pontiff, used various methods for suppressing them. His zeal succeeded, and there are few traces to be found of the Donatists after this period. They were distinguished by other appellations, as *Circumcelliones*, *Montenses*, or *Mountaineers*, *Campetes*, *Rupites*, &c. They held three councils—that of Cita in Numidia, and two at Carthage.

They conceived the whole Christian world contaminated by their communion with the African traditors—those who delivered up the Sacred Writings. They held that, on this account, they had fallen into a deep and deadly corruption; and hence, that their baptism was invalid. They considered the Church of Christ, as far as the catholic societies were concerned, as extinct. Donatus seems likewise to have embraced the doctrine of the Arians; though Augustine affirms that the Donatists in this point kept clear of the errors of their leader.

DONATIVE, in the ecclesiastical sense of the word, is a benefice given by the patron to a priest, without presentation to the ordinary, and without institution and induction.

DOORS. See **GATES**.

DORCAS. See **TABITHA**.

DORT, SYNOD OF. This famous synod was convoked by the authority of the States-General of Holland, and consisted not only of deputies from the Belgic Churches, but an earnest application was made to all the Reformed Churches of Europe to com-

mission pious and learned theologians, lovers of peace, to attend, and assist in restoring order and harmony to the agitated Churches of Holland. The occasion of these dissensions and disturbances was the prevalence of the new opinions vented by James Arminius and his followers. Various efforts, for ten years and more, had been made to reconcile the contending parties, and restore peace to the disturbed Churches; but all these efforts proved ineffectual.

At length, under the auspices of Maurice, prince of Orange, letters of convocation were issued, and a committee appointed, selected from both parties, to settle all the preliminaries of time, place, &c. Accordingly, in November, 1618, the synod met at the ancient city of DORDRECHT or DORT, and sat until the end of April, 1619. Prefixed to the published "Acts" of this synod there is an exact and authentic history of Arminianism from its origin, and of all the conferences held between the parties, and of the steps taken to bring about the meeting of the synod. This history is far more authentic than the partial accounts of individuals; for it was not only approved by the Belgic Churches, but also by the States-General.

The character and conduct of this venerable body have been variously represented by writers, according to their partialities in favour of the one side or the other in the controversy. The Arminians complained loudly of having been treated with injustice. They demanded that before the synod Remonstrants and Contra-Remonstrants should be placed on the same ground; but the synod determined, almost unanimously, that the Arminians should appear before them to explain and defend their peculiar opinions, in which they had deviated from the standards of the Belgic Church, and from the doctrines of the Reformed Churches. But all their efforts to induce the Remonstrants to take this ground were unavailing; and accordingly they left the synod in a body, and went home, and never returned. The synod then resolved to proceed to the examination of the FIVE ARTICLES, which had been published by the Arminians in a paper entitled "A REMONSTRANCE"—from which they took their name. These Articles were taken up in order, and the foreign divines requested first to deliver their judgment; which they did in writing. The foreign Churches represented in this synod were those of England, Scotland, Geneva, Switzerland, Embden, Bremen, the Palatinate, and Hesse. The Reformed Churches of France deputed two eminent theologians to the synod, but they were prevented from attending, by an order from the French Government. The papers read before the synod furnish a rich body of sound theology, and are all preserved in the journal or minutes of the body, the whole of which have been published. After the foreign divines had expressed their opinion, the deputies of the Belgic Churches, in order, delivered their judgment on the FIVE ARTICLES. See **ARMINIANISM**.

The proceedings of the synod, if we may judge from their minutes, and from the testimony of such men as Bishop Hall and Bishop Davenant, were characterized by order, dignity, and a zeal for evangelical truth. Although the Belgic Churches had acknowledged standards of doctrine, yet they were not made the rule of judgment on the points brought before this synod; but every member, rising from his seat, took a solemn oath that he would determine all points on which he gave a judgment by no other authority than the WORD OF GOD, contained in the Holy Scriptures

The harmony of the sentiments of these eminent theologians, from different countries, on the great vital doctrines of Christianity, is truly wonderful, and must be highly satisfactory to the friends of evangelical truth. Not that there was a perfect unanimity in the mode of explaining every point: for in regard to the extent of the atonement there was a difference in their views; for while a majority argued in favour of *particular redemption*, the English divines and a few others maintained that Christ died for all men. But they all agreed in condemning the Arminian doctrine on this point, as well as on all others: and the general CONFESSION was so drawn up that all could subscribe it; which they did, as far as appears, without exception. This became, in consequence, the public CONFESSION of the Belgic Churches. The doctrine taught in this document is moderate, sound Calvinism. The intercourse between the members of the synod was of the most fraternal and delightful kind. Bishop Hall somewhere says, that the society which he there enjoyed was more like a heaven upon earth than anything which he had ever experienced.

DOSITHEANS, an ancient sect among the Samaritans, in the first century of the Christian era, so called from Dositheus, who endeavoured to persuade the Samaritans that he was the Messiah foretold by Moses.

DOTHAN, a town at the distance of twelve miles northward of Samaria, in the tribe of Ephraim, near to which Joseph was sold by his brethren to the Ishmaelitic merchants. Gen. xxxvii. 17. This was the town, also, where Elisha was surrounded by the troops of Benhadad, king of Syria, who were sent to apprehend him, but were smitten with blindness, by which the prophet escaped. 2 Kings vi. 13. According to the description of Burckhardt, the pit of Joseph is about three feet in diameter, and at least thirty in depth. Its sides are lined with masonry, its bottom is hewn in the rock, and its waters are said never to dry up—a circumstance which rather militates against the supposition that this was the pit into which Joseph was cast, Gen. xxxvii. 24.

DOUBLE has several shades of signification in Scripture. "A double garment" may mean a lined habit, such as the high priest's pectoral; or a complete habit or suit of clothes, a cloak, and a tunic, &c. *Double heart*, *double tongue*, *double mind*, are opposed to a simple, honest, sincere heart, tongue, and mind. *Double*, the counterpart to a quantity which is proposed as the exemplar. Gen. xliii. 12, 15.

For the right understanding of Isa. xl. 2, "She hath received of the Lord's hand double for all her sins," Mr Taylor says, read, the *counterpart*—that which is adequate, all things considered, as a dispensation of punishment. But if this be the sense, how could it be said, "*Her iniquity is pardoned*," since *punishment* and *pardon*, in the very nature of things, seem opposed to each other. Others observe, therefore, that the expression alludes to a common custom in the East, of doubling down a leaf in an account book, whenever an account was settled. In this sense, "*the double*" is equivalent to *the discharge*. If this be correct, we may read the passage: "Her warfare is accomplished, her iniquity is pardoned; for she hath received of the Lord's hand a *discharge* for all her sins;" that is, a complete settlement has taken place. The same seems to be the meaning of this word in other places (Isa. lxi. 7), unless, indeed, it alludes to

a double *portion*; that is, blessings twice as great as were enjoyed before.

DOUBTS AND FEARS are terms frequently used to denote the uncertainty of mind we are in respecting our interest in the divine favour. The *causes* of our doubts may be such as these: personal declension; not knowing the exact time, place, or means of our conversion; improper views of the character and decrees of God; the fluctuation of religious experience as to the enjoyment of God in prayer, hearing, &c.; the depth of our affliction; relapses into sin; the fall of professors; and the hidings of God's face. "It is a sin," says one, "for a believer to live so as not to have his evidences clear; but it is no sin for him to be so earnest and impartial as to doubt, when in fact his evidences are not clear." Let the humble Christian, however, beware of an extreme. Prayer, conversation with experienced Christians, reading the promises, and consideration of the divine goodness, will have a tendency to remove unnecessary doubts.

DOUGH. When the Israelites left Egypt they carried with them dough in their kneading-troughs upon their shoulders. Exod. xii. 34. These troughs among the modern Arabs are wooden bowls; but Dr Boothroyd supposes it to refer to the bags in which the wandering Arabs carry their bread when on a journey.

DOVE. This beautiful genus of birds is very numerous in the East. In the wild state they generally build their nests in the holes or clefts of rocks, or in excavated trees; but they are easily taught submission and familiarity with mankind; and, when domesticated, build in structures erected for their accommodation, called "dove-cots." They are classed by Moses among the clean birds; and it appears, from the sacred as well as other writers, that doves were always held in the highest estimation among the Eastern nations. Rosenmüller, in a note upon Bochart, derives the name from the Arabic, where it signifies *mildness* or *gentleness*. The dove is mentioned in Scripture as the symbol of simplicity, innocence, gentleness, affection, and fidelity. Hos. vii. 11; Matt. x. 16.

The first mention of the dove in the Scripture is Gen. viii. 8–12, where Noah sent one from the ark to ascertain if the waters of the deluge had assuaged. She was sent forth thrice. The first time she speedily returned; having, in all probability, gone but a little way from the ark, as she must naturally have been terrified at the appearance of the waters. After seven days, being sent out a second time, she returned with an olive leaf plucked off, whereby it became evident that the flood was considerably abated, and had sunk below the tops of the trees; and thus relieved the fears and cheered the hearts of Noah and his family. And hence the olive branch has ever been among the forerunners of peace, and chief of those emblems by which a happy state of renovation and restoration to prosperity has been signified to mankind. At the end of other seven days the dove, being sent out a third time, returned no more; from which Noah conjectured that the earth was so far drained as to afford sustenance for the birds and fowls; and he therefore removed the covering of the ark, which probably gave liberty to many of the fowls to fly off; and these circumstances afforded him the greater facility for making arrangements for disembarking the other animals. Doves might be offered in sacrifice, when those who were poor could not bring a more costly offering.

The following extract from Morier's *Persian Travels* illustrates a passage in Isaiah: "In the environs of the city, to the westward, near the Zainderood, are many pigeon-houses, erected at a distance from habitations, for the sole purpose of collecting pigeons' dung for manure. They are large round towers, rather broader at the bottom than the top, and crowned by conical spiracles, through which the pigeons descend. Their interior resembles a honey-comb, pierced with a thousand holes, each of which forms a snug retreat for a nest. More care appears to have been bestowed upon their outside than upon that of the generality of the dwelling-houses; for they are painted and ornamented. The extraordinary flights of pigeons which I have seen alight upon one of these buildings afford, perhaps, a good illustration of the passage in Isa. lx. 8: 'Who are these that fly as a cloud, and as the doves to their windows?' Their great numbers, and the compactness of their mass, literally look like a cloud at a distance, and obscure the sun in their passage."

The word *dove* is often applied in Eastern language as a term of endearment. Thus: "I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night;" and: "My dove, my undefiled, is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her." Cant. v. 2, vi. 9. In Cant. ii. 14, the bride is called a dove, from her lovely appearance and amiable manners: "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." When the dove is absent from its mate it utters a mournful sound, alluded to by Hezekiah: "Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me." Isa. xxxviii. 14. The dove is employed as an emblem of the Holy Ghost. Thus we find the Spirit descending upon Jesus at his baptism in the form of a dove. In the time of our Lord, doves were sold in the porch of the temple, that they might be used in sacrifice.

DOVES' DUNG. It is said (2 Kings vi. 25) that during the siege of Samaria, "the fourth part of a cab [little more than half a pint] of doves' dung was sold for five pieces of silver;" about six shillings and threepence of our money. It is well known that doves' dung is not a nourishment for man, even in the most extreme famine; and hence Josephus and Theodoret were of opinion that it was bought instead of salt, to serve as a kind of manure for the purpose of raising esculent plants of quick vegetation. The Rabbins affirm that it was not the dung of pigeons, but the corn of their crops, which they brought back well filled out of the fields, not being trammelled by the siege, but allowed to roam at large. Bochart thinks that it means a vegetable substance—probably vetches or pulse. Mr Morier tells us, that "the dung of pigeons is the dearest manure which the Persians use; and as they apply it almost entirely to the rearing of melons, it is probable on that account that the melons of Ispahan are so much finer than those of other cities." The general opinion, since Bochart, is, that it was a kind of chick-pea, or *tare*, which has very much the appearance of doves' dung, whence it might be named.

DOWRY. Nothing distinguishes more the married state among us from the same connection when formed in the East, than the different methods of proceeding between the father-in-law and the intended bridegroom. Among us, the father usually gives a portion to his daughter, which becomes the property of her husband; and which often makes a considerable part of his wealth; but in the East, the bridegroom offers to the father of his bride a sum of money, or value to his satisfaction, before he can expect to receive his daughter in marriage. Of this procedure we have instances from the earliest times. When Jacob had nothing which he could immediately give for a wife, he purchased her by his services to her father, Laban. Gen. xxix. 18. So we find Shechem offers to pay any value as a dowry for Dinah. Gen. xxxiv. 12. In this passage is mentioned a distinction still observed in the East: 1. "A dowry" to the family, as a token of honour, to engage their favourable interest in the desired alliance. 2. "A gift" to the bride herself,—as, for example, of jewels and other decorations—a compliment of honour, as Abraham's servant gave to Rebecca. See MARRIAGE.

DOXOLOGY, a hymn of great antiquity, in which glory is ascribed to God. It is distinguished by the titles of the greater and the less. Both the doxologies are used in the Church of England. The greater doxology, which is also called the angelic hymn, is used at the conclusion of the liturgy, beginning with "Glory be to God on high." This hymn was used in the time of Athanasius, in the beginning of the fourth century. The lesser doxology is used at the end of every psalm, beginning "Glory be to the Father, to the Son," &c.

DRACHMA. This coin was equal to a Roman denarius, or sevenpence three farthings of our money; and the didrachma, or tribute-money mentioned in Matt. xvii. 24, was equal to fifteenpence halfpenny. It is said to have been stamped with a lyre on one side, and a vine on the other.

DRAG, a kind of net used by Eastern fishermen, and referred to by the Prophet Habakkuk (i. 15, 16). It was also an agricultural implement for threshing out the grain, consisting of strong planks made rough at the bottom with hard stones or iron. It was drawn by oxen or horses over the corn sheaves spread on the floor, the driver sitting upon it. This instrument, used in Syria, not only forced out the grain, but also cut the straw in pieces, which is used in this state all over the countries of the East as fodder for the cattle.

DRAGON. This word our translators seem to have rendered in a variety of ways, sometimes using the terms crocodiles, whales, sea-monsters, and serpents. Its precise meaning cannot now be ascertained. Mr Taylor understands it as including the whole class of lizards, and also the seal. The Rev. J. Hurdis again considers it as the crocodile. The word "dragons" in Job xxx. 29, Dr Boothroyd renders by "sea-monsters." The serpent which is usually understood to be referred to in Scripture when dragons are spoken of, is the boa-constrictor, the largest and most powerful of the serpent tribe, being frequently from thirty to forty feet in length, and of proportionate thickness. Bishop Pococke is persuaded that the Hebrew word translated "dragons" means "jackals." From the Apocryphal story of Bel and the Dragon, Mr Harris thinks it is evident that the idol was a living crocodile.

DRAGON WELL. This place, which lay east of Jerusalem, and is referred to in Neh. ii. 13, appears to have received its name from a dragon or snake having fixed its residence there during the long desolation of that city.

DRAM. This word, which occurs in Ezra ii. 69, and Neh. vii. 70-72, is a Daric or Persian coin of pure gold, which was also in circulation among the Jews under the Persian government. It is usually valued by modern authors at fifteen shillings. According to Dr Bernard, its weight was two grains more than the English guinea, and worth about twenty-five shillings.

DRAUGHT HOUSE. This word occurs only in 2 Kings x. 27. Jehu, to show his contempt for the worship of Baal, ordered his temple to be destroyed, and the place converted to a vile purpose—that of receiving offal or ordure.

DRAWERS OF WATER. This term occurs in Deut. xxix. 11; Josh. ix. 21, 23. It was accounted a very hard, servile employment; and accordingly we find the Gibeonites doomed to it. In Asiatic cities water is carried from the wells by persons who make a trade of it, and who may often be seen passing along the streets with their goat-skin bags slung over their shoulders.

DREAD, a high degree of fear. See **FEAR**.

DREAM, the excited state of the imagination in sleep, whether from natural or supernatural causes. From a very early period we find much importance attached to dreams, as being one of the modes in which God was pleased to reveal his will to man. Hence the interpretation of dreams was eagerly sought for. Thus in Gen. xl. we read remarkable instances of dreams in the case of Pharaoh's butler and baker. All interpretations of dreams, unless by prophets authorised by God, were expressly prohibited. It was highly sinful in Saul, therefore, to consult the Witch of Endor before the battle of Gilboa.

The Lord frequently discovered his will in dreams, and enabled persons to explain them. The Midianites gave credit to dreams, as appears from that which a Midianite related to his companion, and from whose interpretation Gideon took a happy omen. Judg. vii. 13-15. The prophet Jeremiah (xxiii. 25-28) exclaims against impostors who pretended to have had dreams, and abused the credulity of the people. The prophet Joel (ii. 28) promises from God that, in the reign of the Messiah, the effusion of the Holy Spirit should be so copious, that the old men should have prophetic dreams, and the young men should receive visions.

The word signifies, likewise, those vain images beheld in imagination while asleep, which have no relation to prophecy. Job xx. 8; Isa. xxix. 7; see also Eccl. v. 3, 7. And it ought not to be overlooked that we now have in the Holy Scriptures a complete revelation of divine truth; so that to be expecting new revelations by dreams or visions is to be carried away with the spirit of error and delusion. 1 John iv. 1-6. The wisest use Christians now can make of dreams is to be admonished by them to attend to the Word of God. Jer. xxiii. 28.

Dreams should be carefully distinguished from visions: the former occurred during sleep, and therefore were liable to much ambiguity and uncertainty; the latter when the person, being awake, retained possession of his natural powers and faculties.

DREAMER is used as a word of reproach of Joseph by his brethren (Gen. xxxvii. 19); and of

Shemaiah. Jer. xxix. 24. See Jer. xxvii. 9; Jude 8. See also Isa. lvi. 10.

DREGS. The best wines of the East are commonly mixed with dregs, so that they are strained for use. Accordingly we are told, in Ps. lxxv. 8: "In the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring them out, and drink them;" which denotes that the pure wine would be given as a wine of blessing to the righteous, while the wicked should be doomed to drink the impure dregs.

DRESS. So many and so rapid are the changes which take place in the dress of modern European nations, that it is impossible to give any description of it which can for any length of time be regarded as faithful and true. It is quite otherwise, however, with oriental nations. Travellers inform us that in the East the dress of the natives has undergone little or no change from the earliest ages. Long flowing garments thrown loosely about the body form the chief dress of the Asiatics; and their beauty is considered as consisting, not in the shape and structure of the garment, but in the fineness and colour of the stuff from which it is made. In Canaan, people of rank were dressed in the fine linen of Egypt. For mourning, sackcloth of black goats' hair was used. Hence the frequent figurative expression in Scripture, "sackcloth and blackness." The colour in most general use among the Israelites was white. Hence the exhortation of Solomon, "Let thy garments be always white." Eccles. ix. 8. This colour was regarded as the emblem of purity; and accordingly the saints in heaven are represented as dressed in white robes. Blue was also a favourite colour among the Jews, who were commanded to put a fringe of blue to the border of their garments. It is probable that at a very early period the art of dyeing with blue was known among the Tyrians. It was a very prominent colour in the sumptuous hangings of the tabernacle. On solemn and important occasions the Jewish nobles were dressed in scarlet robes. Purple robes were also held in high estimation, and were chiefly worn by persons of distinction. A coat of many colours was, as in the case of Joseph, viewed, even in patriarchal times, as a badge of honour. The Jews were forbidden by the law to wear a garment composed of both woollen and linen. The ancient Jews generally walked bare-headed, except when they were in mourning, or worshipping in the temple, or in the synagogue. But during the captivity in Babylon, they acquired the practice of wearing turbans. The full dress of an ancient Jew is thus described by Professor Paxton:—"A woollen shirt was worn next the skin, although some had shirts of linen in which they slept, because these were more cleanly and wholesome. But this part of their dress is to be distinguished from the cafetan or shirt, which the bridegroom and the bride sent to each other; which they wore over their clothes at their solemn festivals, and in which they were at last buried. Next to it was the coat, which reached to their feet, and was accounted a modest and honourable article of dress. This greatly aggravated the indignity which the king of Ammon offered to the ambassadors of David, by cutting off their garments in the middle to their buttocks; he insulted them by spoiling the most esteemed part of their dress; he exposed them to shame, by uncovering their nakedness, as they seem to have worn no breeches

under their upper garment. The tunic was the principal part of the Jewish dress; it was made nearly in the form of our present shirt. A round hole was cut at top, merely to permit the head to pass through. Sometimes it had long sleeves, which reached down to the wrists; at other times, short sleeves, which reached to the elbow; some had very short sleeves, which reached only to the middle of the upper arm, and some had no sleeves at all. The tunic was nearly the same with the Roman stola; and was, in general, girded round the waist, or under the breast with the zona or girdle. Descending to the ground, and floating round the feet, it was, in the days of our Lord, a distinguishing badge of the proud Pharisee: 'Beware of the scribes,' said he, 'who love to walk in long robes,' in tunics at full length, and reaching to the ground. These coats were collared at the neck, and fringed at the bottom. Over the tunic they wore a blanket, which the Arabs call a hyke, and is the very same with the plaid of the Scottish Highlanders." These cloaks or plaids were usually laid aside when any work was to be engaged in which required activity and energy. Thus when our Lord was about to wash the disciples' feet, he threw off his upper garment, and girt his coat or tunic about him with a towel. The girdle, indeed, is an indispensable part of the dress of an Oriental. Dr Paxton, in speaking of the dress of Oriental females, remarks: "The habit of Eastern females was suited to their station, and women of all ages and conditions appeared in dresses of the same fashion; only a married woman wore a veil upon her head, in token of subjection; and a widow had a garment which indicated her widowed state. The daughters of a king, and ladies of high rank, who were virgins, wore a garment of many colours, reaching, as is supposed, to the heels or ankles, with long sleeves down to the wrists, which had a border at the bottom, and a facing at the hands, of a colour different from the garment: it was likewise embroidered with flowers, which, in ancient times, was reckoned both splendid and beautiful. This elegant piece of female attire, which is worn under the tunic, sometimes shaped like a long flowing shirt, oftener in the form of the wide and loose drawers of the East, was wrought by the needle; and as embroidery in ancient times was the occupation or pastime only of ladies of the highest rank, the possession of these party-coloured garments was a mark of distinction, and they were worn exclusively by young women of noble or royal condition, as Tamar was. In after ages, when the art of interweaving a variegated pattern with the simple cloth, or of printing was discovered, dresses of this beautiful description became more common, and are generally worn by ladies in the East in the present day. A common prostitute, among the Jews, was known, as well by the peculiar vesture she wore, as by having no covering upon her head, and her eyebrows painted with stibium, which dilated the pupil and made the eyes look black and beautiful. In the days of Jacob, the harlot seems to have been distinguished by her veil, and by wrapping herself in some peculiar manner; for these are the circumstances that induced Judah to consider Tamar, his daughter-in-law, as a woman of this character:—"She put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which is by the way to Timnath." When Judah saw her, he thought her to be an harlot, because she had covered her face. It may be justly

inferred from this passage, that modest women did not constantly wear a veil in those days. Rebecca, indeed, put a veil on her face when she met Isaac in the field: but it was a part of the marriage ceremony to deliver the bride covered with a veil from head to foot; and Rebecca in this instance only followed the established custom of her country. Had it been the practice of modest women in that age to cover their faces, in the presence of the other sex, she would not have needed to veil herself when her future husband met her in the field. She seems to have had no veil when Abraham's servant accosted her at the well; nor, for any thing that can be discovered, was Rachel veiled at her first interview with Jacob; or, if they did appear in veils, these prevented not a part of the face from being seen. The practice of wearing veils, except at the marriage ceremony, must therefore be referred to a later period, and was perhaps not introduced till after the lapse of several ages." The following extract from 'Forbes' Oriental Memoirs,' quoted by Dr Jamieson in his valuable additions to 'Paxton's Illustrations,' gives a picture of a Mogul lady in full dress, and may serve to enable the reader to form a lively conception of the dress of an Oriental lady, such as is often referred to in sacred Scripture:—"Her age did not exceed fifteen; her form was perfect, her features regular, and her large antelope eyes of a brilliant lustre. Although fairer than the generality of Indian females, neither the rose nor the lily adorned her complexion; yet the brunette tint rather enriched than impaired the softness and delicacy of her skin; and I hastily sketched her as a well-dressed Mogul. Her drawers of green satin, flowered with gold, were seen under a chemise of transparent gauze, reaching to her slippers, richly embroidered; a vest of pale blue satin, edged with gold, sat close to her shape, which an upper robe of striped silver muslin, full and flowing, displayed to great advantage; a netted veil of crimson silk, flowered with silver, fell carelessly over her long braided hair, combed smooth, and divided from the forehead, where a cluster of jewels was fastened by strings of seed-pearl; her ear-rings were large and handsome; that in her nose, according to our ideas of ornament, less becoming—but the Asiatic ladies are extremely fond of the nose-jewel. A necklace, in intermingled rows of pearl and gold, covered her bosom, and several strings of large pearls were suspended from an embroidered girdle set with diamonds; bracelets of gold and coral reached from the wrist to the elbow; golden chains encircled her ankles, and all her toes and fingers were adorned with valuable rings. Like most of the oriental females, of all religions, her eyes were tinged by a black circle, formed with the powder of antimony, which produces a refreshing coolness, gives the eye an additional lustre, and is thought to be a general improvement to Asiatic beauty."

DROMEDARY. See CAMEL.

DRUIDS, the priests or ministers of religion among the ancient Gauls, Britons, and Germans, who resembled, in many respects, the Brahmans of India. They were chosen out of the best families; and the honours of their birth, joined with those of their function, procured them the highest veneration among the people. They were versed in astrology, geometry, natural philosophy, politics, and geography; they were the interpreters of religion, and the judges of all affairs indifferently. Whoever refused obedience to them was declared impious and accursed. We know but

little as to their peculiar doctrines, only that they believed the immortality of the soul, and, as is generally also supposed, the transmigration of it to other bodies; though a late author makes it appear highly probable they did not believe this last, at least not in the sense of the Pythagoreans. The chief settlement of the Druids in Britain was in the Isle of Anglesey, the ancient Mona; which they might choose for this purpose, as it is well stored with precious groves of their favourite oak. They were divided into several classes or branches; such as the priests, the poets, the augurs, the civil judges, and instructors of youth. Strabo, however, does not comprehend all these different orders under the denomination of Druids. He only distinguishes three kinds: *Bardi*, poets; the *Vates*, priests and naturalists; and the *Druids*, who, besides the study of nature, applied themselves likewise to morality.

Their garments were remarkably long, and when employed in religious ceremonies, they likewise wore a white surplice. They generally carried a wand in their hands, and wore a kind of ornament, encased with gold, about their necks, called the Druid's egg. They had one chief, or Arch-druid, in every nation, who acted as high priest, or *pontifex maximus*. He had absolute authority over the rest, and commanded, decreed, and punished at pleasure. They worshipped the Supreme Being under the name of *Esus* or *Hesus*, whose symbol was the oak; and had no other temple than a wood or a grove, where all their religious rites were performed. Nor was any person permitted to enter that sacred recess, unless he carried with him a chain, in token of his absolute dependence on the Deity. Indeed their whole religion consisted in acknowledging that the Supreme Being, who made his abode in those sacred groves, governed the universe; and that every creature ought to obey his laws, and pay him divine homage. Mr Bryant, however, maintains that they were idolaters, and that the sun was the grand object of their worship. They considered the oak as the emblem, or rather the peculiar residence, of the Almighty; and accordingly, chaplets of oak were worn, both by the Druids and people, in their religious ceremonies; the altars were strewed with its leaves, and encircled with its branches. The fruit of it, especially the mistletoe, was thought to contain a divine virtue, and to be the peculiar gift of Heaven. It was, therefore, sought for on the sixth day of the moon with the greatest earnestness and anxiety; and when found, was hailed with such rapture of joy as almost exceeds imagination to conceive. As soon as the Druids were informed of the fortunate discovery, they prepared everything ready for the sacrifice under the oak (see Ezek. vi. 13), to which they fastened two white bulls by the horns; then the Arch-druid, attended by a prodigious number of people, ascended the tree, dressed in white, and with a consecrated golden knife, or pruning hook, cropped the mistletoe, which he received in his robe, amidst the rapturous exclamations of the people. Having secured this sacred plant, he descended the tree, the bulls were sacrificed, and the Deity invoked to bless his own gift, and render it efficacious in those distempers in which it should be administered. According to Cæsar, they, in some cases, offered human victims, and that upon the conviction that human blood was required to atone for human guilt.

DRUNKENNESS. The first instance of intoxication on record is that of Noah (Gen. ix. 21), who

was probably ignorant of the effects of the expressed juice of the grape. The sin of drunkenness is most expressly condemned in the Scriptures. Rom. xiii. 13; 1 Cor. vi. 9, 10; Eph. v. 18; 1 Thess. v. 7, 8. Men are sometimes represented as drunk with sorrow, with afflictions, and with the wine of God's wrath. Isa. lxiii. 6; Jer. li. 57; Ezek. xxiii. 33. Persons under the influence of superstition, idolatry, and delusion, are said to be drunk; because they make no use of their natural reason. Isa. xxviii. 7; Rev. xvii. 2. *Drunkenness* sometimes denotes abundance, satiety. Deut. xxxii. 42; Isa. xlix. 26. To "add drunkenness to thirst" (Deut. xxix. 19), is to add one sin to another. See **INTEMPERANCE**.

DRUSILLA, the youngest daughter of that Herod Agrippa by whom the Apostle James was beheaded. She is said to have been more remarkable for her beauty than for the respectability of her character. She was betrothed to Epiphanes, son of Antiochus, king of Comagena; but, on that prince refusing to be circumcised, the negotiation was broken off, and Drusilla was afterwards married to Azizas, king of Emesa. In a short time, however, she abandoned her husband, and married Claudius Felix, the governor of Judea, by whom she had a son named Agrippa. It was in the presence of this Drusilla and her paramour Felix, that the Apostle Paul made his well-known defence. Acts xxiv. 24.

DUKE. This word occurs in Gen. xxxvi. 15-43, and is intended to denote governors, chieftains, princes, an order of rulers inferior to kings, and corresponding to the *emirs* of the East.

DULCIMER. This, which is the name of a musical instrument, occurs only in the prophet Daniel (iii. 5, 10, 15.) The author of the article **MUSICAL INSTRUMENTS** in 'Kitto's Cyclopædia' supposes the dulcimer to have been a species of flute or shepherd's pipe, made of two reeds, which is still used in Palestine. The Rabbins describe it as a kind of bagpipe; but the dulcimer, as we now understand it, is an instrument of fifty wires, struck with an iron key. It is possible that the word may have denoted the Syrian syrinx, or Pandæan pipe.

DUMAH, a city of Judah. Josh. xv. 52. It is also a shortened form of speaking and writing *Idumea*. Gen. xxv. 14; Isa. xxi. 11. See **IDUMEA**.

DUMB.—1. One unable to speak by reason of natural infirmity. Exod. iv. 11. 2. One unable to speak by reason of want of knowledge what to say, or how to say it; what proper mode of address to use, or what reasons to allege on his own behalf. Prov. xxxi. 8. 3. One unwilling to speak. Ps. xxxix. 9. We have a remarkable instance of this reverential dumbness, or submissive silence, in the case of Aaron (Lev. x. 3) after Nadab and Abihu, his sons, were consumed by fire—"Aaron held his peace!" did not exclaim against the justice of God, but saw the propriety of the divine procedure, and humbly acquiesced in it.

DUNG. In the East, dung is used for fuel when wood is scarce. It is often employed in heating their ovens and baths. This explains the command given to Ezekiel (iv. 12) to prepare his bread with human dung; thereby showing the degraded state to which the captives in Babylon were to be reduced. Even the bread prepared with cow dung as fuel emits a most disagreeable odour. "It is almost inconceivable," says Tournefort, "what a horrid perfume this dung makes in their houses; everything they eat has a stench of this vapour."

DUNGHILL. In Lam. iv. 5, we find it stated, to express the extreme misery of the Jews who escaped from the sword of Nebuchadnezzar: "They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills." The dunghill is represented in Scripture as one of the common resorts of the beggar. Hence: "He raiseth up the poor out of the dust and lifteth up the beggar from the dunghill to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them." 1 Sam. ii. 8.

DUNKERS, a denomination of Anti-Pædo-Baptists, which took its rise in the year 1724. It was founded by Conrad Beissel, a German, who retired to an agreeable solitude within fifty miles of Philadelphia for the more free exercise of religious contemplation. Curiosity attracted followers, and his simple and engaging manners made them proselytes. They soon settled a little colony, called Euphrate, in allusion to the Hebrews, who used to sing psalms on the borders of the River Euphrates. This denomination seem to have obtained their name from their baptizing their new converts by plunging. They are also called Tumblers, from the manner in which they perform baptism, which is by putting the person, while kneeling, head first under water, so as to resemble the motion of the body in the action of tumbling. They use the true immersion, with laying on the hands and prayer, even when the person baptized is in the water.

Their habit seems to be peculiar to themselves, consisting of a long tunic or coat, reaching down to their heels, with a sash or girdle round the waist, and a cap or hood hanging from the shoulders, like the dress of the Dominican friars. The men do not shave the head or beard. The men and women have separate habitations and distinct governments. For these purposes they have erected two large wooden buildings, one of which is occupied by the brethren, the other by the sisters of the society; and in each of them there is a banqueting-room, and an apartment for public worship; for the brethren and sisters do not meet together, even at their devotions. They used to live chiefly upon roots and other vegetables, the rules of their society not allowing them flesh, except on particular occasions, when they hold what they call a love feast; at which time the brethren and sisters dine together in a large apartment, and eat mutton, but no other meat.

Their church government and discipline are the same with the Baptists in general, except that every brother is allowed to speak in the congregation; and their best speaker is usually ordained to be the minister. They have deacons and deaconesses from among their ancient widows and exhorters, who are all licensed to use their gifts stately. The members of this sect are usually valued among their neighbours as persons of the strictest probity and honour, devotedly attached to their own faith. They are no longer limited to a particular district, but are scattered over a large extent of country.

DURA, a great plain near Babylon, where Nebuchadnezzar erected a colossal image of gold to be worshipped. Dan. iii. 1. See **BABYLON**.

DURSIANS, or **DERUZIANS**, a fierce people, formerly inhabiting the wilds of Mount Libanus, and in the eleventh century engaged in the holy war. There is evidence that they understood some of the principles, and perhaps made a general profession, of

Christianity; but their peculiar tenets were kept so secret that they cannot now be ascertained with certainty. It is probable, however, from many circumstances, that they were the descendants of the early Druses. This may be inferred from their name, residence, corresponding character, and hatred to the Turks, which was very likely to engage them in such an expedition, though the fact cannot be historically traced. Dr Mosheim suspects them to be Manichæans; but it seems more likely they picked up their loose and imperfect notions of Christianity from some of the fanatics engaged in the crusades.

DUST. The expression "sitting in dust and ashes," is frequently used in Scripture to indicate penitence or mourning. Thus Isaiah xlvii. 1: "Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground: there is no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate;" and Lam. iii. 29: "He putteth his mouth in the dust, if so be there may be hope." When the apostles were rejected by any people, they were commanded to shake off the dust from their feet as a testimony against them. This was done in the case of Antioch in Pisidia. Acts xiii. 51. In Deut. xxviii. 24, the Lord threatens the Jews that their rain should become powder and dust. The following extract from Sir Thomas Roe's 'Embassy to the Court of the Great Mogul,' may serve to cast light on this: "Sometimes, in India, the wind blows very high in hot and dry seasons, raising up into the air, to a very great height, thick clouds of dust and sand. These dry showers most grievously annoy all those among whom they fall—enough to smite them all with present blindness; filling their eyes, ears, nostrils, and mouths too, if not well guarded; searching every place, as well within as without, so that there is not a little key-hole of any trunk or cabinet, if it be not covered, but receives this dust; add to this, that the fields, brooks, and gardens suffer extremely from these terrible showers."

In almost every part of Asia, those who demand justice against a criminal throw dust upon him, signifying that he deserves to lose his life, and be cast into the grave; and that this is the true interpretation of the action, is evident from an imprecation in common use among the Turks and Persians: "Be covered with earth!" "Earth be upon thy head!" We have two remarkable instances of casting dust recorded in Scripture: the first is that of Shimei, who gave vent to his secret hostility to David, when he fled before his rebellious son, by throwing stones at him, and casting dust. 2 Sam. xvi. 13. It was an ancient custom, in those warm and arid countries, to lay the dust before a person of distinction, and particularly before kings and princes, by sprinkling the ground with water. To throw dust into the air while a person was passing, was therefore an act of great disrespect—to do so before a sovereign prince, an indecent outrage. But it is clear that Shimei meant more than disrespect and outrage to an afflicted king, whose subject he was; he intended to signify by that action that David was unfit to live, and that the time was at last arrived to offer him a sacrifice to the ambition and vengeance of the house of Saul. This view of his conduct is confirmed by the behaviour of the Jews to the Apostle Paul, when they seized him in the temple, and had nearly succeeded in putting him to death; they cried out: "Away with such a fellow from the earth, for it is not fit that he should live. And as they cried out, and cast off their clothes,

and threw dust into the air, the chief captain commanded him to be brought into the castle." Acts xxii. 22-24. A great similarity appears between the conduct of the Jews on this occasion and the behaviour of the peasants in Persia, when they go to court to complain of the governors whose oppressions they can no longer endure. They carry their complaints against their governors by companies, consisting of several hundreds, and sometimes of a thousand; they repair to that gate of the palace nearest to which their prince is most likely to be, where they set themselves to make the most horrid cries, tearing their garments, and throwing dust into the air, and demanding justice. The king, upon hearing these cries, sends to know the occasion of them: the people deliver their complaints in writing; upon which he informs them that he will commit the cognizance of the affair to such an one as he names; and in consequence of this, justice is usually obtained.

DUTY, any action, or course of actions, which flows from the relations we stand in to God or man—that which a man is bound to perform by any natural or legal obligation. The various moral, relative, and spiritual duties are considered in their places in this work.

DWELL. God *dwells in light*, in respect of his delight in and independent possession of his own glorious excellences, and in respect of his glorious residence amid rays of inexpressible glory in heaven. 1 Tim. vi. 16; 1 John i. 7. He *dwells* in heaven, in respect of the continued and delightful residence of his presence there. Ps. cxxiii. 1. He *dwelt* in the

tabernacle, temple, and city of Jerusalem; there the symbols of his presence were continued. Ps. exxxii. 13, 14, lxxviii. 16. He *dwells* in his Church, and in and with his people, in the continued bestowal of his ordinances, and of his gracious, supporting, and comforting influences. Ps. ix. 11; 1 John iv. 12; Isa. lvii. 15. The fulness of the Godhead *dwells bodily* in Christ; the divine nature personally, perpetually, and truly resides in his human nature, by the closest union with it. Col. ii. 9. Christ *dwelt* among men in his state of humiliation on earth. John i. 14. He *dwells* in our heart by faith; he is united to us as our head and husband; his righteousness is imputed to us, and applied to our conscience; his spirit and grace are fixed in our heart; he loves and delights in us, and furnishes our whole soul with his fulness. Eph. iii. 17. The Holy Spirit *dwells* in us by personal residence and gracious influence. Rom. viii. 9; 2 Tim. i. 14; 1 Cor. iii. 16. The Word of God *dwells in us richly*, when it is carefully studied, firmly believed, closely applied, and diligently practised. Col. iii. 16; Ps. exix. 11. The saints *dwelt in God*, and *in Christ*; they are united to, and nourished, supported, and comforted by him, and have sweet intimacy and fellowship with him. 1 John iii. 24, iv. 15. They *dwelt in love*, when they live in the faith of God's redeeming love to them, and in the exercise of love to him and his people. 1 John iv. 16. Wickedness, vengeance, or judgment, *dwells* in or on a person or land, when it long continues there. Job. xi. 14, xviii. 12-15.

E.

EAGLE (*nesher*). Exod. xix. 4; Lev. xi. 13. The name is derived from a verb which signifies to *lacerate*, or *tear in pieces*. The eagle has always been considered as the king of birds, on account of its great strength, rapidity and elevation of flight, natural ferocity, and the terror it inspires into its fellows of the air. Its voracity is so great, that a large extent of territory is requisite for the supply of proper sustenance; and Providence has therefore constituted it a solitary animal: two pairs of eagles are never found in the same neighbourhood, though the genus is dispersed through every quarter of the world. Its sight is quick, strong, and piercing to a proverb. In Job xxxix. 27-30, the natural history of the eagle is finely drawn up: "Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey, and her eyes behold afar off. Her young ones also suck up blood: and where the slain are, there is she." Alluding to the popular opinion that the eagle assists its feeble young in their flight, by bearing them up on its own pinions, Moses represents Jehovah as saying: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." Exod. xix. 4.

When Balaam delivered his predictions respecting the fate that awaited the nations which he then particularized, he said of the Kenites: "Strong is thy

dwelling, and thou puttest thy nest in a rock" (Numb. xxiv. 21), alluding to that princely bird, the eagle, which not only delights in soaring to the loftiest heights, but chooses the highest rocks, and most elevated mountains, as desirable situations for erecting its nest. Obad. 4; Hab. ii. 9. What Job says concerning the eagle, which is to be understood in a literal sense, "Where the slain are, there is she," our Saviour makes an allegory of: "Whosoever the carcass is, there will the eagles be gathered together" (Matt. xxiv. 28); that is, wherever the guilty are, and however intermingled with the good, divine justice, with eagle eye, will not fail to detect them, and execute vengeance upon them. Luke xvii. 37.

The swiftness of the flight of the eagle is alluded to in several passages of Scripture; as: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth." Dent. xxviii. 49. In the affecting lamentation of David over Saul and Jonathan, their impetuous and rapid career is described in forcible terms: "They were swifter than eagles; they were stronger than lions." 2 Sam. i. 23. Jeremiah, when he beheld in vision the march of Nebuchadnezzar, cried: "Behold, he shall come up as clouds, and his chariots shall be as a whirlwind. His horses are swifter than eagles. Woe unto us! for we are spoiled." Jer. iv. 13. To the wide-expanded wings of the eagle, and the rapidity of its flight, the same prophet beautifully al-

Indes in a subsequent chapter, where he describes the subversion of Moab by the same ruthless conqueror: "Behold, he shall fly as an eagle, and shall spread his wings over Moab." Jer. xlviii. 40. In the same manner he describes the sudden desolation of Ammon in the next chapter; but when he turns his eye to the ruins of his own country, he exclaims, in still more energetic language: "Our persecutors are swifter than the eagles of the heaven." Lam. iv. 19. Under the same comparison, the patriarch Job describes the rapid flight of time: "My days are passed away as the eagle that hasteth to the prey." Job ix. 26. The surprising rapidity with which the blessings of common providence sometimes vanish from the grasp of the possessor is thus described by Solomon: "Riches certainly make themselves wings: they fly away as an eagle toward heaven." Prov. xxiii. 5. The flight of this bird is as sublime as it is rapid and impetuous. None of the feathered race soar so high. In his daring excursions he is said to leave the elouds of heaven, and regions of thunder, and lightning, and tempest, far beneath him, and to approach the very limits of ether. There is an allusion to this lofty soaring in the prophecy of Obadiah concerning the pride of Moab: "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." Obad. 4. The Prophet Jeremiah pronounces the doom of Edom in similar terms: "O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest high as the eagle, I will bring thee down from thence, saith the Lord." Jer. xlix. 16. It has been a popular opinion that the eagle lives and retains its vigour to a great age; and may be said, hyperbolically, to become young again. Ps. ciii. 5; Isa. xl. 31. It is remarkable that Cyrus, compared in Isa. xlv. 11 to an eagle (so the word translated "ravenous bird" should be rendered), had an eagle for his ensign, according to Xenophon, who uses, without knowing it, the identical word of the prophet, with only a Greek termination to it; so exact is the correspondence bewixt the prophet and the historian, the prediction and the event! Xenophon and other ancient historians inform us that the golden eagle with extended wings was the ensign of the Persian monarchs long before it was adopted by the Romans; and it is very probable that the Persians borrowed the symbol from the ancient Assyrians, in whose banners it waved till imperial Babylon bowed her head to the yoke of Cyrus.

EAR. The organ of hearing. The term is applied figuratively in Scripture to the Almighty. Thus it is said, Ps. xxxiv. 15, "His ears are open to their cry," implying his readiness to listen to their prayers. In ancient times it was customary among the Jews when a slave declined to avail himself of the privilege of being manumitted on the sabbatical year, to go through the ceremony of boring his ear with an awl to the door of his master's house, thus declaring his readiness to remain in the service of his master. That it might be seen to be an entirely voluntary act, the ceremony was performed in the presence of a magistrate. An allusion is made to this custom in Ps. xl. 6: "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required." In this passage reference is obviously made to the readiness with which the Messiah submitted to do the Father's will in the great work of man's redemption.

The word *ear* is sometimes introduced in Scripture to give intensity to an expression. Thus in Job xlii. 5, 6: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and in ashes."

The severe and dangerous contests with wild beasts into which shepherds in Eastern countries were often forced in defending their helpless charge, are thus referred to by the prophet Amos (iii. 12): "Thus saith the Lord, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch:" fragments which the shepherd was required to produce, in order to satisfy his master of the desperate efforts he made to rescue the victim from the grasp of the beast of prey. A piece of an ear is probably mentioned, as Russell suggests in his 'History of Aleppo,' from the circumstance that there is a species of goat very common in Palestine, which has pendent ears, often a foot in length, and broad in proportion.

EARING, an agricultural term. There is a passage (Gen. xlv. 6) which, if it has been occasionally misunderstood," says Calmet, "may be pardoned: "There remain five years, in which shall be neither *EARING* nor harvest." It seems that *earring* is an old English word for *ploughing*; the original word, *charish*, is that usually rendered "ploughing," and why it should not be so translated here we cannot tell, as *earring* suggests the idea of gathering ears of corn after they are arrived at maturity; whereas Joseph means to say: "There shall be neither ploughing nor harvest during five years." The reader will perceive that this variation of import implies a totally different course of natural phenomena in Egypt; for the Nile must have risen so little as to have rendered *ploughing* hopeless; or its waters must have been so abundant as to have overflowed the country entirely, and to have superseded the use of the plough: moreover, if no ploughing, no sowing—that is, harvest was not expected; consequently it was not prepared for, in respect of eorn. No doubt but the Nile was deficient; it did not rise; the peasants, therefore, did not plough: and to this agrees the account of an ancient author that, for nine years together, the Nile did not rise to half a harvest. See also 1 Sam. viii. 12; Exod. xxxiv. 21; Isa. xxx. 24. A writer in the *Quarterly Review* thus explains the periodical overflow of the Nile: "The winds, from the middle of June to the inundation, are at first variable, but latterly fix themselves to the north, where they become regular, rising and falling with the sun. These winds, in passing over the Mediterranean, are supposed to convey large masses of aqueous vapours to the mountains of Ethiopia and Abyssinia, which the Nile traverses in its way to Egypt. Here these vapours, being condensed, are precipitated in torrents of rain, at and after the summer solstice; producing that gradual, constant, and periodical increase of the Nile to which the people on its banks are indebted for sustenance."

EARNEST, somewhat given in hand as an assurance that what is promised shall be given in due time. It differs from a pledge, as it is not taken back when full payment is made. The Holy Ghost and his influence are the *earnest of our inheritance*; are of the same nature, though not degree, of signification, with our eternal happiness; and they give us assurance that in due time it shall be bestowed upon us. 2 Cor. i. 22, v. 5; Eph. i. 14.

EAR-RINGS and NOSE JEWELS were the favourite ornaments among the Eastern females. Both are frequently mentioned in Scripture. Sir John Chardin says: "It is the custom in almost all the East for the women to wear rings in their noses, in the left nostril, which is bored low down in the middle. These rings are of gold, and have commonly two pearls and one ruby between them, placed in the ring. I never saw a girl or young woman in Arabia, or in all Persia, who did not wear a ring after this manner in her nostril." On this subject Dr Paxton observes: "The nose-jewel is an ornament peculiar to the East, which the Jewish females were accustomed to wear, and of which the Asiatic ladies are extremely fond. It is mentioned in several parts of Scripture. Thus the prophet Ezekiel: 'And I put a jewel on thy forehead, or, as it should have been rendered, 'on thy nose.' This ornament was one of the presents which the servant of Abraham gave to Rebecca, in the name of his master:—'I put,' said he, 'the ear-ring upon her face;' more literally, 'I put the ring on her nose.' They wore ear-rings besides; for the household of Jacob, at his request, when they were preparing to go up to Bethel, gave him all the ear-rings which were in their ears, and he hid them under the oak which was by Shechem. The difference between these ornaments is clearly stated by the prophet: 'I put a jewel on thy nose, and ear-rings in thine ears.' The nose-jewel, therefore, was different from the ear-ring, and actually worn by the females as an ornament in the East." Ear-pendants may be seen sculptured on the ruins of Persepolis. They were worn by men as well as women among some nations; but this does not appear to have been the case with the Hebrews, among whom they were limited to the females.

EARTH. This word is used in different significations in the Sacred Writings. Thus, in Gen. i. 1, we are told, that "in the beginning God created the heaven and the earth." Here the term "earth" is to be understood as denoting that portion of the globe which was afterwards, when reclaimed from the water, so called in contradistinction from "seas." Seldom, if ever, are we to affix to the term "earth," in the Scriptures, the idea of a planetary sphere or component part of the solar system—a sense of the word which is the result of astronomical discoveries made long since the Volume of Inspiration was penned. The Biblical sense of the word "earth" is for the most part merely "a portion of the earth's surface—a country, a territory"—though sometimes used metaphorically for "the inhabitants of the earth." It not unfrequently applies simply to the land of Palestine though, in the 24th psalm, it is used as referring to the whole terraqueous globe. In the New Testament, it is often employed in contrast to heaven, as John iii. 31: "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all."

EARTHENWARE. Very frequent allusions are made in Scripture to the manufacture of earthenware. Jeremiah gives a very minute description of the ancient mode of making vessels of this kind: "The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he

made it again another vessel, as seemed good to the potter to make it." Jer. xviii. 1-4. The word in the original which is translated "wheels," signifies "stones;" and, to use the words of Dr Blaney, the appellation will appear very proper, if we consider this machine as consisting of a pair of circular stones, placed one over another like millstones, of which the lower was immovable, but the upper one turned upon a spindle or axis, and had motion communicated to it by the feet of the potter sitting at his work. Upon the top of this upper stone, which was flat, the clay was placed, which the potter, having given the stone the due velocity, formed into shape with his hands. This method of forming earthenware vessels is still common in the East.

Jars and drinking vessels were chiefly made of earthenware. Mr Lane tells us that at this day, "in Egypt and Western Asia the inhabitants have in common use vessels of porous clay, lightly baked, and rather thin in proportion to the size of the vessels. They are exclusively employed for the purifying and cooling of water." This enables us to understand the command given in Lev. vi. 28: "But the earthen vessel wherein it is sodden shall be broken; and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water." From their very porous nature, whatever stain or impurity they received would be at once absorbed into the mass, so that it would be impossible to cleanse them entirely by any common process. This practice of breaking earthen vessels, when they have become defiled, still prevails in the East; while wooden or metallic vessels are cleansed by scouring.

EARTHQUAKE. This word is often used in Scripture for any violent agitation or change, whether in the heavens or the earth. The Scriptures speak of several earthquakes. One occurred in the days of Elijah, and is mentioned in 1 Kings xix. 11. One happened in the twenty-seventh year of Uzziah, king of Judah, A.M. 3221. This is mentioned in Amos i. 1; Zech. xiv. 5. Josephus says that its violence divided a mountain, which lay west of Jerusalem, and drove one part of it four furlongs. A very memorable earthquake is that which happened at our Saviour's death. Matt. xxvii. 51. Many have thought that this was perceived throughout the world. Others are of opinion that it was felt only in Judea, or even in the temple at Jerusalem. Cyril of Jerusalem says, that the rocks upon Mount Calvary were shown in his time, which had been rent asunder by this earthquake. Maundrell and Sandys testify the same, and say that they examined the breaches in the rock, and were convinced that they were the effects of an earthquake. It must have been terrible, since the centurion and those with him were so affected by it, as to acknowledge the innocence of our Saviour. Luke xxiii. 47. Phlegon, Adrian's freedman, relates that, together with the eclipse, which happened at noon-day, in the fourth year of the two hundred and second Olympiad, or A.D. 33, a very great earthquake was also felt, principally in Bithynia. The effects of God's power, wrath, and vengeance, are compared to earthquakes. Ps. xviii. 7, xlv. 2, cxiv. 4. An earthquake signifies also, in prophetic language, the dissolution of governments and the overthrow of states.

EAST, one of the four cardinal points, namely, that particular point of the horizon in which the sun is seen to rise. The Hebrews express the east, west, north, and south, by words which signify before, be-

hind, left, and right, according to the situation of a man who has his face turned towards the east. By the east, they frequently describe not only Arabia Deserta, and the lands of Moab and Ammon, which lay to the east of Palestine, but also Assyria, Mesopotamia, Babylonia, and Chaldea, though they are situated rather to the north than to the east of Judea. Balaam, Cyrus, and also the wise men who visited Bethlehem at the time Christ was born, are said to come from the East. Numb. xxiii. 7; Isa. xlv. 11; Matt. ii. 1.

EASTER. The passover is only once called in our version Easter. Acts xii. 4. This great festival of the Jews was instituted in commemoration of God's sparing the Hebrews, when he destroyed the first-born of the Egyptians. The ecclesiastical festival called Easter originated in the circumstance that Christ was typified by the paschal lamb, ordained by Moses to be slain at the feast of the passover—the feast being considered as a continuation, in its fulfilment, of the Jewish festival. The English name *Easter*, and the German *Ostern*, are derived from the name of the Teutonic goddess, *Ostera* (Anglo-Saxon *Eostre*), whose festival was celebrated by the ancient Saxons in the month of April, and for which, as in many other instances, the first Romish missionaries substituted the paschal feast.

As early as the second century, there were keen disputes respecting the day on which this feast should be kept—the Eastern Church persisted in observing it on the same day with the Jews—while the Western celebrated it on Sabbath, as the day of Christ's resurrection. The dispute was finally settled at the Council of Nice, in 325, which ordained that it should be kept always on a Sabbath, only, as it was a movable feast, no small difficulty long continued to be felt as to its adjustment. See **PASSOVER**.

EATING. The times of eating among the ancient Hebrews seem to have differed somewhat from those to which we are accustomed. There is considerable doubt whether they took any regular meal till after the morning sacrifice. Meals, in the early ages, seem to have been of the simplest description, consisting chiefly of bread and milk, of fruits, and herbs. Hagar was dismissed from Abraham's house with bread and a bottle of water. Bread is still the staple article of food in Oriental countries. Parched corn was, as it still is, a frequent dish at table. "And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left." Ruth ii. 14. From the time of the deluge animal food has been used, though in Eastern countries sparingly. Roasted meat is a luxury confined to the tables of the great; but meats boiled and cut into small pieces are most common, and these are accompanied with preparations of rice, flour, parsley, and various spices. Butter and honey are frequently referred to in Scripture as Eastern delicacies, and the Arabs at this day use at breakfast cream or new butter mingled with honey. Though the Old Testament Scriptures frequently refer to the custom of sitting at meals, yet it is well known that reclining became, in course of time, the general practice in the East.—(See **ACCUBATION**.)

The Jews regularly washed their hands and their feet before dinner; a ceremony which they considered as so essential, that they complained of its omission by the disciples of our Lord, Matt. xv. 2: "Why do

thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." "Among the ancient Hebrews," says Professor Paxton, "the master of the family, or chief person in the company, always began the meal with a solemn blessing on the bread and the wine, and then they repeated the twenty-third Psalm. They took care that after meals there should be a piece of bread remaining on the table. The master of the house ordered a glass to be washed, filled it with wine, and elevating it, said, 'Let us bless Him of whose benefits we have been partaking;' the rest answering, 'Blessed be He who has heaped his favours on us, and by his goodness has now fed us.' Thus the Jews, at their meals—both before and after—acknowledged the great Source of all good; it is reserved for countless numbers that bear the Christian name to neglect or condemn this reasonable service."

Eating is frequently used in the Scriptures in a metaphorical sense, to denote the spiritual reception, by faith, of the blessings of salvation through Jesus Christ. A remarkable example of this occurs in John vi. 53-57: "Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me."

EBAL, the northern part of Mount Ephraim. It is the mount of cursing, and is situated opposite to Mount Gerizim, the mount of blessing, from which it is separated by a deep valley, where stands Nablous, the Shechem or Sychar of Scripture. Ebal is appropriately barren. In the valley below lie the graves of Joseph, of Eleazer, the son of Aaron, and Joshua, "the servant of the Lord." Behind them on the side of the mountain, is a long range of grottos and tombs. The mountain rises 800 feet from the level of the plain, and is steep, rocky, and entirely without verdure.

EBED-MELECH, a eunuch or servant of King Zedekiah, who, being informed that Jeremiah was imprisoned in a place full of mire, informed the king of it, and was the means of his restoration to safety, though not to liberty. For this humanity, he was promised Divine protection, and after the city was taken by Nebuzaradan, he was preserved. Jer. xxxviii. 7-13, xxxix. 15-18.

EBENEZER, the name of that field wherein the Israelites were defeated by the Philistines, when the ark of the Lord was taken (1 Sam. iv. 1); also a memorial stone set up by Samuel to commemorate a victory over the Philistines. The word signifies *the stone of help*; and it was erected by the prophet, saying: "Hitherto the Lord hath helped us."

EBER. See **HEBER**.

EBIONITES, ancient heretics, who rose in the church in the very first age thereof, and formed themselves into a sect in the second century, denying the divinity of Jesus Christ. Origen takes them to have been so called from the Hebrew word *ebion*, which in that language signifies *poor*; because, says he, they were poor in sense, and wanting understanding. Eusebius, with a view to the same etymology, is of opinion they were thus called, as having poor

thoughts of Jesus Christ, taking him for no more than a mere man. It is more probable the Jews gave this appellation to the Christians in general out of contempt; because, in the first times, there were few but poor people that embraced the Christian religion. The Ebionites were little else than a branch of the Nazarenes; only that they altered and corrupted, in many things, the purity of the faith held among the first adherents of Christianity. For this reason, Origen distinguishes two kinds of Ebionites in his answer to Celsus; the one believed that Jesus Christ was born of a virgin; and the other, that he was born after the manner of other men. The first were orthodox in every thing, except that to the Christian doctrine they joined the ceremonies of the Jewish law, with the Jews, Samaritans, and Nazarenes; together with the traditions of the Pharisees. They differed from the Nazarenes, however, in several things, chiefly as to what regards the authority of the sacred writings; for the Nazarenes received all for Scripture contained in the Jewish canon; whereas the Ebionites rejected all the prophets, and held the very names of David, Solomon, Isaiah, Jeremiah, and Ezekiel in abhorrence. They also rejected all St Paul's epistles, whom they treated with the utmost disrespect. They received nothing of the Old Testament but the Pentateuch. They agreed with the Nazarenes in using the Hebrew Gospel of St Matthew, otherwise called the Gospel of the Twelve Apostles; but they corrupted their copy in numerous places, and particularly had left out the genealogy of our Saviour, which was preserved entire in that of the Nazarenes, and even in those used by the Cerinthians. Besides the Hebrew Gospel of St Matthew, the Ebionites had adopted several other books under the titles of St James, John, and the other apostles; they also made use of the Travels of St Peter, which are supposed to have been written by St Clement; but had altered them so, that there was scarce anything of truth left in them. They even made that saint tell a number of falsehoods, the better to authorize their own practices. Dr Semler, a German writer, gives the following opinion: "Those who more rigidly maintained the Mosaic observances, and who were numerous in Palestine, are usually called Ebionites and Nasaræans. Some believe that they ought not to be reckoned heretics; others think that they were united in doctrine, differing only in name; others place them in the second century. It is of little consequence whether we distinguish or not the Nazarenes, or Nasaræans, from the Ebionites. It is certain that both these classes were tenacious of the Mosaic ceremonies, and more inclined to the Jews than to the Gentiles, though they admitted the Messiahship of Jesus in a very low and Judaizing manner. The Ebionites held in execration the doctrine of the Apostle Paul." Dr J. Pye Smith, who quotes this passage from Dr Semler, adds: "Such, it is apprehended, on grounds of reasonable probability, was the origin of Unitarianism—the child of Judaism misunderstood, and of Christianity imperfectly received."

EBONY, an Indian wood; black, hard, heavy, and easily taking a beautiful polish. It was anciently regarded as a valuable article of merchandise, and is mentioned only in Ezek. xxvii. 15. It is probable that the plant alluded to by the prophet is the *Diospyros ebenaster* of botanists. It is a native of the East Indies; and Koenig and Thunberg allege that it yields the true ebony. The *ebenaster* is a genus of

the class *Polygamia*, order *Diœcia*. It is the heart of the tree which produces the ebony. The outer wood is whitish, but towards the middle very black.

ECBATANA, called in Ezra vi. 2, Achmetha, was the capital of Media, and the summer residence of the kings of Persia. It is generally believed to have been built by Dejoces I.; but the author of the apocryphal book of Judith attributes the erection of it to Arphaxad, whom Ussher and Prideaux suppose to be the same with Dejoces. On this spot, where now stands the modern Hamadan, are to be found the tombs of Esther and Mordecai, which a colony of Jews carefully watch. Here, according to Esdras vi. 21, Darius found the decree of Cyrus permitting the rebuilding of the temple at Jerusalem; and here, also, Antiochus is said (2 Mac. ix. 3) to have been, when he heard of the defeat of his armies in Palestine under Nicanor and Timotheus. The city was surrounded by seven walls, which were painted in seven different colours. The circumference of the city is said to have been nearly two hundred furlongs. The royal palace was built in a style of great magnificence. Josephus mentions that in his time there existed a tower in Ecbatana which had been built by Daniel the prophet. In the apocryphal additions to the book of Esther (x. 12, 13), we are informed of an annual convocation of Jews having been appointed to take place in memorial of the conspiracy of Haman and the preservation of the Jews. This annual pilgrimage to the ancient city of Mordecai and Esther is still observed.

ECCLESIASTES, the name of a canonical book of the Old Testament, usually ascribed to Solomon as its author; but Grotius and several German writers are disposed to date its authorship from a later period than that of Solomon, deriving their arguments in support of this opinion chiefly from the peculiarity of the Hebrew employed. It is difficult, however, to found any certain opinion on so doubtful a basis. The words of the opening verse evidently point to Solomon. "The words of Koheleth (the preacher), the son of David, king of Jerusalem." And the description which the writer gives of his wealth, his works, and his wisdom, establish, beyond all dispute, the real authorship of the book. If Solomon be meant by the Koheleth, Ecclesiastes must plainly have been the composition of his advanced age, when he had come to see the vanity of earthly objects and to repent of the sins of his early life. The conclusion which he draws from the whole argument of the book is singularly instructive: "Fear God and keep his commandments, for this is the whole of man."

ECCLESIASTICAL, an appellation given to whatever belongs to the Church (*Ecclesia*); thus we say, ecclesiastical polity, jurisdiction, history, &c.

ECCLESIASTICAL HISTORY, a narration of the rise and progress, the vicissitudes and character, of that spiritual kingdom which the Almighty has established on the earth under the administration of his Son Jesus Christ. "The science of theology," says the late Dr Welsh, in his 'Elements of Church History,' "is, in the strictest sense, an historical phenomenon; and the knowledge of every particular in past history is of importance in enabling us to explain the present appearances of the Christian community. By this means, also, we are put in circumstances to appreciate the value of different systems. When we have mastered the study of theology as an historical science, when we have made

ourselves acquainted with the different systems of divine truth which from age to age have been formed, and of the circumstances which gave them birth, then, and then only, can we be prepared to distinguish in every department of the science between what is essential and what is accidental—between what is divine and what is merely human—between what belongs to the age and country or is individual, and must be laid aside, and what rests upon the essential principles of truth, and must be retained in all ages and countries. Here we obtain sure ground, and from it we may proceed to clearer and more extended views of spiritual things. For, while it must be at once admitted that we cannot hope to find our way to conclusions not involved in the works of our systematic writers, yet, in determining the relation of what is already known in regard to theology to the discoveries of the science of mind in all its departments, political, ethical, metaphysical, there is scope for much that has all the interest and value of novelty, and that is, at least, relatively new. Important advantages also arise from the history of heresy and error. It is of the greatest consequence, for example, in the controversy with unbelievers. The little success that Christianity has met with in the world, the divisions and heresies which have torn and afflicted the Church, and the frequent abuses and flagrant enormities which have often rendered the history of Christianity a melancholy record of the follies and vices of man, have been urged by Infidels as arguments against the idea that our religion could be divine. We are able, in so far, to obviate this difficulty on general grounds, and to argue, that as it forms no valid objection to the doctrines of natural religion, that they have been rejected by multitudes of the human race altogether, and that they have exerted little influence upon many who have professed to receive them; so the doctrines of revelation may be true, notwithstanding the limited extent to which their influence has reached. But we may proceed farther, and draw an argument in support of the truth of Christianity from the very corruptions which have impeded its progress and marred its beauty. Though our Saviour confidently predicted the ultimate triumph of his cause, he was far from declaring that its success would be immediate and universal. And the minute accuracy with which Christ and his apostles described, not only the opposition which the Christian cause was to experience from its enemies, but also the greater evils to which it would be subjected from those who should pretend to embrace it, may be considered as a convincing evidence of the divinity of our religion. But the objections may take another form in the hands of the Infidel and Roman Catholic, as implying an essential defect in the record, and the necessity of an addition to the written Word in the decisions of an infallible Church. To meet these views, an acquaintance with the different sects that have appeared in the world is necessary; as by such acquaintance alone we are enabled to show, that wherever, in any essential question, men have erred from the truth, the cause is never to be found in any obscurity in the Scriptures, while differences upon points of minor moment are not repressed even by an infallible Church. If it be useful to know what errors have existed, in order that we may fully enter into the spirit of the statements opposed to them, it is of still greater importance to know in what circumstance these errors had their origin. It has been remarked

by an eminent writer in regard to metaphysical science, that a truth is but half revealed to us when it makes known to us that we have been in the wrong; the chief revelation is that which tells us of some principle within us that rendered the fallacy to us for the time a relative truth. We avoid only one error in knowing that we have been deceived; but we may avoid many errors in knowing how that one has deceived us. The same remark holds in regard to all the sciences; and especially in theology, it may be observed that the principles which lead to heresy are the same in every age—a love of novelty, a spirit of enthusiasm, a passion for notoriety, an ambition of domination, a tendency to accommodate the truths of the Gospel to prevailing systems of philosophy or to the current maxims of morals, a Gnosticizing, or mysticizing, or legalizing spirit.”

ECCLESIASTICAL POLITY, the doctrine of the government of the Church. To the constitution and right conducting of any society laws are necessary, and certain individuals by whom these laws are to be executed. The following remarks on church government are made by Dr Dick: “As we learn from the Scriptures what office-bearers he has instituted, and what laws He has given to regulate the conduct of individuals, it is natural to expect that we shall receive some information from them with regard to the form which this spiritual society should sustain, and the power which should be exercised for the settlement of its concerns. Some have supposed that the government of the Church is ambulatory; by which they mean, that no precise form has been prescribed, and that it is left to the wisdom of men to vary the form according to circumstances; to adapt it to the genius, and habits, and civil constitution of different nations. This is a summary mode of terminating all disputes about the subject. Nothing more is necessary than the exercise of political wisdom, accompanied with due care that the arrangements which are made may be Christian in their general character, and may not interfere with any of the acknowledged purposes which a Church is intended to serve. Episcopacy will be the proper form in one country, Presbytery in another, and Independency in a third. The first will accord best with a monarchical government in the state, and the two latter with a republic.

“Although this opinion has found many patrons, yet most Christians are disposed to think that a particular form of government was appointed by Christ and his apostles; which, consequently, is of divine right, ought to be adopted in all countries, and preserved inviolate to the end of the world. Hence Episcopalians, Presbyterians, and Independents advance a claim of preference in favour of their respective models; and the controversy has been carried on with great warmth, and not always with a Christian temper. It is argued that, if no human society can subsist without government, it is incredible that Jesus Christ, to whom the care of the Church is committed, should have left it without this necessary provision for its welfare; that human wisdom was not competent to supply this defect, because it is apt to err even in temporal affairs, and still more in those of a spiritual nature, and experience shows what horrible corruptions it has introduced under various pretexts; that, when the ends of church government are considered, it was evidently of the utmost importance that specific directions should be given, as the credit of religion, the advancement of piety and holi-

ness, the encouragement of the good, and the restraint of the bad, so much depend upon the due administration of it; that a form of government was as necessary to the Christian as it was to the Jewish Church; and we cannot reasonably suppose that, while the government of the latter was so exactly delineated, that of the former has been totally neglected. There is no point, however, about which Christians are more divided in sentiment; and this diversity may be owing partly to prejudices of various kinds, and partly to the fact, which none but furious zealots will deny, that the form of government is not so fully and explicitly taught in Scripture, as the fundamental articles of faith, and the great duties of morality."

ECCLESIASTICUS, an apocryphal book, so called in Latin either to distinguish it from *Ecclesiastes* or to show that it contains, as well as that book, precepts and exhortations to wisdom and virtue. The Greeks call it "The Wisdom of Jesus, the Son of Sirach." It contains maxims and instructions, useful in all states and conditions of life. Some of the ancients ascribed this work to Solomon; but the author is much more modern than Solomon, and speaks of several persons who lived after that prince. The translator of it into Greek came into Egypt in the thirty-eighth year of Ptolemy VII. surnamed Energetes, the second of that name, as he says in his preface. The author of the Latin translation from the Greek is unknown. Jerome says, the Church received *Ecclesiasticus* for edification, but not to authorize any point of doctrine. The Council of Carthage deemed it canonical, under the title of the Fifth Book of Solomon; and their decision was adopted by the Council of Trent. It appears, however, to have been written by a person of the name of Jesus, the son of Sirach, who had travelled in pursuit of knowledge; and who, according to Bretschneider, lived about 180 B.C. The book was written in the Syro-Chaldaic dialect, then in use in Judea, and was translated by his grandson into Greek about the year 130 B.C., for the use of the Alexandrian Jews, who were ignorant of the language of Judea. Anciently this book was put into the hands of catechumens, from the edifying nature of its contents.

ECTHESIS, a confession of faith, in the form of an edict, published in the year 639, by the Emperor Heraclius, with a view to pacify the troubles occasioned by the Eutychian heresy in the Eastern Church. However, the same prince revoked it, on being informed that Pope Severinus had condemned it, as favouring the Monothelites—declaring, at the same time, that Sergius, patriarch of Constantinople, was the author of it. See **EUTYCHIANS**.

ED. This word occurs in Josh. xxii. 34, as the name given by the two tribes and a half who settled beyond the Jordan to the altar which they erected as a witness between them and the Lord their God. This altar, upon which there was probably an inscription, was henceforth to be a witness of the relation in which they stood to God and to Israel, and of their concurrence with the rest of the tribes in the great fundamental truth that "the Lord he is God," and that he was to be worshipped in no other way, and at no other place, than he had himself prescribed. It is remarkable that this word *Ed* does not occur in the original Hebrew, though it is found in the Arabic and Syriac versions. The reason of its omission in the common editions of the Hebrew is impossible to determine. Our translators have

supplied it in italics, as it is the word which the sense evidently requires.

EDAR. This word occurs in Gen. xxxv. 21, and is generally understood to be a watch-tower near Bethlehem. In Eastern countries towers were built for the use of shepherds in watching their flocks by night; and Jerome, who had collected many ancient traditions on the spot, affirms that it was at this place, near Bethlehem, that the shepherds were abiding in the field, keeping watch over their flocks by night, when the angels announced the birth of the Messiah. The word is found also in Mic. iv. 8: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." From this passage some consider it a denomination of Jerusalem itself, whither the tribes of Israel were wont to repair three times in the year, as a flock to their fold, or to the tower of their shepherd; or, with Lightfoot, of some place in the immediate vicinity.

EDEN, the garden in which our first parents were placed at their creation, and thus distinguished as the earliest abode of the human race. Considerable difference of opinion has existed in regard to the exact situation of the district or tract of country which once bore the name of Eden. The prevailing idea is that it stood on the banks of the Euphrates. This, indeed, is expressly mentioned in the description given in Gen. ii. 10-14: "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx-stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates." The learned author of the article **EDEN** in 'Kitto's Cyclopædia,' after an elaborate argument on the subject, comes to the conclusion that it was situated in the south of Armenia; and after all that has been said on the subject by the immense host of writers by whom the point has been discussed, this is perhaps the nearest approximation to the truth. The rivers to which the sacred historian refers besides the Euphrates, are the Tigris, (Hiddekel), the Phasis, (Pison), and the Araxes, (Gihon.) "It has been contended," says Professor Paxton, "by some writers, that the four heads cannot with any propriety be understood of four streams into which the river of Eden was divided, but of the four sources from which it issued; and that these four streams united their waters immediately before they entered the country of Eden, and pursued their course in one majestic flood to the Persian Gulf: for the word which is translated 'head,' naturally refers to the beginning, not to any changes in the progress of a river. But, admitting that the term 'head' properly means the source or commencement of a river, it is not inconsistent with the view which has been now taken. To a person ascending the river, the point where the Euphrates and Tigris united their streams, is in reality the beginning or entry of each of these rivers; and, on the contrary, the point of separation is the head or beginning of the Pison and the Gihon. The Seventy Interpreters certainly admit this solution, for they render the original term 'beginnings.' But

another solution, still more natural and satisfactory, may be offered. The original term often signifies chief, principal, or most excellent; and, by consequence, the words of Moses may be rendered, 'From thence it was divided into four principal channels,' four noble rivers, excluding, as unworthy of particular notice, other inferior streams which might branch off in their progress to the ocean.

"These statements render it probable that the garden planted by the hand of God in Eden, for the residence of our first father, lay on the single river formed by the united streams of the Tigris and the Euphrates." The reason of the mystery which hangs over the site of Eden, even after the laborious researches of the learned, is thus ingeniously noticed by Dr Candlish: "Many have laboured to ascertain the site of Eden; and so various and doubtful have been the opinions formed, that some have regarded the countries and rivers here named as no longer existing; the deluge, as is supposed, having swept away all the ancient landmarks. But although several of the marks given by the sacred historian may have been obliterated and lost, through convulsions of nature and the hand of man, his description is so circumstantial, that it must be intended to point out, even since the flood, the place where Eden was. It is probable that they who lived before us, for whom Moses wrote, would recognise the spot; and it is not impossible, that they who come after us may be able to recognise it better than we can do now. It may have been the design of the Holy Ghost, by means of his servant, who wrote by his inspiration, not for himself, but for the faithful in after ages, to leave on record a map, by which, when the proper time comes, the exact locality of Paradise may be again identified. Meanwhile, in general, the most learned and laborious researches seem to fix it down to some part of the region which the Euphrates and its kindred streams water, as they fall into the Persian Gulf. Gen. xxv. 18; Dan. x. 4. The Ethiopia, or Cush, spoken of in Gen. ii. 13, is not the country in Africa, so called, but a territory in Asia, embracing the country of the Midianites and part of Arabia. Numb. xii. 1; Exod. ii. 21. Thus, it is not impossible, nor by any means unlikely, that in the latter times, the place where Eden was, bordering on the limits of the promised land, as the original grant to Abraham extended it eastward (Gen. xv. 18, &c.), may be destined yet to come into note, sharing the final fortunes of that land, whatever these may be. Ps. lxxii. 8. And for this end, perhaps, it has pleased God to give this geography of it beforehand, by which it may then be known."

The word *Eden* which, in its primary acceptance, signifies "pleasure" or "delight," is often used by the writers of the Old Testament to denote places which are either more remarkably fruitful in their soil or pleasant in their situation. See 2 Kings xix. 12, 13; Isa. xxxvii. 12; Amos i. 5. It is a remarkable circumstance that divine revelation opens and shuts with corresponding subjects; it opens with a view of the earthly Eden, and shuts with a description of its glorious antitype, the heavenly Paradise of God. Eden was remarkable for a river which issued from it; in like manner, John sees in the heavenly Eden a pure river of water of life, clear as crystal, issuing from the throne of God and the Lamb. Rev. xxii. 1. In each we also find a tree of life, and various other analogies; from which it appears evidently the design of the Spirit of God to teach us, that the second

Adam, the Lord from heaven, will restore all his people to a more perfect state of bliss than their first parent forfeited.

EDIFICATION. This word signifies a building up; hence we call a building an *edifice*. Applied to spiritual things, it signifies the advancing, improving, adorning, and comforting the mind. A Christian may be said to be edified, when he is encouraged and animated to fresh progress in the ways and works of the Lord. The means to promote our own edification are, prayer, self-examination, reading the Scriptures, hearing the gospel, meditation, attendance on all appointed ordinances. To edify others, there should be love, spiritual conversation, forbearance, faithfulness, benevolent exertions, and uniformity of conduct.

EDOM or **IDUMEA**, which derives its name from Esau or Edom, the son of Isaac and Rebecca, is situated to the south of Palestine, and partly in Arabia Petræa. In early ages Edom was limited to the range of Mount Seir, but afterwards was greatly enlarged both on the east and west. The first form of government which was established among the Edomites was the patriarchal; hence we read of the dukes or emirs who reigned in the land of Edom; their government was afterwards changed to a monarchy, and there were eight kings in Edom before any prince reigned over Israel. When the Israelites were on their journey from Egypt, the Edomites refused to permit them to pass through their country; but no war seems to have arisen between the kingdoms of Israel and Edom till the time of David, when we read that "all they of Edom became David's servants." Then was the prophecy fulfilled, "The elder shall serve the younger." In the reign of Jehoram they revolted from Israel, and thus fulfilled the prediction, Gen. xxvii. 40: "And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." From this time the Edomites maintained their independence, and at an after period rose to great prosperity, the commerce of India and Arabia flowing through their country. Petra was at that time the capital of the country, and the centre of commerce. The climate of Edom is varied, and, on the whole, salubrious. The mountains are barren, solitary, and desolate; but Mr Stephens acknowledges that he found so many pleasant valleys among the hills, that he uses the strong language, "Altogether I saw among the stony mountains of Arabia Petræa, more verdure than I had observed since I left the banks of the Nile." Thus the blessing of Isaac seems to have been realized, "And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above." Gen. xxvii. 39. The Edomites were among the earliest people who prosecuted commerce and cultivated the arts and sciences. It is generally believed that Job resided in the land of Edom, in whose days it was a country distinguished among the nations. But the glory of that land has now passed away. The awful denunciations of the ancient prophets have been fulfilled to the letter. See Isa. xxxiv. 5-13; Jer. xlix. 7-18; Obad. 10, 17, 18. In reference to the fulfilment of these and other prophecies, we may quote the following remarks from Mr Wylie: "In illustrating the predictions concerning this country, the first circumstance to which we shall advert is the desolation of its soil; this forms a prominent part of the prophecy; it is repeatedly in-



Drawn by C. Stanfield, R.A. from a sketch by Count de Laborde.

Engraved by E. Under.

PETRA - EDOM

Triumphal Arch across the Ravine, which forms one of the approaches to Seilah or Petra.

"Edom shall be a desolate Wilderness."

J. H. L. III 19

trodeed, and always in the strongest and most pointed terms: 'Son of man, set thy face against Mount Seir, and prophesy against it, and say unto it, Thus saith the Lord God, Behold, O Mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.' Ezek. xxxv. 2, 3. Also, 'Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.' Jer. xlix. 17. 'Thou shalt be desolate, O Mount Seir, and all Idumea, even all of it; and they shall know that I am the Lord.' It thus appears that it was no ordinary doom which was denounced against this land: it was to be made *most desolate*, or as it is in the Hebrew text, *the desolation of desolations*. It was to be pre-eminent in this respect amongst the other countries which were also to be laid desolate, and Edom now enjoys the pre-eminence which the prophet assigned it. The curse pronounced on Judea has in very truth been inflicted; yet here, there are numerous spots of surpassing fertility and beauty; the plains of Ammon and Moab are covered with a fine herbage; but there is neither verdure nor palm-trees to relieve the nakedness of Edom. One part of the country is a boundless expanse of sand, the other is made up of a chain of naked and towering rocks. 'Thou shalt be desolate, O Mount Seir and all Idumea, even all of it.'

"The question here is not, Where shall we find proofs of the desolation of Edom? These proofs are so numerous that the difficulty lies in making a proper selection. 'Here,' says Dr Shaw, 'is no place of sced, or of figs, or of vines, or of pomegranates, but the whole is an evil place, a lonesome, desolate wilderness.' 'Edom,' said the prophet, 'shall be a desolate wilderness.' Joel iii. 19. The scenery of Edom, in many places, is of the most sublime description; the very vastness of its desolation overpowers the mind of the traveller, and fills it with awe. 'As we advanced down the ravine,' say Irby and Mangles, in their approach to Petra, 'a wild and romantic view opened to us, terminated by the peaks of the dark and rugged ridge of Mount Hor, the same that is alluded to in Scripture, and by a boundless extent of desert view, which we have hardly ever seen equalled for singularity and grandeur. . . . The dark ridge of mount Hor, which appears to be altogether composed of a sort of sparry flint, broken into masses and seamed with wide crevices, with scarcely any verdure to vary its deep purple colour, forms the boundary of this hollow to the southward, and also to the westward, with that high peak, upon which is the reputed tomb of Aaron, rearing itself above all the rest in the middle of the picture. This craggy ridge does not, however, terminate the landscape, the mountain from which we viewed it being considerably higher, and commanding a boundless view beyond it, over a whitish expanse of country, which is varied here and there with other coloured ridges rising like islands upon it, or jutting forward into it like promontories.' 'Thus will I make Mount Seir most desolate.' Similar is the testimony of Stephens, given as he was advancing up the valley of Araba, which he describes as varying from four to eight miles in breadth, and having on each side, high, dark, and barren mountains, bounding it like a wall. 'The land of Idumea lay before me in barrenness and desolation; no trees grew in the valley and no verdure on the mountain-tops. All was bare, dreary, and desolate. . . . The next day the general features of the scene were the same, eternal barrenness and desolation; and,

moving to the right, at one o'clock we were at the foot of the mountains of Seir; and towering above all the rest, surmounted by a circular dome, like the tombs of the shiekhs in Egypt, was the bare and rugged summit of Mount Hor, the burial place of Aaron, visible in every direction at a great distance from below, and on both sides the great range of mountains, and forming one of the marks by which the Bedouin regulates his wanderings in the desert.' 'If grape-gatherers come to thee, would they not leave some gleanings-grapes? if thieves by night, they will destroy till they have enough. But I have made Esau BARE.' Jer. xlix. 9, 10. One after another has drawn the picture of this country: but every hand which has attempted the task has only reproduced another likeness of that which the prophets exhibited when Edom was a fertile country, and the Edomites a powerful people. To the testimonies we have already adduced we shall only add that of Lord Lindsay: the traveller had left Petra, and was proceeding across the country in a north-west direction to Hebron. 'We entered the low barren ridges that skirt Wady Araba on the west, and, for several hours during this and the following day, traversed a country of the most utter desolation, hills succeeding hills, without the slightest picturesque beauty, covered with loose flints, sand, and gravel; sterility in its most repulsive garb;—it made the very heart ache, and the spirits sink—and such is Edom now.' 'Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.' Jer. xlix. 17."

And again:—

"So complete is the desolation of Edom at this day that the traveller would find it difficult to believe that the country had ever been inhabited or cultivated since the creation, did not the voice of all history remind him that it was once the dwelling of a powerful people, and could boast anciently of a salubrious climate, and a soil not infertile. Nothing in Edom is diminutive; every thing is on a grand scale: even her ruin is magnificent. Here the country rises into vast chains of naked mountains, whose pointed summits tower into the air. There it sinks into extensive plains, which are prolonged till they meet the sky, but without a single stream to cool their sands, and scarcely a tree or speck of verdure to relieve the eye. It is difficult, indeed, merely by extracts, to convey a proper idea of the extent and even the grandeur of the desolation of Edom: this can be done only by following the traveller throughout his whole course, and observing how often he pauses to express the feelings of awe and astonishment with which he gazed on her gloomy and boundless wastes. Such incidental notices as the following, may be taken as an example: 'The arid desert,' says Laborde, 'the naked mountains—a broiling sun—our little troop moving through that boundless solitude—and our shouts, which, enthusiastic as they were, made scarcely any impression on the surrounding silence, associated strangely together.' 'We left this place in the afternoon,' says he of Wady Gharandal,—the valley, it will be remembered, by which Burekhardt passed out into that of Araba, in his journey through the mountains of Seir, and where Laborde and his party halted in their march up the same valley,—'and for some hours travelled through a bleak wilderness. Night fell upon this miserable-looking country, as if to veil its desolation, when we halted.'"

"It would seem," says the translator of Laborde, "that the complete and irrecoverable desolation to which the Idumean territory was condemned, was intended to prove to the whole Jewish people, that, notwithstanding their own crimes, their enemies were to be treated as the enemies of the Lord; that he watched over the house of Israel with a jealous eye, which no errors could efface; and that the very ruins which the descendants of that house may now behold in Arabia Petræa, though destitute of hope for Edom, exhibit in letters of light the affectionate promise that Judea is yet to rise from her misery to more than her primeval splendour. The emphatic contrast at this day actually subsisting between these two countries bordering on each other—one sentenced to desolation, from which it is manifestly never to recover, the other chastised by adversity, which is manifestly one day to have an end—becomes one of the clearest as well as the most wonderful evidences of the truth of the holy writings, and of the divinity of the Spirit by whom the prophecies were dictated." Most truly has the prediction uttered by Ezekiel (xxxv. 5, 6, 14, 15) been verified—"Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword, in the time of their calamity, in the time that their iniquity had an end; therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee," &c.

Thus does Edom, in the magnificence of its ruins, and the melancholy completeness of its desolation, afford a striking attestation to the truth of Scripture prophecy.

EDOMITES. See ESAU—EDOM.

EDREI, a town of Manasseh, east of Jordan (Josh. xiii. 31), called likewise Edræa and Adræa, and perhaps Edera in Ptolemy, when speaking of the towns in the Batauea. Eusebius places it about twenty-five miles north from Bostri. It was anciently the capital of Og, king of Bashan (Deut. i. 4), who went out from it with his army against the Israelites, and was defeated and slain, with his sons and all his people. No trace of Edrei is now to be found.

EDWARDS, JONATHAN, president of New Jersey College, a most acute metaphysician and distinguished divine, was born at Windsor, Connecticut, United States, October 5, 1703. He was graduated at Yale College in 1720, before he was seventeen years of age. His uncommon genius discovered itself early; and while yet a boy he read Locke on the Human Understanding with a keen relish. Though he took much pleasure in examining the kingdom of nature, yet moral and theological researches yielded him the highest satisfaction. He lived in college nearly two years after taking his first degree, preparing himself for the office of a minister of the Gospel. In 1722, he went to New York, at the request of a small society of English Presbyterians, and preached a number of months. In 1724, he was appointed a tutor in Yale College, and he continued in that office till he was invited, in 1726, to preach at Northampton, Massachusetts. Here he was ordained as colleague with his grandfather, Mr Stoddard, February 15, 1727. In 1735, his benevolent labours were attended with very uncommon success; a general impression was made upon the minds of his people by the truths which he proclaimed, and the Church was much enlarged. He continued in this place more than twenty-three years. He had been instrumental in cheering many hearts with the joys of

religion; and not a few had regarded him with all that affectionate attachment which is excited by the love of excellence and the sense of obligations which can never be repaid. But a spirit of detraction had gone forth, in consequence of his strict views of Christian discipline and purity, and a few leading men of outrageous zeal pushed forward men of less determined hostility, and he was dismissed by an ecclesiastical council, June 22, 1750.

In this scene of trouble and abuse, when the mistakes and the bigotry of the multitude had stopped their ears, and their passions were without control, Mr Edwards exhibited the truly Christian spirit. His calmness, and meekness, and humility, and yet firmness and resolution, were the subjects of admiration to his friends. More anxious for his people than for himself, he preached a most solemn and affecting farewell discourse. He afterwards occasionally supplied the pulpit, at times when no preacher had been procured; but this proof of his superiority to resentment or pride, and this readiness to do good to those who had injured him, met with no return, except a vote of the inhabitants prohibiting him from ever again preaching for them! Still he was not left without excellent friends in Northampton; and his correspondents in Scotland, having been informed of his dismissal, contributed a considerable sum for the maintenance of his family.

In August 1751, he succeeded Mr Sergeant as missionary to the Housatonic Indians, at Stockbridge, in Berkshire county. Here he continued six years, preaching to the Indians and the white people; and, as he found much leisure, he prosecuted his theological and metaphysical studies, and produced works which rendered his name famous throughout Europe. Thus was his calamitous removal from Northampton the occasion, under the wise providence of God, of his imparting to the world the most important instructions, whose influence has been extending to the present time, and whose good effects may still be felt for ages. In January 1758, he reluctantly accepted the office of president of the college in New Jersey, as successor of his son-in-law, Mr Burr; but he had not entered fully upon the duties of this station before the prevalence of the small pox induced him to be inoculated, and this disease was the cause of his death, March 22, 1758, aged fifty-four. A short time before he died, as some of his friends, who surrounded his bed to see him breathe his last, were lamenting the loss which the college would sustain, he said, to their astonishment: "Trust in God, and ye need not fear." These were his last words. He afterwards expired with as much composure as if he had only fallen asleep. He left three sons and seven daughters. His wife Sarah, daughter of Rev. J. Pierpont, New Haven, whom he married in 1727, in her eighteenth year, died also in 1758.

President Edwards was equally distinguished by his Christian virtues and by the extraordinary vigour and penetration of his mind. Though his constitution was delicate, he commonly spent thirteen hours every day in his study. He usually rose between four and five in the morning, and was abstemious, living completely by rule. All his researches were pursued with his pen in his hand, and the number of his miscellaneous writings, which he had left behind him, was above fourteen hundred. They were all numbered and paged, and an index was formed for the whole. He was peculiarly happy in his domestic connections. Mrs Edwards, by taking the entire



The Great Pyramids of Giza
 as seen from the Nile

care of his temporal concerns, gave him an opportunity of consecrating all his powers, without interruption, to the labours and studies of the sacred office.

As a preacher, he was not oratorical in his manner, and his voice was rather feeble, though he spoke with distinctness; but his discourses were rich in thought; and being deeply impressed himself with the truths which he uttered, his preaching came home to the hearts of his hearers.

Mr Edwards was uncommonly zealous and persevering in his search after truth. He spared no pains in procuring the necessary aids, and he read all the books which he could procure that promised to afford him assistance in his inquiries. He confined himself to no particular sect or denomination, but studied the writings of men whose sentiments were the most opposite to his own. But the Bible claimed his peculiar attention. From that book he derived his religious principles, and not from any human system. The doctrines which he supported were Calvinistic; and when these doctrines were in any degree relinquished, or were not embraced in their whole length and breadth, he did not see where a man could set his foot down with consistency and safety, short of Deism or Atheism itself. Yet, with all his strict adherence to what he believed to be the truths of Heaven, his heart was kind and tender. When Mr Whitefield preached for him on the Sabbath, the acute divine, whose mighty intellect has seldom been equalled, wept as a child during the whole sermon.

His Inquiry into the Freedom of the Will is considered as one of the greatest efforts of the human mind. Those who embrace the Calvinistic doctrines have been accustomed to say, that he has forever settled the controversy with the Arminians, by demonstrating the absurdity of their principles. On the other hand, there are those, attached to the general theological doctrines embraced by Edwards, who think that the unavoidable consequences of his metaphysical argument are so contradictory to the common judgment of mankind, as to authorize any one "boldly to cut asunder the knot which he is unable to unloose." However, if the argument of Edwards be a fallacy, "there must be some way to unravel the puzzle." His other works, which are most celebrated, are his book on Original Sin in answer to Taylor, his Treatise on the Affections, his Dissertation on the Nature of True Virtue, and that on the End for which God Created the World. A splendid edition of his works was published in England, and an edition in eight volumes, edited by Dr Austin, was published in 1809. Another edition, with an ample account of his life, edited by his descendant, Srenno Edwards Dwight, was published in ten vols. 8vo, in 1830. Two supplementary volumes have since been published by Ogle & Murray, Edinburgh.

EFFECTUAL, that which actually answers the end intended. A door for preaching the Gospel is *effectual*, when the opportunity of doing it issues in the conviction and conversion of many. 1 Cor. xvi. 9. God works *effectually* in ministers, when he enables them zealously to preach the Gospel, and crowns their labours with success. Gal. ii. 8. He works *effectually* in his chosen people, when he converts them to himself, and causes them to bring forth fruits of holiness to his glory. Eph. iii. 7, iv. 16; 1 Thess. ii. 13. Christ and his cross and promise are said to be of *none effect*, that is, of no saving use to men, when they do not believe his promise, embrace his person,

religion, righteousness, and yield themselves to him as their Lord and Master. Gal. v. 1; 1 Cor. i. 17; Rom. iv. 14.

EGG (*bizim*, Deut. xxii. 6; Job xxxix. 14; Isa. x. 14, lix. 5; *ōon*, Luke xi. 12). Eggs are considered as a very great delicacy in the East, and are served up with fish and honey as a luxury. As a desirable article of food, the egg is mentioned in Luke xi. 12: "If a son ask for an egg, will his father offer him a scorpion?" It has been remarked that the body of the scorpion is very like an egg, as its head can scarcely be distinguished, especially if it be of the white kind, which is the first species mentioned by Ælian, Avicenna, and others. Bochart has produced testimonies to prove that the scorpions in Judea were about the bigness of an egg; so the similitude is preserved between the thing asked and the thing given. Among the ancient Egyptians eggs were hatched by artificial means—a practice which is still continued in Egypt, there being in that country at the present time no fewer than four hundred and fifty establishments for the purpose; which, being heavily taxed, produce a large revenue to the Government.

EGLAIM, the same as GALLIM, a city beyond Jordan, to the east of the Dead Sea, in the land of Moab. Isa. xv. 8. It is called Gallim in 1 Sam. xxv. 44.

EGLON, a king of the Moabites, who oppressed the Israelites for eighteen years. Judg. iii. 12–14. Calmet has confounded this servitude of the Hebrews with that under Cushan-rishathaim, making it to subsist only eight years, viz., from 2591 to 2599; whereas the servitude under Eglon lasted eighteen years, and commenced A.M. 2661, which was sixty-two years after they had been delivered by Othniel from their subjection to Cushan-rishathaim. A city of the tribe of Judah bearing the name of Eglon is mentioned in Josh. xv. 39. The King of Eglon formed a confederacy with the neighbouring princes to assist Adoni-zedec, king of Jerusalem, to attack Gibeon, because they had made peace with Joshua and the Israelites. Joshua met the confederated kings near Gibeon, and routed them. In the time of Eusebius, Eglon was merely a village.

EGYPT, the *Mizraim* of Sacred Scripture, a well-known country in the north of Africa, which derived its name from Mizraim, a son of Ham. Sometimes it is called the Land of *Ham*, as in Ps. lxxviii. 51; cv. 23. The Arabs still call it *Misr*. The country is divided into Upper, Central, and Lower Egypt. It owes its fertility to the periodical inundations of the Nile, without which it would be only a sandy desert. The very early history of this country is lost in fable. The first time Egypt is mentioned in the Sacred Writings is by Moses, in narrating the life of Abraham. At that time it seems to have enjoyed a regularly organised government under a race of kings bearing the title of Pharaoh. The special king referred to is supposed to have been one of the Shepherd Kings who about that time seized the government, forming a new dynasty, which, according to Rollin, lasted for two hundred and sixty years. After the time of Abraham nothing more is said of Egypt in the Bible until the time of Joseph, whose history is intimately connected with that of the country. The date of Joseph's going down to Egypt is B.C. 1729; and his advancement to be governor of Egypt, about B.C. 1715. It is at this point that the connection between sacred and profane history in reference to

Egypt commences. According to Bible chronology, Joseph died, B.C. 1635, after having governed Egypt for the long period of eighty years, reckoning from the date of his elevation as prime minister. It is unnecessary to detail the important events connected with the history of the Egyptians and the Israelites, which are well known to every reader of the Bible.

There is little doubt that Egypt was the cradle of the arts and sciences. Thither men resorted from all other countries, who wished to become acquainted with the learning of the East. In ancient times there were four colleges in Egypt of great renown: Thebes, which Pythagoras visited; Memphis, where Thales and Democritus consulted the Egyptian priests; Heliopolis, where Plato studied; and Sais, where Solon learned the art of legislation.

In the arts, Egypt seems to have early acquired great eminence. In architecture, particularly, they seem to have excelled, as their monuments at this day attest. The pyramids have always been ranked among the wonders of the world. What was the precise object or design of these stupendous edifices has never been ascertained with any degree of certainty. The various theories are thus rapidly sketched by Dr Duff: "At one time, have these been represented as 'disguised fortresses' for the concealment of treasure; or 'oracular shrines' for the exhibition of 'acoustic phenomena' and other priestly jugglery. At another, they have risen into magnificent fire-temples or astronomical observatories. Then followed the elaborated dissertation on the wealth, the hierophancy, the mythology, or the science of the ancient world. What laborious trifling! That these were ever treasure-citadels or caverns for priestly trickeries is utterly unfounded in history, and wholly contradicted by the form and structure of the fabrics themselves. That they could ever have been designed for fire-altars or astronomical edifices, involves a visible physical impossibility. On either of these latter suppositions, the summits must have been uniformly flat and uniformly accessible. Now, the direct contrary of this is the real fact. When finished, all the pyramids terminated in a sharp culminating point or apex; and some of them so terminate to this day. And those which do not, such as the great pyramid, bear evidence that their tops have been violently dislocated and thrown down. Moreover, when finished, the entire surface of the receding steps was covered over with a smooth casing of flat stone flags. The casing of some of them, in whole or in part, such as that of the upper quarter of the second pyramid, close at hand, is still perfectly entire, and its apex sharp-pointed. So that unless the fire-worshippers and the astronomers of those days could climb up like lizards, or, like the fabled genii of the middle ages, could consociate, as on the point of a needle, these peaks were physically unfitted for any of their operations! Whence, then, the origin of such fanciful hypotheses at all? One of the chief reasons for supposing them to have been fire-temples is, their pyramidal form, which somewhat resembles that of burning flame! By indulgence in such or similar fancies, how many strange ends have these pyramids been made to serve! We have read of their having been designed to represent the soul, which is of 'a fiery nature, and adhereth to the body as a pyramid doth to the basis, or as fire doth to the fuel;'—or, the great cycle of thirty-six thousand years; since a pyramid, 'the top of it standing fixed, and the base being moved about, would describe a

circle, and the whole body of it a cone;'—or, the nature of things; because, 'as a pyramid, having its beginning from a point at the top, is by degrees dilated on all parts, so the nature of all things proceeding from one fountain and beginning, viz., from God, the chief workmaster, is diffused into various kinds and species, all which it conjoins to that beginning and point, from whence every thing issues and flows;'—or the 'first and most simple of mathematical bodies;'—or 'the mysteries of pyramidal numbers;'—or 'the emission of rays from luminous bodies;'—or 'the emanation of sensible species from their objects!' But where are such frivolous, far-fetched fancies to terminate? The truth is, that the pyramidal form must have been chosen for the simplest and best of all reasons, viz., that, owing to its gradual contraction, from the very bottom towards the top, and consequent decrease of its own down-bearing weight, as well as diminished liability to cracks and rents, this form is by far the most stable and permanent. As to the supposed astronomical design, one of the principal reasons for the opinion is founded on the direction of the sides, which happen to be turned towards the four cardinal points! If a ground of argument so utterly futile be admitted, there is not an illiterate mountaineer in the Highlands of Scotland who might not be proved an accomplished astronomer, and his cottage an astronomical observatory—since, if he has a freedom of choice, he is sure to erect his hut fronting the sun at right angles, when on the meridian of noon—the sides of his humble abode being thus as exactly turned towards the four cardinal points as the pyramids of Egypt! Besides, is it not one main object of the astronomer to secure, if possible, a clear, unobstructed horizon? Now here, on the top of the great pyramid, a considerable portion of the sky is most gratuitously shut out of view by the second and other smaller ones." The able and intelligent writer by whom these remarks were penned, after reviewing the various opinions given forth by others, declares his own convictions to be in favour of the opinion of Herodotus, that the pyramids are sepulchral monuments reared by the pride and vanity and superstition of tyrant monarchs.

There are various prophecies in the Old Testament which refer to Egypt. Some of them, uttered by Isaiah and Jeremiah when the kingdom was in the height of its splendour and prosperity, were fulfilled in the terrible invasions of Nebuchadnezzar, Cambyses, and the Persian monarchs. During the reign of the Ptolemys, Egypt enjoyed for nearly three hundred years something of its former renown for learning and power. During this period it formed one of the only two ancient kingdoms which had survived the Assyrian, Babylonian, Persian, and Macedonian Empires. Many of the prophecies regarding Egypt were fulfilled in ancient times, and at this day it affords a striking instance of the accuracy with which Scripture prophecy has been fulfilled. On this subject Dr Duff makes the following striking remarks: "'Where are thy wise men?'—asks the prophet Isaiah—'Where are they?' Where are thy wise men? Where are they?—may echo now mournfully respond from every corner of a land whence all wisdom hath fled, and the very remembrance of it hath perished. The wisdom of its priests and people has, to adopt the emphatic language of a modern writer, given place to 'the decrepitude and imbecility of a second childhood.' No native can now decipher

a single inscription in the sacred character; but foreigners from the extremity of Western Europe must be called in, to disinter the monuments, and to unravel the hieroglyphic records of the past.

"I will set fire in Egypt," saith the Spirit of the Lord by the prophet Ezekiel, 'and her cities shall be in the midst of the cities that are wasted.' All the ancient cities of Egypt, without one exception, are now wasted—so wasted, as to be without an inhabitant. Some of them exhibit nought but the promiscuous confusion of broken columns and shattered edifices. The traces of others have become so strangely obliterated, that the precise spot where they stood is still a matter of debate among antiquarians. Many of them have disappeared altogether amid the sands of the desert.

"I will make the rivers [of Egypt] dry," saith the Lord. How many lakes, canals, and large branches of the Nile itself have, in Upper Egypt, been literally dried up and choked with sand! And in Lower Egypt, of the seven mouths of the Nile, five of which were natural and two artificial, is it not memorable that the two latter are the only ones which remain as free outlets of the mighty stream?—and that the five former are now so obstructed, as to be either wholly dried up, or converted into stagnant marshes?

"I will make the land of Egypt desolate, in the midst of the countries that are desolate." And is it not matter of historic fact, that many an immense and flourishing district along the whole extent of Egypt has become irretrievably desolate—the once fertile fields being now turned into a burning desert? Yea, as the necessary consequence of such desolation, is it not also matter of historic fact, that a territory which formerly supplied the necessaries and luxuries of life to upwards of seven millions can now very inadequately support a third part of that number? Nor is the progress of desolation yet ended. Through the repressive energies of a merciless tyranny, the work of destruction is advancing apace—and in many places advancing rapidly and irretraceably.

"I will also destroy the idols, and will cause their images to cease out of Noph," (Memphis.) Where are now the once famed idols and images of Egypt?—Egypt, the very birth-place and cradle of the leading mythologies and idolatries of antiquity! They are hid in the burning sands, buried beneath the rubbish of ruins, strewn in mutilated and dishonoured fragments upon the surface, or transported to replenish the museums and the galleries of every metropolis in Europe with idle curiosities.

"The pomp of her strength shall cease," continues the prophet; 'the pride of her power shall come down. I will sell the lands into the hands of the wicked; it shall be a base kingdom, the basest of the kingdoms; and there shall be no more a prince of the land of Egypt.' How singularly minute the verification of every part of this most remarkable prophecy! Where now is the pomp of Egypt's ancient strength—the pride of her ancient power? All, all sepulchred in the dust which covers her temples and palaces, and stupefying monuments. The only visible remaining relic of the 'pomp and pride' of royal Memphis, is the huge bust of the colossal statue of Sesostris, erected by himself, with several others, in front of the temple of Vulcan. It was the practice of this proud conqueror to rear pillars in every subjugated province, invariably bearing the daringly presumptuous inscription, 'Sesostris, King of kings and Lord of lords, subdued this country by his

arms.' Now, as if to verify to the very senses of posterity the faithfulness of His word who declares that He 'will stain the pride of all glory,' the most gigantic representation of the hero himself now lies amid the ruins of his own capital—lies shattered and mutilated, in the most humiliating of all postures, even in a deep trench, with its face fast stuck in the mud! And what mere human sagacity could possibly have foreseen, or what stretch of mere human hardihood could possibly have hazarded the remaining parts of the prediction?—and that, too, at a time when Egypt, to human eye, appeared the greatest and most flourishing, as well as, to human estimate, the most stable and permanent of all earthly kingdoms? Yet, is it not the undisputed and indisputable testimony of all history, that, since the days of the prophets, Egypt has been overrun by successive races of foreign conquerors, and literally sold into the hands of wicked oppressors? that since the days of the prophets, there never has been, even amid innumerable scenes of anarchy and change, a single native prince of the land of Egypt? Nor is this all. The insults, indignities, cruelties, and miseries, to which the wretched inhabitants have almost unintermittedly, throughout the long period of two thousand years, passively submitted, almost exceed credibility. So entirely extinct has the spirit of liberty and independence become, that in the present moment, even in the lowest depths of their wo, they never dream of the rise and formation of a native government. No; so crushed have their souls become, that they seem utterly incapable of entertaining a sentiment which has been cherished by the crouching Greek, the degenerate Italian, the submissive Hindu, and the fettered Negro. At this moment, those who have most freely mingled with them and know their mind best, positively assure us, that the height of their ambition, the loftiest aspiration of their shrivelled souls is, that God in his providence may be pleased to permit *some other foreign power* of a milder character to assume the sceptre; prepared to reckon it the greatest privilege, should only a whip of rods be substituted in place of the present fiercely brandished scourge of scorpions. Thus truly and literally has Egypt gradually become not only 'base,' but 'the basest of the kingdoms.'" Sir Gardner Wilkinson makes the following remarks upon the religion of the ancient Egyptians: "Superstitiously attached to their sacred institutions, and professing a religion which admitted much outward show, the Egyptians clothed their ceremonies with all the grandeur of solemn pomp; and the celebration of their religious rites was remarkable for all that human ingenuity could devise to render them splendid and imposing. They prided themselves on being the nation in whom had originated most of the sacred institutions afterwards common to other people, who were believed to have adopted them from Egypt; and the mysterious nature and attributes of the Deity, though presented under a different form, were recognised by the Egyptians as a direct emanation from the metaphysical philosophy of their priesthood. They claimed the merit of being the first who had consecrated each month and day to a particular deity;—a method of forming the calendar which has been imitated and preserved to the present day; the Egyptian gods having yielded their place to those of another Pantheon, which have in turn been supplanted by the saints of a Christian era;—and they also considered themselves the first to suggest the idea of foretelling from the natal hour

the future fortunes of each new-born infant, the life he was destined to lead, or the death he was fated to die; which were boldly settled by astrological prediction.

“‘The Greeks,’ says Herodotus, ‘borrowed the science of astrology from the Egyptians, but that people have invented more prodigies than all the rest of mankind. They observe and note down every occurrence, as well as whatever follows it; and then carefully watching those of a similar nature, they predict the issue from analogy, being persuaded that it will be the same.’ In like manner, observes the historian, to the Egyptians is conceded the honour of teaching mankind the proper mode of approaching the Deity; and Lucian asserts, ‘that they were reputed the first who had a conception of the gods, an acquaintance with religious matters, and a knowledge of sacred names;’ an opinion expressed in the words of an oracle of Apollo quoted by Eusebius, which declares that ‘they, before all others, disclosed by infinite actions the path that leads to the gods.’ And Jamblichus not only considers them ‘the first of men who were allowed to partake of the favour of the gods, but that the gods, when invoked, rejoiced in the rites of Egypt.’

“The inspection of the entrails of victims, the study of omens, and all those superstitious customs which the religions of antiquity so scrupulously observed, were deemed highly important among the Egyptians; and the means adopted for divining future events, or the success of any undertaking, were as varied and fanciful as the *derb e’ rummel* and other trials of chance used by Oriental people at the present day.”

It may be interesting to our readers to know somewhat of the present aspect of the Coptic population—the only representatives of the once noble, widespread, and flourishing Church of Alexandria and Egypt. On this subject Dr Duff gives the following information, collected on the spot:—“Their very language (the Coptic) has now ceased to exist as a living, spoken tongue—having been supplanted by a jargon of Arabic; and though it is still retained as the language of sacredness in their public services of worship and devotion, like Latin in the Popish churches, it is intelligible to few or none of the hearers. As the litany and liturgy must be recited or repeated without a book, many, even of the priests, can neither read, write, speak, nor understand it. How, then, can their worship be a reasonable, edifying, or soul-reviving service? In all heathenism there is not a form more absolutely profitless and meaningless. Of all real life it is as destitute as any of the mouldering mummies in the catacombs. Almost the only education known amongst them (and that, too, limited to a few), is the humble acquirement of reading and writing the common Arabic, and casting accounts, to enable them to earn a livelihood as copyists in public offices, or head servants in the families of Turkish grandees.” And in regard to the Church of Egypt, the same writer thus remarks: “Over the portals of a Church, once the most celebrated in the world, may now be inscribed in largest characters,—

‘ Fallen, fallen, fallen,
Fallen from its high estate.’

Still, in its unbounded admiration of many of the soundest of the ancient fathers; in its heart-stirring remembrance of bygone ages of persecution and martyrdom; and, above all, in its profound reverence

for the authority and majesty of the Word of God—that mightiest of renovating instruments, when wielded by an omnipotent Spirit of grace—we cannot but discern rallying points of revival, the possession of which, in the same proportionate degree, can scarcely be claimed by any other of the fallen Churches of primitive times. Degenerated it has into what is little better than an effete machine of external observances, evacuated of all spirit and of all life; but it has never formally or wholly apostatised from the faith. Even its monophysite error has long been a naked scholastic dogma, rather than an operative principle of evil; and at no time did it lead the Church, as such, to reject from its creed the divinity of the Saviour, or the all-sufficiency of his atonement as the sole ground of the sinner’s justification. To it, perhaps, the apocalyptic description is still applicable, ‘Thou hast a little strength, and hast kept my word, and hast not denied my name.’ Oh, that that word may speedily be armed with more than its wonted sharpness in piercing the hearts of sinners; and that name fraught with more than its wonted preciousness; and that ‘little strength’ restored to more than its wonted plenitude!”

EGYPT, BROOK, or RIVER OF. This is frequently mentioned as the southern limit of the Land of Promise. Gen. xv. 18; 2 Chron. vii. 8; Numb. xxxiv. 5; Josh. xv. 4. Calmet is of opinion that this was the Nile; but most modern interpreters take the River of Egypt to be the brook Besor, between Gaza and Rhinocorura. Dr Hales thinks that Sihor and the River of Egypt are the same, and that Sihor is the Nile. Jer. ii. 18.

EHUD, son of Gera, a judge of Israel, who slew Eglon, king of Moab. Judg. iii. 15.

EJACULATION, a short prayer, in which the mind is directed to God on any emergency. See PRAYER.

EKRON, a city of the Philistines, and the seat of government. It was situated near the shore of the Mediterranean, between Azotus and Jamnia. It fell to the tribe of Judah by lot, when Joshua divided the land, but was afterwards given to the tribe of Dan. Josh. xv. 45, xix. 43. The city was strongly fortified; and it does not appear from history that the Jews were ever sole, peaceable possessors of it. The idol Beelzebub was principally worshipped by the inhabitants of Ekron, and a famous temple was there dedicated to him. 2 Kings i. 2.

ELAH, the fourth king of Israel, who succeeded his father Baasha, and reigned two years at Tirzah, where he was assassinated by Zimri, at an entertainment given to him by one of his officers. 1 Kings xvi. 6–10.

ELAH, VALLEY OF, or as it is sometimes termed, the Terebinth Vale, and the scene of David’s victory over Goliath. No one can survey the spot without observing how exactly it answers the description given of it in the Scripture history. “And Saul and the men of Israel were gathered together, and pitched by the Valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.” 1 Sam. xvii. 2, 3. The outlines of the scene are the same now as they were then, when it daily resounded to the taunts and threats of the Philistines, whose haughty challenge was met by the faithful David, who singly vindicated the liberties of his nation and the honour of the God of Israel.

ELAM, the eldest son of Shem, who settled in a country to which he gave his name. Gen. x. 22. It is frequently mentioned in Scripture as lying to the south-east of Shinar. Susiana, in later times, seems to have been a part of this country (Dan. viii. 2); and before the captivity, the Jews seem always to have intended Persia by the name of Elam. Stephanns takes it to be a part of Assyria; but Pliny and Josephus, more properly, of Persia, whose inhabitants, we learn, sprung from the Elamites.

ELATH, a sea-port town on the eastern coast of the Red Sea. It originally belonged to the Edomites, being situated in the country of Idumea; but when David made a conquest of the latter, and began to establish a commercial intercourse with distant nations, Elath became a place of considerable note. In the reign of Solomon, it was of still more consequence on account of the ships which he there built and fitted out for the purpose of importing gold from Ophir. 2 Chron. viii. 17. It remained in the possession of the Israelites a hundred and fifty years, when, in the reign of Jehoram, the Edomites recovered it. 2 Kings viii. 20. It was, however, retaken by Uzziah, king of Judah, in the beginning of his reign, who fortified it anew, peopled it with his own subjects, and restored the trade to Ophir; which it continued to enjoy until the wicked reign of Ahaz, when Rezin, king of Damascus, took it by surprise, and having banished the Jews that were settled there, supplanted them with Syrians, and made preparations for carrying on the trade by which the kings of Judah had been so enriched. The very next year, however, Tiglath-pileser, king of Assyria, invaded Damascus, conquered Rezin, took possession of Elath, and reserved the right of trade there to himself; so that the Jews from that time never recovered it, which proved very detrimental to their national interests.

EL-BETH-EL, the name given by Jacob to an altar which he built (Gen. xxxv. 7), and which stood, probably, on the very spot where he had formerly seen the prophetic dream of the ladder. Gen. xxviii. 22. Professor Bush is of opinion that the first *El* does not belong to the name of the place; but that, according to the distinction of the Hebrew accents, it is separated from the rest of the word, as if the writer meant to say, "And he connected the name of El [God] with the place; to wit, by calling it Beth-el, or the house of God."

ELDAD and MEDAD were appointed by Moses among the seventy elders of Israel, who were to assist in the government. Though not present in the general assembly, they were filled with the Spirit of God equally with those who were there, and began to prophesy in the camp. Joshua would have had Moses forbid them, but he replied, "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" Num. xi. 24-29.

ELDER, or PRESBYTER, an overseer, ruler, leader. The reverence paid to the aged in the earliest times was doubtless the origin of this title, it being used as a name of office both among Jews and Christians. Dr Macknight thinks that in the apostolic age it was applied to "all who exercised any sacred office in the Christian Church." Acts xx. 17-28.

Elders, in ancient Jewish polity, were persons the most considerable for age, experience, and wisdom. Of this sort were the seventy men whom Moses associated with himself in the government;

such likewise afterwards were those who held the first rank in the synagogue as presidents. Elders, in Church history, were originally those who held the first place in the assemblies of the primitive Christians. The word presbyter is often used in the New Testament in this signification, and as interchangeable with *episcopos*; hence the first meetings of Christian ministers were called *presbyteria*, or assemblies or elders.

Elder is the name of a spiritual officer in the house of God. Thus Acts xiv. 23: "And when they had appointed them *elders* in every city." The officers who in the Scriptures are called by the name of elders, are of several sorts—preaching elders or ministers, teaching elders or doctors, and ruling or governing elders. All these three are often in the New Testament comprised under the general name of elders. In current language, however, when the elder is spoken of, it is the ruling elder who is uniformly meant. In an excellent treatise on ruling elders and deacons by the Rev. James Guthrie, which was lately reprinted by the Rev. John G. Lorimer of Glasgow, the following clear and distinct account is given of the institution of the office of ruling elders:—

"The institution of the office of ruling elders is divine; it is not an ordinance of man, but of God. The Lord Jesus, upon whose shoulder the government is, and who is faithful in all his house, hath, in his eternal wisdom, thought fit to appoint such an officer in his house, for the right and orderly governing thereof. It is true, that by the sloth, or rather by the pride of teachers, whilst they alone would seem to be somewhat, and by the policy of Satan and inadvertence of the Church, these officers were for many ages together out of use in the Christian Church. But certain it is, that both the Jewish Synagogue and afterwards the Christian Church had seniores or elders, without whose counsel nothing was done in the Church. That the Jewish Church had such, appears from 2 Chron. xix. 8; Jer. xxix. 1; Matt. xvi. 21, xxvi. 57, 59; Acts, iv. 5; and that the Christian Church also had them, in the primitive and purest times thereof, appears from the testimony of ancient writers, as may be found by those who will take pains to search into these things. But we have a more sure word for the divine institution of elders in the Christian Church than any testimony of man, to wit, the testimony of God in the Scriptures of the New Testament.

"The first place of Scripture is, 'Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.' Rom. xii. 6-8. In which text the apostle doth at first comprehend all the several kinds of ordinary standing officers in the Church of God under two general heads; to wit, *prophecy*, whereby is meant the ordinary faculty of right understanding and expounding the Scriptures; and *ministry*, under which is comprehended all other Church officers and employments. To each of these the apostle addeth their general duties, namely, that he who prophesieth should do it according to the proportion of faith; that is, according to the measure of knowledge of the word of faith that he hath received of God: and he that ministereth, let him wait on his ministering; that is,

let him not do it negligently or slothfully, but faithfully and diligently. Then he subdivides these two generals into the special offices contained under them. He divides him that prophesieth into him that teacheth and him that exhorteth; or into the doctor, to whom the work of teaching or instructing belongs, and the pastor, to whom the word of exhortation is competent. Under him that ministereth, he comprehends, first, him that giveth, by whom is meant the deacon, who is appointed for the supply of the poor; secondly, him that ruleth, by whom can be meant no other than the ruling elder, seeing an ordinary ruling officer in the Church, who is different from the pastor and teacher, is here spoken of by the apostle.

"The second place of Scripture that proves the office of ruling elders is, 'And God hath set some in the Church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles, then gifts of healings, helps, governments, diversities of tongues.' 1 Cor. xii. 28. Some of the Bibles of the late English translation read 'helps in governments,' but cross to the text in the original language, that bears 'helps, governments,' as two distinct things, and therefore in other editions of that translation this is helped. In this text the apostle reckons several officers of the Church; some extraordinary, which were to continue but for a season, such as apostles, prophets, powers or miracles, gifts of healing, kinds of tongues; some ordinary, which were to continue in the Church to the end of the world, and these are, teachers, or the ordinary Church officers who are exercised in the word; helps, that is, the deacons, who are appointed for the help and relief of the poor; and governments, that is, the governing and ruling elders; for it is clear from the words that the apostle, by governments, doth mean a Church officer whom God hath set in his Church for ruling and governing thereof. Now this cannot be any other of the Church officers, for these he hath named besides, and therefore it remains that it is the ruling elder.

"The third place of Scripture is, 'Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.' 1 Tim. v. 17. Which text doth hold forth and distinguish two sorts of elders in the Church, to whom the Lord Jesus hath committed the power of ruling. One sort, who do also labour in the word and doctrine, namely, pastors and teachers; another sort who do only rule, and doing it well are accounted worthy of double honour, and these are the ruling elders of whom we speak.

"From this, that the office of the ruling elder is of divine institution, we gather these conclusions:—

"*First*, That it is not a thing arbitrary and indifferent for such to wait upon their charge, yea or nay as they please, or as their attendance may contribute for their own or their friends' particular advantage, which is the custom of too many elders; but that they are bound in conscience diligently to attend and follow the duties thereof, whether they be such as they owe to the several members of the congregation, or the keeping of session, or presbytery, and other assemblies of the Church, when they are called and desired thereto.

"*Secondly*, That elders ought to do their office, not formally and hypocritically, for the fashion only, but sincerely and honestly, as in the sight of God, by whom they are called unto this holy calling, and to whom they must render an account for their discharge of this great trust.

"*Thirdly*, They ought not to domineer over their fellow-brethren and elders, but to carry themselves humbly and serviceably, as those who are appointed of the Lord Jesus for ministering unto and edifying of his body, the Church.

"*Fourthly*, That they ought to carry themselves with that authority, holiness, gravity, and prudence, that become those who are called of God to bear rule in his house.

"*Fifthly*, That elders, once lawfully called to the office, and having gifts from God meet to exercise the same, unless they be removed therefrom because of miscarriages, are still elders, though haply, in congregations where many qualified men may be found, some may be permitted for a time to cease from the exercise of the charge, and others be put in their room, as was among the Levites under the law in serving in the temple by courses.

"*Sixthly*, That people ought to obey such as those who have the rule over them, and to submit themselves, because they wait for their souls as they that must give an account, that they may do it with joy, and not with grief. Heb. xiii. 17. Yea, they should know them as those who are over them in the Lord, and do admonish them, and esteem them very highly in love for their work's sake. 1 Thess. v. 12, 13."

The ruling elders of each Church are called to attend to public and also to private duties. With regard to the public duties of their office, they form in the Church to which they belong a bench or judicial court, called the "kirk-session," and in some Presbyterian Churches, the "consistory;" both expressions importing a body of ecclesiastical men, sitting and acting together as the representatives, and for the benefit of the Church. This body of elders, with the pastor at their head, and presiding at their meetings, form a judicial assembly, by which all the spiritual interests of the congregation are to be watched over, regulated, and authoritatively determined. To the kirk-session it belongs to bind and loose; to admit to the communion of the Church, with all its privileges; to take cognizance of all departure from the purity of faith or practice; to try, censure, acquit, or excommunicate those who are charged with offences; to consult and determine upon all matters relating to the time, place, and circumstances of worship, and other spiritual concerns; to take order about catechising children, congregational fasts, and thanksgiving days—instructing and examining catechumens in preparation for the Lord's supper; to correct as far as possible everything that may tend to disorder, or is contrary to edification; and to devise and execute plans for promoting a spirit of inquiry, of reading, of prayer, of order, and of universal holiness, among the members of the Church. In the kirk-session, every member has an equal voice. The vote of the most humble and retiring elder is of the same avail as that of his minister; so that no pastor can carry any measure, unless he can obtain the concurrence of a majority of the eldership. But the functions of the ruling elder are not confined to the congregation of which he is one of the rulers. In every presbytery, synod, and General Assembly of the Presbyterian Church, ruling as well as teaching elders are entitled to a place. In these several judicatories the ruling elder has an equal vote, and the same power in every respect with the pastors. He has the same privilege of originating plans and measures, and of carrying them, provided he can induce a majority of the body to concur in his views.

The more private duties of the eldership are no less important than its public functions. It is the part of the elder to assist and encourage the pastor as much as possible in the oversight of the congregation, visiting from house to house, dealing with the souls of the people, visiting and praying with the sick and the dying, instructing the young, and in every way advancing the spiritual interests of the congregation.

ELEALEH, a town of Reuben (Numb. xxxii. 37), placed by Eusebius a mile from Heshbon.

ELEAZAR, the third son of Aaron, and his successor in the dignity of high priest. Exod. vi. 23. He entered into the land of Canaan with Joshua, and is supposed to have lived there upwards of twenty years. The high priesthood continued in his family till the time of Eli. He was buried in a hill that belonged to the son of Phinehas. Josh. xxiv. 34. This was the name, also, of the son of Abinadab, to whose care the ark was committed when it was sent back by the Philistines. 1 Sam. vii. 1. He is thought to have been a priest, or at least a Levite, though he is not mentioned in the catalogue of the sons of Levi. Eleazar was the name, besides, of the son of Dodo, the second of David's mighty men, who distinguished himself by his bravery. 1 Chron. xi. 12. He was one of the three warriors who forced their way through the Philistine army, to procure water for David from the well at Beth-lehem. 1 Chron. xi. 17-19.

ELECTION. This word is generally used in Scripture to designate that eternal, gratuitous, sovereign, and immutable purpose of God, whereby he chose some from among mankind to everlasting life. The following clear and distinct account of this much contested doctrine is extracted from Shaw's excellent Exposition of the Westminster Confession of Faith:—

“That there is such a thing as election, in some sense or other, must be admitted by all who believe the Scriptures; but many who retain the word, completely explain away the doctrine which the Bible teaches upon the subject.

“Some will allow of no election but that of nations, or of whole Churches, in their collective capacity. That the Scripture speaks of such a general election is admitted; but this is not inconsistent with a particular and personal election. The Jews were a chosen generation, separated from among the other nations of the world to be, in a peculiar manner, the people of God; but our Lord intimates that among them there was a remnant chosen in a superior sense. Matt. xxiv. 22. The Apostle Paul also saith, ‘Even at this present time there is a remnant according to the election of grace.’ Rom. xi. 5. That it is of the Jews, the chosen nation, the apostle speaks, and that he distinguishes a remnant from the great body of them, is sufficiently manifest; and he plainly intimates, that the former were chosen in such a sense as the latter were not.

“Some allow only of an election to external privileges. Holding that the Scripture speaks solely of an election of communities, they maintain that they are only chosen to the enjoyment of the external means of salvation. But we are assured from Scripture, that they who believe ‘were ordained to eternal life,’ and that they were ‘chosen to salvation.’ Acts xiii. 48; 2 Thess. ii. 13.

“Some, by election, understand no more than a separation of persons from the world, made in time, and thus identify it with their calling, or conversion. But in Scripture, *election* and *calling* are clearly distinguished; and the latter is represented as the effect of

the former. Persons are said to be ‘called according to God’s purpose;’ and ‘whom he did predestinate, them he also called.’ Rom. viii. 28-30. Now, predestination and the purpose of God must be very different from calling, which proceeds from it, unless the cause and the effect are the same thing. To put such interpretations upon the word ‘election,’ is to wrest the language of Scripture, and to impose upon it a sense contrary to its obvious meaning.

“It would be tedious, and would serve no good purpose, to enumerate the multifarious opinions which have been held on this subject. It will be sufficient to mention the opinion of the Socinians and of the Arminians. The Socinians deny the certain pre-science of future contingencies, such as the determinations of free agents; and, therefore, the only decree respecting the salvation of men which they will admit to have been made from eternity, and to be unchangeable, is a general conditional decree, that such as believe and obey the Gospel shall be saved; and, according to them, a special decree concerning particular persons, is only made in time, when persons perform the condition contained in the general decree. The Arminians, or Remonstrants, as they are also called, are distinguished from the Socinians by admitting that contingent events, such as the determinations and actions of men, are foreseen by God; but they also deny absolute and unconditional election, and maintain, that whatever God has decreed respecting men is founded on the foresight of their conduct. Having foreseen, without any decree, that Adam would involve himself and his posterity in sin and its consequences, he purposed to send his Son to die for them all, and to give them sufficient grace to improve the means of salvation; and knowing beforehand who would believe and persevere to the end, and who would not, he chose the former to eternal life, and left the latter in a state of condemnation. There is, however, a diversity of opinion among the holders of this general system; and some of them coincide with Socinians, in maintaining that the decrees of God respecting men are not eternal, but are made in time; that men are elected to eternal life after they have believed; and that, if they fall into an estate of unbelief and impenitence, the sentence or decree is reversed.

“In opposition to these systems, our Confession teaches that God made choice of, and predestinated a certain and definite number of individuals to everlasting life; that he predestinated them unto life before the foundation of the world was laid; that in so doing he acted according to his sovereign will, and was not influenced by the foresight of their faith or good works, or perseverance in either of them; and that this purpose is immutable, it being impossible that any of the elect should perish. That these doctrines are in accordance with Scripture may be easily evinced.

“1. God made choice of, and predestinated, a certain and definite number of individuals to everlasting life. According to the Socinians, God predestinated to eternal life, not any particular individuals of mankind, but a certain sort or description of men; not persons, but characters. The Scripture, however, clearly teaches that God made choice of a certain determinate number of persons from among the rest of the human race, and ordained them to eternal life. It is said, ‘The Lord knoweth them that are his.’ 2 Tim. ii. 19. He perfectly knows how many, and who in particular, his elect are. Hence their names are said to be enrolled in a book, called the *Book of*

Life; for it is the book in which are registered the names of all the individuals of mankind who were chosen to everlasting life. A person's name is that whereby he is known and distinguished from others; when, therefore, their names are said to be written in a book, it intimates that God has an exact knowledge of all the individuals whom he has chosen.

"2. God predestinated these individuals to life from eternity. According to Socinians, and some Arminians, as has been already noticed, special election only takes place in time, when persons actually believe and obey the Gospel. But an election in time is at direct variance with the doctrine of Scripture. It is said (Eph. i. 4), 'God hath chosen us in him *before* the foundation of the world;' and this emphatical phrase is evidently expressive of eternity. Thus Paul addresses the Thessalonian Christians, 'God hath *from the beginning* chosen you to salvation.' 2 Thess. ii. 13. That the phrase 'from the beginning' denotes eternity, is evident from Prov. viii. 23, where Christ is introduced saying, 'I was set up from everlasting, from the beginning, ere ever the earth was.' That the phrase 'from the beginning,' is here equivalent to the phrase 'from everlasting,' is manifest. Indeed, we cannot conceive of any *new* determinations arising in the divine mind, without supposing the Divine Being defective in knowledge, or mutable in his perfections—suppositions utterly incompatible with the nature of that Being whose name is JEHOVAH.

"3. In making this choice, God acted from his own sovereign will, and was not influenced by any foresight of their faith or other qualifications. According to Arminians, God's decree respecting the salvation of men is founded upon their foreseen faith and good works. Thus, 'the decree of God, although prior in time, is posterior in order, to the actions of men, and is dependent upon the determination of their will.' But to this opinion, so derogatory to the supreme dominion and absolute authority of God, the doctrine of Scripture is directly opposed. Election is ascribed to grace, to the exclusion of works; and these two causes are represented as incompatible and mutually destructive. 'Even so, then, at this present time, there is a remnant according to the election of grace. And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work.' Rom. xi. 5, 6. How is it possible to reconcile with these words the opinion that the foresight of men's good works was the cause of their election? Besides, it is worthy of particular attention, that faith and holiness, which the advocates of conditional decrees make the causes of election, are expressly said in Scripture to be the effects of it. 2 Thess. ii. 13; Eph. i. 4. In Rom. ix. 10–13, Paul produces the case of Jacob and Esau as an illustration of the subject, and traces the predestination of individuals to happiness or misery to the sovereignty of God, without any consideration of their works. As the lot of the two sons of Isaac was settled prior to their personal conduct, so the apostle signifies that the appointment of particular persons to salvation depends solely upon the good pleasure of God. That election is founded on the good pleasure of God, and not on anything in its objects, is clearly stated, verse 16 of the same chapter: 'It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;' and also in verse 18: 'Therefore he hath mercy on whom he will,'

&c. Were it otherwise, there would be no shadow of objection to the doctrine. 'How could men say it was unjust, if God chose one and rejected another according to their works? And how could any one object, as in verse 19, 'that as the will of God could not be resisted, men were not to be blamed,' if the decision in question did not depend on the will of God, but on that of men? How easy for the apostle to have answered the objector, 'You are mistaken; the choice is not of God; he does not choose whom he wills, but whom he sees will choose him! It is not his will, but man's that decides the point.' Paul does not so answer, but vindicates the doctrine of the divine sovereignty. The fact, therefore, that Paul had to answer the same objections which are now constantly urged against the doctrine of election, goes far to show that that doctrine was his.

"4. The purpose of God respecting his elect is immutable. As Arminians hold that saints may fall from a state of grace, so they maintain that a person who is one of the elect to-day may become one of the reprobate to-morrow. They affirm that 'men may make their election void'—that 'as they change themselves from believers to unbelievers, so the divine determination concerning them changes.' But the Scripture expressly declares, that 'the counsel of the Lord standeth for ever, the thoughts of his heart to all generations.' Ps. xxxiii. 11. Besides this general assurance of the immutability of his counsel, it is affirmed that 'the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.' 2 Tim. ii. 19. The purpose of God according to election shall stand; so that the number of the elect can neither be increased nor diminished.

"There is one circumstance connected with election that remains to be noticed. The elect are stated to have been 'chosen in Christ'—which, indeed, is the express language of Scripture. Eph. i. 4. This cannot mean that the mediatory work of Christ was the cause of their election; for, as has been already shown, election proceeds from the mere sovereign will of God; and the Scripture represents the mission of our Saviour as the effect of the love of God. John iii. 16. The mediation of Christ was necessary, in order that the effects of electing love might be bestowed upon God's chosen, in a consistency with the rights and honour of his justice; but election itself originated in divine sovereignty, and had no other cause than the good pleasure of God's will. Eph. i. 5. The divine purpose is one embracing the means as well as the end; but according to our conceptions of the operations of the divine mind, the end is first in intention, and then the means are appointed by which it is to be carried into effect. The phrase, 'chosen *in Christ*,' signifies, therefore, we apprehend, that God had a respect to the mediation of Christ, not as the cause of their election, but as the means by which the purpose of election was to be executed."

ELECT LADY. This was, as is generally believed, a lady of high rank who lived near Ephesus, to whom John addressed his Second Epistle, cautioning her and her children against heretics, who denied the divinity of Christ and his incarnation. Some think Electa, which signifies *chosen*, is not a proper name, but an honourable epithet, and that the Epistle was directed to a Church. The same apostle salutes Electa and her children in his Third Epistle; but the accounts of this Electa are as perplexed as those of the former.

EL-ELOHE-ISRAEL (that is, *God the God of*

Israel"), the name given by Jacob to the altar which he erected in the field at Shalem that he purchased from the children of Hamor. Gen. xxxiii. 20. It was a kind of preliminary dedication of the land of promise to God. It was as if he had taken possession of it in the name of the God of Israel, by setting up his standard in it, and said, Whenever this whole country shall come into the hands of my posterity, let it in this manner be devoted to God. It is the first time, also, in which he is represented as availing himself of his *new name*, and of the *covenant blessing* conferred upon him under it. The name given to the altar was no doubt designed to be a memorial of both.

ELEMENTS, first principles. The word is used on several occasions in the New Testament. Thus in Heb. v. 12, it denotes the first principles of Christian doctrine. The Apostle Paul calls the ceremonies of the Mosaic ritual which had been done away in Christ, "weak and beggarly elements" (Gal. iv. 9), when contrasted with the higher and more spiritual truths which they were designed to typify and prefigure.

ELEPHANT. This word does not occur in the authorized version of the Bible; but where the word "ivory" occurs, in 1 Kings x. 22, and 2 Chron. ix. 21, it is given in the margin "elephants' teeth;" and in Job xl. 15, for BEHEMOTH (which see), the margin reads, "or the elephant, as some think." This is the opinion of Calmet, among others. The walls of the palaces of the Egyptian monarchs were inlaid with ivory and ebony. Solomon, in his ode on his marriage with the daughter of Pharaoh, makes reference to the "ivory palaces." Ps. xlv. 8. "These," says Dr Harris, "were named 'houses of ivory,' probably because made in the form of a house or palace; as the silver shrines of Diana, mentioned Acts xix. 24, were in the form of her temple at Ephesus; and as we have now ivory models of the Chinese *pagodas* or *temples*. In this sense I understand what is said of the *ivory house* which Ahab made. 1 Kings xxii. 39: for the Hebrew word translated 'house' is used, as Dr Taylor well observes, for 'a place, or case wherein any thing lieth, is contained, or laid up.' Ezekiel gives the name of *house* to chests of rich apparel. Chap. xxvii. 24. Dr Durell, in his note on Ps. xlv. 8, quotes places from Homer and Euripides, where the same appropriation is made. As to *dwelling-houses*, the most, I think, we can suppose in regard to them is, that they might have ornaments of ivory, as they sometimes have of gold, silver, or other precious materials, in such abundance, as to derive an appellation from the article of their decoration; as the Emperor Nero's palace, mentioned by Suetonius, in Nerone, chap. 31, was named golden, because overlaid with gold. This method of ornamenting buildings or apartments was very ancient among the Greeks. Homer mentions ivory as employed in the palace of Menelaus at Lacedæmon." Elephants are mentioned in the Books of Maccabees, and were then, no doubt, well known to the Jews.

ELEUTHERUS, a river in Syria, which rises between Libanus and Anti-Libanus, and falls into the Mediterranean Sea, near the island Aradus. It is mentioned in 1 Mac. xi. 7.

ELI, a high-priest of the Israelites, who acted in the double capacity of a priest and a judge during forty years. The line of the priesthood must have been changed before the time of Eli, he being of the race of Ithamar, not of Eleazar; but what led to this change we have no means of ascertaining. The

character of Eli seems to have been deficient in firmness towards his children; and on this account God was displeased with him, in that "his sons had made themselves vile, and he restrained them not." Eli died suddenly, on learning that the Israelites had been conquered by the Philistines, and the ark of God had been taken. 1 Sam. i.-iv. In the reign of Solomon, the predictions in reference to the family of Eli were fulfilled; for the high-priesthood was taken from Abiathar, a descendant of Eli, and given to Zadok, of the race of Eleazar. 1 Kings ii. 26. Eli was also the name of the father of Joseph, the husband of Mary. Luke iii. 23.

ELIAKIM, son of Hilkiah, steward of the household, or keeper of the temple under King Hezekiah. 2 Kings xviii. 18. Calmet thinks that Eliakim was son of Hilkiah the high priest, that he succeeded his father, and was high priest under Manasseh. He is sometimes called Jehoiakim; and there is great probability that he is the Hilkiah mentioned in the reign of Josiah and afterwards.

ELIAS. See ELIJAH.

ELIASHIB, a grandson of Joshua, the high priest. He rebuilt part of the wall of Jerusalem, and was allied by marriage to Tobiah the Ammonite, to whom he gave apartments in the second temple, to the scandal of his religion and the great injury of his country. Neh. iii. 1, xii. 10, xiii. 4-9.

ELIEZER, the favourite steward of Abraham's house. Travellers tell us that even now, in some parts of the East, the master of a family, in default of children, adopts a slave as his heir. Abraham, before the birth of Isaac, seems to have adopted Eliezer to the exclusion of Lot and all the other collateral branches of his family. Such confidence did Abraham put in this servant, that he sent him into Mesopotamia to procure a wife for his son Isaac. The account which Moses gives of this expedition in Gen. xxiv., is a passage of singular beauty, exhibiting the simple piety and exemplary fidelity of the servant, in a manner at once touching and instructive.—Another person, bearing the name of Eliezer, is mentioned in 2 Chron. xx. 37, as having forewarned Jehoshaphat that the fleet which he had fitted out in conjunction with Ahaziah would be wrecked, and thus prevented from proceeding to Tarshish. This Eliezer was the son of Dodavah of Mareshah, and a prophet of the Lord.

ELIHU, one of Job's friends, a descendant of Nahor. Job xxxii. 2. See JOB.

ELIJAH. Elijah or Elias, a prophet, was a native of Thisbe, beyond Jordan, in Gilead. Some think that he was a priest descended from Aaron, and say that one Sabaca was his father; but this has no authority. He was raised up by God, to be set like a wall of brass in opposition to idolatry, and particularly to the worship of Baal, which Jezebel and Ahab supported in Israel. His history may be found in the First and Second Books of Kings.

ELIM. The seventh encampment of the Hebrews, in the northern extremity of the desert, "where there were twelve wells of water, and three score and ten palm trees." Exod. xv. 27. This place is supposed to be near the sea-port town called Tor, on the south-east coast of the Red Sea. Dr Shaw states that there are now about two thousand palm trees. The inhabitants of Tor pointed out to him a place under the shade of these trees called Hammam-Mousa, or the bath of Moses, as the spot where the household of the Hebrew leader had pitched their tent. By the

common consent of travellers, the scene of this encampment is laid in Wady Girendel.

ELIPHAZ, the first-born son of Esau, Gen. xxxvi. 15. It was also the name of one of the friends of Job, who is said to have been of Teman in Idumea, a city which derived its name, probably, from Teman, grandson of Esau. This Eliphaz appears to have been the oldest of Job's friends, and therefore took the lead in opening the debate which is recorded in the Book of Job.

ELISABETH, the wife of Zacharias and mother of John the Baptist. Luke i. 5. This name, which is now so common, was of very early origin, being the same with Elishaba, which, as we read in Exod. vi. 23, was the name of the wife of Aaron the high-priest. The meaning of the name is "the oath of God." The mother of the Baptist was a descendant of Aaron.

ELISEUS, a name given in the English version of the New Testament to Elisha the prophet.

ELISHA, the son of Shaphat, and a native of Abel-meholah. He succeeded Elijah in the prophetic office. It was by the express command of God that he was anointed by Elijah, whose calling of him is recorded in 1 Kings xix. 19-21. On the ascent of Elijah to heaven, his mantle fell upon Elisha, with a double portion of his blessing. In attestation of his divine authority, he sweetened miraculously the bitter waters of Jericho. 2 Kings ii. 19-22. This was shortly after followed by a marked judgment upon some young persons who mocked him as he entered Beth-el. 2 Kings ii. 23, 24. Various interesting miracles of mercy are mentioned as having been performed by Elisha, such as healing the waters of Jericho by casting in salt, raising to life the child of the Shunammite woman, and the cure of Naaman the Syrian. In his public character, Elisha exposed to Jehoram, the king of Israel, the stratagems of Benhadad, the king of Syria. This led to an attempt, on the part of Benhadad, to seek the prophet's life. By a miracle, however, Elisha was delivered; and some time after, that very king who wished to kill him was glad to consult him in the time of sickness. The death of Benhadad, and the judgments that were to come upon the guilty house of Ahab, were clearly revealed to the prophet. The latter years of his long and useful life appear to have been spent in privacy and retirement. Just before his death, he predicted that Joash, king of Israel, should prevail against the Syrians.

ELISHA, FOUNTAINS OF, now called *Ain es Sultan*, or Fountains of the Sultan. They are about a quarter of a mile distant from the Karantal or Quarantana mountain, the traditional scene of our Lord's temptation. Of this spring Dr Wilson says in his 'Lands of the Bible': "There can be no doubt that it is rightly associated with the name of Elisha, as no other fount from which Jericho could be watered is to be found in this part of the valley."

ELISHAH, son of Javan (Gen. x. 4), from whom, it is probable, the isles of Elishah are named, which Ezekiel (xxvii. 7) mentions as having brought purple to the markets of Tyre.

ELKANAH, second son of Korah, Exod. vi. 24. This is also the name of the father of Samuel the prophet. 1 Sam. i. 1.

ELKOSII, a very considerable village in Chaldea. The inhabitants, who were formerly pure Chaldeans, have been converted to the Roman Catholic faith. It contains, according to a very general tradition, the tomb of Nahum the prophet—the Elkoshite, as he is

called in the introduction to his prophecy. It is a place held in great reverence by Mahometans and Christians, but especially by Jews, who keep the building in repair, and flock thither in great numbers at certain seasons of the year. The tomb is a simple plaster box, according to the description of Mr Layard, covered with green cloth, and standing at the upper end of a large chamber. On the walls of the room are slips of paper, upon which are written, in distorted Hebrew characters, religious exhortations, and the dates and particulars of the visits of various Jewish families. The house containing the tomb is a modern building. There are no inscriptions nor fragments of any antiquity about the place. As Nahum's prophecies were written after the captivity of the ten tribes, and apply exclusively to Nineveh, the tradition which points to the village in Assyria as the place of his death is not improbable.

ELKOTH, or **EIKOSII**, a village in Galilee, the birthplace of the prophet Nahum. Nah. i. 1. It was shown in Jerome's time, but almost in ruins. Theophylact says it is beyond Jordan.

ELLASAR. There was a city mentioned by Stephanus called Ellas, in Cœlo-Syria, on the borders of Arabia, where Arioch, one of the confederate kings (Gen. xiv. 9), perhaps commanded.

ELM. This word occurs but once in the English Bible (Hos. iv. 13); but the Hebrew *aleh* is in every other place rendered oak (which see). The tree intended is considered to be the terebinth tree, *Pistachia terebinthus* of Linnæus, a high tree, common in Palestine, with evergreen leaves, and fruit growing like grapes.

ELNATHAN, son of Achbor, and father of Nehusta, mother of Jehoiakim, king of Judah. He opposed the king's burning of Jeremiah's prophecies; and was sent into Egypt to bring back the Prophet Urijah. Jer. xxvi. 22, xxxvi. 12.

ELON, a grove of oaks; Elon-mamre, Elon-more, Elon-beth-ghanan, the grove or oak of Mamre, &c. This is also the name of a city of Dan. Josh. xix. 43.

ELUL, the sixth month of the Hebrew ecclesiastical year, and the twelfth of the civil year, answering to our August and part of September, containing twenty-nine days.

ELYMAIS, the capital of Elam or the ancient country of the Persians.

ELYMAS. See **BAR-JESUS**.

EMANATION, **EFFLUX** (from the Latin *emanare*, to issue, to flow out, to emanate). Philosophical systems, such as most of the ancient, do not adopt a spontaneous creation of the universe by a Supreme Being, but frequently explain the universe by an eternal emanation from the Supreme Being. This doctrine came from the East. Traces of it are found in the Indian mythology, and in the old Persian or Bactro-Median doctrine of Zoroaster. It had a powerful influence on the ancient Greek philosophy, as may be seen in Pythagoras. In theology, the doctrine of emanation is the doctrine of the Trinity, which regards the Son and Holy Ghost as effluxes from the Deity himself.

EMBALMING, the art of preserving dead bodies from putrefaction. See **BURIAL**.

EMBER DAYS. These are the Wednesday, Friday, and Saturday, after the first Sunday in Lent, the Feast of Whitsunday, the 14th of September, and the 13th of December; the Sundays following these days being the stated times of ordination in the Church of England. The weeks in which these days fall are

called Ember Weeks. The derivation of the name is uncertain. It has been supposed by some to signify "ashes," and by others "abstinence," in allusion to the ancient custom connected with fasting. In the Western Church they were denominated "the Fasts of the Four Seasons."

EMBRACE, kindly to take into one's bosom. Gen. xxix. 13. To *embrace promises*, is to trust in them with delight and pleasure. Heb. xi. 13. To *embrace Wisdom*, is to receive Jesus and his truth into our heart, and to take pleasure in following him. Prov. iv. 8.

EMBROIDER. See **BROIDERED**.

EMERALD. Exod. xxviii. 18; Ezek. xxvii. 16, xxviii. 13; Rev. xxi. 19. It is one of the most beautiful of all the gems, and is of a bright green colour, without the admixture of any other. Pliny thus speaks of it: "The sight of no colour is more pleasant than green, for we love to view green fields and green leaves; and are still more fond of looking at the emerald, because all other greens are dull in comparison with this. Besides, these stones seem larger at a distance, by tinging the circumambient air. Their lustre is not changed by the sun, by the shade, nor by the light of lamps; but they have always a sensible moderate brilliancy." From the passage in Ezekiel we learn that the Tyrians traded in these jewels in the marts of Syria. They probably had them from India, or the south of Persia. The true Oriental emerald is very scarce, and the best now brought to England come from Peru. Gesenius says the meaning of the Hebrew word translated emerald cannot be more exactly ascertained than that it was some precious stone.

EMERODS. The ark having been taken by the Philistines, and being kept at Ashdod, the hand of God afflicted them with a painful disease. 1 Sam. v. 6: "But the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof." Interpreters are not agreed on the signification of the original, *ophelim*, nor on the nature of the disease. Some suppose it to denote dysentery, others hæmorrhoids, or bloody piles. The latter is the more probable explanation. Jahn thinks that it may have arisen from the bite of a venomous creature of the spider class, mentioned by Pliny, and which was supposed to resemble a mouse, and therefore called by the same name.

EMESA, or HAMATH. See **HAMATH**.

EMIM, ancient inhabitants of the land of Canaan, beyond Jordan, who were defeated by Chedorlaomer and his allies. Gen. xiv. 5. Moses tells us that they were beaten at Shaveh-kiriathaim, which was in the country of Sihon, conquered from the Moabites. Josh. xiii. 19-21. The Emim were a warlike people, of a gigantic stature, great and numerous, tall as the Anakim, and were accounted giants as well as they. Deut. ii. 10, 11.

EMMANUEL (*God with us*). Isaiah (xi.), in his celebrated prophecy of the birth of the Messiah from a virgin, says, This child shall be called (that is, really be), "Emmanuel." He repeats this while speaking of the enemy's army, which, like a torrent, was to overflow Judea: "The stretching out of his wings shall fill the breadth of thy land, O Emmanuel." Matthew informs us that this prophecy was accomplished in Jesus Christ, born of the Virgin Mary, in whom the two natures, divine and human, were united; so that he was really Emmanuel, or *God with us*.

EMMAUS (*hot baths*), a village seven miles and a

half north-west of Jerusalem, celebrated for our Lord's conversation with two disciples who went thither on the day of his resurrection. Josephus says, that Vespasian left eight hundred soldiers in Judea, to whom he gave the village of Emmaus, which was sixty furlongs from Jerusalem. D'Arvieux states that, going from Jerusalem to Rama, he took the right from the high road to Rama, at some little distance from Jerusalem, and "travelled a good league over rocks and flint stones, to the end of the valley of terebinthine trees," till he reached Emmaus. It seems, by the ruins which surround it, that it has since been larger than in our Saviour's time. "The mean and trifling village," says Mr Carne, "all that now exists of Emmaus, stands on an eminence in the midst of hills. The people who live here are poor and wretched; they are chiefly Christians."

EMPTY. Persons are *empty* when they are poor, without wealth (Ruth i. 21); without reward (Gen. xxxi. 42); without an offering (Exod. xxiii. 15; 1 Sam. vi. 3); and, in fine, without any thing good. Luke i. 53; Ruth iii. 17. To *empty*, is to pour out (Zech. iv. 12), or to take forth. Gen. xlii. 35. Moab had not been *emptied from vessel to vessel*; they had not been tossed from place to place, nor their condition changed, as that of the Jews had been. Jer. xlviii. 11. The Medes and Chaldeans are called *emptiers*, because they drained Nineveh of its inhabitants, power, wealth, and glory. Nah. ii. 2.

EMULATION, a generous ardour kindled by the praise-worthy example of others, which impels us to imitate, to rival, and, if possible, to excel them. This passion involves in it esteem of the person whose attainments or conduct we emulate, of the qualities and actions in which we emulate him, and a desire of resemblance, together with a joy springing from the hope of success. In Gal. v. 20, the word *zeloi*, rendered "emulations," signifies *jealousies*, and is classed among the "the works of the flesh." Plato makes Emulation the daughter of Envy; if so, there is a great difference between the mother and the offspring; the one being a virtue, and the other a vice. Emulation admires great actions, and strives to imitate them; Envy refuses them the praises that are their due: Emulation is generous, and only thinks of equaling or surpassing a rival; Envy is low, and only seeks to lessen him. It would, therefore, be more proper to suppose Emulation the daughter of Admiration, admiration being a principal ingredient in the composition of it.

EN (*ain*) signifies a *fountain*; for which reason we find it compounded with many names of towns and places.

ENAIM, a town of Judah (Josh. xv. 34), perhaps mentioned in Gen. xxxviii. 14, where the Vulgate reads, that Tamar sat in a place where two ways met. Heb.: *She sat at Enaim*. Septuagint: *She sat at Enan by the way*. This translation is favoured by Gesenius. English translation: *She sat in an open place which is by the way*. Others think Enan, or Enaim, signifies a *fountain* or *well*; which is most probable. Perhaps even this might be translated "the two wells," or "the double well;" a very likely place of rendezvous. Rosenmüller prefers this rendering, and translates it "the opening of two fountains;" that is, a place where two fountains burst forth.

ENCAMPMENT. See **CAMP**.

ENCHANTMENTS. This word frequently occurs in our version of the Old Testament, and with different meanings attached to it. When Moses cast his

rod upon the ground and it became a serpent, we are told (Exod. vii. 11) "the magicians of Egypt, they also did in like manner with their enchantments." The Israelites were forbidden to use enchantments. Lev. xix. 26. The same word is found in Numb. xxiv. 1: "And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness." Here it seems to mean a knowledge of the divination of future events. See DIVINATION—MAGIC.

ENCOURAGE, to render one hearty, hopeful, cheerful, and ready for acting. Moses *encouraged* Joshua, by laying before him the goodness of his work, his supernatural assistance, and undoubted success. Deut. i. 38. David *encouraged* himself in the Lord, when his warriors threatened to stone him; he considered God's former kind and wonderful interpositions for him, his continued power, wisdom, and mercy, and his faithful promise and gracious relationship to him. 1 Sam. xxx. 6.

ENCRATITES, a sect in the second century who abstained from marriage, wine, and animal food.

END. Jesus Christ is the *end* of the law for righteousness. The law was given to cause men to seek righteousness in him. He perfected the ceremonial law, as he was the scope and substance of all its types; and therefore abolished it. Through his obedience and death, he fulfilled the moral law, in its precepts and penalty; and in him, as their righteousness, believers enjoy whatever the law, as a covenant, could have demanded for them. Rom. x. 4. He is the *end* of ministers' conversation; he is the scope and substance of all their ministrations, and in all they do they ought to aim at the advancement of his glory. Heb. xiii. 7. The *end* of the faith of the saints is what is exhibited in the promise, and they trust to obtain, even the eternal salvation of their souls. 1 Pet. i. 9. An oath is the *end of strife*, as no further inquiry is to be made in a cause, but all parties are to rest satisfied with the determination made by an oath. Heb. vi. 16.

ENDOR, a city in the half tribe of Manasseh, (Josh. xvii. 11; 1 Sam. xxviii. 7), in the vicinity of Nain, and at the foot of Little Hermon. This place is chiefly remarkable on account of the visit which Saul paid to a woman residing here, who had a familiar spirit. The inhabitants still point out a grotto, in which they allege the woman dwelt.

ENDURE, to continue, to bear with. To *endure*, referred to God, denotes his constancy, perpetual continuance in being, life, and greatness (Ps. ix. 7); or his bearing with persons, in his long-suffering patience. Rom. ix. 22. Referred to men, it signifies, 1. To bear up under the exercise of the duties of an office (Exod. xviii. 23), or under any thing that fatigues and presses. Gen. xxxiii. 14; Job xxxi. 23. 2. To bear affliction, especially for Christ, with a sensible, calm, and affectionate complacency, as the will of God. Heb. xii. 7; 2 Tim. iii. 11. The saints *endure* to the end; they persevere in their holy profession and practice, notwithstanding manifold opposition and trouble. Matt. xxiv. 13. Antichristians and other wicked persons will not *endure* sound doctrine; they dislike it, they reproach it, persecute it, and endeavour to banish it from them. 2 Tim. iv. 3.

EN-EGLAIM. Ezekiel (xlvi. 10) speaks of this place in opposition to En-gedi: "The fishers shall stand upon it from En-gedi, even to En-eglain; they shall be a place to spread forth nets." Jerome says

En-eglain is at the head of the Dead Sea, where the Jordan enters it.

ENEMY, one who opposes another, or thwarts his designs. God becomes men's *enemy* when he pursues them with his wrathful judgments. 1 Sam. xxviii. 16. Job supposed him an *enemy* when he grievously afflicted him. Job xxxiii. 10. Wicked men count faithful teachers their *enemies*, imagining they act from hatred in reproving and opposing their wicked ways. 1 Kings xxi. 20; Gal. iv. 16. Satan is an *enemy* to God and his creatures; he hates them, and seeks their dishonour and ruin. Matt. xiii. 25, 28. Wicked men are *enemies* to God; they hate his true character, and do what in them lies to dishonour his name, and ruin his interest. Rom. v. 10. Death is called an *enemy*; it really ruins the wicked, it terrifies the saints, and for a while detains their body from the heavenly glory. 1 Cor. xv. 26.

ENERGICI, a denomination in the sixteenth century; so called because they held that the eucharist was the *energy* and *virtue* of Jesus Christ—not his body, nor a representation thereof.

ENERGUMENS, persons supposed to be possessed with the devil, concerning whom there were many regulations among the primitive Christians. They were denied baptism and the eucharist—at least this was the practice of some Churches; and though they were under the care of exorcists, yet it was thought a becoming act of charity to let them have the public prayers of the Church, at which they were permitted to be present.

ENGAGE, to bind by promise. How delightful a wonder, that God's Son *engaged* his heart, or pledged his soul, that he would approach to an offended God, in room of us sinful men, in order to obey the broken law, and satisfy justice for us! Jer. xxx. 21.

EN-GANNIM, the name of a town in Judah, Josh. xv. 34; and of a Levitical city in Issachar, Josh. xix. 21. This has been frequently identified, and by Dr Wilson among others, with the modern Jenin, a town fifteen miles south of Mount Tabor, in the plain of Jezreel.

EN-GEDI, more anciently called Hazazon-Tamar, or the city of palm-trees, was a city of Judah, situated on the western shore of the Dead Sea, about forty miles distant from Jerusalem. The town probably gave name to the wilderness of En-gedi, where David hid himself in a cave for fear of Saul. Dr Robinson identifies it with the modern Ain Jiddi, the region around which he found to be completely desolate. The vineyards of En-gedi are mentioned in Cant. i. 14, and the hills around it produce, at present, the best wines of the country. "The whole slope," says Professor Robinson, "is still covered with trees and shrubs of a more southern clime. Nothing is needed but tillage to render this a most prolific spot. The soil is rich, the heat great, and water abundant."

EN-HADDAAH, a town of Issachar. Josh. xix. 21. Eusebius mentions a place of this name between Eleutheropolis and Jerusalem, ten miles from the former place.

EN-HAZOR, a city of Naphtali. Josh. xix. 37. Whether this be the Atrium Ennon, or Hazar-enan of Ezekiel (xlvi. 17, xlviii. 1), and of Moses (Numb. xxxiv. 9), it is difficult to determine.

ENJOY. 1. To possess with pleasure. Josh. i. 15. 2. To have in abundance. Heb. xi. 25. The land of Canaan enjoyed her Sabbaths when it lay untilled for want of inhabitants. Lev. xxvi. 34.

God's elect *long enjoy* the work of their hands, when they receive a long-continued happiness on earth, and everlasting blessedness in heaven. Isa. lxxv. 22.

ENLARGE. To *enlarge nations* is to grant them deliverance, liberty, happiness, and increase of numbers, territory, or wealth. Esth. iv. 14; Job xii. 23; Deut. xxxiii. 20. *Enlargement of heart* imports loosing of spiritual bands, fulness of inward joy (Ps. cxix. 32), or extensive love, care, and joy. 2 Cor. vi. 11. *Enlargement of mouth* imports readiness to answer reproaches, and to pour forth praise to God for his kindness. 1 Sam. ii. 1. God *enlargeth men* in trouble, or *enlargeth their steps*, when he grants them remarkable deliverances, and liberty to go where they please. Ps. iv. 1, xviii. 36. He *enlargeth* Japheth in giving him a numerous posterity, and a very extensive territory, viz., the north half of Asia, all Europe, and almost all America, to dwell in; or the word may be rendered God will *persuade* Japheth; by the preaching of the Gospel a multitude of his posterity have been, or shall be, turned to Christ. Gen. ix. 27. Hell's *enlarging* itself imports that the state of the dead, and even the region of the damned, should quickly receive multitudes of the sinful Jews. Isa. v. 14.

ENLIGHTEN, to give light. God enlightens his people's darkness when he frees them from trouble, grants them prosperity, and gives them knowledge and joy. Ps. xviii. 28. He *enlightens* their eyes when, by his Word and Spirit, he savingly teaches them his truth, and shows them his glory. Ps. xliii. 3, 4, xix. 8; Eph. i. 18. Hypocrites are *enlightened* with the speculative knowledge of divine truth, and the miraculous though not saving influences of the Holy Ghost. Heb. vi. 4.

EN-MISHPAT (*fountain of judgment*). Moses says (Gen. xiv. 7), that Chedorlaomer and his allies, having traversed the Wilderness of Paran, came to the Fountain of Mishpat, otherwise Kadesh. It had not this name till Moses drew from it *the waters of strife*, and God had exercised his judgments on Moses and Aaron. Numb. xx. 13, xxvii. 14. See **KADESH**.

ENMITY, opposition, very bitter, deep-rooted, irreconcilable hatred and variance. Such a constant enmity there is between the followers of Christ and Satan. Gen. iii. 15. Friendship with this world, in its wicked members and lusts, is *enmity with God*; is opposed to the love of him, and amounts to an actual exerting of ourselves to dishonour and abuse him. James iv. 4; 1 John ii. 15, 16. The carnal mind, or minding of fleshly and sinful things, is *enmity against God*; is opposed to his nature and will in the highest degree; and, though it may be removed, cannot be reconciled to him, nor he to it. Rom. viii. 7, 8. The ceremonial law is called *enmity*; it marked God's enmity against sin, by demanding atonement for it; it occasioned men's enmity against God by its burdensome services; and was an accidental source of standing variance between Jews and Gentiles: or perhaps the *enmity* here meant is the state of variance between God and men, whereby he justly loathed and hated them as sinful, and condemned them to punishment; and they wickedly hated him for his holy excellence, retributive justice, and sovereign goodness. Both are slain and abolished by the death of Christ. Eph. ii. 15, 16.

ENOCH, the son of Cain (Gen. iv. 17), in honour of whom the first city noticed in Scripture was called Enoch by his father, who was the builder. It was situated on the east of the province of Eden; and

it is generally supposed by the Oriental geographers to have been situated in the low country of Susiana or Khnsistan.

ENOCH, an ancient patriarch, the seventh from Adam. His life, as recorded in sacred Scripture, was brief, but highly instructive. We are informed that "Enoch walked with God; and he was not, for God took him." From this passage, as explained by an apostle, Heb. xi. 5, 6, it appears that this godly man was translated to heaven without tasting of death. He was eminently honoured while on earth, for he had this testimony, that he pleased God, and was thus marked out from among the wicked generation in which he lived to experience a signal token of God's favour, in being carried soul and body to heaven. Enoch was a prophet, and such was the extent of his inspired acquaintance with the will of God, that we are told by Jude that he prophesied of the second coming of Christ to judgment, Jude 14, 15: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." The prophecy to which the apostle here refers is to be found nowhere else in the Word of God, and must therefore have been conveyed to him by direct inspiration from heaven. There is a treatise, indeed, called "The Book of Enoch," which is said to contain the cited passage; but, even from internal evidence alone, the book is obviously apocryphal.

ENON (*dore's eye* or *fountain*), where John baptized, because there was much water there (John iii. 23), was eight miles south of Scythopolis, between Shalim and the Jordan, fifty-three miles north-east of Jerusalem, according to Eusebius.

ENOS or **ENOSH**, the son of Seth, and grandson of Adam, born A.M. 235. "In his days," we are informed, "men began to call upon the name of the Lord," Gen. iv. 26, an expression which seems to indicate that a signal revival of religion took place, in the course of which the people of God became more completely separated than they had hitherto been from the infidel and ungodly world. This interpretation appears to be plainly borne out by the marginal rendering: "Then men began to call themselves by the name of the Lord." Many of the Jewish interpreters, however, translate the word "call" by "profanely call," and thus consider the words of the sacred writer as indicating that at that period idolatry had its origin.

EN-ROGEL (that is, *the fuller's fountain*), is situated in the lowest part of the Valley of Jehoshaphat. It is thus described by Messrs Bonar and M'Cheyne: "There are the remains of ancient buildings over it, and a large tank beside it. It is one hundred and twenty-five feet in depth. Formerly the water seems to have been drawn up by a Persian wheel, such as we saw at El-arish and many other places; but now an old Arab let down a skin vessel and gave us drink." The water was delightful. By this well, in ancient times, was drawn the border between Judah and Benjamin; for it is said with minute accuracy, that "the border came down (from the Valley of Rephaim) to the end of the mountain, and descended to the Valley of Hinnom, and descended to En-rogel." Josh. xviii. 16. In this spot, so near the city, and yet so completely secluded, the two

youths, Jonathian and Ahimaaz, tarried when Absalom took possession of Jerusalem, that they might carry tidings to David. In this neighbourhood, also, was "the stone of Zoheleth, which is by En-Rogel," where Adonijah made a feast, at the time he aspired to the throne, when their mirth was so suddenly arrested by the shouts of joy in the city, proclaiming Solomon to be king. 1 Kings i. 9-41. Perhaps it may be from the prominent part which Joab acted in that memorable scene that the well is called by the Arabs to this day Beer-eyub, "the well of Job or Joab." Some have supposed En-rogel, to be the same with the Pool of Siloam, near Jerusalem.

EN-SHEMESH (that is, *the fountain of the sun*), was on the frontiers of Judah and Benjamin (Josh. xv. 7), but whether it was a town or a fountain is questionable. Dr Robinson thinks "that it may have either been the present fountain of the apostles below Bethany on the way to Jericho, or the fountain near St Saba."

ENSIGN, a military token or signal to be followed—a standard. See ARMY.

ENTER. To *enter at the strait gate*, and into the kingdom of God, is, by receiving Jesus Christ as our Saviour, door, and way to happiness, to become members of God's spiritual family and kingdom in heaven and earth. Matt. vii. 13; John iii. 5. To *enter into joy, peace, or rest*, is to receive the earnest or the full possession thereof. Matt. xxv. 21; Isa. lvii. 2; Heb. iv. 3. To *enter into other men's labours*, is to enjoy the fruit of them. John iv. 38.

ENTERTAINMENTS. See BANQUET.

ENTHUSIASM. To obtain just definitions of words which are promiscuously used, it must be confessed, is no small difficulty. This word, besides, is used both in a good and a bad sense. In its best sense it signifies a divine afflatus or inspiration. It is also taken for that noble ardour of mind which leads us to imagine anything sublime, grand, or surprising. In its worst sense it signifies any impression on the fancy, or agitation of the passions, of which a man can give no rational account. It is generally applied to religious characters, and is said to be derived from the wild gestures and speeches of ancient Pagans, pretending to more than ordinary and more than true communications with the gods, and particularly *enthusias*, in the act or at the time of sacrificing. In this sense, then, it signifies that impulse of the mind which leads a man to suppose he has some remarkable intercourse with the Deity, while at the same time it is nothing more than the effects of a heated imagination, or a sanguine constitution. Enthusiasm is defined by the celebrated Mr Hall of Leicester as "that religious state of mind in which the imagination is unduly heated, and the passions outrun the understanding."

That the Divine Being permits his people to enjoy fellowship with him, and that he can work upon the minds of his creatures when and how he pleases, cannot be denied. But then, what is the criterion by which we are to judge, in order to distinguish it from enthusiasm? It is necessary there should be some rule, for without it the greatest extravagances would be committed, the most notorious impostors countenanced, and the most enormous evils ensue. Now, this criterion is the Word of God, by which we are to try all pretences to new revelations and extraordinary gifts, as in the apostles' time. 1 John iv. 1-6. Whatever opinions, feelings, views, or im-

pressions, we may have, if they are plainly inconsistent with the Word, if they are not accompanied with humility, if they do not influence our temper, regulate our lives, and make us just, pious, honest, and consistent, they cannot come from God, but are evidently the effusions of an enthusiastic brain. On the other hand, if the mind be enlightened; if the will which was perverse be renovated, detached from evil, and inclined to good; if the powers be roused to exertion for the promotion of the divine glory and the good of men; if the natural corruptions of the heart be suppressed; if peace and joy arise from a view of the Gospel of Christ, attended with a spiritual frame of mind, a heart devoted to God, and a holy, useful life—however this may be branded with the name of enthusiasm, it certainly is from God, because bare human efforts, unassisted by him, could never produce such effects as these.

ENTICE, cunningly to persuade and move one to what is sinful and hazardous. Satan *enticed* Ahab to go up and fall at Ramoth-gilead, by making the false prophets promise him victory. 2 Chron. xviii. 20. Whoremongers *entice* virgins, with promises of reward and hopes of secrecy, to uncleanness. Exod. xxii. 16. Our lusts *entice* to sin in hopes of profit, pleasure, honour, by means of it. James i. 14. Outward objects *entice* to sin, as they are occasions of tempting our evil hearts to it. Job xxxi. 26, 27. False teachers, pretended friends, and wicked companions, *entice*; by their fair speeches and guileful examples, they persuade us to embrace error, commit sin, or rush on snares. Col. ii. 4. *Enticing* words of man's wisdom, are such as please the ear and fancy of hearers, but lead away the heart from the regard of the true matter and scope of divine truth. 1 Cor. ii. 4; Col. ii. 4.

ENVY, a sensation of uneasiness and disquiet, arising on perceiving the advantages which others are supposed to possess above us, accompanied with malignity towards those who possess them. "This," says a good writer, "is universally admitted to be one of the blackest passions in the human heart. No one, indeed, is to be condemned for defending his rights, and showing displeasure against a malicious enemy; but to conceive ill-will at one who has attacked none of our rights, nor done us any injury, solely because he is more prosperous than we are, is a disposition altogether unnatural. Hence the character of an envious man is universally odious. All disclaim it; and they who feel themselves under the influence of this passion carefully conceal it. The chief grounds of envy may be reduced to three: accomplishments of mind; advantages of birth, rank, and fortune; and superior success in worldly pursuits. To subdue this odious disposition, let us consider its sinful and criminal nature; the mischiefs it occasions in the world; the unhappiness it produces to him who possesses it; the evil causes that nourish it, such as pride and indolence: let us, moreover, bring often into view those religious considerations which regard us as Christians—how unworthy we are in the sight of God—how much the blessings we enjoy are above what we deserve. Let us learn reverence and submission to that divine government which has appointed to every one such a condition as is fittest for him to possess; let us consider how opposite the Christian spirit is to envy; above all, let us offer up our prayers to the Almighty, that he would purify our hearts from a passion which is so base and so criminal."

EPAPHRAS, pastor of the church at Colosse, of whom Paul speaks in terms of cordial affection, calling him his "dear fellow-servant." It would appear from an incidental expression in Paul's Epistle to the Colossians, iv. 12, that he was a native of the town of Colosse. After having laboured for some time in the church in that city, he had been despatched to Rome, probably to inquire into the condition of Paul; and while there he seems to have shared in the imprisonment of the apostle, and to have urged him to write the admirable epistle to that Church which bears its name.

EPAPHRODITUS, a minister of Christ, who was despatched by the Church at Philippi to visit Paul during his imprisonment at Rome, and convey him the contributions which they had kindly made for his support. In the course of his journey to Rome, either from fatigue or some other cause, he was seized with a dangerous illness, from which, however, in the good providence of God, he was restored; and after residing a short time at Rome, comforting the apostle, he returned to Philippi, bearing the epistle addressed to the Church at that place.

EPENETUS, a disciple of Paul, of whom he says, "Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ." Rom. xvi. 5. There is here a remarkable various reading. Several ancient manuscripts, and some editions and fathers, read *Asia*, which is preferred by Grotius, Mill, Beugel, Whitby, Koppe, and Rosenmüller, and has been received by Griesbach. In 1 Cor. xvi. 15, the household of Stephanus, and not Epenetus, is termed the first-fruits of Achaia. To reconcile these passages, Mr Slade urges that Epenetus might have been the earliest convert in the household of Stephanus, and thus that while the household of Stephanus was the first-fruits of Achaia, Epenetus was the first of that family or household who was converted to God.

EPHAH, the eldest son of Midian, who gave his name to a city and small extent of land in the country of Midian, situated on the eastern shore of the Dead Sea. Gen. xxv. 4. This country abounded with camels and dromedaries. Isa. lx. 6.

EPHAH, a measure both for things dry and liquid, in use among the Hebrews. The ephah for the former contained three pecks and three pints. In liquid measure, it was of the same capacity as the bath, or seven gallons and four pints.

EPHER, second son of Midian, and brother of Ephah. 1 Chron. i. 33.

EPHES-DAMMIM, a place near Azekah on the west of the Valley of Elah. Here the army of the Philistines was encamped when Goliath defied the hosts of Israel. 1 Sam. xvii. 1.

EPHESUS, a much celebrated city of Ionia, in Asia Minor, forty miles south-east of Smyrna, situated upon the River Cayster, and on the side of a hill five miles from the Egean Sea. It was the principal mart, as well as the metropolis of Proconsular Asia, and formerly in great renown among Heathen authors on account of its famous temple of Diana. (See DIANA.) The city had a fine prospect to the west of a lovely plain covered with groves of tamarisk, and watered and embellished by the mazy windings of the Cayster. It was a place of prodigious resort for various purposes; but so addicted were the inhabitants of the city to idolatry and the arts of magic, that the prince of darkness would seem to have, at that time, fixed his throne in it. Eph. ii. 2. A native of Ephesus is supposed to have invented those mystical spells

and charms by means of which the people pretended to heal diseases and drive away evil spirits; whence originated the *Ephesia grammata*, or *Ephesian letters*, so often mentioned by the ancients.

Ephesus was greatly damaged by an earthquake in the reign of Tiberius, who repaired and embellished it. Pliny styles it "the ornament of Asia." The Jews, according to Josephus, were very numerous, and had obtained the privileges of citizenship. Ephesus was *autonomos*—governed by its own laws. The entire population was, it is supposed, not less than six hundred thousand souls.

Tournefort says, that when he was at Ephesus, there were thirty or forty Greek families there. Chandler found only ten or twelve individuals. "Now no human being," says Pliny Fisk, "lives in Ephesus; and in Aisaluck, which may be considered as Ephesus under another name, though not on precisely the same spot of ground, there are merely a few miserable Turkish huts. 'How doth the city sit solitary that was full of people!'"

EPHESIANS, EPISTLE TO THE. This Epistle was written when Paul was a prisoner at Rome, and, as is generally supposed, about the year 61. The occasion of the Epistle is supposed to have been some agreeable intelligence which he had received from certain individuals who had recently come from Asia Minor, and who had refreshed his soul with tidings of the stedfastness in the faith which had been manifested by the Ephesian Church, amid the dangerous and extensive apostasy which had broken out among the Jewish Churches in Asia. The Apostle Paul has been generally admitted to be the author of the Epistle; and, as a production of his pen, it has always been held in the highest veneration, not only for the importance of its matter, but also for the elegance of its composition.

EPHOD, an ornamental part of the dress worn by the Hebrew priests. *Ephod* comes from *aphad*, to tie, to fasten, to gird; and the use of the ephod was suitable to this signification, being a kind of girdle. Commentators are, for the most part, agreed in considering it as approaching in form to a short double apron, having the two parts connected by two wide straps united on the shoulders. These are called the two shoulder-pieces, and were to be joined at the two edges thereof. This junction was effected in some way under the two onyx-stones, and at the precise point where they rested upon the shoulders. These stones are said by Josephus, who calls them sard-onyx-stones, to have been very splendid; and Bähr thinks that the symbolical significancy of the ephod was mainly concentrated in these shoulder-pieces. The two main pieces, or lappets of the ephod, hung down, the one in front, the other behind, but to what depth is not stated, although Josephus says it was a cubit, which would bring their lower extremity near the loin. It is probable that the posterior portion hung down from the shoulders considerably lower than the anterior. To prevent the portions from hanging loose, there was a "curious girdle," forming an integral part of the ephod itself, and composed probably of two distinct bands issuing from the sides of either the frontal or hinder portion, passed round the body just under the arms, so as to encircle it over the region of the heart. The material of which the ephod was made was a kind of tapestry, with a rich interweaving of threads of gold. Maimonides tells us that the workman took one thread of pure gold, and put it with six threads of the blue, and twisted these

seven threads as one. And so he did one thread of gold with six of purple, and one with six of scarlet, and one with six of linen. Thus these four threads of gold, were twenty-eight threads in all. In Rev. i. 13, there is an allusion made to an ephod with a large insertion of gold in its texture: "And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle." Writers are by no means agreed as to the precise structure of this part of the high-priest's dress. According to Josephus, it resembled a short coat with sleeves. Jerome compares it to the short Roman cloak called caracalla, but without the hood. In the opinion of Calmet, it was a kind of sash. The writer of the article PRIEST, in Kitto's "Cyclopædia," supposes it to have been derived from the usages of the Egyptians, and that it was a substitute for the leopard-skin worn by the Egyptian high-priests in their most sacred duties. There is one most important difference between the Jewish and the Egyptian ephods, inasmuch as the latter was covered over with idolatrous images and emblems, which, of course, were entirely wanting in the ephod of the Jewish high-priest.

EPHRAIM—(1.) Joseph's second son, by Asenath, Poti-pherah's daughter, born in Egypt, about A.M. 2294. (2.) The name of Ephraim was given to that part of the land of Palestine which was assigned to Ephraim, the second son of Joseph, above referred to. The term means fruitful, and was very remarkably applicable to the tribe which bore the name; for while Moses speaks of the "thousands of Manasseh," he mentions also the "ten thousands of Ephraim." Deut. xxxiii. 17. The tribe of Ephraim is sometimes called in Scripture the tribe of Joseph, as in Num. i. 32, 34. It contained Samaria, the capital of the kingdom of Israel, and accordingly the prophet Isaiah (vii. 5) uses the term Ephraim to denote the whole kingdom of the ten tribes. It had the Mediterranean as its western, and the Jordan as its eastern boundary. Though rocky and mountainous, it was peculiarly fertile and productive. Its towns were numerous, large, and populous. In this tribe was situated Shiloh, where the ark and tabernacle dwelt for some time. One of the most distinguished men of ancient times, Joshua, the successor of Moses, and the leader of the Israelites into the Promised Land, was a native of this district. (3.) A city of Ephraim, towards the Jordan, whither, it is probable, Jesus retired before his passion. John xi. 54. This Ephraim was a city on the confines of the land of Ephraim (2 Chron. xiii. 19), and was famous for fine flour. Josephus calls Ephraim and Bethel two small cities; and places the former not in the tribe of that name, but in the land of Benjamin, near the Wilderness of Judea, in the way to Jericho. (4.) A city of Benjamin, eight miles from Jerusalem, according to Eusebius, near Bethel. We believe these two cities have been confounded; for instead of the eight miles in Eusebius, Jerome reckons twenty. (5.) The forest of Ephraim, was east of the Jordan, and in it Absalom lost his life. 2 Sam. xviii. 6-15. It could not be far from Mahanaim. (6.) The mountains of Ephraim, called also the mountains of Israel, are situated in the centre of the Holy Land, and opposite to the mountains of Judah. Joshua was buried in the border of his own inheritance in Timnath-heres, "in the mount of Ephraim, on the north side of the hill Gaash." Judg. ii. 9.

EPHRATAH. See EPHRATH.

EPHRATH, Caleb's second wife, who was the mother of Hur. 1 Chron. ii. 19. From her it is believed that the city of Ephratah, otherwise called Beth-lehem, where our Lord was born, had its name; and this city is more than once known in Scripture by the name of Ephrath. Gen. xxxv. 16. Ephratah is used also for Beth-lehem in Mic. v. 2: "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

EPICUREANS, the disciples of a Greek philosopher who flourished at Athens about A.M. 3700. He divided philosophy into canonical and physical. The first comprehended the rules to be followed in ascertaining truth. The chief rules are, that the senses do not deceive us; that appearances are faithful representations of things; that it is in the judgment that error is found; that *anticipation* is the principle of demonstration, and that this anticipation originates in the senses; and that in morality the feeling of pleasure and of pain must determine our actions. In regard to physics, Epicurus adhered to the system of Leucippus and Democritus, affirming that the universe has always existed; that it is infinite, and formed of an assemblage of atoms, simple and indivisible, but differing in size, figure, and weight. Hence he denied the existence either of a Creator or Preserver of the universe, but held that all had its origin in, and is regulated by, mere chance. But though Epicurus was essentially an Atheist, he taught that gods existed, who employed themselves only in the contemplation and enjoyment of their own felicity, without interfering with the concerns of the universe. Man's chief end, in the system of Epicurus, was the enjoyment of pleasure, and the avoidance of pain. Virtue was to be followed only for the pleasure which it brought along with it, and vice to be shunned because of the pain which it caused. The followers of Epicurus maintained that the soul would, after its departure from the body, perish together with it; and that thus there was nothing to be either hoped or feared after death. Such were the leading doctrines held by a sect of philosophers who held a high reputation in ancient times. And from Acts xvii. 18, we learn that the Apostle Paul, when at Athens, engaged in discussion with some of these men, unfolding to them those precious truths which, revealed by God himself, infinitely surpass any system of mere human invention.

EPIPHANES (*splendid, illustrious*), an epithet given to the gods, when appearing to men. Antiochus, brother of Seleucus, coming fortunately into Syria a little after the death of his brother, was regarded as some propitious deity, and was hence called *Epiphanes*—the illustrious. See ANTIOCHUS IV.

EPIPHANY, a festival, otherwise called the manifestation of Christ to the Gentiles, observed on the 6th of January, in honour of the appearance of our Saviour to the three magi, or wise men, who came to adore and bring him presents. In Germany, this feast is called *the day of the holy three kings*. The Greeks term it *Theophany*, or appearance of God. This festival was not observed in the earliest ages of the Church, and indeed seems to have been unknown till the fourth century.

EPISCOPACY, that form of Church government in which diocesan bishops are established as distinct from, and superior to, priests or presbyters.

The controversy respecting Episcopacy commenced soon after the Reformation, and has been agitated with great warmth, between the Episcopalians on the one side, and the Presbyterians and Independents on the other. Among the Protestant Churches abroad, those which were reformed by Luther and his associates are in general *Episcopal*; whilst such as follow the doctrines of Calvin, have for the most part thrown off the order of bishops as one of the corruptions of Popery. In England, however, the controversy has been considered as of greater importance than on the Continent. It has been strenuously maintained by one party, that the *Episcopal order* is essential to the constitution of the Church; and by others, that it is a pernicious encroachment on the rights of men, for which there is no authority in Scripture. See article BISHOP.

I. *Episcopacy in the Church of Rome.* In the Church of Rome, the pope has the chief right of electing bishops; and even where sovereign princes have reserved to themselves a right of nominating to bishoprics, the pope sends his approbation and bulls to the new bishop.

When a person hears that the pope has raised him to the Episcopal dignity, he enlarges his shaven crown, and dresses himself in purple. Three months after his election, he is consecrated in a solemn manner. The officiating bishop sits on the Episcopal seat, placed about the middle of the altar, and the bishop elect stands between two assistant bishops. Then one of the assistants addresses himself to the officiating prelate, saying to him, that the Catholic Church requires such an one (naming him) to be raised to the dignity of a bishop. Then the officiating prelate demands of him the apostolical mandate; which being read by the notary, the officiating prelate answers at the close of it, "God be praised." This first ceremony concludes with the oath of the candidate, which he takes on his knees, by which he obliges himself to be faithful to the See of Rome and the Catholic Church. We are told in one of the rubrics of the Pontifical, that all patriarchs, primates, archbishops, and bishops of Italy are obliged to renew this oath every three years; those of France, Germany, Spain, Flanders, the British Islands, Poland, &c., every four years; those of the extremities of Europe and Africa, every five years; and, lastly, those of Asia and America, every ten years.

After the oath, the candidate, on his knees, kisses the hand of the officiating prelate. He next receives the pontifical ornaments, and, being full habited, reads the office of the mass at the altar, the two assistant bishops standing on each side of him. This done, he bows to the officiating prelate, who repeats the following words to him, which include the Episcopal functions: "The duty of a bishop is to judge, interpret, consecrate, confer orders, sacrifice, baptize, confirm." After which words the candidate bishop prostrates himself, and continues some time in that posture, during which the officiating prelate, with his pastoral staff, signs him with the sign of the cross. This done, the officiating prelate and the two assistants lay their hands on his head; and the former, laying the book of the Gospels on his shoulder, says, "Receive the Holy Ghost." Then a napkin is put on the neck of the bishop elect, and the officiating prelate anoints his head with the chrism, as also the palms of his hands; next he blesses the pastoral staff, sprinkling it with holy water, and presents it to the new bishop. The book of the Gospels, shut, is put

into his hands, with this exhortation: "Receive the Gospel; go and preach it to the people committed to your charge." After this exhortation, the officiating prelate and the assistant bishops give him the kiss of peace. These ceremonies end with the mystical offerings of the new prelate, which are two lighted torches, two loaves, and two small casks of wine.

The Church of Rome early lost many bishoprics by the conquests of the Mohammedans; hence the great number of titular bishops, whose bishoprics lie *in partibus infidelium*; that is, in countries in the possession of Infidels. The Roman See, however, only honours with this title ecclesiastics of a high rank.

II. *Episcopacy in England, &c.* The earliest account we have of British bishops, is carried up no higher than the Council of Arles, assembled by the Emperor Constantine, in the fourth century, at which were present the bishops of London, York, and Caerleon.

Before the Norman conquest, bishops were chosen by the chapters, whether monks or prebendaries. From the Conqueror's time to the reign of King John, it was the custom to choose bishops at a public meeting of the bishops and barons, the king himself being present at the solemnity, who claimed a right of investing the bishops, by delivering to them the ring and pastoral staff. It is true, the popes endeavoured to gain the election of bishops to themselves; and this occasioned great struggles and contests between the Roman pontiffs and the kings. At length, after various disputes between King John and the pope, the former by his charter, A.D. 1215, granted the right of election to the cathedral churches. A statute, in the reign of Henry VIII., settles the election of bishops as follows: "The king, upon the vacancy of the see, was to send his *conge d'élire* to the dean and chapter, or prior and convent, and in case they delayed the election above twelve days, the crown was empowered to nominate the person by letters patent. And after the bishop thus elected hath taken an oath of fealty to the king, his majesty, by his letters patent under the broad seal, signified the election to the archbishop, with orders to confirm it and consecrate the elect. And lastly, if the persons assigned to elect and consecrate deferred the performing their respective offices twenty days, they were to incur a premunire."

A bishop of England is a peer of the realm, and, as such, sits and votes in the House of Lords. He is a baron in a three-fold manner, viz., feudal in regard of the temporalities annexed to his bishopric; by writ, as being summoned by writ to Parliament; and by patent and creation. Accordingly, he has the precedence of all other barons, and votes both as baron and bishop. But though their peerage never was denied, it has been contested whether the bishops have a right to vote in criminal matters. At present, the bishops have their vote in the trial and arraignment of a peer; but, before sentence of death is passed, they withdraw, and vote by their proxy.

The jurisdiction of a bishop, in England, consists in collating to benefices; granting institutions on the presentation of other patrons; authorising induction; taking care of the profits of vacant benefices for the use of the successors; visiting his diocese once in three years; in suspending, depriving, degrading, and excommunicating; in granting administrations, and taking care of the probate of wills: these parts of his function depend on the ecclesiastical law. By

the common law he is to certify the judges touching legitimate and illegitimate births and marriages. And to his jurisdiction, by the statute law, belongs the licensing of physicians, surgeons, and schoolmasters, and the uniting small parishes; which last privilege is now peculiar to the Bishop of Norwich.

The bishops' courts have this privilege above the civil courts, that writs are issued out from them in the name of the bishop himself, and not in the king's name, as in other courts. The judge of the bishops' court is his chancellor, anciently called *Ecclesie causidicus*—the *Church lawyer*.

The Swedish bishops constitute one of the estates of the kingdom, like the English, but have little power. The English Church has left to its bishops more authority than the rest, and for this reason has received the name of Episcopal. In Protestant Germany bishoprics were abolished at the Reformation; but they have been restored in Prussia within the last few years.

III. *Episcopacy, how introduced.* It is easy to apprehend how Episcopacy, as it was in the primitive Church, with those alterations which it afterwards received, might be gradually introduced. The apostles seem to have taught chiefly in large cities; they settled ministers there, who, preaching in country villages or smaller towns, increased the number of converts; it would have been most reasonable that those new converts, who resided at a considerable distance from the large towns, should, when they grew numerous, have formed themselves into distinct Churches, under the care of their proper pastors or bishops, independently of any of their neighbours; but the reverence which would naturally be paid to men who had conversed with the apostles, and perhaps some desire of influence and dominion, from which the hearts of very good men might not be entirely free, and which early began to work (2 Thess. ii. 7), might easily lay a foundation for such a subordination in the ministers of newly erected Churches to those which were more ancient, and much more easily might the superiority of a pastor to his assistant presbyters increase, till it at length came to that great difference which we own was early made, and probably soon carried to an excess. And if there were that degree of degeneracy in the Church, and defection from the purity and vigour of religion, which the learned Vitranga supposes to have happened between the time of Nero and Trajan, it would be less surprising that those evil principles which occasioned Episcopal, and at length the Papal usurpation, should before that time exert some considerable influence.

IV. *Episcopacy, reduced plan of.* Archbishop Ussher projected a plan for the reduction of Episcopacy, by which he would have moderated it in such a manner as to have brought it very near the Presbyterian government of the Scotch Church—the weekly parochial vestry answering to their Church session; the monthly synod to be held by the *Chorepiscopi*, answering to their presbyteries; the diocesan synod to their provincial, and the national to their General Assembly. The meeting of the dean and chapter, practised in the Church of England, is but a faint shadow of the second, the ecclesiastical court of the third, and the convocation of the fourth. See CHURCH OF ENGLAND—BISHOP.

EPISTLES, letters written from one party to another; but the term is eminently applied to those

letters in the New Testament which were written by the apostles, on various occasions, to approve, condemn, or direct, the conduct of Christian Churches.

Historical books, like those of the four Gospels, are evidently not calculated for a full development of the doctrines and precepts of Christianity. They were meant for another purpose; and in order to give a complete view of the real nature, tendency, and scheme of the religion of Christ, to explain its principles, to enforce its injunctions, to impress it upon the hearts and consciences of men, and to preserve the Gospels themselves from the miserable glosses of ignorant expositors, there was wanting some appeal more argumentative and didactic. Such an inestimable appendix to the Evangelists is supplied in the Epistles. In them we are favoured with a larger exposition of truths already delivered—an exposition flowing from the high authority of our Lord himself. John xiv. 25, 26, xvi. 7–15, xx. 21–23; 1 Cor. ii. 7–16; 1 Thess. ii. 3, 4, iv. 8. The Epistles of the New Testament may be classified under two heads,—the Pauline and the Catholic Epistles; the first class being addressed to individual churches, and the second to Christians in general. The Epistles of Paul are thirteen, and if we include the Epistle to the Hebrews, fourteen in number; all probably written in the course of ten years, from A.D. 54 to A.D. 64. The earliest are supposed to be those addressed to the Thessalonians, and the latest those to Timothy. The catholic or general Epistles, so called, probably, from being not individual in their character, or intended to be read by particular Churches, but from being strictly catholic, or designed for Christians in general, are seven in number, one written by James, two by Peter, three by John, and one by Jude. In all the Epistles of the New Testament there is a remarkable simplicity of language, which shows them to be admirably fitted to convey the doctrines and precepts of Christianity even to the weakest and most untutored mind. "This simplicity," says the late Dr Cook, "is visible in the absence of all labour and pomp from the language of the Epistles; and in the incidental associations by which the trains of thought in them are conducted. Any change in these respects is only what the same writers would have followed, in executing works so different as are the Gospels and Epistles. This idea is supported, not only by the nature of the thing, but by a comparison of the Gospel with the Epistles written by John. The style is by the same hand, and conducted with the same simplicity; only, with such changes in expression and in train of thought as the different works required. There is nothing more formal, elaborate, and showy, in the one than in the other; no more appearance of the slightest desire to set off either the writer or the subject. To this general character of the Epistles in the New Testament, those of the Apostle Paul may be thought the greatest exceptions; and of all ascribed to him, the greatest, the Epistle to the Hebrews. In this Epistle, indeed, the subject is more formally introduced and regularly prosecuted than the matter in any of the rest. The doctrinal part has more the air of a studied dissertation; but even there, the language has no appearance of stiff, laborious composition; its current is as easy and artless as in any other of his works."

EPISTLES OF BARNABAS. See BARNABAS.

EPITAPH, a monumental inscription in honour or in memory of a person deceased. It has been disputed whether the Jews inscribed epitaphs on the

monuments of the dead, but of this we feel quite assured. Sometimes, no doubt, as in the case of the pillar over Rachel's grave, a rude perpendicular stone was the only memorial of the dead. But the usual practice, even at an early period, was to erect a polished monument; or if the tomb was hollowed out of a rock, to smooth a portion of the rock, on which the inscription was either engraved with a stylus, or painted on a crest of plaster, or a tablet of lead fastened on its front. Inscriptions of this kind are still found on the mountains in the Wilderness of Sinai, and in the burying-places of the Egyptians. There is an allusion to a sepulchral inscription in 2 Kings xxiii. 16, 17: "And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord, which the man of God proclaimed, who proclaimed these words. Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el." Here the word *title* seems evidently to refer to an inscription which arrested the eye of Josiah. The primitive Christians were wont to inscribe upon the tombs of their dead the letters Alpha and Omega, referring evidently to Christ, who styles himself thus in Rev. i. 8, 11.

EPOCH. See *ÆRA*.

EQUANIMITY is an even, uniform state of mind, amidst all the vicissitudes of time and changes of circumstances to which we are subject in the present state. One of this disposition is not dejected when under adversity, nor elated when in the height of prosperity; he is equally affable to others, and contented in himself. The excellency of this disposition is beyond all praise. It may be considered as the grand remedy for all the diseases and miseries of life, and the only way by which we can preserve the dignity of our characters as men and as Christians.

EQUITY is that exact rule of righteousness or justice which is to be observed between man and man. Our Lord beautifully and comprehensively expresses it in these words: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. vii. 12. "This golden rule," says Dr. Watts, "has many excellent properties in it. 1. It is a rule that is easy to be understood, and easy to be applied by the meanest and weakest understanding. Isa. xxxv. 8. 2. It is a very short rule, and easy to be remembered; the weakest memory can retain it; and the meanest of mankind may carry this about with them, and have it ready upon all occasions. 3. This excellent precept carries greater evidence to the conscience, and a stronger degree of conviction in it, than any other rule of moral virtue. 4. It is particularly fitted for practice, because it includes in it a powerful motive to stir us up to do what it enjoins. 5. It is such a rule as, if well applied, will almost always secure our neighbour from injury, and secure us from guilt if we should chance to hurt him. 6. It is a rule as much fitted to awaken us to sincere repentance, upon the transgression of it, as it is to direct us to our present duty. 7. It is a most extensive rule, with regard to all the stations, ranks, and characters of mankind; for it is perfectly suited to them all. 8. It is a most comprehensive rule, with regard to all the actions and duties that concern our

neighbours. It teaches us to regulate our temper and behaviour, and promotes tenderness, benevolence, gentleness, &c. 9. It is also a rule of the highest prudence with regard to ourselves, and promotes our own interest in the best manner. 10. This rule is fitted to make the whole world as happy as the present state of things will admit."

EQUIVOCATION, the using a term or expression that has a double meaning. Equivocations are said to be expedients to save telling the truth, and yet without telling a falsehood; but if an intention to deceive constitute the essence of a lie, which in general it does, how can we equivocate without incurring guilt, as it is certainly an intention to deceive?

ERA. See *ÆRA*.

ERASTUS, a Christian whom Paul mentions Rom. xvi. 23, as "chamberlain of the city" of Corinth, an office which was held in high repute in ancient times. He is mentioned as having been with Paul at Ephesus, and as having been sent with Timothy into Macedonia. Acts xix. 22. Afterwards we find both of them with Paul at Corinth, and mentioned by him in his salutations to the Romans, his Epistle to that church having been written from Corinth. As he is mentioned also in 2 Tim. iv. 20, it is very probable that Corinth was the city where he generally resided.

ERASTIANISM. The originator of this erroneous system of opinions was Thomas Erastus, doctor of medicine at Heidelberg in the sixteenth century. A discussion had arisen concerning the necessity of Church government, and the power of presbyteries and other Church courts to excommunicate, when Erastus and his followers openly taught the entire subordination in all respects of the ecclesiastical to the civil authorities, and denied the power of the Church to exercise discipline, that power belonging exclusively to the civil magistrate. The conclusion which must be drawn from such opinions, if true, is, that the magistrate is head of the Church, and that the doctrine of the Westminster Confession is false, that "Christ hath appointed a government in the Church, in the hands of Church officers, distinct from the civil government." The Erastian principles, when first broached in Germany, met with the most violent opposition. Beza, though then far advanced in life, published a Treatise concerning Excommunication and Presbytery, in refutation of Erastus. Many others, at a later period, entered the field; and although Erastianism has been practically submitted to in too many of the Churches of the Reformation, few venture to defend the principles as scriptural, however statesmen may allege them to be expedient. It is no difficult matter to show that Christ hath instituted a government in his Church. In every social body order is essential to its right regulation, and government is essential to order. This of itself is a presumptive argument in favour of the existence of such a government; and without entering into the question at present as to the precise nature of this government, whether Presbyterian, Episcopal, or Independent, it is sufficient for our present object to refer to some of those passages of Scripture in which ecclesiastical persons are represented as invested with the power of rule. "We beseech you, brethren, to know them which labour among you, and are over you in the Lord"—"Let the elders that rule well be counted worthy of double honour"—"Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account."

But if such government be vested in the Church, is there not an authority vested also in the civil government? and wherein do these differ? We answer in the words of Professor Buchanan: "They differ in their origin; the civil governor holding primarily of God, as the universal sovereign—the Church holding of Christ, as mediator; and this difference is of some importance, notwithstanding the great truth which is clearly affirmed in Scripture, viz., that both are now placed under Christ, who is not only 'the head of the Church,' but 'head over all things to the Church.' They differ in their extent; civil government being an ordinance of God in all nations—the Church being limited to those countries where the Gospel is preached. They differ in respect to some of their ends; certain secular purposes being served by the State, which are not directly contemplated by the Church as a spiritual body, however much she may be fitted to aid in their attainment; and certain spiritual purposes, again, being served by the Church, which the State, considered as such, cannot effect. They differ in respect to some of the means by which these ends are to be promoted; the civil magistrate having the power of the sword, which is withheld from the Church, and the prerogative of making war on just and needful occasions, which is not competent to a spiritual kingdom; while the Church, again, has warrant to use the sword of ecclesiastical discipline, with which the magistrate may not interfere. They differ in respect to their officers, the civil magistrate having no power, as such, to preach or to administer the sacraments of religion; and the officers of the Church, as such, having no power to exercise any function of the magistracy; so that, even were there a nation in which every subject of the State was also a member of the Church, that nation would still be governed by two distinct sets of office-bearers, the one belonging to the Church, the other to the commonwealth.

"In these, and perhaps in some other respects, the Church and the civil government differ from one another; but they are not only different—each is in its own proper sphere, and in reference to its peculiar objects, independent of the other.

"We do not mean to affirm, either, that a man holding the office of the magistracy is exempt from the authority of the Church, or, that a man holding the office of an ecclesiastic is exempt from the authority of the State; far less that private persons are released from subjection to the one by reason of their subjection to the other; but that the two jurisdictions are distinct and independent, so that neither does the State derive its authority from the Church, nor does the Church derive its authority from the State. Both are divine institutions, and they have, as 'twin-children' of the same Father, a separate existence, an independent will, and a co-ordinate authority. This important doctrine stands opposed to two errors equally flagrant and pernicious; the one Erastian, which derives the authority of the Church from the will of kings and princes—the other Popish, which makes the State the mere creature and tool of the Church. The rightful authority of civil government is derived directly from God, as the moral governor of the world, and is equally valid in Heathen as in Christian countries. The legitimate authority of the Church is derived from its divine Founder, and is equally valid under whatever form of civil polity it may be exercised. The Church, as such, has no right to interfere with the jurisdiction, or usurp the functions, or supplant the officers, of the commonwealth;

and, in like manner, the civil government has no right to encroach upon the spiritual functions, prerogatives, or powers of the Church. The one is fenced round with the same divine sanctions as the other, and each will best subserve the ends of its appointment by allowing the other to retain what rightfully belongs to it." Such, then, being the prominent points of distinction between the Church and the civil government, these must ever be kept in view in any alliance which is formed between the Church and the State. The State has a right to demand that no Popish domination over the civil power be asserted on the part of the Church; and the Church has a right to demand that no Erastian interference with the spiritual independence of the Church be asserted on the part of the State.

ERECH, an ancient city in Chaldea, which is stated (Gen. x. 10) to have formed a part of the kingdom of Nimrod. Its precise situation is doubtful. Bochart considers it as Aracca in Susiana, on the Tigris.

EREMITES. See HERMITS.

ESARHADDON, called Sargon in Isa. xx. 1, the son of Sennacherib and his successor in the kingdom of Assyria.

ESAU, the son of Isaac, and elder brother of Jacob. From him were descended the Idumeans. The manner in which he was supplanted by his younger brother, and sold to him the birthright, is recorded in Gen. xxvii.

On the most important part of his history, the selling of his birthright, Dr Watson observes—1. That although it was always the design of God that the blessing connected with primogeniture in the family of Abraham should be enjoyed by Jacob, and to exercise his sovereignty in changing the succession in which the promises of the Abrahamic covenant might descend, yet the conduct of Rebekah and Jacob was reprehensible, in endeavouring to bring about the divine design by the unworthy means of cunning and deceit; and they were punished for their presumption by their sufferings. 2. That the conduct of Esau in selling his birthright was both wanton and profane. It was wanton, because he, though faint, could be in no danger of not obtaining a supply of food in his father's house; and was therefore wholly influenced by his appetite, excited by the delicacy of Jacob's pottage. It was profane, because the blessings of the birthright were spiritual as well as civil. The Church of God was to be established in the line of the first-born; and in that line the Messiah was to appear. These high privileges were despised by Esau; who is therefore made by Paul a type of all apostates from Christ, who, like him, profanely despise their birthright as the sons of God. See BIRTHRIGHT.

ESDRAELON, PLAIN OF, in the tribe of Issachar, called likewise the Valley of Megiddo, the Great Plain, the Valley of Jezreel, the Plain of Esdrela. "The bosom of this great plain," says Mr Wylie, "is slightly undulating, meeting nowhere, throughout its whole extent, any serious obstruction; no part of its surface is covered with forests, on the contrary, it is so completely open that scarcely a tree is to be seen. The ground is arable and of the finest quality, and furnishing, whether cultivated or lying waste, proofs of such extraordinary fecundity, that in the opinion of intelligent travellers, the produce of this single plain might supply grain sufficient to maintain the whole province of Galilee, were it as

abundantly stocked with inhabitants as it once was. It is watered by the Kishon, which rises at the foot of Tabor, and flows westward to the sea; in its ordinary state, this is an inconsiderable stream, but as it advances in its course, it is joined by numerous mountain-torrents, and on the fall of heavy rains, is apt to have its volume suddenly enlarged; and such appears to have been its state when it swept away the host of Sisera.

"The ancient aspect of this plain it is easy to imagine; and certainly nowhere would it have been possible to have found a more extensive or varied scene of beauty and magnificence. Viewed from any of the heights by which it is bordered, it would appear like one vast garden; its bosom waving with vast crops of grain, alternating with beautiful pastures; graced, moreover, with opulent cities, and villages without number, environed with vineyards, partially hidden amid pomegranate and orange trees. And then, to relieve the rich though, perhaps, tame aspect of the middle portion, around it rose a boundary of lofty and terraced mountains. Over all was spread the beautiful sky of Palestine. No wonder that several of the kings of Israel chose it for their residence. But what a change is now visible! And to what is that change to be ascribed? Certainly to no difference in the physical properties of the region: for here is the plain, watered by the river and bounded by the mountains as of old, its soil as fertile and its climate as genial as they ever were; yet what a contrast does its dreary and deserted aspect form to the gay and smiling scene which it exhibited in former times! Again we ask to what is this difference owing? To one cause, and to one cause only, can it be ascribed. The curse has fallen upon it, 'and, lo! the fruitful field' is 'a wilderness.'"

Prophecy points to this plain as the place where the great battle of Armageddon is to be fought—the last and terrible conflict between the armies of Antichrist and the followers of the Lamb. Travellers describe its present appearance as large and desolate. Maundrell says it is "of a vast extent, and very fertile, but uncultivated—only serving the Arabs for pasture." "On this extensive plain," says Hasselquist, "but little of which is cultivated, the Arabs sometimes fight their battles." Clarke speaks of it as a solitude, and "like one vast meadow covered with pasture." "It is impossible," says Wilson, "for language to describe the grandeur of this immense plain." The description of Messrs Bonar and McCheyne is similar: "The plain is singularly level, cultivated in some spots, but for the most part a wilderness of weeds and thorns. There is the appearance, indeed, of varied produce upon it; but this is caused merely by the different colours of the thistles and briars which cover it. It is reckoned that not more than one sixteenth of the whole is under cultivation."

ESDRAS, the name of two apocryphal books never admitted into the Jewish canon. Neither of these books appears to have ever existed in Hebrew. The first is extant in Greek, and the second in Latin. The first is chiefly historical, and gives an account of the return of the Jews from the Babylonish captivity, the rebuilding of the temple, and the re-establishment of divine worship. This book is rejected by Jerome, and its canonical authority is denied by the Church of Rome. The second book is full of rabbinical fables of the most absurd kind; and some critics believe that it was written by a converted Jew towards the close of the first century.

ESH-BAAL. This word, which signifies *the fire of Baal*, was one of the names of the youngest of the four sons of Saul. 1 Chron. viii. 33. The other name by which he is called in 2 Sam. ii. 8, is ISH-BOSHETH, (which see.)

ESHCOL, the name of one who joined with Abraham in pursuing Chedorlaomer and the other allied kings who attacked Sodom and Gomorrah, taking captive Lot, Abraham's nephew, Gen. xiv. 24. The name also of a rich and fruitful valley, from which the spies brought grapes of the largest size and finest quality, as a specimen of the produce of the land of Canaan. Dr Wilson tells us that such grapes may still be procured in the valley, which, as he informs us, extends altogether about a couple of miles. "About half-an-hour from Hebron," says Mr Stephens, "we came to a valley supposed to be the Vale of Eshcol, where the spies sent out by Moses found the grapes. On the right we passed a ruined wall, by some called the Cave of Machpelah, or Sepulchre of the Patriarchs, but which the Jews at Hebron had called the House of Abraham."

ESHTAOL, a town of Dan, though it belonged first to Judah. Eusebius says it was ten miles from Eleutheropolis, towards Nicopolis (Josh. xv. 33), between Azotus and Askalon. Judg. xiii. 25, xvi. 31. It is called by Jerome, Asco. Eshtaol is thought to be a village now called by the Arabs Estdad, about fifteen miles south of Yebna. It is a wretched place, composed of a few mud huts.

ESHEMOTH, a city in the south of Judah. Eusebius says it was a large town in the district of Eleutheropolis, north of that city. It was ceded to the priests. 1 Chron. vi. 57.

ESOTERIC, something secret, revealed only to the initiated. In the mysteries or secret societies of the ancients, the doctrines were distinguished into the *esoteric* and the *exoteric*—the former for the initiated, who were permitted to enter into the sanctuary itself (the *Esoterics*); and the latter for the uninitiated (the *Exoterics*), who remained in the outer court. The same distinction is also made, in ancient philosophy, between those doctrines which belong peculiarly to the initiated, and those which are adapted to the limited capacities of the unlearned.

ESPOUSALS, a word of the same meaning with BETROTHMENT (which see), implying a mutually binding contract or engagement between two parties, with a view to marriage at an after period. An interval of months and sometimes years elapsed before the marriage was consummated. To this custom, as figuratively employed to denote the union between Christ and his people, allusion is made in Jer. ii. 2: "Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." The apostle uses the word in the same reference in 2 Cor. xi. 2: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." Among the primitive Christians, the betrothment took place in the presence of witnesses, usually not less than ten, and was ratified by pledges given by the man, viz., a ring, engraven with some figure emblematical of a Christian virtue; and a solemn kiss. At the end of two years, which was the usual duration of the espousals, the marriage was consummated.

ESSENES, a very ancient sect of the Jews, that was spread abroad through Syria, Egypt, and the neighbouring countries. They maintained that religion consisted wholly in contemplation and silence. Some of them passed their lives in a state of celibacy; others embraced the state of matrimony, which they considered as lawful, when entered into with the sole design of propagating the species, and not to satisfy the demand of lust. Some of them held the possibility of appeasing the Deity by sacrifices, though different from those of the Jews; and others maintained that no offering was acceptable to God but that of a serene and composed mind, addicted to the contemplation of divine things. They looked upon the Law of Moses as an allegorical system of spiritual and mysterious truths, and renounced, in its explication, all regard to the outward letter. They believed in a future state, but denied the resurrection of the dead, their doctrine being, that the souls of men after their death are transmitted into a state of immortality, therein to live in everlasting bliss or in everlasting woe, according as their actions have deserved, without ever any more returning either to their own or any other bodies. There is no mention of the Essenes, as there is of the Pharisees and Sadducees in the New Testament. The principal writers who give an account of this sect are, Josephus, Philo, and Pliny. Philo divides the Essenes into two classes—the Practical, who lived in society, and some of whom were married; and the Contemplative, who were also called Therapeutæ or physicians, because they devoted themselves to the cure of diseases of the soul. It has been supposed that those whom our Lord terms eunuchs (Matt. xix. 12) are the Contemplative Essenes, and that the Apostle Paul refers to their doctrines when he directs the Colossians (ii. 18, 23) to abstain from worshipping of angels and neglecting the body. The tenets referred to by Paul, "Touch not, taste not, handle not" (Col. ii. 21), are such as the Essenes held, who would not taste any pleasant food, but lived on coarse bread, and drank nothing but water; and some would not taste any food at all till after sun-set.

ESTABLISH. God *establisheth* the work of his people's hands, when he gives them direction, assistance, and success in their undertakings. Ps. xc. 17. We *establish* our own righteousness, when we perform it in order to found our acceptance with God, and persuade ourselves that it is a proper foundation for our hopes of eternal happiness. Rom. x. 3. We by faith *establish* the law, presenting to it as a covenant the law-magnifying righteousness of Jesus Christ, as fulfilled in our stead; and by faith deriving virtue from Christ, we are enabled to fulfil it as a rule of duty. Rom. iii. 31.

ESTHER or Hadassah, a Jewish captive of the tribe of Benjamin, the daughter of Abihail and niece of Mordecai, by whom, on the death of her parents, she was brought up. After Ahasuerus had divorced Vashti, Esther, on account of her beauty, was selected to be his wife; and thus was she suddenly raised, though a Jewess, to the throne of Persia. This unexpected event led, as we are informed in the Book of Esther, to the providential deliverance of the Jews, for whose destruction Ahasuerus had been persuaded to issue a decree. This remarkable interposition of Providence in behalf of the Jews gave rise to the feast of Purim or lots. The Book of Esther has been always admitted into the canon. Clemens of Alexandria, as well as some rabbins, allege the

author of this book to have been Mordecai; and the book itself favours this opinion, saying that he wrote the history of this event. Others think it was composed and placed in the canon by Ezra, or by the great synagogue. Philo, the Jew, assigns it to Joachin, the son of Joshua the high priest, who returned with Zerubbabel. Cellerier ascribes it to an unknown author who lived at the time when the facts recorded in it happened. The time of the history is in the reign of Artaxerxes Longimanus, who is believed to be Ahasuerus. (See AHASUERUS—ECBATANA.) The events recorded commence about the year of the world 3544, and extend over eighteen or twenty years. In our copies the Book of Esther terminates with the 3d verse of the 10th chapter; but in the Greek and Vulgate Bibles, there are ten more verses annexed to it, together with six additional chapters which the Greek and Roman Churches account canonical, but which, not being extant in Hebrew, are rejected by Protestants. They are considered both by Jerome and Grotius as fictitious. In most manuscripts and editions of the Book of Esther the names of Haman's sons, contained in the 9th chapter, are written under each other in ten lines, no other word being connected with them, in order to exhibit the manner in which they were hanged, each of the brothers being immediately suspended the one under the other, in one perpendicular line.

ESTRANGED, filled with dislike, rendered like strangers. The wicked are *estranged* from God—destitute of the knowledge of him or intimacy with him, and filled with dislike of him (Ps. lviii. 3); but not *estranged* from their lusts, not filled with dislike of them, or turned from the practice of them. Ps. lxxviii. 30. The Jews *estranged* Jerusalem, by turning out the worship of the true God, and bringing in the worship of idols, and the practice of the basest wickedness. Jer. xix. 4.

ETAM, a rock in the top or rather the clefts of which Samson is said to have dwelt. Judg. xv. 8. Josephus speaks of a place bearing this name about fifty furlongs distant from Jerusalem, to which Solomon used to resort daily. Dr Wilson, says it would form a very beautiful retreat from the crowded city of Jerusalem.

ETERNALS, a name given to those in the third century who maintained that our globe, being purified by the great conflagration subsequent to the day of judgment, will be regenerated and abide for ever, under the form of the new heaven and the new earth described by John in the Revelation. This opinion, however, not limited to the third century, is held by many orthodox writers even in the present day.

ETERNITY, with respect to God, is a duration without beginning or end. As it is the attribute of human nature, it is a duration that has a beginning, but will never have an end. "It is a duration," says a lively writer, "that excludes all number and computation; days, and months, and years, yea, and ages, are lost in it, like drops in the ocean! Millions of millions of years—as many years as there are sands on the sea-shore, or particles of dust in the globe of the earth, and those multiplied to the highest reach of number—all these are nothing to eternity. They do not bear the least imaginable proportion to it, for these will come to an end as certainly as a day, but eternity will never, never, never, come to an end! It is a line without an end! it is an ocean without a shore! Alas! what shall I say of it? it is an infinite,

unknown something, that neither human thought can grasp nor human language describe!"

ETERNITY OF FUTURE PUNISHMENT. That the misery of the wicked in the place of torment will be everlasting in its duration, is the plain and explicit doctrine of the Word of God. Thus Matt. xxv. 46: "And these shall go away into everlasting punishment: but the righteous into life eternal." The sentence pronounced upon the wicked, we are expressly told, will be, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Our Lord admonishes us to fear Him "who is able to destroy both soul and body in hell." Attempts have often been made to explain away this awful doctrine. It has by some been asserted, that eternal death means no more than eternal annihilation; and others allege that when the punishment of the wicked is said in Scripture to be eternal, it simply signifies that it shall be of very long continuance. In opposition to the idea of annihilation, it may be remarked—1. The Scripture everywhere represents the punishment of the wicked as implying very extreme pains and sufferings; but annihilation is no state of suffering at all. 2. If the eternal punishment threatened be annihilation, the wicked will never be sensible of its infliction, and therefore they will never know that God is just in their punishment, or that they have their deserts. 3. Scripture teaches that the wicked will suffer different degrees of torment, which is utterly inconsistent with annihilation, in which there can be no degrees. In proof that the punishment of the wicked will not only be of long continuance, but absolutely everlasting, we may simply quote some statements of Scripture, such as: "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. xiv. 11. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Rev. xx. 10. "Where their worm dieth not, and the fire is not quenched." Mark ix. 44. "And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. xxv. 46. These passages, and many more to the same purpose might be quoted, are explicit in their averments as to the eternity of hell torments—the absolute everlasting duration of the future punishment which awaits the wicked.

ETERNITY OF GOD is the perpetual continuance of his being, without beginning, end, or succession. *That he is without beginning*, says Dr. Gill, may be proved from—1. His necessary self-existence. Exod. iii. 14. 2. From his attributes, several of which are said to be eternal. Rom. i. 20; Acts xv. 18; Ps. ciii. 17; Jer. xxxi. 3. 3. From his purposes, which are also said to be from eternity. Isa. xxv. 1; Eph. iii. 11; Rom. ix. 11; Eph. i. 4. 4. From the covenant of grace, which is eternal. 2 Sam. xxiii. 5; Mic. v. 2.

That he is without end, may be proved from—1. His spirituality and simplicity. Rom. i. 23. 2. From his independency. Rom. ix. 5. 3. From his immutability. 1 Pet. i. 24, 25; Mal. iii. 6; Ps. cii. 26, 27. 4. From his dominion and government, said never to end. Jer. x. 10; Ps. x. 16; Dan. iv. 3.

That he is without succession, or any distinctions of time succeeding one to another, as moments, minutes, &c., may be proved from—1. His existence before

such were in being. Isa. xliii. 13. 2. The distinctions and differences of time are together ascribed to him, and not as succeeding one another; he is the same yesterday, to-day, and for ever. Heb. xiii. 8; Rev. i. 4. 3. If his duration were successive, or proceeded by moments, days, and years, then there must have been some first moment, day, and year, when he began to exist, which is incompatible with the idea of his eternity; and, besides, one day would be but one day with him, and not a thousand years, contrary to the express language of Scripture. 2 Pet. iii. 8. 4. He would not be immense, immutable, and perfect, if this were the case; for he would be older one minute than he was before, which cannot be said of him. 5. His knowledge proves him without successive duration, for he knows all things, past, present, and to come: "he sees the present without a medium, the past without recollection, and the future without foresight. To him all truths are but one idea, all places but one point, and all times but one moment." It is right to mark an important difference between the eternity of God and that of some of his creatures, such as angels and souls of men. The existence of both the latter is not necessarily eternal, and there is no contradiction in supposing them to be annihilated. There was a time when they were not, and all that can be said of them is, that having begun, they shall never cease to exist. The eternity of God comprehends the past as well as the future, and is thus expressed by an inspired writer: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Ps. xc. 2. Thus we may see the meaning of the apostle's expression in regard to God, "He only hath immortality." 1 Tim. vi. 16. To him exclusively belongs the attribute of absolute, underived, independent, and necessary eternity. And further, the existence of creatures is successive, but that of God comprehends the past, the present, and the future, or, as the schoolmen were wont to express it, the existence of God is an eternal now.

ETERNITY OF THE WORLD. It was the opinion of Aristotle and others, that the world was eternal; but that the present system of things had a beginning, seems evident, if we consider the following things:—1. We may not only conceive of many possible alterations which might be made in the form of it, but we see it incessantly changing; whereas an eternal being, forasmuch as it is self-existent, is always the same. 2. We have no credible history of transactions more remote than six thousand years from the present time. 3. We can trace the invention of the most useful arts and sciences; which had probably been carried farther, and invented sooner, had the world been eternal. 4. The origin of the most considerable nations of the earth may be traced; that is, the time when they first inhabited the countries where they now dwell; and it appears that most of the Western nations came from the East. 5. If the world be eternal, it is hard to account for the tradition of its beginning, which has almost everywhere prevailed, though under different forms, among both polite and barbarous nations. 6. We have a most ancient and credible history of the beginning of the world—I mean the history of Moses with which no book in the world, in point of antiquity, can contend.

Atheists, however, being compelled to admit that something must have existed from eternity, and being unwilling to concede the eternal existence of an intelligent Being, of inflexible justice and infinite

purity, are sometimes in the habit of declaring the universe to be eternal. On this subject Dr. Dick reasons well and conclusively, in his "Lectures on Theology:" "If it has subsisted from eternity, it must have subsisted as it is, there being, on the hypothesis of Atheists, no cause to produce a change, and a change being inconsistent with the idea of necessary existence. Hence we see, by the way, that matter cannot be that Being which has existed from eternity. If it existed from eternity, it exists by necessity of nature. But it is an express contradiction to suppose that which exists necessarily, not to exist; and yet we see all sensible that there is no contradiction in supposing the non-existence of matter, for we can all conceive it to be annihilated. It is a contradiction to suppose that which exists necessarily, to exist in any other state or form. But we can conceive matter to be in motion or at rest; and finding some parts of it in the one state, and some in the other, we conclude that its existence is not necessary, but contingent. We can conceive it to be differently modified; that it might have wanted some of its properties, and possessed others which do not belong to it; that the frame of the universe might have been different; and that in our system there might have been more or fewer planets, and these might have been attended with more or fewer satellites. But if the universe is self-existent, it must have always been as it now is. The sun must have always been the centre of this system, and the planets must have always described their orbits around him. There must have been eternal revolutions of Saturn and the Georgium Sidus, and eternal revolutions of the Earth and Mercury. Now, as these revolutions are performed in different times, and, on the supposition of their eternity, are all infinite in number, it follows that we have infinites, which as infinites must be equal, but being made up of revolutions performed in unequal times, are unequal. But this is impossible, and the hypothesis from which it is deduced is absurd. It has been objected that, according to the doctrine of the infinite divisibility of matter, there may be one infinite greater than another, as the parts of matter differ in size. But the infinite divisibility of matter is a mere figment of the imagination; and, besides, only implies that our minds can affix no limit to the division, while here the division is actually made; revolutions have been described in periods longer and shorter, and yet they are equal in number, for they are all infinite."

ETHAM. This was the name of a wilderness in Arabia Petræa, also called the Desert of Shur, situated at the north-east extremity of the Red Sea, extending north to the confines of Palestine, and the first region which the Israelites reached in crossing from Egypt into Arabia. Exod. xiii. 20; Numb. xxxiii. 6. The site of Etham is commonly placed at Adjerod in the neighbourhood of Suez.

ETHAN the Ezrahite, and son of Kishi, was one of the wisest men of his time, except Solomon. 1 Kings iv. 31; Ps. lxxxix.; 1 Chron. vi. 44. He was called likewise Jeduthun, and appears under this name in the titles to several psalms. Ethan was a principal master of the temple music. 1 Chron. xv. 17. The 89th Psalm is ascribed to him.

ETHANIM, a Hebrew month (1 Kings viii. 2), after the captivity called Tizri. It is supposed to correspond to part of our September and October. It was the first month of the civil year among the Jews, and the seventh of the ecclesiastical.

ETHICS. See MORAL PHILOSOPHY.

ETHIOPIA. See CUSH.

ETHNARCH, the governor of a country, depending on, or appointed by, a king: thus Archelaus, the son of Herod, is said by Josephus to have been called Ethnarch of Judea by Augustus. The governor of Damascus under Aretas the king, mentioned by Paul (2 Cor. xi. 32), is supposed to have been a military commander, invested with the authority of ethnarch.

EUCCHARIST, the sacrament of the Lord's supper. The word in its original Greek (*eucharistia*), properly signifies *giving thanks*; from the hymns and thanksgivings which accompanied that holy service in the primitive Church. See LORD'S SUPPER.

EULOGY (*eulogia*, "blessed," or a "blessing"), a term made use of in reference to the consecrated bread. When the Greeks have cut a loaf or piece of bread, to consecrate it, they break the rest into little bits, and distribute it among the persons who have not yet communicated, or send it to persons that are absent; and these pieces of bread are what they call *eulogies*. The Latin Church has had something like eulogies for a great many ages; and thence arose the use of their holy bread. The name *enlogy* was likewise given to loaves or cakes brought to church by the faithful to have them blessed. Lastly, the use of the term passed hence to mere presents made to a person without any benediction.

EUNICE, the mother of Timothy, and the wife of a Greek proselyte. At an early period she became a convert to Christianity, and Paul has pronounced a high eulogium on her piety. Acts xvi. 1; 2 Tim. i. 5. Grotius and Kuinoel observe, that according to the Law of Moses, Jewesses were permitted to marry foreigners of good character, as may be seen in the history of Esther; but Jews were forbidden to marry Gentile women.

EUNUCH. The word signifies a chamberlain, or courtier, or a guard of the bed-chamber. In the courts of Eastern kings, the care of the beds and apartments belonging to princes and princesses, was generally committed to eunuchs; but they had the charge chiefly of the princesses, who lived secluded.

EUODIAS, a Christian female at Philippi who, along with Syntyche, appears to have been a deaconess of the Church in that city. It would appear from Phil. iv. 2, that these two women had differed on some point of doctrine—probably as to the binding obligation of the law of Moses.

EUPHRATES, a river which takes its rise in the mountains of Armenia, and passing through a vast extent of country in Western Asia, flows into the Persian Gulf.

EUROCLYDON, the Greek name for the north-east wind, of the nature of a whirlwind, which falls of a sudden upon ships in the Mediterranean Sea. Acts xxvii. 14. The same wind is now called a Levanter. It is not confined to any one single point, but blows in all directions from the north-east.

EUTYCHUS, the name of a youth mentioned in Acts xx. 9, who, while Paul was preaching at Troas, having sunk into a deep sleep, fell down from the third loft of an upper chamber, and was taken up dead. He was miraculously restored to life by the Apostle.

EUTYCHIANS, a sect of heretics who arose in the fifth century. They derived their name from Eutyches, the archimandrite or abbot of a monastery at Constantinople. The Nestorians had fallen into the error, in language at least, of ascribing two persons to Christ,

which was an evident absurdity; Eutyches, to avoid this error, fell into the opposite extreme, and maintained that there was only one nature in Jesus Christ, the divine nature, which, according to him, had so entirely swallowed up the human, that the latter could not be distinguished. Hence it was inferred, that, according to this system, our Lord had nothing of humanity but the appearance. The words of Eutyches were these: "I acknowledge two natures in Christ before the union, but after the union, I acknowledge only one nature." He did not specify the time when the union took place; but some of his followers said that it took place at the conception, some at the resurrection, and some at the ascension. His opinion seems to have been, that the human nature was absorbed by the divine, so that the divine nature alone remained. The heresy of Eutyches was condemned by the Council of Chalcedon, A.D. 451, which promulgated the following decree as expressive of the faith which all Christians should hold: "That in Christ two distinct natures were united in one person, without any change, mixture, or confusion."

EVANGELIST, one who publishes glad tidings; a messenger or preacher of good news. The persons denominated evangelists were next in order to the apostles, and were sent by them, not to settle in any particular place, but to travel among the infant Churches, and ordain ordinary officers, and finish what the apostles had begun. Of this kind were Philip the deacon, Mark, Silas, &c. Acts xxi. 8. The term Evangelist is applied also to Matthew, Mark, Luke, and John, as having written the history of our blessed Lord, which they penned by the inspiration of the Holy Spirit.

EVE. Adam, we are told (Gen. iii. 20), called his wife's name *Eve* or *Havah*, "life." He had before called her at her creation *Isha*, woman; here he calls her *Havah* as a mother, evidently in anticipation; and the bestowment of the name indicated his faith in the promise of a future seed. The probability is, that Adam had a view more especially to the promise which had just been given, that she was to be the mother of a seed that was to bruise the serpent's head, and so, by being the progenitor of Christ, was to be the mother of all that should have *spiritual life* in and through him.

EVERLASTING, enduring always. See ETERNITY.

EVIDENCE. The theory of evidence was not unknown to Aristotle and the ancient writers, but it is chiefly to the researches of modern logicians, from Bacon downwards, that we are indebted for a complete exposition of it.

The grounds on which we believe a statement to be either true or false, are termed the *evidence*. These grounds, it is obvious, may vary in kind as well as in degree. Some truths are capable of being established with undoubted certainty; others, again, admit of a proof more or less strong. It is of great importance, therefore, to know by what kind of evidence any fact or statement can be supported, and thus we may readily ascertain to what extent our belief in it may be carried.

The two great classes into which all kinds of evidence are usually reduced, are intuitive and deductive—the former calling for immediate and irresistible belief, independently of any process of argumentation whatever; the latter requiring for its proof various consecutive steps of reasoning. Some writers are in the habit of dividing evidence into

three classes—intuitive, deductive or demonstrative, and the evidence of testimony.

Under intuitive evidence, which commands instant and irresistible belief, are generally included, besides those *à priori* truths which are necessarily involved in an act of consciousness, the evidence of sense, of memory, and of axioms or general principles. It is well, however, to bear in mind that consciousness and intuitive evidence are convertible terms, and that is in no sense entitled to be considered as resting on intuitive evidence which is not involved in every act of consciousness. This view of the subject, no doubt, limits the number of intuitive, and therefore dogmatically certain truths; sufficient, however, remains to establish a sure foundation for all future reasonings of every kind. And this is all that ought to be desired. Those truths only are entitled to be ranked as intuitions which we cannot deny without involving ourselves in an obvious contradiction. What is essentially necessary to the operation of our intellectual and moral nature, is intuitive. We cannot think, for example, without being subjected to the influence of the evidence of consciousness; we cannot act without being subjected to the influence of the evidence of conscience. To these, then, in so far as man is concerned, dogmatical certainty belongs. He cannot doubt their truth, without disclaiming the nature with which he has been endowed.

The evidence of intuition or consciousness is certain in itself, but from its truths no other truths can be deduced. Hence the distinction drawn between this and all the other species of evidence, which are classed under one head, termed deductive. Deductive evidence, or that which is chiefly available in the evolution of unknown from known truths, is usually distinguished into two kinds, demonstrative and moral or probable evidence, giving rise to a corresponding distinction in modes of reasoning. It is of great importance that the difference between demonstrative and probable evidence be kept constantly in view, that we may be prevented from confounding two species of proof so completely distinct from one another. The evidence of demonstration applies to *necessary*, moral or probable evidence to *contingent*, truth. But this distinction of necessary and contingent truth, instead of being founded in nature, as we are liable to imagine, is entirely relative to our minds. It arises from the limited extent of our knowledge, and it is quite possible, nay, it is not at all unlikely, that beings of a higher order of intellect than that which is allotted to man, may recognise what we consider as contingent truths to be of the same order with those which we term necessary. But in present circumstances, the great mass of objects upon which our judgment and reasonings are exercised, rest upon probable evidence. Demonstrative evidence is very limited in the range of its application, extending no farther than to the relations of number and quantity, which are capable of being expressed in language so strictly definite as to admit of no misunderstanding or mistake. On the strict definition of terms rests the whole certainty of mathematical truth, which is not an absolute, therefore, but a hypothetical certainty; and to the great mass of phenomena, and events with which we are familiarly conversant, such a mode of reasoning would be altogether inapplicable. The language employed is too vague and ambiguous to admit of strict definition; and such is the imperfection of language, that, however desirable it might be to have words used in a fixed meaning, it is im-

practicable. The idea has, no doubt, been entertained of reducing words, expressive of our views on general subjects, to a fixed and certain signification; and even the illustrious names of Leibnitz and Locke are found in connection with such a plan; and yet we fear the experience of all past ages must pronounce it utopian. However advantageous, indeed, such a plan in some respects might be, it is very doubtful whether it might not so fetter and constrain the mind, that no scope would be given for the exercise of those powers which the labour required in procuring probable evidence summons into action. It is very injurious to the mind to entertain too strong a partiality for one species of evidence rather than another. We thereby lose sight of the important fact, that the same kind of evidence is not equally applicable in all cases, and that therefore we ought only to require such evidence as the particular circumstances of the case admit. Instead, therefore, of being dissatisfied with the kind of evidence adduced, it ought to be our chief inquiry whether, in any given case, we have obtained the strongest evidence of that kind which is applicable.

EVIL is distinguished into natural and moral. Natural evil is whatever destroys or any way disturbs the perfection of natural beings; such as blindness, disease, death, &c. Moral evil is the disagreement between the actions of a moral agent and the rule of those actions, whatever it is. Applied to a choice, or acting contrary to the moral or revealed laws of the Deity, it is termed wickedness or sin; applied to acting contrary to the mere rule of fitness, a fault. See SIN.

EVIL MERODACH, the son and successor of Nebuchadnezzar, king of Babylon. During the time that the remarkable judgment of God rested upon his father, he administered the government; but of course, on the recovery of Nebuchadnezzar, Evil Merodach restored the rule into his hands. In the year B.C. 562, on his father's death, he succeeded to the throne, and signalized his accession by delivering Jehoiachin, king of Judah, out of prison. Different opinions are entertained as to the extent of his reign, but it appears, at all events, to have been very short, not exceeding one, or at furthest two years. Archbishop Ussher calculated that he reigned only one year, and was succeeded by his son Belshazzar. The writer of the article upon this king, in Kitto's Cyclopædia, regards him as identical with Ilvarodam in Ptolemy's Canon. This, however, seems somewhat doubtful, or rather unlikely.

EVIL-SPEAKING, the using language either reproachful or untrue respecting others, and thereby injuring them. It is an express command of Scripture to "speak evil of no man." Tit. iii. 2; James iv. 11. By which, however, we are not to understand that there are no occasions on which we are at liberty to speak of others that which may be considered as evil. 1. Persons in the administration of justice may speak words which in private intercourse would be reproachful. 2. God's ministers may inveigh against vice with sharpness and severity, both privately and publicly. Isa. lviii. 1; Tit. i. 13. 3. Private persons may reprove others when they commit sin. Lev. xix. 17. 4. Some vehemence of speech may be used in defence of truth, and impugning errors of bad consequence. Jude 3. 5. It may be necessary, upon some emergent occasions, with some heat of language to express disapprobation of notorious wickedness. Acts viii. 23. Yet, in all

these, the greatest equity, moderation, and candour should be used; and we should take care—1. Never to speak in severe terms without reasonable warrant or apparent just cause. 2. Nor beyond measure. 3. Nor out of bad principles or wrong ends—from ill-will, contempt, revenge, envy, to compass our own ends—from wantonness or negligence; but from pure charity, for the good of those to whom, or of whom, we speak.

This is an evil, however, which greatly abounds, and which is not sufficiently watched against; for it is not when we openly speak evil of others only that we are guilty, but even in speaking what is true we are in danger of speaking evil of others. There is sometimes a malignant pleasure manifested—a studious recollection of everything that can be brought forward—a delight in hearing any things spoken against others—a secret rejoicing in knowing that another's fall will be an occasion of our rise;—all this is base to an extreme.

The impropriety and sinfulness of evil-speaking will appear, if we consider—1. That it is entirely opposite to the whole tenor of the Christian religion. 2. Expressly condemned and prohibited as evil. Ps. lxiv. 3; James iv. 11. 3. No practice hath more severe punishments denounced against it. 1 Cor. v. 11, vi. 10. 4. It is an evidence of a weak and distempered mind. 5. It is even indicative of ill breeding and bad manners. 6. It is the abhorrence of all wise and good men. Ps. xv. 3. 7. It is exceedingly injurious to society, and inconsistent with the relation we bear to each other as Christians. James iii. 6. 8. It is branded with the epithet of folly. Prov. xviii. 6, 7. 9. It is perverting the design of speech. 10. It is opposite to the example of Christ, whom we profess to follow. See SLANDER.

EXALT. Men *exalt* God when, with care and diligence, they advance his declarative glory, and praise his excellences and works. Exod xv. 2; Ps. xxxiv. 3, xcix. 5, 9. God *exalts* Christ in raising him from the dead, receiving him up into heaven, and giving all power and judgment in heaven and earth into his hand. Acts ii. 33. Antichrist *exalts himself* above everything called God; he *exalts* himself *above magistrates*, pretending to enthrone and depose them at pleasure; *above angels*, presumptuously requiring them to carry such souls to heaven as he pleaseth, and in ordering devils to leave the persons of the possessed; and *above the true God*, in pretending to dispense with his laws, give authority to his word, and govern his Church by rules of his own, &c. 2 Thess. ii. 4. See ANTICHRIST.

EXALTATION OF CHRIST consisted in his rising again from the dead on the third day, in ascending into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day. See RESURRECTION—ASCENSION—INTERCESSION—JUDGMENT-DAY.

EXAMINATION, SELF. See SELF-EXAMINATION.

EXAMPLE, a copy or pattern, in a moral sense, is either taken for a type, instance, or precedent, for our admonition, that we may be cautioned against the faults or crimes which others have committed, by the bad consequences which have ensued from them; or example is taken for a pattern for our imitation, or a model for us to copy after.

That *good examples* have a peculiar power above naked precepts to dispose us to the practice of virtue and holiness, may appear by considering—"1. That

they most clearly express to us the nature of our duties in their subjects and sensible effects. General precepts form abstract ideas of virtue, but in examples, virtues are most visible in all their circumstances. 2. Precepts instruct us in what things are our duty, but examples assure us that they are possible. 3. Examples, by secret and lively incentive, urge us to imitation. We are touched in another manner by the visible practice of good men, which reproaches our defects, and obliges us to the same zeal; which laws, though wise and good, will not effect."

The life of Jesus Christ forms the most beautiful example the Christian can imitate. Unlike all others, it was absolutely *perfect* and uniform, and every way accommodated to our present state. In him we behold all light without a shade, all beauty without a spot, all the purity of the Law and the excellency of the Gospel. Here we see piety without superstition, and morality without ostentation; humility without meanness, and fortitude without temerity; patience without apathy, and compassion without weakness; zeal without rashness, and beneficence without prodigality. The obligation we are under to imitate this example arises from duty, relationship, engagement, interest, and gratitude. See article JESUS CHRIST.

Those who set *bad examples* should consider,—1. That they are the ministers of the devil's design to destroy souls. 2. That they are acting in direct opposition to Christ, who came to save, and not to destroy. 3. That they are adding to the misery and calamities which are already in the world. 4. That the effects of their example may be incalculable on society to the end of time, and perhaps in eternity; for who can tell what may be the consequence of one sin, on a family, a nation, or posterity? 5. They are acting contrary to the divine command, and thus exposing themselves to final ruin.

EXARCH, an officer in the Greek Church, whose business it is to visit the provinces allotted to him, in order to inform himself of the lives and manners of the clergy; take cognizance of ecclesiastical causes; the manner of celebrating divine service; the administration of the sacraments, particularly confession; the observance of the canons; monastic discipline; affairs of marriages; divorces, &c.; but, above all, to take an account of the several revenues which the patriarch receives from different Churches, and particularly as to what regards collecting the same. The exarch, after having enriched himself in his post, frequently rises to the patriarchate himself. *Exarch* is also used, in the Eastern Church, for a general or superior over several monasteries—the same that we call archimandrite, being exempted by the patriarch of Constantinople from the jurisdiction of the bishop.

EXCELLENCY, preciousness, surpassing value or glory. Ps. lxii. 4; Job xl. 10. The *excellency of God* is the bright, shining, and valuable perfections of his nature, and the glorious displays thereof. Deut. xxxiii. 26; Isa. xxxv. 2. The *excellency of Christ* is in the glorious properties of his nature, his offices, righteousness, and fulness. Phil. iii. 8. Saints are more *excellent* than others; they are united to Christ, have his righteousness on them, his grace in them, and their good works flowing from his indwelling Spirit, regulated by his law, and directed to his glory as their end; and they are more useful, being a blessing in the land. Prov. xii. 26.

EXCISION. See EXCOMMUNICATION.

EXCOMMUNICATION, a penalty or censure,

whereby persons who are guilty of any notorious crime or offence are separated from the communion of the Church, and deprived of all spiritual advantages.

The Jews expelled from their synagogue such as had committed any grievous crime. John ix. 22, xii. 42, xvi. 2. Godwin, in his "Moses and Aaron," distinguishes three degrees or kinds of excommunication among the Jews. The first he finds intimated in John ix. 22, the second in 1 Cor. v. 5, and the third in 1 Cor. xvi. 22.

The degrees of the Jewish excommunication were *niddui*, *cherem*, and *schammata*. The first was a simple suspension or separation for a time from the Jewish synagogue; the second or greater excommunication, was a separation with imprecations and curses; and the greatest of all was a final excommunication, without hope of returning to the Church. Corresponding with this, some divines speak of Christian excommunication also as threefold—the lesser, being suspension from the Lord's supper; the second being a casting out of the Church, and a delivering over to Satan for the destruction of the flesh, that the spirit may be saved; and the third, or anathema maran-atha, being an accusing of a man to the coming of Christ, without hope of mercy. The effects of excommunication among the Jews were these, according to Buxtorf: The excommunicated might not be admitted into an assembly of ten persons, that being the number necessary to constitute a legal ecclesiastical assembly; he might not sit within four cubits of his neighbour; he might not shave his hair nor wash himself; and it was not lawful to eat or drink with him. He that died in excommunication got no funeral, nor was there any mourning made for him; but a stone was set over him, to signify that he was worthy to be stoned, because he did not repent, and because he was separated from the Church.

Among the early Christians discipline was very rigidly maintained; and when excommunication was pronounced against an offender, the whole Christian community mourned over him with the deepest sorrow. Thus Dr. Jamieson remarks, in his interesting work, entitled "The Manners and Trials of the Primitive Christians," when speaking of excommunication: "The day on which such a doom was sealed was a season of universal and bitter lamentation. The aged considered themselves as having lost a son or a daughter—the young, as having been severed from a brother or sister. Every one felt that a tie had been broken, and that an event had occurred which could be considered in no other light than as a dire and wide-spread calamity. Before, however, they allowed matters to reach that painful extremity, they never failed to resort to every means, in private, of reproving and admonishing the brother whom they saw to be in fault; and it was not till after they had tried all the arts of persuasion, and their repeated efforts had proved unavailing, that they brought the case under the notice of the Church, and subjected the offender to that severe and impartial ordeal which few but the most daring and incorrigible had the hardihood to abide. It is scarcely possible for us, who live in a state of society so different, to conceive the tremendous effect of a sentence which cut off an obstinate offender from all connection with the Church, and which, being solemnly pronounced in the name of God, seemed to anticipate the award of the judgment-day. Looking upon the fallen disciple from that moment as an enemy of Christ and a ser-

vant of the devil, the brethren avoided his presence as they would have fled from plague or pestilence. They were forbid to admit him to their houses, to sit with him at table, or to render him any of the ordinary offices of life; and the man who should have been detected in his company, would have run the hazard of bringing his own character into suspicion, and of being thought a guilty partner of the other's sins." Under such a weight of misery it was difficult for any one but the most hardened to bear up, and accordingly we find that the most strenuous endeavours were made to recover the position they had lost in the Christian community. "From day to day," says Dr. Jamieson, "they repaired to the cloisters, or the roofless area of the church—for no nearer were they allowed to approach it—and there they stood, in the most humble and penitent attitude, with downcast looks, and tears in their eyes, and smiting on their breasts; or threw themselves on the ground at the feet of the faithful, as they entered to worship, begging an interest in their sympathies and their prayers—confessing their sins, and crying out that they were as salt which had lost its savour, fit only to be trodden under foot. For weeks and months they often continued in this grovelling state, receiving from the passengers nothing but the silent expressions of their pity. Not a word was spoken, in the way either of encouragement or exhortation; for during these humiliating stations at the gate, the offenders were considered rather as candidates for penance than as actually penitents. When at last they had waited a sufficient length of time in this state of affliction, and the silent observers of their conduct were satisfied that their outward demonstrations of sorrow proceeded from a humble and contrite spirit, the rulers of the Church admitted them within the walls, and gave them the privilege of remaining to hear the reading of the Scriptures and the sermon. The appointed time for their continuance among the hearers being completed, they were advanced to the third order of penitents, whose privilege it was to wait until that part of the service when the prayers for particular classes were offered up, and to hear the petitions which the minister, with his hands on their heads, and themselves on their bended knees, addressed to God on their behalf, for his mercy to pardon and his grace to help them. In due time they were allowed to be present at the celebration of the communion, and the edifying services that accompanied it; after witnessing which, and offering, at the same time, satisfactory proofs of that godly sorrow which is unto salvation, the term of penance ended.

"The duration of this unhappy banishment from the peace and communion of the Church lasted for no fixed time, but was prolonged or shortened according to the nature of the crime, and the promising character of the offender. The ordinary term was from two to five years. But in some cases of gross and aggravated sin, the sentence of excommunication extended to ten, twenty, and thirty years; and even in some cases, though rarely, to the very close of life. During the whole progress of their probation, the penitents appeared in sackcloth and ashes—the men were obliged to cut off their hair, and the women to veil themselves, in token of sorrow. They were debarred from all the usual comforts and amusements of life, and obliged to observe frequent seasons of fasting—an exercise which, in the ancient Church, especially among the Christians of the East, was deemed an indispensable concomitant of prayer. On

the day appointed for their deliverance from this humiliating condition, they came into the church in a penitential garb of sackcloth, and with a trembling voice and copious tears, took their station on an elevated platform, where, in presence of the assembled congregation, they made a public confession of their sins, and throwing themselves down on the ground, they besought them to forgive the scandal and reproach they had brought on the Christian name, and to give them the benefit and comfort of their intercessory prayers. The brethren, moved with the liveliest emotions at beholding one, to whom they had often given the kiss of peace, in so distressing a situation, fell on their knees along with him, and the minister, in the same attitude of prostration, laying his hands on the head of the penitent, supplicated, with solemn fervour, the divine compassion on him, and then raising him, placed him in the ranks of the faithful at the table of communion."

Excommunication is founded upon a natural right which all societies have of excluding from their body such as violate the laws thereof; and it was originally instituted by our Lord (Matt. xviii.; 1 Cor. v., &c.) for preserving the purity of the Church; but ambitious ecclesiastics converted it by degrees into an engine for promoting their own power, and inflicted it on the most frivolous occasions.

The power of excommunication in the middle ages was lodged in the hands of the clergy, who distinguished it into the greater and less. The less consisted in excluding persons from the participation of the Lord's supper, and the prayers of the faithful; but they were not expelled from the Church. The greater excommunication consisted in absolute and entire exclusion from the Church, and the participation of all its rites; notice of which was given by circular letters to the most eminent Churches all over the world, that they might all confirm this act of discipline, by refusing to admit the delinquent to their communion. The consequences were very terrible. The person so excommunicated was avoided in all civil commerce and outward conversation. No one was to receive him into his house, or eat at the same table with him; and, when dead, he was denied the solemn rites of burial.

The Romish Pontifical takes notice of three kinds of excommunication,—1. The minor, incurred by those who have any correspondence with an excommunicated person. 2. The major, which falls upon those who disobey the commands of the Holy See, or refuse to submit to certain points of discipline; in consequence of which they are excluded from the Church militant and triumphant, and delivered over to the devil and his angels. 3. Anathema, which is properly that pronounced by the pope against heretical princes and countries. In former ages, these Papal fulminations were most terrible things; but latterly they were formidable to none but a few petty States of Italy. The latest instance of the excommunication of a sovereign was that of Napoleon, by Pius VII., in 1809.

Excommunication, in the Greek Church, cuts off the offender from all communion with the three hundred and eighteen fathers of the first Council of Nice, and with the saints; consigns him over to the devil and the traitor Judas; and condemns his body to remain after death as hard as a flint or piece of steel, unless he humble himself, and make atonement for his sins by a sincere repentance. The form abounds with dreadful imprecations; and the Greeks

assert, that if a person die excommunicated, the devil enters into the lifeless corpse; and therefore, in order to prevent it, the relations of the deceased cut his body in pieces and boil them in wine. It is a custom with the patriarch of Jerusalem annually to excommunicate the pope and the Church of Rome; on which occasion, together with a great deal of idle ceremony, he drives a nail into the ground with a hammer, as a mark of malediction.

The causes of excommunication in the Church of England are, contempt of the bishop's court, heresy, neglect of public worship and the sacraments, incontinency, adultery, simony, &c. It is described to be twofold. The less is an ecclesiastical censure, excluding the party from the participation of the sacraments; the greater proceeds further, and excludes him not only from these, but from the company of all Christians. But if the judge of any spiritual court excommunicates a man for a cause of which he has not the legal cognizance, the party may have an action against him at common law, and he is also liable to be indicted at the suit of the sovereign.

Excommunication, in Scotland, consists only in an exclusion of openly profane and immoral persons from baptism and the Lord's supper; but is seldom publicly declared, as, indeed, such persons generally exclude themselves from the latter ordinance at least; but it is attended with no civil incapacity whatever.

Though the act of exclusion be not performed exactly in the same manner in every Church, yet in the Congregationalist or Independent Churches generally the power of excision lies in the Church itself. The officers take the sense of the members assembled together; and after the matter has been properly investigated, and all necessary steps taken to reclaim the offender, the Church proceeds to the actual exclusion of the person from among them, by signifying their judgment or opinion that the person is unworthy of a place in God's house.

EXECUTIONS. The rapidity with which a sentence of death is put in execution in Eastern countries is quite startling to a European reader. No sooner often has the offence been committed, than the messenger of death makes his appearance, shows his warrant, and executes his orders in silence and solitude. Such executions were not uncommon among the Jews under the government of their kings. We find Solomon sending Benaiah, as his capidgi or executioner, to put Adonijah and Joab to death. The execution of John the Baptist, by orders of Herod, was conducted in the same summary manner. This custom explains the saying of Solomon: "The wrath of a king is as messengers of death: but a wise man will pacify it." Prov. xvi. 14. There is a reference to the same practice in 2 Kings vi. 32: "But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?" Criminals were at other times executed in public, and then commonly without the gate of the city. To this the Psalmist seems to refer, Ps. lxxix. 2, 3. Public executioners were unknown in ancient times. A prince or a courtier was commonly selected to execute the sentence of the law. The office of Potiphar in the Egyptian court, mentioned in Gen. xxxvii. 36,

is thought to have been "chief of the executioners," as indeed it is rendered on the margin. Gideon commanded Jether, his eldest son, to execute his sentence on the kings of Midian. Solomon employed Benaiah, the chief captain of his armies, to perform that duty. Sometimes the chief magistrate executed the sentence of the law with his own hands. Thus, when Jether refused to act the executioner, Gideon did not hesitate himself to do so; and Samuel with his own hands hewed in pieces Agag, king of the Amalekites.

EXEGESIS, the practical part of the science of hermeneutics or Biblical Criticism, or the art of carrying its principles and rules into execution; one of the most useful departments of theological science.

EXERCISE. To exercise one's self *to have a conscience void of offence*, is to be desirous, with all thought, care, and pains, to act up to the rule of God's law. Acts xxiv. 16. To *exercise one's self* unto godliness is, with the utmost earnestness and activity, to live by faith on Christ as our righteousness and strength; and, in so doing, habitually to exert all our powers, and improve our time, opportunities, and advantages, to seek after and promote our fellowship with God, and conformity to him in thoughts, words, and actions. 1 Tim. iv. 7. To be *exercised* by trouble, is to be much afflicted therewith, and led out to a proper improvement of it. Heb. xii. 11. Having the senses *exercised* to discern good and evil, is to have the powers of the soul carefully and frequently employed, till they become skilful in distinguishing the difference between right and wrong, sound and unsound reasoning. Heb. v. 14.

EXHORTATION, the act of laying such motives before a person as may incite him to the performance of any duty. It differs only from *suasion*, in that the latter principally endeavours to convince the understanding, and the former to work on the affections. It is considered as a great branch of preaching, though not confined to that, as a man may exhort though he do not preach; though a man can hardly be said to preach if he do not exhort. There are some who, believing the inability of man to do anything good, cannot reconcile the idea of exhorting men to duty; it being, as they suppose, a contradiction to address men who have no power to act of themselves. But they forget—1. That the great Author of our being has appointed this as a means for inclining the heart to himself. Isa. lv. 6, 7; Luke xiv. 17, 23. 2. That they who thus address men, do not suppose that there is virtue in the exhortation itself to effect the end, but that its energy depends on God alone. 1 Cor. xv. 10. 3. That the Scriptures onjoin ministers to exhort men; that is, to rouse them to duty, by proposing suitable motives. Isa. lviii. 1; 1 Tim. vi. 2; Heb. iii. 13; Rom. xii. 8. 4. That it was the constant practice of prophets, apostles, and Christ himself. Isa. i. 17; Jer. iv. 14; Ezek. xxxvii. 1-14; Luke xiii. 3; Acts iii. 19, xi. 23. "The express words," says a good divine, "of scriptural invitations, exhortations, and promises, prove more effectual to encourage those who are ready to give up their hopes, than all the consolatory topics that can possibly be substituted in their place. It is, therefore, much to be lamented that pious men, by adhering to a supposed systematical exactness of expression, should clog their addresses to sinners with exceptions and limitations, which the Spirit of God did not see good to insert. They will not say that the omission was an oversight in the inspired writers; or admit the thought for a moment, that they can

improve on their plan; why then cannot they be satisfied to 'speak according to the oracles of God,' without affecting a more entire consistency? Great mischief has thus been done by very different descriptions of men, who undesignedly concur in giving Satan an occasion of suggesting to the trembling inquirer that perhaps he may persevere in asking, seeking, and knocking, with the greatest earnestness and importunity, and yet finally be cast away."

EXODUS (from *ex* out, and *odos* a way), the name of the Second Book of Moses, taken from the Septuagint, and is so called in the Greek version because it relates to the departure of the Israelites out of Egypt. It comprehends the history of about one hundred and forty-five years; and the principal events contained in it are, the bondage of the Israelites in Egypt, and their miraculous deliverance by the hand of Moses; their entrance into the Wilderness of Sinai; the promulgation of the law, and the building of the tabernacle. See **PENTATEUCH**.

EXORCISM, the expelling of devils from persons possessed, by means of conjurations and prayers. The Jews made great pretences to this power. Josephus tells several wonderful tales of the great success of several exorcists. One Eleazer, a Jew, cured many demoniacs, he says, by means of a root set in a ring. This root, with the ring, was held under the patient's nose, and the devil was forthwith evacuated. The most part of conjurors of this class were impostors, each pretending to a secret nostrum or charm which was an overmatch for the devil. Our Saviour communicated to his disciples a real power over demons, as well as over the diseases which were occasioned by demons. See **DEMONIAC**.

Exorcism makes a considerable part of the superstition of the Church of Rome, the ritual of which forbids the exorcising any person without the bishop's leave. The ceremony is performed at the lower end of the church, towards the door. The exorcist first signs the possessed person with the sign of the cross, makes him kneel, and sprinkles him with holy water. Then follow the litanies, psalms, and prayer; after which the exorcist asks the devil his name, and adjures him by the mysteries of the Christian religion not to afflict the person any more; then, laying his right hand on the demoniac's head, he repeats the form of exorcism, which is this: "I exorcise thee, unclean spirit, in the name of Jesus Christ. Tremble, O Satan, thou enemy of the faith, thou foe of mankind, who hast brought death into the world, who hast deprived men of life, and hast rebelled against justice; thou seducer of mankind, thou root of all evil, thou source of avarice, discord, and envy." The Romanists likewise exorcise houses and other places supposed to be haunted by unclean spirits; and the ceremony is much the same with that for a person possessed.

EXORDIUM. See **SERMON**.

EXPEDIENCY. Mr. Hume was the originator of a system of morals which made this the foundation and rule of moral obligation; and with him it was quite enough to stamp the rightness or wrongness of any action, if it could be shown that it was either useful or useless on the whole. Thus the jurisdiction of conscience was abolished, and morality was reduced to a matter of mere calculation of interest—of profit and loss. On this subject the celebrated Robert Hall well remarks, that, "by a strange inversion, the indirect influence of Christianity in promoting the temporal good of mankind is mistaken for its

principal end; the skirts of her robe are confounded with her body, and the powers of the world to come, instead of raising our thoughts and contemplations from earth to heaven, from the creature to the Creator, are made subservient to the advancement of secular interests and passions. How far these sentiments accord with the dictates of inspiration the most unlettered Christian may easily decide."

EXPERIENCE, knowledge acquired by sensation, consciousness, or trial without a teacher. It consists in the ideas of things we have seen and felt, and which the judgment has reflected on, to form for itself a rule or method of proceeding for the future.

Christian experience is that knowledge of the nature and power of Christianity which is acquired by trial. Nothing is more common than to ridicule and despise what is called religious experience as mere enthusiasm. But if religion consist essentially in love to God and man, we would ask how it can possibly exist without experience? We are convinced of, and admit the propriety of the term, when applied to those branches of science which are not founded on speculation or conjecture, but on sensible trial. Why, then, should it be rejected, when applied to religion? It is evident, that however beautiful religion may be in theory, its excellency and energy are only truly known and displayed as experienced. A system believed, or a mind merely informed, will produce little good, except the heart be affected, and we feel its influence. To experience, then, the religion of Christ, we must not only be acquainted with its theory, but enjoy its power; tranquillizing the conscience, subduing our corruptions, animating our affections, and exciting us to duty. Hence the Scripture calls experience *tasting*, &c. Ps. xxxiv. 8.

That our experience is always absolutely pure in the present state, cannot be expected; but if it be genuine, it will not fail, through the exercise of Christian diligence, to become more and more pure. The main point, therefore, is to guard well against mistaking the illusions of the imagination for the operation of divine truth on the conscience and the heart. See **AFFECTIONS**.

The most valuable things are most apt to be counterfeited. But Christian experience may be considered as genuine—1. When it accords with the revelation of God's mind and will, or what he has revealed in his Word. Anything contrary to this, however pleasing, cannot be sound, or produced by divine agency. 2. When its tendency is to promote humility in us: that experience by which we learn our own weakness and to subdue pride, must be good. 3. When it teaches us to bear with others, and to do them good. 4. When it operates so as to excite us to be ardent in our devotion, and sincere in our regard to God. A powerful experience of the divine favour will lead us to acknowledge the same, and to manifest our gratitude both by constant praise and genuine piety.

Christian experience, however, may be abused. There are some good people who certainly have felt and enjoyed the power of religion, and yet have not always acted with prudence as to their experience. 1. Some boast of their experiences, or talk of them as if they were very extraordinary; whereas, were they acquainted with others, they would find it not so. That a man may make mention of his experience is no way improper, but often useful; but to hear persons always talking of themselves, seems to indicate

a spirit of pride, and that their experience cannot be very deep. 2. Another abuse of experience is, dependence on it. We ought certainly to take encouragement from past circumstances, if we can; but if we are so dependent on past experience as to preclude present exertions, or always expect to have exactly the same assistance in every state, trial, or ordinance, we shall be disappointed. God has wisely ordered it, that though he never will leave his people, yet he will suspend or bestow comfort in his own time; for this very reason, that we may rely on him, and not on the circumstance or ordinance. 3. It is an abuse of experience, when introduced at improper times, and before improper persons. It is true, we ought never to be ashamed of our profession; but to be always talking to irreligious people respecting experience, which they know nothing of, is, as our Saviour says, casting pearls before swine.

EXPERIENCE MEETINGS are assemblies of religious persons, who meet for the purpose of relating their experience to each other. They are sometimes called covenant and conference meetings. It has been doubted by some whether these meetings are of any great utility; and whether they do not, in some measure, force people to say more than is true, and puff up those with pride who are able to communicate their ideas with facility. But to this it has been answered—1. That the abuse of a thing is no proof of the evil of it. 2. That the most eminent saints of old did not neglect this practice. Ps. lxi. 16; Mal. iii. 16. 3. That by a wise and prudent relation of experience, the Christian is led to see that others have participated of the same joys and sorrows with himself; he is incited to love and serve God; and animated to perseverance in duty, by finding that others, of like passions with himself, are zealous, active, and diligent. 4. That the Scriptures seem to enjoin the frequent intercourse of Christians, for the purpose of strengthening each other in religious services. Heb. x. 24, 25; Col. iii. 16; Matt. xviii. 20. See **CONFERENCE**.

EXPERIMENTAL RELIGION, the connecting link between doctrinal and practical religion. All experimental religion bears some relation to divine truth. If taken in the most general sense, for the exercise of spiritual or holy affections, truth, especially *evangelical* truth, from its interesting nature, when embraced in the spirit, is here the *cause*, and these exercises are its immediate effects. 1 Thess. ii. 13; Heb. iv. 12. Or if taken more particularly for that proof or trial which we have of divine things as we pass through the vicissitudes of life, it is still the truth respecting those divine things which is the object of our experience. Rom. v. 1-5; John xvi. 33; James i. 3, 12; 2 Cor. i. 5; Heb. xii. 7-11, x. 32-39. Nothing can be more obvious than that there are manifold truths taught us in the Scriptures, to which we give our assent, and in this sense may be said to know them; but we do not know them experimentally and thoroughly, till we have proved them true by having made the trial. Of this kind are those which relate to the corruption, weakness, and blindness of the human heart—the evil of sin—the preciousness of the Saviour—the faithfulness and mercy of God—the sweetness of his word—his all-sufficiency as our portion and happiness, and the like. See **EXPERIENCE**.

EXPIATION, a religious act by which satisfaction or atonement is made for some crime, the guilt re-

moved, and the obligation to punishment cancelled. Lev. xvi. See **ATONEMENT**—**PROPITIATION**.

EXPOSITION, the name often applied to the practice of expounding a large portion of the Word of God in public. This is commonly termed, in Scotland, lecturing, and forms a very important department of the pulpit ministrations of a stated pastor. Expository discourses are felt to be peculiarly valuable as presenting a clear and most impressive view of the true meaning of Scripture, and storing the minds of the people with correct views both of doctrinal and practical religion.

EXTORTION, the act or practice of gaining or acquiring anything by force. Extortioners are included in the list of those who are excluded from the kingdom of heaven. 1 Cor. vi. 10.

EXTREME UNCTION, one of the sacraments of the Romish Church, the fifth in order, administered to people dangerously sick, by anointing them with holy oil, and praying over them. See **UNCTION**, **EXTREME**.

EYE, the organ of vision. Frequent allusions to the eye occur in the sacred Scriptures, both in the natural and spiritual sense.

Deprivation of sight was a very common punishment in the East. It was at first the practice to sear the eyes with a hot iron; but afterwards they were taken out with a sharp-pointed instrument. We find an instance of this punishment in Jer. lii. 11: "Then he put out the eyes of Zedekiah; and the King of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death." Sometimes a criminal is deprived of sight by plastering some strong cement on the eyes which cannot be removed; at other times by sewing them up, by holding up a red-hot iron close before them, by piercing the pupils through with a sharp needle or the point of dagger, or by tearing them violently out of the sockets.

"Eastern females," says Dr Watson, "painted their eyes, or rather their eyelids. As large black eyes were thought the finest, the women, to increase their lustre, and to make them appear larger, tinged the corner of their eyelids with the impalpable powder of antimony or of black lead. This was supposed also to give the eyes a brilliancy and humidity, which rendered them either sparkling or languishing, as suited the various passions. The method of performing this among the women in the Eastern countries at the present day, as described by Russel, is by a cylindrical piece of silver or ivory, about two inches long, made very smooth, and about the size of a common probe; this is wet with water, and then dipped into a powder finely levigated, made from what appears to be a rich lead ore, and applied to the eye; the lids are closed upon it while it is drawn through between them. This blackens the inside, and leaves a narrow black rim all round the edge. That this was the method practised by the Hebrew women, we infer from Isa. iii. 22, where the prophet, in his enumeration of the articles which composed the toilets of the delicate and luxurious daughters of Zion, mentions 'the wimples and the crisping pins,' or bodkins for painting the eyes.

"This method of tinging the eyelids a jet black was imported into Egypt, and generally adopted by the inhabitants. The modern Persians continue the practice, strongly tinging their eye-lashes and eyelids with antimony.

"The passage, Ps. cxxiii. 2, derives a striking

illustration from the customs of the East. Maundrell observes, that the servants in Turkey stand round their master and his guests in deep silence and perfect order, watching every motion. Pococke says, that in Egypt the master commands them by signs. De la Motraye says, that the Eastern ladies are waited on even at the least wink of the eye, or motion of the fingers, and that in a manner not perceptible to strangers."

The Prophet Isaiah (vi. 5), after describing his vision of the glory of the Lord, exclaims: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." It is probable that there is here an allusion to a custom prevalent in some of the despotic kingdoms of the East, where, as Sir John Chardin tells us, whenever the sovereign shows himself, every one casts his eyes on the earth, and is not permitted to look on the king.

EZEKIEL, the son of Buzi, of the house of Aaron. He was one of the captives carried by Nebuchadnezzar to Babylon, along with Jehoiachin, king of Judah. The scene of his prophecies is mentioned as having been on the river Chebar, which flows into the Euphrates about two hundred miles to the north of Babylon. The following account both of Ezekiel and his prophecies, is given by Mr Horne in his 'Critical Introduction to the Study of the Scriptures:': "He commenced his prophetic ministry in the thirtieth year of his age, according to general accounts; or rather, as Calmet thinks, in the thirtieth year after the covenant was renewed with God in the reign of Josiah, which answers to the fifth year of Ezekiel's and Jehoiachin's captivity (Ezek. i. 1, xl. 1), the era whence he dates his predictions; and he continued to prophesy about twenty or twenty-one years. The events of his life, after his call to the prophetic office, are interwoven with the detail which he has himself given of his predictions; but the manner of its termination is nowhere ascertained. The Pseudo Epiphanius, in his lives of the prophets, says that he was put to death by the prince or commander of the Jews in the place of his exile, because this prince was addicted to idolatry, and could not bear the reproaches of the prophet. No reliance, however, can be placed on this account, which is intermixed with many fables. Jerome is of opinion that, as Ezekiel was in part contemporary with Jeremiah, who prophesied in Judea while Ezekiel delivered his predictions beyond the Euphrates, their prophecies were interchanged, for the consolation and encouragement of the captive Jews. There is, indeed, a striking agreement between the subject-matter of their respective prophecies; but Ezekiel is more vehement than Jeremiah in reproving the sins of his countrymen, and abounds more in visions, which render some passages of his book exceedingly difficult to be understood. On this account, no Jew was anciently permitted to read the writings of this prophet, until he had completed his thirtieth year.

"The prophecies of Ezekiel have always been acknowledged to be canonical, nor was it ever disputed that he was their author. Yet the Jews say that the sanhedrim deliberated for a long time whether his book should form a part of the sacred canon. They objected to the great obscurity at the beginning and end of his prophecy; and to what he says in chap. xviii. 20, that the son should not bear the iniquity of his father, which, they urged, was contrary to Moses,

who says (Exod. xx. 5), that God visits the 'sins of the fathers upon the children unto the third and fourth generation.' But it is worthy of remark, that Moses himself (Deut. xxiv. 16) says the very same thing as Ezekiel.

"Josephus ascribes to this prophet two books concerning the Babylonian captivity; and says, that, having foretold the ruin of the temple, and that Zedekiah should not see Babylon, he sent this writing to Jerusalem. But these circumstances are not recorded in the predictions now extant, nor have we any means of ascertaining what foundation Josephus had for his assertion. Most commentators are of opinion that the Jewish historian divided the prophecy we now have into two books, and that he took that part of the prophecy which contains a description of the temple (xli.-xlviii.), for a distinct book, because it treats on a subject wholly different from the topics discussed in the former part of his writings.

"The chief design of Ezekiel's prophecies is to comfort his brethren in captivity, who deplored their having too lightly credited the promises of Jeremiah, who had exhorted them speedily to submit to the Chaldees, on account of the approaching ruin of Jerusalem. As these captives saw no appearance of the fulfilment of Jeremiah's predictions, God raised up Ezekiel to confirm them in the faith, and to support by new prophecies those which Jeremiah had long before published, and even then continued to announce in Judea. In pursuance of this design, Ezekiel predicts the dreadful calamities which soon after were inflicted upon Judea and Jerusalem, on account of the idolatry, impiety, and profligacy of their inhabitants; the divine judgments that would be executed on the false prophets and prophetesses, who deluded and hardened the Jews in their rebellion against God; the punishments that awaited the Ammonites, Edomites, and Philistines, for their hatred of the Jews, and insulting them in their distress; the destruction of Tyre; the conquest of Egypt; the future restoration of Israel and Judah from their several dispersions; and their ultimately happy state after the advent and under the government of the Messiah."

EZION-GEBER. The name of one of the encampments of the Israelites, and mentioned along with Elath, in Deut. ii. 8. It is supposed to have been situated on the northern point of the eastern, or Elantic arm of the Red Sea, and to correspond to the modern El-akaba. From this place Solomon sent ships to Ophir, and here he built his vessels. 1 Kings ix. 26. See **ELATH**.

EZRA, the son of Seraiah, a priest descended from Aaron. When he had returned from the captivity in Babylon, he was appointed by Artaxerxes to be governor of Judea. He set himself, accordingly, to rearrange the polity of the Jews; and to him is attributed the formation of the complete canon of the Old Testament Scriptures, which he wrote out in the Chaldean character, the language then in use among the Jews. Ezra is said to have died in Jerusalem at the very advanced age of nearly one hundred and twenty years; but the modern Jews allege that he died in Persia, where his tomb is still pointed out at Zamuza. He is held in very high estimation among the Jews, being regarded as almost on a level with Moses.

EZRA, BOOK OF. The Jews and most Christian commentators ascribe the whole of this book to Ezra. It is written in Chaldee from the eighth verse of the fourth chapter, to the twenty-seventh

verse of the seventh chapter. It contains the history of the Jews from the time of the edict issued by Cyrus to the twentieth year of Artaxerxes Longimanus—a period of seventy-nine, or, according to some chronologers, of one hundred years. This book

consists of two principal divisions: the first contains a narrative of the return of the Jews from Babylon under the conduct of Zerubbabel; and the second gives an account of the reformation of religion under Ezra.

F.

FABLE, a fiction. The most ancient fable or apologue is that of Jotham. Judg. ix. 7–15. The general design of such fables is to convey some very important truth. But the Apostle Paul in his epistles to Timothy and Titus, exhorts them to shun profane and old wives' fables; referring to those vain traditions which the Jews held in such high estimation, and which our Lord declares made "void the commandment of God." The great reservoir of Jewish tradition is the books of the Jewish Talmud. Of these there are two, the one called the Babylonish, the other the Jewish Talmud. See **PARABLE**.

FACE. We frequently read in Scripture of the expression "the face of God," implying every thing by which God makes himself known. At first, man was admitted to a direct perception of God; and after the fall we are told, Gen. iii. 8, "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." The word *presence* in this passage is in the original *face*. Moses asks of God to show him his glory. Jehovah replies, "I will cause all my goodness to pass before thee;" "but," he adds, "my face thou canst not see, for there shall no man see it and live." In accordance with this we are elsewhere taught, "No man hath seen God at any time." Hence the idea has been generally entertained by theologians that Jehovah the Father hath never appeared to man, but that all the appearances which are mentioned in Scripture have been of Jehovah the Son. When God is said to speak "face to face," as in Deut. v. 4, the expression is meant to denote a near and clear manifestation of himself. When he extends favour to any one, he is sometimes said to "lift up the light of his countenance," or face. And when he is angry, he is said to "hide his face."

FAIL, to grow weak and inefficient, to fall short, to cease, to perish. Gen. xlvii. 16; Ps. cxlii. 4. God doth not *fail*, nor forsake his people; he always directs, supports, and protects them. Josh. i. 5. Promises would *fail*, if they were not accomplished to their full extent. Josh. xxi. 45. Men's hearts or spirits *fail*, when they are exceedingly grieved, discouraged, and filled with fear. Ps. xl. 12, lxxiii. 26.

FAINT, (1.) To lose vigour, courage, activity, and hope, by reason of hunger, thirst, fear, toil, distress. Ps. xxvii. 13; Gal. vi. 9. (2.) To long with such earnestness, that one is exhausted by the energy of his desires. Ps. lxxxiv. 2. My soul *fainteth* for thy salvation; I desire it so intensely, that I sink under the delay of it. Ps. cxix. 81.

FAIR, beautiful, lovely. Christ is *fairer* than the children of men. In his divine nature he is infinitely lovely; in his human he is transcendently so, it being

that *holy thing*; and in his whole office, relations, appearance, and works, he is unspeakably glorious, and in him the perfections of God shine with unmatched lustre and brightness. The Hebrew word is of a double form, to mark the astonishing degree of his loveliness. Ps. xlv. 2. A high value was set by Eastern ladies on the fairness of their complexions. To this notion we find Abraham referring, in addressing Sarah: "And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee." Gen. xii. 11–13. Roberts observes, in reference to the daughters of Job being very fair: "The word *fair* may sometimes refer to the form of the features as well as the colour of the skin; but great value is attached to a woman of a light complexion. Hence our English females are greatly admired in the East, and instances have occurred where great exertions have been made to gain the hand of a fair daughter of Britain. The acmé of perfection in a Hindu lady is to be of the colour of gold."

FAIR HAVENS (Acts xxvii. 8) is called by Stephen, the geographer, "the fair shore." It was probably an *open* kind of *road*, not so much a port as a bay, which did not afford more than good anchorage for a time, on the south-east part of Crete. Jerome and others speak of it as a town on the *open* shore.

FAITH. In the article **BELIEF** (which see), it was shown that there is a foundation laid in the human constitution for the exercise of this principle, the foundation being laid deep in the primary laws of thought, or self-consciousness, the reason not of an individual man, but of humanity. The difference, then, between faith, in a theological sense, and the abstract principle of belief, of which we have already treated, lies, not in the mental act, which in both cases is the same, but in the object. Faith, as a religious principle, has a reference to religious and moral objects; it gives credit to statements, not because they are seen and felt to be true by the human mind, but because they are declared to be true, on the testimony of God himself. "Faith," says the Apostle Paul, "is the substance of things hoped for, the evidence of things not seen." We realize the things hoped for, because they are promised by God; we realize things which we see not, because they are revealed to us by God. Believers, accordingly, are said to "walk by faith, not by sight." And, in doing so, they cannot possibly be charged with pre-

sumption. They are believing, not without a warrant, nor even on an insufficient warrant, which might be justly termed presumption, but they are believing on the highest, the best, the most sufficient of all warrants, the testimony of Jehovah. Exercising such a faith, the Israelites passed safely through the Red Sea, which the Egyptians assaying to do were drowned. As long as the Israelites had faith in the promise of God, they were safe and successful; but when they lost sight of the divine promise, their courage failed them, and they became an easy prey to their numerous and powerful enemies. Faith in God, then, is the belief of the divine testimony.

The term *faith*, however, is more frequently used in Scripture in connection with the Lord Jesus Christ as its object. Thus to the Philippian jailer it was declared by Paul and Silas, "Believe in the Lord Jesus Christ and thou shalt be saved," that is, rely on him exclusively for salvation. He is the surety of his people, "who hath appeared once to put away sin by the sacrifice of himself." He is the Head and Representative of his people, who died that they might not perish, but might have eternal life. And it is by faith that the Christian realizes his vital union with Christ, feeling that he died in Christ's death, rose in his resurrection, and shall reign with him as a king and a priest for ever. The object, then, of justifying faith is Christ crucified as the substitute of sinners. And yet if we do not discover such a connection established by God between the expiation for sin and the pardon proclaimed in consequence, as to put confidence in the one as much as in the other, we do not truly believe in Jesus as the atonement for the sins of the world. Again, if acquittal at the bar of the Almighty is not believed, on the authority of God, to follow the imputation of the perfect obedience of Christ to us, how can we pretend to declare our belief in Christ as the end of the law for righteousness? To trust the faithfulness of God, therefore, as pledged to fulfil what he has promised, must form an essential part of saving faith. The nature of the object in which our belief is required is not more necessary to be known than is the security of the foundation on which our belief rests. And indeed no man can believe, in any sense, in Christ as his righteousness, without a realizing certainty that his justification is secure. So intimately connected is this righteousness with all that is interesting or important to him either in time or eternity, that if he knows and believes at all in Christ as his hope, he cannot fail to place a habitual trust in the divine promise which hath connected atonement with pardon and imputed righteousness with justification; we say, a habitual trust, for true faith is not a shadowy, evanescent feeling, but a living and ever-growing principle. Every moment we exercise faith in the all-meritorious righteousness and propitiatory sacrifice of Christ as the sole ground of hope, the spiritual discernment of its truth becomes more acute, the spiritual feeling of its importance more vivid, and the whole man more submissive to its influence. Moralists have talked much of a ruling principle or rather passion in the soul, which imparts a peculiar unity to the character of individuals. Now, faith in Christ is the ruling principle prompting to love, which is the ruling passion in the heart of the Christian. If we habitually repose confidence in Christ as the Lord our righteousness, we enjoy a peace which the world knoweth nothing of, which it can neither give nor take away. We are no longer influenced by

the "spirit of bondage again to fear, but we have received the Spirit of adoption, whereby we cry, Abba, Father." Actuated by a principle of faith, and invested in the righteousness of Christ, it will be our desire to walk in him, cultivating holiness in heart and life. Thus will our faith be manifested by our works; and walking with Christ upon the earth it will be every day more and more apparent that the life which we live in the flesh is by the faith of the Son of God. Sanctification is inseparable from justification. Let no man, therefore, flatter himself that he has obtained a title to heaven's blessedness, if he is not striving and praying to attain a growing assimilation to heaven's purity. Without an inherent as well as an imputed righteousness, we cannot enter the kingdom of God, for it is plainly declared by the word of Him who cannot lie, that "without holiness no man shall see the Lord."

From all this it is plain that faith in Christ is not a mere assent of the mind to certain truths, but a cordial reception of Christ in all his fulness and in all his freeness. And this is not a natural act of the mind, but "it is the Spirit that worketh in us the work of faith with power." And further, it must be borne in mind that all the efficacy of faith in justifying the sinner is derived from its object, the atonement and the righteousness of the Lord Jesus. But how is it that we can obtain faith? Can we produce it by any inherent energy or by any effort of our own? No: faith is the gift of God. Now it is here that many stumble. Since without faith there cannot be salvation, and since faith is not in our power, but is the gift of God, if we miss salvation, the blame, they allege, is not ours, but His who did not confer upon us the gift of faith. The simple reply to such an objection is, that God hath appointed means through the use of which he communicates the gift. One of these is prayer. "Lord, increase our faith," "help our unbelief!" The Word is another mean through which the gift of faith is conveyed. "Faith cometh by hearing, and hearing by the Word of God." The Christian ministry is also instrumental in imparting faith. Hence Paul asks, "Who is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" "Before then," as it has been well remarked, "we can justly complain that we have not faith, because the free gift has not been bestowed upon us, we must be able to say, that we have diligently used all the appointed means for obtaining it,—that we have continued instant in prayer for it,—that we have read and received with meekness the Word of God,—that we have attended regularly and devoutly on the ministry of the Word,—that we have heard gladly the Word preached, and that we have taken good heed to what we have heard, hiding it in our hearts that we might grow thereby. But none who do these things will ever complain that the gift of faith has been denied to them. Those who thus seek, shall find. Those who thus wait upon the Lord, shall both receive strength and renew their strength. They shall grow in grace, and in the knowledge of our Lord Jesus Christ. And knowing him, they cannot fail to believe in him.

"There is another mistake which some fall into on this subject. The Scriptures insist so much on the necessity of having faith, that not a few are disposed to ascribe to faith the merit of our salvation. They consider salvation as obtained, not merely through faith, but on account of it. They regard

faith as the procuring cause of our acceptance with God. From being an agent, they raise it to a principal. From being an instrument, they exalt it to a cause. Now, faith is valuable only as it unites us to Christ, in whom alone is salvation. It is through faith's instrumentality, but not on account of faith's intrinsic worth, that we are saved. Faith is a saving grace just because it connects us with the Saviour; apart from him it cannot save. The hand which the man fainting from hunger puts forth for the bread which is set before him, is, without all doubt, very valuable, yet no one would say that it was the hand, but the bread, which nourished and strengthened him. In like manner, our salvation is owing, not to our faith, but to the righteousness of Christ, which, however, our faith apprehends and appropriates.

"From all this the necessity of having faith in Christ is still manifest. Though faith is not the ground of our salvation, yet, inasmuch as it is faith by which we are united to the Saviour, it is evident that without faith we cannot be saved."

FAITH, ARTICLES OF. See ARTICLES.

FAITH, CONFESSION OF. See CONFESSION.

FAITHFUL, an appellation given in Scripture to professing Christians—to all who had been baptized in token of the obedience of faith; and it is used to this day in that application in ecclesiastical language. See 1 Cor. iv. 17; Eph. vi. 21; Col. iv. 9; 1 Pet. v. 12; Acts xvi. 1, 15; 2 Cor. vi. 15; 1 Tim. v. 16, and many other passages.

FAITHFULNESS. See FIDELITY.

FAITHFULNESS, MINISTERIAL. See PASTOR.

FAITHFULNESS OF GOD is that perfection of his nature whereby he infallibly fulfils his designs, or performs his word.—1. It appears, says Dr. Gill, in the performance of what he has said with respect to the world in general—that it shall not be destroyed by a flood, as it once was, and for a token of it he has set his bow in the clouds—that the ordinances of heaven should keep their due course, which they have done for almost six thousand years, exactly and punctually—that all his creatures should be supported and provided for, and the elements all made subservient to that end, which we find to be so according to his sovereign pleasure. Gen. ix. 1–17.; Isa. liv. 9; Ps. cxlv.; Deut. xi. 14, 15; 2 Pet. iii.

2. It appears in the fulfilment of what he has said with respect to Christ. Whoever will carefully compare the predictions of the birth, poverty, life, sufferings, death, resurrection, and ascension of Christ, with the accomplishment of the same, will find a striking demonstration of the faithfulness of God.

3. It appears in the performance of the promises which he has made to his people. In respect to temporal blessings (1 Tim. iv. 8; Ps. lxxxiv. 11; Isa. xxxiii. 16); to spiritual (1 Cor. i. 9); in supporting them in temptation (1 Cor. x. 13); encouraging them under persecution (1 Pet. iv. 12, 13; Isa. xli. 10); sanctifying afflictions (Heb. xii. 4–11); directing them in difficulties (1 Thess. v. 24); enabling them to persevere (Jer. xxxi. 40); bringing them to glory. (1 John ii. 25.)

4. It appears in the fulfilling of his threatenings. The curse came upon Adam according as it was threatened. He fulfilled his threatening to the old world in destroying it. He declared that the Israelites should be subject to his awful displeasure, if they walked not in his ways; it was accordingly fulfilled. Deut. xxviii. 15–68. See IMMUTABILITY.

FALL OF MAN, the loss of those perfections and that happiness which his Maker bestowed on him at his creation, through transgression of a positive command, given for the trial of man's obedience, and as a token of his holding every thing of God, as Lord paramount of the creation, with the use of every thing in it, exclusive of the fruit of one tree. This positive law he broke by eating the forbidden fruit; first the woman, then the man: and thus, the condition or law of the covenant being broken, the covenant itself was broken. The woman was enticed by an evil spirit under the semblance of a serpent, as appears from its reasoning the woman into the transgression of the law, of which a brute beast is incapable. Hence the evil genius is called a murderer and a liar from the beginning, John viii. 44; 1 John iii. 8; the old serpent, Rev. xii. 9, xx. 2. Moses relates this history, from what appeared externally to sense, both, therefore, are to be conjoined, the serpent as the instrument, and the devil as the primary cause. Man suffered himself to be seduced by perverse and confused notions of good and evil, prompted by a desire of a greater degree of perfection, and swayed by his sensual appetite in contradiction to his reason. Gen. iii. 6. And thus it appears possible, that, notwithstanding the divine image with which man was adorned, he might fall; for, though including in it knowledge, it did not exclude from it confused notions, which are those arising from sense and imagination, especially when off our guard and inattentive, blindly following the present impression. From this one sin arose another, and then another, from the connection of causes and effects, till this repetition brought on a habit of sin, consequently a state of moral slavery, called by divines a death in sin, a spiritual death, a defect of power to act according to the law, and from the motive of the divine perfections, as death in general is such a defect of power of action; and this defect or inability, with all its consequences, man entailed on his posterity, till Jesus Christ remove it, and reinstate them in all they forfeited in Adam.

Infidels, it is true, have treated the account of the fall and its effects with contempt, and considered the whole as absurd; but their objections to the manner have been ably answered by a variety of authors; and as to the effects, one would hardly think anybody could deny them.

For that man is a fallen creature is evident, if we consider his misery as an inhabitant of the natural world;—the disorders of the globe we inhabit, and the dreadful scourges with which it is visited; the circumstances in which we enter the world at birth; the painful and dangerous travail of women; our natural helplessness, ignorance, and sinfulness; the gross darkness in which we naturally are, both with respect to God and a future state; the general rebellion of the brute creation against us; the various poisons that lurk in the animal, vegetable, and mineral world, ready to destroy us; the heavy curse of toil and sweat to which we are liable; the innumerable calamities of life, and the pangs of death. The fact that man himself is fallen, is clearly proved by the wretchedness amid which he lives, and of which he so largely participates. The whole world is out of joint. All creation is groaning and travailing in pain, and man himself is obviously suffering the infliction of the penalty of some great moral delinquency with which he is chargeable. This is only explained by the fact that man is a fallen being.

Again, it is evident, if we consider him *as a citizen of the moral world*—his commission of sin, his omission of duty, the triumph of sensual appetites over his intellectual faculties, the corruption of the powers that constitute a good head—the understanding, imagination, memory, and reason; the depravity of the powers which form a good heart—the will, conscience, and affections; his manifest alienation from God; his amazing disregard even of his nearest relatives; his unaccountable unconcern about himself; his detestable tempers; the general outbreaking of human corruption in all individuals; the universal overflowing of it in all nations. *Some striking proofs of this depravity may be seen*, in the general propensity of mankind to vain, irrational, or cruel diversions; in the universality of the most ridiculous, impious, inhuman, and diabolical sins; in the aggravating circumstances attending the display of this corruption; in the many ineffectual endeavours to stem its torrent; in the obstinate resistance it makes to divine grace in the unconverted; the amazing struggles of good men with it; the testimony of the Heathens concerning it; and the preposterous conceit which the unconverted have of their own goodness. See DEPRIVITY, HUMAN.

FALLOW-DEER. This animal, which is mentioned in Deut. xiv. 5; 1 Kings iv. 23, was originally a native of Barbary, where it is still found wild. It is found very generally dispersed over Western and Southern Asia. It is smaller than the stag, having horns or branches serrated on the inside, which it sheds annually. The colour in winter is a darkish-brown, but in summer bay, spotted with white.

FALSE CHRISTS. See MESSIAH.

FALSEHOOD, untruth, deceit. See LYING.

FAME sometimes signifies common talk, public report (Gen. xlv. 16), but ordinarily it means a widely-spread report of one's excellence and of glorious deeds. Zeph. iii. 19. See REPUTATION.

FAMILIARS OF THE INQUISITION, persons who assist in apprehending such as are accused, and carrying them to prison. They are assistants to the inquisitor, and called *familiars* because they belong to his family. In some provinces of Italy they are called *cross-bearers*; and in others, the *scholars of St. Peter the Martyr*; and wear a cross before them on the outside garment. They are properly bailiffs of the Inquisition; and the vile office is esteemed so honourable, that noblemen in the kingdom of Portugal have been ambitious of belonging to it. Nor is this surprising, when it is considered that Innocent III. granted very large indulgences and privileges to these familiars; and that the same plenary indulgence is granted by the Pope to every single exercise of this office, as was granted by the Lateran Council to those who succoured the Holy Land. When several persons are to be taken up at the same time, these familiars are commanded so to order matters that they may know nothing of one another's being apprehended; and it is related, that a father and his three sons and three daughters, who lived together in the same house, were carried prisoners to the Inquisition, without knowing anything of one another's being there till seven years afterwards, when they that were alive were released by an act of grace. See INQUISITION.

FAMILIAR SPIRITS. See DIVINATION.

FAMILY ARRANGEMENT, THE. On this subject we cannot refrain from quoting the following

admirable remarks by the Rev. Dr. Buchanan, one of the professors of theology, New College, Edinburgh: "The family arrangement is a divine institution. It is not a creation of human policy, nor a result of human contrivance, but the wise and well-ordered product of divine wisdom and benevolence; and, indeed, it is one of the most admirable of God's arrangements. His wisdom is not more displayed in the construction of an individual man, than in the construction of the social system, in which every such individual is placed. God has chosen that the whole race should be divided into so many little communities, each of which is under the superintendence and government of its natural head, and all its members bound together by the ties of natural sympathy and affection. For this end, he has so arranged the economy of his providence, that men are brought into the world in a state of absolute helplessness—the helplessness of infancy; and that from their earliest years, they are placed in a state of entire dependence on their parents, and of absolute subjection to their authority. They are not created in a condition of solitary independence, but born in certain social relations, which make their very birth a bond of mutual interest and endearment, and provide for them a company of friends and protectors on their first entrance into the world.

"The parent is invested with absolute authority; but that this authority might be tempered in its exercise with mercy and compassion, and that power so despotic might not degenerate into tyranny, God has implanted in every parent's heart a love for his offspring, insomuch that, although previously he may have neither felt nor shown any peculiar liking for children, yet no sooner is *his* child born, than the instinct comes into play, and his heart yearns over the little one with a new and hitherto unknown tenderness. This parental affection is perfectly disinterested, being irrespective of all personal profit or advantage, and contemplating only the comfort and welfare of its objects; and it is not only so disinterested, but so strong and self-denied, that it prompts the parent to subject himself to many hardships and privations in the upbringing of his children, which nothing else except a strong natural affection would prompt him to undergo. But for this natural instinct, the family arrangement could not serve the beneficent purposes for which it was designed.

"These purposes are, to draw forth into exercise, and, by exercising, to develop and strengthen, the moral and social affections of infant humanity—to bring children from their earliest infancy under a course of training—to form in them habits of subjection to authority—of submission to a superior will—of order, and regularity, and self-denial in their daily conduct; and thus to prepare them, as it were in a private nursery, for the intercourse, and business, and duties of manhood;—these, in reference to the present and visible world, but far more in reference to the world invisible and eternal; to secure for them, from their earliest infancy, the benefit of a father's counsel and a father's care; to teach them betimes the lessons of piety, commended with persuasive power by the lips of a parent, whom God would have to be at once a master and a priest in his own house; and to give them, by the type of an earthly father, some idea of the character in which he himself best loves to be known, even as their Father in heaven!

"The institution of families seems to be one of

God's chief ordinances for the *education of the world*. Even did the children of a family receive no set lessons, they are so placed by a wise Providence, that they cannot fail to derive from their connections a large amount of useful information. They pick it up, day by day, from the conversation and example of those who are older and more experienced than themselves; and all the advantages which they derive from the intimate and familiar intercourse of domestic life, must be ascribed to that wise arrangement by which one generation of human beings is linked to another—so linked, that the current experience and knowledge of the world are transmitted imperceptibly, and almost without an effort, from sire to son continually.

"Here, then, is the whole human race divided, as it were, into myriads of little communities, each with its own natural head and protector, to whom, by a powerful instinct, every child looks up with reverence, and from whom he hears without quarrel, and believes without hesitation, the instructions that are given, at a period when he is neither qualified to discover the truth for himself, nor to appreciate the grounds of evidence on which it rests.

"Were we asked to survey the social system, and to name that part of it which most strikingly illustrates the wisdom and benevolence of God—which is the most widely beneficial in its results, the most essential to the comfort and happiness of society, the best guarantee of social order and advancement; we should (notwithstanding the difficulty of making a selection, where *all* is so wise and perfect) point to the *family arrangement*. That admirable device of Omniscient Wisdom, whereby the wants of infant humanity are provided for—a practical education in part secured—the exercise and consequent expansion of the affections promoted; that arrangement whereby each of us was taught a fellow-feeling with our kind, and united with society and formed to a fitness for it, ere yet we had learned to speak or walk; that arrangement which leaves no man a solitary recluse, but binds up all nations and kindreds in little domestic monarchies, cemented by strong natural affections, and governed by paternal authority alone; that arrangement which, by conferring power on the parent, and teaching the children subjection from their earliest years, makes every house a school of early training for public life; that family arrangement, we regard as one of the master-pieces of Divine Wisdom. Destroy it, or break down the barriers by which its integrity is as yet preserved, and you will do more to demoralize, and ultimately to disturb society, than could be effected by any other supposable means. No anarchy would be so dreadful—no devastation so universally ruinous, as that which must spring from the disruption or decay of these domestic societies: and valuable as many of our social institutions are—our schools, our colleges, our senates, our municipal and civil institutions—none of them all can bear comparison, in point of practical utility, with the simple and unostentatious arrangement of Providence, by which we are united together in families.

"Hence God takes one of his chosen titles. He is 'The God of families'—'of all the families of the earth.' As such he should be acknowledged, not by individuals merely, but by families in their collective capacity. Every head of a family should be God's priest in his own house, as well as the instructor and pattern of his children: and kneeling down with his children around him, should offer up daily thanks for family mercies, and spread out all the family wants

at God's footstool. O if that family be peaceful which is knit together by strong natural affection, how much is its peace hallowed and confirmed, when natural affection is strengthened and purified by the benign influence of religion! And how consoling to a parent's mind must the reflection be, that, although he may and must be soon removed from among his children on earth, he has committed them as a family into the hands of his and their Father in heaven!

"The family institute being a chief means of the world's education, the question arises, Ought religion to be made an exception to that general rule which prescribes the duty of a parent to instruct his children? If so many civil and secular advantages flow from the family arrangement, in consequence of the means thereby afforded for the diffusion of common knowledge amongst mankind, shall we suppose that God had no respect, in this remarkable arrangement, to the diffusion of religious and moral instruction? On the supposition that there is a God, and that man is capable of religion, this exception cannot, on any ground, whether of reason or of expediency, be for one instant admitted; for this were virtually to affirm, that God has less regard for the diffusion of knowledge in proportion as the subject to which it relates is important to mankind. In the Bible, God declares that the very end for which the family arrangement was devised and established, was, that by means of it, religion might be maintained in the world, and transmitted from father to son for ever. 'Did not God make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed.' Mal. ii. 15. It was, then, with a view to raise up a godly seed that the family arrangement was formed; and as this can only be secured by the religious instruction of youth, it follows that the teaching of religious truth is the first duty of parents—a duty so fundamental, that it rests on the very end for which marriage was ordained."

FAMILY OF LOVE, or FAMILISTS. See LOVE.

FAMILY PRAYER. See PRAYER.

FAMINE. Scripture records several famines in Palestine, and the neighbouring countries. Gen. xii. 10, xxvi. 1. The most remarkable one was that of seven years in Egypt, while Joseph was governor. It was distinguished for continuance, extent, and severity; particularly as Egypt is one of the countries least subjected to such a calamity, by reason of its general fertility.

Famine is sometimes a natural effect, as when the Nile does not overflow in Egypt, or rains do not fall in Judea, at the customary seasons—spring and autumn; or when caterpillars, locusts, or other insects, destroy the fruits. The Prophet Joel notices these last causes of famine. He compares locusts to a numerous and terrible army ravaging the land. Joel i. Famine was sometimes an effect of God's anger. 2 Kings viii. 1. The prophets frequently threaten Israel with the sword and famine, or with war and famine, evils that generally go together. Amos (viii. 11) threatens another sort of famine: "I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

FAN, an instrument used in the East for winnowing corn. Fans are of two kinds—one resembling a shovel, with which they throw up the corn to the wind, that the chaff may be blown away; the other is formed to produce wind when the air is calm.

An allusion to this instrument is found in Matt. iii.

12, to illustrate our Lord's discriminating character as a preacher and as a judge.

The fan or winnowing-shovel is usually a light wooden frame about a yard in diameter, wrought with hair or palm-leaves. Its shape is generally semi-oval, and it is held at the rounded end by the person, who tosses up with it the grain in a current of air which wafts away the chaff. The fan is not only used by farmers in the East to waft away the chaff from the corn, but by women every morning, who by this means separate the husks from the rice they prepare for the daily consumption of their families.

FANATICS. The ancients called those *fanatici* who passed their time in temples (*fana*), and being often seized with a kind of enthusiasm, as if inspired by the divinity, burst into wild and antic gestures, cutting and slashing their arms with knives, shaking the head, &c. The word is now applied to enthusiasts generally, and often unjustly to the zealous and devout.

FAR. God is *far* from the wicked; he has no friendship with them, is perpetually angry with, and is averse to deliver them. Prov. xv. 29. He is *far from their reins*; he is not seriously and affectionately thought of, esteemed, loved, or desired by them. Jer. xii. 2. He seems *far* from his own people, when he appears angry with them, hides the comforting views of his countenance, and continues to deny them assistance or relief. Ps. xxii. 1, x. 1. He removes our transgressions *far* from us, when he fully and finally forgives them, that they can never come into judgment against us. Ps. ciii. 12. He set the Jewish temple *far* from them, when he permitted the Chaldeans to carry them captives into Babylon, a place about six hundred miles east of Jerusalem. Ezek. vii. 20.

FARM. The word rendered "farm" in Matthew xxii. 5, and "field" in Matthew xiii. 24, may be understood as meaning farms, villages, or hamlets in the country.

FARTHING, a piece of brass money used by the Romans. Our translators give this English to both *assarion* and *quadrans*; but these were different. The *assarion* was the tenth part of a Roman penny, or about three farthings sterling. Matt. x. 29. The *quadrans* was equal to two mites, and so is about the fifth part of an English farthing. Mark xii. 42.

FASHION, a pattern or form. Exod. xxvi. 30. To *fashion* a thing, is to give it being or form. Job x. 8; Exod. xxxii. 4. To *fashion* one's self according to former lusts, is to live under their power, and to act according to their sinful inclinations and motions. 1 Pet. i. 14.

FASTING, abstinence from food. Religious fasting consists—1. "In abstinence from every animal indulgence, and from food, as far as health and circumstances will permit. 2. In the humble confession of our sins to God, with contrition or sorrow for them. 3. An earnest deprecation of God's displeasure, and humble supplication that he would avert his judgments. 4. An intercession with God for such spiritual and temporal blessings upon ourselves and others as are needful." It does not appear that our Saviour instituted any particular fast, but left it optional. Any state of calamity and sorrow, however, naturally suggests this.

The propriety of it may appear—1. From many examples recorded in Scripture. 2. By plain and undeniable inferences from Scripture. Matt. vi. 16. 3. From divine commands given on some occasions,

though there are no commands which prescribe it as a constant duty. 4. It may be argued from its utility. The ends or uses of it are these:—1. A natural expression of our sorrow. 2. A help to devotional exercises. 3. Keeping the body in subjection. 4. It may be rendered subservient to charity.

How far or how long a person should abstain from food depends on circumstances. The great end to be kept in view is, humiliation *for*, and abstinence *from* sin. "If," says Marshall, "abstinence divert our minds, by reason of a gnawing appetite, then you had better eat sparingly, as Daniel in his greatest fast." Dan. x. 2, 3. They, however, who in times of public distress, when the judgments of God are in the earth, and when his providence seems to call for humiliation, will not relinquish any of their sensual enjoyments, nor deny themselves in the least, cannot be justified; since good men in all ages, more or less, have humbled themselves on such occasions; and reason, as well as Scripture, evidently proves it to be our duty.

"Although the first Christians," says Dr Neander, "did not by any means retire from the business of life, yet they were accustomed to devote many separate days entirely to examining their own hearts, and pouring them out before God, while they dedicated their life anew to him with uninterrupted prayers, in order that they might again return to their ordinary occupations with a renovated spirit of zeal and seriousness, and with renewed powers of sanctification. Those days of holy devotion, days of prayer and penitence, which individual Christians appointed for themselves, according to their individual necessities, were often a kind of fast-days. In order that their sensual feelings might less distract and impede the occupation of their heart with its holy contemplations, they were accustomed on those days to limit their corporeal wants more than usual, or to fast entirely. In the consideration of this, we must not overlook the peculiar nature of that hot climate in which Christianity was first promulgated. That which was spared by their abstinence on those days was applied to the support of the poorer brethren." Matt. ix. 15; 1 Cor. vii. 5. See **ROGATION—LENT**.

FAT. God forbade the Hebrews to eat the fat of beasts offered in sacrifice: "All the fat is the Lord's. it shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood." Lev. iii. 17.

It must be observed, that the kind of fat, or that which is commonly called tallow, which was to be burnt upon the altar, was among the unclean parts which the Jews were forbidden to eat; but they were allowed to eat all the rest of the fat. The two kinds of fat are distinguished by *Rabbi Bechai*—one as being separate from the flesh, and not covered as by a rind; the other as not separate from the flesh, but intermingled with it. The separate fat is cold and moist, and has something thick and gross, which is ill digested in the stomach; but the fat which is united with the flesh is warm and moist. The latter every one was at liberty to eat; but any person who should eat the former was to be cut off from among the people.

In the Hebrew style, *fat* signifies not only that of beasts, but also the richer or prime part of other things: "He should have fed them with the finest" (in Hebrew, the fat) "of the wheat." *Fat* denotes abundance of good things: "I will satiate the soul of the priests with fatness." Jer. xxxi. 14. "My soul shall be satisfied with marrow and fatness." Ps

lxiii. 5. The fat of the earth implies its fruitfulness; "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine." Gen. xxvii. 28.

FATE (*fatum*) denotes an inevitable necessity depending upon a superior cause. The word is derived *a fando*, "from speaking," and primarily implies the same with *effatum*, viz., a word or decree pronounced by God, or a fixed sentence, whereby the Deity has prescribed the order of things, and allotted to every person what shall befall him. The Greeks called it *eimarmenē*, as it were a chain or necessary series of things indissolubly linked together. See PROVIDENCE—NECESSITY.

FATHER. This word occurs frequently in Sacred Scripture, and has on many occasions a far wider signification than that which is usually attached to the word in ordinary language, implying grandfather, great-grandfather, and even ancestor generally. Thus the Jews called Abraham their father, that is, they claimed to be directly descended from him. The term father is also used in the Bible to denote teacher; thus Jabal was the "father of such as dwell in tents, and such as have cattle;" and Jubal was "father of all such as handle the harp and organ." In the sense of origin or first example, Abraham is spoken of as the "father of the faithful," the "father of many nations." See ADOPTION—ABBA.

FATHERS, a term employed to signify the earliest and most ancient writers of the Christian Church. The writers of the first century, as being contemporaries of the apostles, are called apostolical fathers; those who flourished before the Council of Nice A.D. 325, receive the name of Ante-Nicene, while those who lived posterior to that Council are styled Post-Nicene fathers. Those who wrote chiefly in the Greek language, as Chrysostom, Basil, &c., are named Greek fathers, while those who wrote chiefly in Latin are named Latin fathers. No author who wrote after the twelfth century is dignified with the title of Father.

"Some suppose," says Buck, "that the study of the fathers is barren and unimproving; that though there are some excellent things interspersed in their writings, yet the instruction to be derived from them will hardly repay the toil of breaking up the ground; that a lifetime would hardly suffice to read them with care, and digest them completely. Others have such an high opinion of the fathers, as to be almost afraid of interpreting Scripture against their decision. They suppose, that as some of them were companions, disciples, or successively followers of the apostles, it is highly probable that they must have been well informed, that their sentiments must be strongly illustrative of the doctrines of the New Testament; and that as controversies have increased, and dogmas received since their time, they must be much less entangled with decisions merely human than more recent commentators. Perhaps it is best to steer between these two opinions. If a person have ability, inclination, and opportunity to wade through them, let him; but if not, referring to them occasionally may suffice. One caution, however, is necessary, which is this: that though the judgment of antiquity in some disputable points certainly may be useful, yet we ought never to put them on the same footing as the Scriptures. In many cases they may be considered as competent witnesses; but we must not confide in their verdict as judges."

The following is a list of the chief fathers: Con-

temporaries of the apostles, Barnabas, Clement of Rome, Hermas, Ignatius, and Polycarp. Papias, A.D. 116; Justin Martyr, 140; Dionysius of Corinth, 170; Tatian, 172; Hegesippus, 173; Melito, 177; Irenæus, 178; Athenagoras, 178; Miltiades, 180; Theophilus, 181; Clement of Alexandria, 194; Tertullian, 200; Minutius Felix, 210; Ammonius, 220; Origen, 230; Firmilian, 233; Dionysius of Alexandria, 247; Cyprian, 248; Novatus or Novatian, 251; Arnobius, 306; Lactantius, 306; Alexander of Alexandria, 313; Eusebius, 315; Athanasius, 326; Cyril of Jerusalem, 348; Hilary, 354; Epiphanius, 368; Basil, 370; Gregory of Nazianzen, 370; Gregory of Nyssa, 370; Optatus, 370; Ambrose, 374; Philaster, 380; Jerome, 392; Theodore of Mopsuestia, 394; Rufinus, 397; Augustine, 398; Chrysostom, 398; Sulpitius Severus, 401; Cyril of Alexandria, 412; Theodoret, 423; and Gennadius, 494.

FATHOM. The word rendered "fathom," in Acts xxvii. 28, is, according to Dr Arbutnot's tables, a measure of seven feet three inches in length. Our sailors have three kinds of fathoms—that of war ships, six feet; that of merchant ships, five feet and a half; and that of fly boats and fishing vessels, it is said, is five feet.

FATLINGS. In the parable recorded in Matt. xxii. 1-14, we find mention made of "fatlings;" and by this word must be understood calves, sheep, and goats, and other animals reared for the use of man. In Oriental countries, where animal food in large quantities is not used, it was accounted a peculiar act of hospitality to kill the fatlings. Hence the indignation of the elder brother of the prodigal, on finding that his father had killed the fatted calf in honour of his son's return.

FAULT, a slight defect or error, which subjects a person to blame, but not to punishment—a deviation from, or transgression of, a rule in some trifling circumstance.

FAVOUR OF GOD. See GRACE.

FEAR is that uneasiness of mind which arises from an apprehension of danger, attended with a desire of avoiding it. "Fear," says Dr. Watts, "shows itself by paleness of the cheek, sinking of the spirits, trembling of the limbs, hurry and confusion of the mind and thoughts, agonies of nature, and fainting. Many a person has died with fear. Sometimes it rouses all nature to exert itself in speedy flight, or other methods to avoid the approaching evil; sudden terror has performed some almost incredible acts of this kind."

Fear is of different kinds—1. There is an idolatrous and superstitious fear, which is called a fear of demons or false gods, which the city of Athens was greatly addicted to. "I perceive," says the Apostle Paul, "that in all things ye are too superstitious," or given to the fear and worship of false deities. 2. There is an external fear of God, an outward show and profession of it, which is taught by the precepts of men, as in the men of Samaria, who pretended to fear the Lord, as the priest instructed them, and yet served their own gods; and such an external fear of God Job's friends supposed was all that he had, and that he had cast even that off. 3. There is an hypocritical fear, when men make a profession of religion; but only serve God for some sinister end and selfish view; which Satan insinuated was Job's case: "Doth Job fear God for nought?" Job i. 9. 4. There is a servile fear, which they possess who serve God from fear of punishment, and not from love to him. 5

There is a filial fear, such as that of a son to his father. 2 Cor. vii. 1.

Fear is sinful when—1. It proceeds from unbelief or distrust of God. 2. When it ascribes more to the creature than is due, or when we fear our enemies without considering they are under God. 3. When we fear that in God which is not in him, or that he will break his promise. 4. When our fear is immoderate, so as to distract us in our duty.

FEARFUL. The *fearful* who shall have their portion in hell, are such as, being destitute of a holy awe of God, have such a slavish fear of him, that they will not dare to come boldly to a throne of grace, and receive his Son and the blessings of the new covenant in him; or those who fear man more than God. Rev. xxi. 8; Matt. x. 28.

FEAR OF DEATH. See **DEATH**.

FEAR OF GOD, is that holy disposition or gracious habit formed in the soul by the Holy Spirit, whereby we are inclined to obey all God's commands; and evidences itself, 1. By a dread of his displeasure. 2. Desire of his favour. 3. Regard for his excellences. 4. Submission to his will. 5. Gratitude for his benefits. 6. Sincerity in his worship. 7. Conscientious obedience to his commands. Prov. viii. 13; Job xxviii. 28.

FEARS. See **DOUBTS**.

FEAST, in a religious sense, is a ceremony of feasting and thanksgiving.

The principal feasts of the Jews were the feasts of Trumpets, of Tabernacles, of the Dedication, of the Passover, of Pentecost, and that of Purification. Feasts, and the ceremonies thereof, have made great part of the religion of almost all nations and sects; hence the Greeks, the Romans, Mohammedans, and Christians, have not been without them.

Feasts, in the English and Romish Churches, are innovations upon the simplicity of the Gospel, which ordains but one Christian feast, namely, the Lord's supper. They are either immovable or movable. Immovable feasts are those constantly celebrated on the same day of the year. The principal of these are, Christmas-day, Circumcision, Epiphany, Candlemas, or Purification; Lady-day, or the Annunciation, called also the Incarnation and Conception; All Saints and All Souls; besides the days of the several apostles, as St Thomas, St Paul. Movable feasts are those which are not confined to the same day of the year. Of these the principal is Easter, which gives law to all the rest, all of them following and keeping their proper distances from it. Such are Palm Sunday, Good Friday, Ash Wednesday, Sexagesima Sunday, Ascension-day, Pentecost, and Trinity Sunday.

Besides these feasts, which are general, and enjoined by the Church, there are others, local and occasional, enjoined by the magistrate, or voluntarily set on foot by the people; such are the days of thanksgiving for delivery from war, plague, &c.; such also are the vigils or wakes in commemoration of the dedication of particular churches.

The prodigious increase of feast-days in the Christian Church commenced towards the close of the fourth century, occasioned by the discovery that was made of the remains of martyrs, and other holy men, for the commemoration of whom they were established. These, instead of being set apart for pious exercises, were abused, in indolence, voluptuousness, and criminal practices. Many of them were instituted on a pagan model, and perverted to similar purposes with pagan holy days.

FEASTS OF LOVE. See **AGAPÆ**.

FEED is a metaphor taken from flocks, and is expressive both of the eating of the flock and of the care of the shepherd to provide their food. Christ *feeds* his people; he wisely and kindly applies to their souls his supporting, strengthening, comforting word, blood, and Spirit; he rules and protects them, and will for ever render them happy in the enjoyment of himself and his fulness. Isa. xl. 11; Rev. vii. 17. See **PASTOR—SHEPHERD**.

FEEL. Christ has a *feeling* of our infirmities; having endured the like, he tenderly sympathizes with us in our troubles. Heb. iv. 15. Such as keep God's commandments *feel no evil*—meet with nothing that really tends to their hurt. Eccl. viii. 5. The heathen *feel after God* when, amid great ignorance and mistakes, they search out and perceive his existence, and some of his perfections. Acts xvii. 27. They are past *feeling*, who have their conscience so seared that they can commit the most horrid crimes without the least conviction or remorse. Eph. iv. 19.

FEELINGS, RELIGIOUS, are those sensations or emotions of the mind produced by the views we have of religion. While some enthusiasts boast of, depend on, and talk much of their feelings, there are others who are led to discard the term, and almost to abandon the idea of religious feeling; but it is evident, that however many have been misguided and deceived by their feelings, yet there is no such thing as religion without them. For instance, religion consists in contrition, repentance, and devotion; now what is contrition but a feeling of sorrow for sin? what is repentance, but a feeling of hatred to it, with a relinquishing of it? what is devotion, but a feeling of love to God and his ways? Who can separate the idea of feeling from any of these acts? The fact is this, religious feelings, like every thing else, have been abused; and men, to avoid the imputation of fanaticism, have run into the opposite evil of lukewarmness, and been content with a system without feeling its energy. See **AFFECTION—ENTHUSIASM—EXPERIENCE**.

FEET. Anciently it was customary to wash the feet of strangers coming off a journey, because generally they travelled barefoot, or wore sandals only, which did not secure them from dust or dirt. When Abraham entertained the angels, the first office of kindness proposed to them was expressed in these words: "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under this tree." In the time of our Lord this custom still continued in use, so that the neglect of it on proper occasions was considered as very blame-worthy: "I entered into thine house, thou gavest me no water for my feet." The Saviour was in the circumstances of a traveller; he had no home to wash and anoint himself in before he went to Simon's house, and therefore had a right to complain that his entertainer had failed in the respect that was due to him as a stranger, at a distance from the usual place of his residence. To wash the feet was generally accounted a mean and servile office, performed usually by the female servants of the family. And it was customary for them to kiss the feet of those whom they respected. Thus Mary acted strictly according to established custom, when, at a public entertainment, she performed these offices to her Saviour. The feet of kings and princes, in some parts of the East, were washed in basins of pure gold. Persons of inferior station used vessels of silver, earthenware, or wood, accord-

ing to their wealth. The towel which was used to wipe the feet after washing was considered through all the East as a badge of servitude. Jesus Christ washed the feet of his apostles, and thereby taught them to perform the humblest services for one another. The example of humility which he set them on this occasion was absolutely incomparable: no instance ever occurred among the Jews of a lord or master washing the feet of his servants or disciples. Feet, in the sacred writers, often means inclinations, affections, propensities, actions, motions: "Guide my feet in thy paths"—"Keep thy feet at a distance from evil"—"The feet of the debauched woman go down to death"—"Let not the foot of pride come against me"—"If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day"—"My foot hath held his steps, his way have I kept and not declined"—"My foot standeth in an even place"—"If I have walked with vanity or if my foot hath lusted to deceit." To be at any one's feet, signifies obeying him, listening to his instructions and commands. Moses says that "the Lord loved his people; all his saints are in thy hand: and they sat down at his feet." Deut. xxxiii. 3. Paul was brought up at the feet of Gamaliel. Mary sat at our Saviour's feet, and heard his word. Luke x. 39.

To be under any one's feet, to be a footstool to him, signifies the absolute subjection of enemies; but not their reconciliation or willing obedience. It is a phrase which is illustrated by the history of the five kings of Canaan, and is clearly an allusion to it. See Josh. x. 24, compared with Ps. cx. 1.

In Isa. iii. 18, we find mention made of tinkling ornaments about the feet. This probably refers to a custom existing in Persia, Arabia, and Egypt, where young ladies wear rings often about their ankles, to which are attached a number of little bells, so that every successive step keeps them ringing; and as the wearers take great delight in them, they generally walk at a rapid pace, for the purpose of increasing the tinkling noise. The Jewish ladies in the time of Isaiah took a similar pride in this piece of finery, for which the prophet rebukes them. Among the Orientals, it is reckoned a mark of becoming respect to others never to show the feet when seated. To this Isaiah (vi. 2) alludes, when he says of the seraph, "With twain he covered his feet." Thus seated on the bare ground the garments must inevitably be soiled, and accordingly on rising they brush off the dust from their clothes. Thus Isaiah (lii. 2) says to the captive daughter of Zion, "Shake thyself from the dust; arise and sit down, O Jerusalem."

There are sometimes allusions made in Scripture to speaking with the feet. On this subject Mr. Jowett thus remarks, in his "Christian Rescarches:" "So much is said in the Old and New Testament of speaking with the hands, eyes, and even feet, it is scarcely understood by Englishmen. They should see the expressive and innumerable gesticulations of foreigners when they converse. Many a question is answered, and many a significant remark conveyed, even by children, who learn this language much sooner than their mother-tongue. Perhaps the expression of Solomon, that the wicked man 'speaketh with his feet,' may appear more natural when it is considered that the mode of sitting on the ground brings the feet into view, nearly in the same direct line as the hands; the whole body crouching down

together, and the hands, in fact, often resting upon the feet."

The feet as well as the hands of State criminals in Eastern countries, were often cut off, and fixed up in the most public places, as a warning to others. In accordance with this shocking custom, we find David commanding the hands and feet of the sons of Rimmon, who treacherously murdered Ishbosheth, to be cut off, and hung up over the Pool of Hebron.

FELIX (CLAUDIUS), a governor of Judea in the time of the apostles. He had three wives, not at once, but in succession. One of them was Drusilla, the sister of Agrippa, whom he seduced to abandon her husband. Felix was residing at Cesarea when Paul was brought thither and accused before him of sedition, corrupt doctrines, and a profanation of the temple. The apostle's defence on that occasion was not without effect. Felix was stung to the heart; his conscience was stricken; he trembled, and answered, "Go thy way for this time; when I have a convenient season I will call for thee." This promise he never fulfilled in the only sense in which it could have advanced his eternal interests. The conviction was temporary, and therefore unavailing. After a lapse of two years, he vacated the government to a successor and left Paul a prisoner. We have no further information concerning him.

FELLOWSHIP, joint interest, or the having one common stock. The fellowship of the saints is twofold:—1. With God. 1 John i. 3; 1 Cor. i. 9, xiii. 14. 2. With one another. 1 John i. 7.

Fellowship with God consists in knowledge of his will. Job xxii. 21; John xvii. 3. Agreement in design. Amos iii. 2. Mutual affection. Rom. viii. 38, 39. Enjoyment of his presence. Ps. iv. 6. Conformity to his image. 1 John ii. 6, i. 6. Participation of his felicity. 1 John i. 3, 4; Eph. iii. 14–21; 2 Cor. xiii. 14.

Fellowship of the saints may be considered as a fellowship of duties. Rom. xii. 6; 1 Cor. xii. 1; 1 Thess. v. 17, 18; James v. 16. Of ordinances. Heb. x. 24; Acts ii. 46. Of graces, love, joy, &c. Heb. x. 24; Mal. iii. 16; 2 Cor. viii. 4. Of interest, spiritual, and sometimes temporal. Rom. xii. 4, 13; Heb. xiii. 16. Of sufferings. Rom. xv. 1, 2; Gal. vi. 1, 2; Rom. xii. 15. Of eternal glory. Rev. vii. 9. See COMMUNION.

FENCED CITIES, walled round about, fortified, and so made strong and difficult to be taken or destroyed. 2 Chron. xi. 10; Job x. 11.

FERRET, a sort of weasel, which Moses declares to be unclean. Lev. xi. 30. The Greek *mugalē* is composed of *mus*, a rat, and *gale*, a weasel, because this animal has something of both. The Hebrew *anaca*, is by some translated *hedgehog*, by others *leech*, or *salamander*; by Bochart, *lizard*.

FERRY-BOAT. This expression occurs in 2 Sam. xix. 18. It is probable that a raft or float was constructed; some think a bridge of boats, and others a ferry-boat. Dr Boothroyd translates it in connection with the preceding verse, "These went over before the king, and performed the service of bringing over the king's household."

FERVENT, earnest, warm, burning, all in a glow. Rom. xii. 11; 2 Cor. vii. 7; 1 Pet. iv. 8, i. 22; Col. iv. 12; James v. 6.

FESTIVAL. See FEAST.

FESTUS, PORTIUS, the successor of Felix in the government of Judea as a Roman province. He commenced his rule A.D. 60, and on entering upon his

sovereignty he found Paul imprisoned at Cesarea. Acts xxiv. 27. The Jews were very urgent with the new governor to put the apostle to death, or to send him up to Jerusalem, while they had formed a plot to murder him upon his way thither. Festus refused to grant their request, but offered to hear their complaints against Paul at Cesarea. Paul, however, arrested all further proceedings by making a direct appeal to Cæsar; which he had a right to do as enjoying the privileges of a Roman citizen. Festus seems to have enjoyed his government but a short time, as he died A.D. 62.

FETTERS, shackles or chains, for binding prisoners and madmen. With such were Joseph's feet hurt in the prison. Ps. cv. 18. The saints bind nobles with *fetters of iron*, when, by prayer and the exercise of the power that God gives them, they restrain them from accomplishing their wicked designs. Ps. cxlix. 8.

FEVER, a well-known disease, arising from an inflammatory state of the blood, accompanied with a quick pulse and excessive heat. It is mentioned in Deut. xxviii. 22. The Greek word in the New Testament which is translated fever, is derived from a word signifying fire, or a fiery heat.

FIDELITY, faithfulness, or the conscientious discharge of those duties of a religious, personal, and relative nature, which we are bound to perform.

FIELD. See **FURROWS**.

FIGHT, the violent and irreconcilable struggle between the saints' inward grace and corruption, and their striving against the temptations of Satan, are called a war, or warfare. Rom. vii. 23; 1 Pet. ii. 11; Eph. vi. 11, 12. Both are the *good fight of faith*, carried on by the exercise of the grace of faith, or in firm dependence on Christ's word and power, and in maintenance of the doctrine of *faith*: and it is *good* in respect of their cause, captain, and the manner and end of their conflict. 1 Tim. vi. 12; 2 Tim. iv. 7. Outward opposition, trouble, and distress, are likened to a *fight* or *warfare*. 2 Cor. vii. 5; Isa. xl. 2. See **BATTLE**.

FIG TREE. Gen. iii. 7; Numb. xiii. 23; Matt. vii. 16, xxi. 19, xxiv. 32; Mark xi. 13, 20, 21, xiii. 28; Luke vi. 44, xiii. 6, 7, xxi. 29; John i. 48; James iii. 12; Rev. vi. 13. This tree was very common in Palæstine. It becomes large, dividing into many branches, which are furnished with leaves shaped like those of the mulberry, and affords a friendly shade. Accordingly we read, in the Old Testament, of Judah and Israel dwelling, or sitting securely, every man under his fig tree. 1 Kings iv. 25; Mic. iv. 4; Zech. iii. 10. And besides these instances in the New Testament, we find Nathanael under a fig tree—probably for the purpose of devotional retirement. John i. 49–51. Hasselquist, in his journey from Nazareth to Tiberias, says: "We refreshed ourselves under the shade of a fig tree, where a shepherd and his herd had their rendezvous; but without either house or hut." The fruit which it bears is produced from the trunk and large branches, and not from the smaller shoots, as in most other trees. It always precedes the leaves, and is soft, sweet, and very nourishing. The first ripe fig is still called *boccôre* in the Levant, which is nearly its Hebrew name. Jer. xxiv. 2. Thus Dr. Shaw, in giving an account of the fruits in Barbary, mentions "the black and white *boccôre*, or early fig," which is produced in June; though the *kermes*, or *kermouse*, the "fig," properly so called, which they preserve and make up into cakes, is rarely ripe before August." And on Nahum iii. 12, he observes, that

"the *boccôres* drop as soon as they are ripe, and, according to the beautiful allusion of the prophet, fall into the mouth of the eater upon being shaken." Further, "it frequently falls out in Barbary," says he, "and we need not doubt of the like in this hotter climate of Judea, that, according to the quality of the preceding season, some of the more forward and vigorous trees will now and then yield a few ripe figs six weeks or more before the full season. Something like this may be alluded to by the Prophet Hosea (ix. 10), when he says, 'I saw your fathers as the first ripe in the fig tree, at her first time.' Such figs were reckoned a great dainty." See Isa. xxviii. 4.

The story of our Saviour's denunciation against the barren fig-tree, (Matt. xxi. 19; Mark xi. 13) has occasioned some of the boldest cavils of infidelity; and the vindication of it has needlessly exercised the ingenuity of several of the most learned critics and commentators. The whole difficulty arises from the circumstance of his disappointment in not finding fruit on the tree, when it is expressly said, that "the time of figs was not yet." While it was supposed that this expression signified that the time for such trees to bring forth fruit was not yet come, it looked very unaccountable that Christ should reckon a tree barren, though it had leaves, and curse it as such, when he knew that the time of bearing figs was not come; and that he should come to seek figs on this tree, when he knew that figs were not used to be ripe so soon in the year. But the expression does not signify the time of the coming forth of figs, but the time of the gathering in of ripe figs, as is plain from the parallel expressions. Matt. xxi. 34; Mark xii. 2; Luke xx. 10. Mark, by saying, "For the time of figs was not yet," does not design to give a reason for his finding nothing but leaves; but he gives a reason for what he said in the clause before, "He came, if haply he might find any thereon;" and it was a good reason for our Saviour's coming and seeking figs on the tree, because the time for their being gathered was not come. Matthew informs us that the tree was "in the way," that is, in the common road, and therefore, probably, no particular person's property.

It is well known that the fruit of these prolific trees appears before the leaves, and it was about the end of March or beginning of April that our Saviour, at the time of the Passover, went to the fig tree, and expecting to find fruit upon it, but finding leaves only, he pronounced a curse upon it. To see a tree in leaf, therefore, while the season for gathering the figs as ripe had not yet arrived, rendered it a reasonable expectation to find fruit on it; and this it must have had, if it had not been barren.

Jesus was pleased to make use of this miracle to prefigure the speedy ruin of the Jewish nation, on account of its unfruitfulness under greater advantages than any other people enjoyed at that day; and, like all the rest of his miracles, it was done with a gracious intention, namely, to alarm his countrymen, and induce them to repent. In the blasting of this barren fig tree, the distant appearance of which was so fair and promising, he delivered one more awful lesson to a degenerate people, of whose hypocritical exterior, and flattering but delusive pretensions, it was a just and striking emblem.

FIGURES. See **TYPES**.

FILE. This word is only found in 1 Sam. xiii. 21, and refers rather to the bluntings or notches of edge-tools.

FILIAL PIETY is the affectionate attachment of children to their parents, including in it love, reverence, obedience, and kindness. Justly has it been observed, that these great duties are prompted equally by nature and by gratitude, independently of the injunctions of religion; for where shall we find the person who hath received from any one benefits so great, or so many, as children from their parents? And it may be truly said, that if persons are undutiful to their parents, they seldom prove good to any other relation. See **CHILD**.

FILIATION OF THE SON OF GOD. See **SON OF GOD**.

FILL. To *fill up* what is behind of the sufferings of Christ, is to bear the troubles assigned by him to his followers, and which are borne for his sake. Col. i. 24. To *fill up* the measure of sin, is to add one iniquity to another, till the patience of God can no longer suffer them to escape unpunished. Matt. xxiii. 32; 1 Thess. ii. 16. Satan *fills* the heart when he strongly inclines and emboldens it to sin. Acts. v. 3. Sinners are *filled* with their own devices, with their own ways, with drunkenness, and have their faces *filled with shame*, when God, to punish their wicked acts and designs, brings dreadful and confounding calamities upon them. Prov. i. 31, xiv. 14, xii. 21; Ezek. xxiii. 33; Ps. lxxxiii. 16. Christ *filleth all in all*: he is everywhere present; is in all the churches, and their true members; he is the great substance of all the blessings of the new covenant, and of all the graces and duties of his people. Eph. i. 23.

FILTHY LUCRE, is gain basely and sinfully gotten, as when ministers make their temporal support their great aim in their work. Tit. i. 7, 11; 1 Pet. v. 2.

FIND, to meet with, is used sometimes for to attack, to surprise one's enemies, to light on them suddenly; so Anah "found the Emin." Gen. xxxvi. 24. (See **EMIM**.) To find favour in the sight of any one, is an expressive form of speech common in Scripture.

FINER, a gold and silver worker, a refiner. Prov. xxv. 4. In Judg. xvii. 4, the word is rendered "founder;" and in Isa. xli. 7, "goldsmith." It refers especially to the melting of fine metals. That the art of working metals was known at a very early period, nay, even before the flood, is evident from Gen. iv. 19–22.

FINES. By the law of Moses an offending Israelite was punished with fines, differing in value according to the injury sustained. Thus the King of Israel, in reply to Nathan's parable of the ewe-lamb, declared, "As the Lord liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity." 2 Sam. xii. 5, 6. This sentence was required by the law of Moses. Exod. xxii. 1. In some instances the offender was fined in a large sum of money; in others, he was only required to restore double.

FINGER. The *finger of God*, denotes his power, his operation. Pharaoh's magicians discovered the finger of God in some of the miracles of Moses. Exod. viii. 19. That legislator gave the tables written with the finger of God to the Hebrews. Exod. xxxi. 18. The heavens were the work of God's fingers. Ps. viii. 3. To put forth one's finger, is a bantering gesture, or an insulting gesture. Isa. lviii. 9. Some take this for a menacing gesture, as Nicanor stretched out his hand against the temple, threatening to burn it. 2 Mac. xiv. 33.

FINING-POT, the pot used for melting metals, and mentioned in Prov. xvii. 3, xxvii. 21.

FINISH means to bring to pass, to accomplish, to perfect, or to put an end to anything. One of the evangelists relates, that when Jesus was suspended upon the cross, and immediately prior to his giving up the ghost, "he cried with a loud voice, *It is finished!*"

1. The ministry which his heavenly Father had committed unto him, when he sanctified him and sent him into the world to publish the glad tidings of peace to guilty men, was now fulfilled. John xvii. 4.

2. His awful and complicated sufferings were ended. The whole of his life had corresponded to the prophetic delineation of his character. He was "a man of sorrows, and acquainted with grief." Isa. liii. 3.

3. An end was now virtually put to the Levitical dispensation. That economy, founded in divine appointment, and which had subsisted during a period of fifteen hundred years, having answered the great purposes for which it was instituted, now obtained its consummation. Col. ii. 14, 15; Eph. ii. 14, 15; Heb. ix. 10. But,

4. The work of purchasing our redemption was now finished. The justice of God obtained full satisfaction for the dishonour which sinners had done to his violated law, so that now "God is just even in justifying the ungodly who believe in Jesus," at whose hands he hath received ample satisfaction for all their sins. Rom. iii. 24–26. These are some of the important things that are indicated in that memorable saying, "*It is finished.*"

FIR, a well-known tree, of beautiful appearance, whose lofty height and dense foliage afford a spacious shelter and shade. It has a very straight trunk, and its wood is of great use in furniture, &c. The Seventy have rendered it, for want of established principles of natural history, *cypress, fir, myrtle, juniper*. The Chaldee reads *fir* constantly; and, as Mr. Taylor remarks, it is likely this translator should be quite as well acquainted with the subject as any foreigner.

In 2 Sam. vi. 5, it is said that "David and all the house of Israel played before the Lord on all manner of instruments made of *fir-wood*." Take the following passage from Dr. Burney's "History of Music:" "This species of wood, so soft in its nature and so sonorous in its effects, seems to have been preferred by the ancients as well as the moderns, to every other kind for the construction of musical instruments, particularly the bellies of them, on which their tone chiefly depends. Those of the harp, lute, guitar, harpsichord, and violin, in present use, are constantly made of fir-wood." The fir is mentioned about nineteen times in Sacred Scripture, and is celebrated chiefly for its timber; and that it was not an evergreen is probable from the remark of Hosea (xiv. 8): "I am like a green fir tree:" thereby intimating that it was not always green, but deciduous, or subject to change its leaves. That it was a tall straight tree is evident from Isa. xli. 19, lv. 13, lx. 13, where the prophet compares the saints to fir trees.

FIRE. The ordinary mode of warming the large apartments in the East is by the use of charcoal in brasiers. In John xviii. 18, the fire of coals was properly live charcoal. Claudius supposes that the fire which was burning before King Jehoiakim, and in which he burnt Jeremiah's roll, was a pan of coals. Cow dung, dried in the sun, is generally used as fuel in places where wood is scarce. It is stacked, when dried in cakes, and the fire formed of it throws out a powerful heat. God, to represent to man the glory

of his majesty and the terrors of his justice, hath often appeared in fire and encompassed with fire, as when he showed himself in the burning bush, and descended on Mount Sinai, in the midst of flames, thunders, and lightning. Exod. iii. 2, xix. 18. Hence fire is a symbol of the Deity, and of his just and jealous regard to his glory. Deut. iv. 24. The Holy Ghost is compared to fire. Matt. iii. 11; Acts ii. 3. It is the work of the Holy Spirit to enlighten, purify, and sanctify the soul, and to inflame it with love to God, and zeal for his glory. See BAPTISM OF THE HOLY GHOST.

The mode in which Jehovah was wont to manifest his acceptance of a sacrifice in the early ages of the world, was by causing fire to come down from heaven and consume it upon the altar. It may possibly have been in this way that God manifested his acceptance of Abel's sacrifice in preference to that of Cain. "By faith," we are told by the writer of the Epistle to the Hebrews, "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Macknight upon this passage remarks, that "as in after times God testified his acceptance of particular sacrifices by sending down fire upon them, we may suppose it was in this manner that he testified Abel's righteousness upon his offering." Fire descended from heaven upon the altar in the Jewish tabernacle, and afterwards in the temple of Solomon, which was kept burning day and night by the priests. But no such practice was maintained in the second temple. In Jer. xxiii. 20, we find fire adopted figuratively to describe the word of God; "Is not my word like a fire?" powerful to penetrate, to purify, to melt, to consume. In the last sense Jehovah is said to be to the wicked a "consuming fire." When Jesus would describe the divisions and persecutions which should arise from the propagation of the gospel, he says, Luke xii. 49, "I am come to send fire on the earth." The same word is very frequently adopted to indicate the torments of the lost. Thus Mark ix. 46: "Where their worm dieth not, and the fire is not quenched." And again Matt. xxv. 41: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Some understand these expressions allegorically, as strongly representing the torments of an awakened conscience; while others, among whom are to be reckoned some of the early fathers, understand them literally to denote a real material fire, in which the lost are eternally tormented.

FIREBRAND, a torch or flambeau. The torch mentioned in Judg. xv. 4, was probably made of resinous wood. The word occurs also in Zech. xii. 6.

FIREPAN. In Exod. xxvii. 3 this word occurs, and it evidently means a shovel. The same word is also used in reference to the small tongs or snuffers of the candlestick. Exod. xxv. 38, xxxvii. 23.

FIRE, STRANGE. In Lev. x. 1, it is said of Nadab and Abihu, that they offered "strange fire before the Lord, which he commanded them not." By "strange fire," we are to understand fire which had not been taken from the altar that was there miraculously kindled, but, as the Targum of Jonathan suggests, from the fires at which the priests' portion of the sacrifices was dressed for food in the court of the tabernacle.

FIRKIN. This word, which occurs only in John ii. 6, corresponds to the Hebrew BATH (which see).

Critics, however, are not agreed as to the exact measure. The firkin contains nine gallons, but the bath contains only seven and a half; and when we consider that the marriage feast lasted seven days, the quantity, if answering to the bath, will not appear too great.

FIRMAMENT. It is said, Gen. i. 7, that God made the firmament in the midst of the waters to separate the inferior from the superior. The word used on this occasion properly signifies *expansion*, or something expanded. This expansion is properly the atmosphere, which encompasses the globe on all sides, and separates the water in the clouds from that on the earth.

FIRST. Our Saviour required his disciples "to seek first the kingdom of God;" that is, before all things (Matt. vi. 33); and Paul says, that God displayed his mercy towards him, "who was the chief [first] of sinners," and that in him first "he showed forth all long-suffering for a pattern," &c. I Tim. i. 15, 16.

FIRST-BORN. See BIRTHRIGHT.

FIRST DAY OF THE WEEK. See LORD'S DAY—SABBATH.

FIRST-FRUITS, among the Hebrews, were oblations of the earliest part of the fruits of the harvest consecrated to God, as an acknowledgment of his sovereign dominion. These first-fruits were offered from the Feast of Pentecost until that of Dedication, because after that time the fruits were neither so beautiful nor so good as before. The Jews were likewise prohibited from gathering in the harvest until they had offered to God the first-fruits, or, the new sheaf, which was presented the day after the great Day of Unleavened Bread; neither were they permitted to bake any bread made of new corn until they had offered the new loaves upon the altar on the day of Pentecost; without which all the corn was regarded as unclean and unholy. To this the Apostle Paul alludes in Rom. xi. 16, when he says, "If the first-fruit be holy, the lump is also holy." In this sense of special consecration to God it is that the regenerate are called "a kind of first-fruits of his creatures." James i. 18. It may mean, also, that the first Christians were converted as an earnest of the future conversion of the whole world. There was another sort of first-fruits which was paid to God. When bread was kneaded in a family, a portion of it was set apart, and given to the priest or Levite who dwelt in the place. If there were no priest or Levite there, it was cast into the oven, and consumed by the fire. These offerings made a considerable part of the revenues of the priesthood. Lev. xxiii. 9-21; Exod. xxii. 29; 2 Chron. xxxi. 5; Numb. xv. 19, 20.

The *first-fruits of the Spirit* are such communications of his grace on earth as fully assure us of the full enjoyment of God in heaven. Rom. viii. 23. Christ is called the first-fruits of them that slept; for as the first-fruits were earnest to the Jews of the succeeding harvest, so Christ is the first-fruits of the resurrection, or the earnest of a future resurrection; that as he rose, so shall believers also rise to happiness and life. 1 Cor. xv. 20.

First-fruits are mentioned in ancient writers as one part of the Church revenue. *First-fruits*, in the Church of England, are the profits of every spiritual benefice for the first year, according to the valuation thereof in the king's book.

FISH (Heb., *dag*, Greek, *ichthys*. — Matt. vii. 10, xvii. 27; Luke v. 6; John xxi. 6, 8, 11) occurs very

frequently, and appears to be the general name in Scripture of aquatic animals. Boothroyd, in his note upon Numb. xi. 4, says, "I am inclined to think that the word here rendered *flesh*, denotes only the flesh of fish, as it certainly does in Lev. xi. 11; and indeed the next verse seems to support this explanation: 'We remember how freely we ate fish.' It was then particularly the flesh of fish for which they longed, which was more relishing than either the beef or mutton of those regions, which, unless when young, is dry and unpalatable. Of the great abundance and deliciousness of the fish of Egypt, all authors, ancient and modern, are agreed." Hence we may see how distressing to the Egyptians was the infliction which turned the waters of the river into blood, and occasioned the death of the fish. Exod. vii. 18-21. Their sacred stream became so polluted as to be unfit for drink, for bathing, and for other uses of water to which they were superstitiously devoted; and themselves were obliged to nauseate what was the usual food of the common people, and held sacred by the priests. Exod. ii. 5, vii. 15, viii. 20. In illustration of Luke v. 5—"And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net"—Mr. Roberts observes: "In general the fishermen of the East prefer the night to any other time for fishing. Before the sun has gone down they push off their canoes or cattamarams, each carrying a lighted torch, and in the course of a few hours may be seen out at sea, or on the rivers, like an illuminated city. They swing the lights about over the sides of the boat; which the fish no sooner see than they come to the place, and then the men cast in the hook or spear, as circumstances may require."

FISH-GATE. See JERUSALEM.

FITCHES, or VETCHES, a kind of tare. There are two words in Hebrew which our translators have rendered *fitches*. The first occurs only in Isa. xxviii. 25-27, and must be the name of some kind of seed; but interpreters differ much in explaining it. Jerome, Maimonides, R. David Kimchi, and other rabbins, understand it of the *gith*, which is thus described by Ballester: "It is a plant commonly met with in gardens, and grows to a cubit in height, and sometimes more, according to the richness of the soil. The leaves are small, like those of fennel, the flower blue, which disappearing, the ovary shows itself on the top, like that of a poppy, furnished with little horns, oblong, divided by membranes into several partitions or cells, in which are enclosed seeds of a very black colour, not unlike those of the leek, but of a very fragrant smell." The Jewish rabbins also mention its seeds among condiments, and mixed with bread. For this purpose it was probably used in the time of Isaiah; since the inhabitants of those countries, to this day, have a variety of rusks and biscuits, most of which are strewn on the top with the seeds of sesamum, coriander, and wild garden saffron.

The other word is rendered *fitches* in our translation of Ezek. iv. 9; but in Exod. ix. 32, and Isa. xxviii. 25, "rye."

Some think it the *spelt*; and this seems to be the most probable meaning of the Hebrew word; at least it has the greatest number of interpreters, from Jerome to Celsus. There are not, however, wanting some who think it was rye; among whom, R. D. Kimchi, followed by Luther, and our English translators: Dr. Geddes, too, has retained it, though he says that he is inclined to think that the *spelt* is preferable.

Dr Shaw thinks that this word, Exod. ix. 32, may signify *rice*. Hasselquist, on the contrary, affirms that rice was only brought into cultivation in Egypt under the caliphs. This, however, may be doubted. One would think, from the intercourse of ancient Egypt with Babylon and with India, that this country could not be ignorant of a grain so well suited to its climate.

FIVE POINTS, are the five doctrines controverted between the Arminians and Calvinists. See CALVINISM.

FIX. The heart is *fixed*, when it is powerfully captivated by the love of Christ, firmly depends on God's promises, perfections, and new covenant relations, and has its thoughts and desires firmly settled on him. Ps. lvii. 7, cxii. 7.

FLACIANS, the followers of Matthias Flacius Illyricus, who flourished in the sixteenth century. He taught that original sin is the very substance of human nature; and that the fall of man was an event which extinguished in the human mind every virtuous tendency, every noble faculty, and left nothing behind it but universal darkness and corruption.

FLAGELLANTS or WHIPPERS, a sect of wild fanatics who chastised and disciplined themselves with whips in public. It had its rise in Italy in the year 1260. Its author was one Rainer, a hermit; and it was propagated from thence through almost all the countries of Europe. A great number of persons of all ages and both sexes made processions, walking two by two, with their shoulders bare, which they whipped till the blood ran down, in order to obtain mercy from God, and appease his indignation against the wickedness of the age. They were then called the *Devout*; and, having established a superior, he was called *General of the Devotion*. Though the primitive Whippers were exemplary in point of morals, yet they were joined by a turbulent rabble, who were infected with the most ridiculous and impious opinions; so that the emperors and pontiffs thought proper to put an end to this religious frenzy, by declaring all devout whipping contrary to the divine law, and prejudicial to the soul's eternal interest.

However, this sect revived in Germany towards the middle of the next century, and, rambling through many provinces, occasioned great disturbances. They held, among other things, that whipping was of equal virtue with baptism and the other sacraments; that the forgiveness of all sins was to be obtained by it from God without the merits of Jesus Christ; that the old law of Christ was soon to be abolished, and that a new law, enjoining the baptism of blood, to be administered by whipping, was to be substituted in its place: upon which Clement VII., by an injudicious as well as unrighteous policy, thundered out anathemas against the Whippers, who were burnt by the inquisitors in several places. But they were not easily extirpated. They appeared again in Thuringia and Lower Saxony in the fifteenth century, and rejected not only the sacraments, but every branch of external worship; and placed their only hope of salvation in faith and whipping, to which they added other strange doctrines concerning evil spirits. Their leader, Conrad Schmidt, and many others, were committed to the flames by German inquisitors in and after the year 1414.

FLAGELLATION, or scourging, has in all ages been resorted to as a mode of punishment. It was very common among the Jews, and inflicted in one of two ways—either with leathern thongs or with rods. The offender having been stripped down to

the middle, was bound by the arms to a low pillar, while the executioner stood behind him upon a stone, and, in presence of the judges, inflicted lashes both upon his back and breast. This punishment was also in use among the Romans; but by the Roman law it was forbidden to be inflicted upon Roman citizens. Scourging, however, was not only resorted to by the Romans as a punishment, but also as a mode of extorting confession from a criminal. Such a use of the scourge was reserved only for slaves and persons of the humblest condition. The circumstance that both Christ and his apostles were subjected to scourging, was early perverted into an excuse for the application of the scourge as a mode of inflicting penance. It did not, however, become general in the Church before the eleventh century, when, through the influence of Peter Damiani, afterwards cardinal bishop of Ostia, it came to be adopted by all classes as a species of atonement for sin. The idea was propagated that the sins of a year might be expiated by three thousand lashes and the chanting of thirty penitential psalms. Under this delusive notion, an Italian widow is said in the eleventh century to have inflicted upon herself three hundred thousand strokes of the scourge. Thus it was imagined, not only that sin was cancelled and the torments of hell escaped, but that peculiar holiness was acquired. By this means has Popery rendered the cross of Christ of none effect, by its idle and superstitious traditions.

FLAGONS. In Cant. ii. 5, the bride says, "Stay me with flagons, comfort me with apples." Mr. Taylor suggests that some kind of fruit seems to be intended. Perhaps some kind of sweet cake may be referred to. In Hosea it may imply cakes of grapes, alluding to idolatry. The Septuagint, in 2 Sam. vi. 19, has "pancake;" and in 1 Chron. xvi. 3, "honey-cake," where the word occurs without the insertion "of wine," which is added by our translators; but in Hos. iii. 1, is added on the margin, "of grapes." Might these be grapes gathered into gourds? or do they mean wine, as our translators have rendered them in Canticles, and have inserted the word wine in the other places—thereby fixing them to this sense?

FLAGS (Heb., *achu*) occurs Gen. xli. 2, 18; Job viii. 11; and *suph* (*weeds*), Exod. ii. 3, 5; Isa. xix. 6; Jonah ii. 5. The word *achu*, in the first two instances, is translated "meadows," and in the latter, "flag." It probably denotes the sedge, or long grass, which grows in the meadows of the Nile—very grateful to the cattle.

The word *suph* is called by Aben Ezra, "a reed growing on the borders of the river." Bochart, Fuller, Rivetus, Ludolphus, and Junius and Tremellius, render it by *juncus*, *carex*, or *alga*; and Celsius thinks it the *fucus* or *alga*, "sea-weed." Dr. Geddes says there is little doubt of its being the sedge called *sari*, which, as we learn from Theophrastus and Pliny, grows on the marshy banks of the Nile, and rises to the height of almost two cubits. This, indeed, agrees very well with Exod. ii. 3, 5, and the thickets of arundinaceous plants, at some small distances from the Red Sea, observed by Dr. Shaw; but the place in Jonah seems to require some submarine plant.

FLAME. This word occurs in Exod. iii. 2, in reference to the burning bush, and in Acts vii. 30, in reference to the same appearance as alluded to by the martyr Stephen.

FLATTERY, a servile and fawning behaviour attended with mean compliances and obsequiousness, in order to gain a person's favour. Such conduct is utterly inconsistent with that simple integrity and candour which ought ever to characterize the true Christian.

FLAX (Heb., *phastah*, Exod. ix. 31; Lev. xiii. 47, 48, 58, 59; Deut. xxii. 11; Josh. ii. 6; Judg. xv. 14; Prov. xxxi. 13; Isa. xix. 9, xlii. 3, xliii. 17; Jer. xiii. 1; Ezek. xl. 3, xlv. 17, 18; Hos. ii. 5, 9. Gr., *linon*, Matt. xii. 20; Rev. xv. 6), a plant very common, and too well known to need a description. It is a vegetable upon which the industry of mankind has been exercised with the greatest success and utility. On passing a field of it, one is struck with astonishment when he considers that this apparently insignificant plant may, by the labour and ingenuity of man, be made to assume an entirely new form and appearance, and to contribute to pleasure and health, by furnishing us with agreeable and ornamental apparel. This word, Mr Parkhurst thinks, is derived from the verb *phasth*, (to strip), because the substance which we term *flax* is properly the bark or fibrous part of the vegetable, peeled or stripped off the stalks. From time immemorial Egypt has been celebrated for the production or manufacture of flax. Wrought into garments, it constituted the principal dress of the inhabitants, and the priests never put on any other kind of clothing. The fine linen of Egypt is celebrated in all ancient authors, and its superior excellence mentioned in the Sacred Scriptures. The manufacture of flax is still carried on in that country, and many writers take notice of it. Rabbi Benjamin Tudela mentions the manufactory at Damietta; and Egmont and Heyman describe the article as being of a beautiful colour, and so finely spun that the threads are hardly discernible. The flax of the Sacred Scriptures appears to be the *linum usitatissimum* of modern botanists. Naturalists are acquainted with about twenty-seven species of flax. Moses in his enumeration of the calamities occasioned by the plague of hail (Exod. ix. 31), mentions flax among the principal objects of Egyptian cultivation: "And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled." The flax crop, next to grain, was of the utmost importance to the manufacturing population of Egypt. It appears, from the Egyptian monuments, that two sorts of looms were used for weaving, viz., the upright loom, such as that into which Delilah entwined the seven locks of Samson's hair—this was used by the women; and the horizontal loom, used by the men.

FLEA, a well-known insect, to which David compares himself in 1 Sam. xxvi. 20, to show his insignificance before King Saul. He uses it also in the same sense in 1 Sam. xxiv. 14. It is a little wingless insect, equally contemptible and troublesome, but remarkable for its agility in leaping from one place to another.

FLEECE. This word only occurs in connection with the history of Gideon. Judg. vi. 36-40. The threshing floor of Gideon appears to have been an open, uncovered space, upon which the dews of heaven, which fall in Palestine in great abundance during the night, descended without interruption. The miracle on that occasion consisted in the dew having fallen one time upon the fleece without any on the floor, and that at another time the fleece remained dry while the ground was wet with it.

FLESH, a term of great moment in the Scriptures. It is used in a great variety of significations, both in the Old and New Testaments. Sometimes it is to be understood in a physical and sometimes in a moral sense. Physically, it denotes in some passages the whole body, as in Numb. viii. 7, Matt. xxvi. 41; in others, the whole family of man, as in Luke iii. 6. Elsewhere it is used to imply the sensual part of our nature, as in 2 Cor. vii. 1. Hence it is employed to denote what is external and ceremonial, as opposed to what is inward and moral. In this sense it occurs in Gal. iii. 3. Morally, the word "flesh" is employed to denote the unrenewed nature of man, as in Gal. v. 19-21: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft," &c. It is quite evident from this passage that it includes vices of the most flagrant and odious kind, not only those which are sensual and arise from the unrestrained indulgence of the bodily appetites, but those also which are more directly indebted for their origin to the suggestions of the Evil One. All sins, in fact, of whatever kind they are, may be described as carnal or fleshly in their nature, being in direct opposition to works of a spiritual kind. The former belong to the unrenewed, the latter to the renewed nature. Accordingly, to be "carnally minded" is declared by the Apostle Paul to be "death; but to be spiritually minded," to be "life and peace." As long as a man is under the influence of the flesh, or of his unsanctified heart, he is under the curse of a holy God, who, as he hates sin, must necessarily hate a sinful nature. Hence it is declared that "they who are in the flesh cannot please God," as not being renewed by his Spirit, and therefore still under his wrath and curse.

FLESH-HOOK, a three-pronged fork, mentioned in 1 Sam. ii. 13. It was used by the priests, under the Jewish economy, in drawing out the flesh from the kettle or caldron, when engaged in sacrifice. "All that the flesh-hook brought up," we are told, "the priest took for himself."

FLESH POT occurs only in Exod. xvi. 3. It was probably a bronze vessel, standing on three legs, appropriated for kitchen purposes, with a fire lighted beneath it.

FLIES. The species of flies are exceedingly numerous,—some with two, and some with four wings. They abound in warm and moist regions, as in Egypt, Chaldea, Palestine, and in the middle regions of Africa; and during the rainy seasons are very troublesome. In the Hebrew Scriptures, or in the ancient versions, are seven kinds of insects, which Bochart classes among *muscæ*, or flies.

M. Sonnini, speaking of Egypt, says: "Of insects there the most troublesome are the flies. Both man and beast are cruelly tormented with them. No idea can be formed of their obstinate rapacity when they wish to fix upon some part of the body. It is vain to drive them away; they return again in the self-same moment; and their perseverance wearies out the most patient spirit. They like to fasten themselves in preference on the corners of the eye, and on the edge of the eyelid—tender parts, towards which a gentle moisture attracts them." The Egyptians paid a superstitious worship to several sorts of flies and other insects. If, then, such was the superstitious homage of this people, nothing could be more suitable than the judgment brought upon them by Moses. They were punished by the very

things they revered; and though they boasted of spells and charms, yet they could not ward off the evil.

How intolerable a plague of flies can prove is evident from the fact, that whole districts have been laid waste by them. Such was the fate of Myuns in Ionia, and of Alarnæ. The inhabitants were forced to quit these cities, not being able to stand against the flies and gnats with which they were pestered. Trajan was obliged to raise the siege of a city in Arabia, before which he had sat down, being driven away by the swarms of these insects. Hence different people had deities whose office it was to defend them against flies. Among these may be reckoned BAAL-ZEBUB (which see), the fly-god of Ekron: and hence Jupiter had the titles of *apomnios*, *muiaeros*, *muiochoros*, because he was supposed to expel flies, and especially to clear his temples of these insects.

Solomon observes, "Dead flies cause the apothecary's ointment to stink." Eccles. x. 1. "A fact well known," says Scheuchzer; "wherefore apothecaries take care to prevent flies from coming to their syrups and other fermentable preparations. For in all insects there is an acrid volatile salt, which, mixed with sweet or even alkaline substances, excites them to a brisk intestine motion, disposes them to fermentation, and to putrescence itself; by which the more volatile principles fly off, leaving the grosser behind: at the same time, the taste and odour are changed—the agreeable to fetid, the sweet to insipid." This verse is an illustration, by a very appropriate similitude, of the concluding assertion in the preceding chapter—that "one sinner destroyeth much good," as one dead fly spoils a whole vessel of precious ointment, which, in Eastern countries, was considered as very valuable. 2 Kings xx. 13. The application of this proverbial expression to a person's good name, which is elsewhere compared to sweet ointment (Eccles. vii. 1; Cant. i. 3), is remarkably significant. As a fly, though a diminutive creature, can taint and corrupt much precious perfume; so a small mixture of folly and indiscretion will tarnish the reputation of one who, in other respects, is very wise and honourable, and so much the more, because of the malignity and ingratitude of mankind, who are disposed rather to censure one error than to commend many excellences, and from whose minds one small miscarriage is sufficient to blot out the memory of all other deserts. It concerns us, therefore, to conduct ourselves unblamably, that we may not, by the least oversight or folly, blemish our profession, or cause it to be offensive to others.

FLINT. This word is found in Deut. viii. 15, xxxii. 13. The expression in Job xxviii. 9, rendered in our version "rock of flint," refers to a species of quartz or granite. Michaelis thinks that it denotes porphyry, which, he says, abounds about Horeb and Sinai.

FLOATS. In the message which Hiram, king of Tyre, sent to Solomon, (1 Kings v. 9) he states that he would convey the wood for the building of the temple in "floats;" which was probably by binding a number of planks together in regular order, and steering them down the current. This was probably the most ancient practice. The earliest ships or boats were nothing more than rafts, or a collection of deals and planks bound together. On the Nile a different kind of float is used, consisting of large earthen pitchers, bound closely together, and covered with leaves of palm trees. The man that conducts

it, has commonly in his mouth a cord, with which he fishes as he passes on.

FLOCK. See SHEPHERD.

FLOOD. See DELUGE—ARK.

FLOOR, for threshing grain, is frequently referred to in the sacred writings. The threshing floor in the East is usually in the open air, and in the middle of a field, where the grain is trodden out by oxen. This appears to have been the case with the threshing-floor of Gideon, and also of Araunah the Jebusite, where an altar was built, and sacrifice was offered. From the usually exposed nature of the threshing-floor, we find the idolaters of Israel compared to the chaff that is driven with the whirlwind out of the floor.

Various methods were used for threshing out the grain. Isaiah mentions four different instruments, the flail, the drag, the wain, and the feet of oxen. Thus, speaking of the husbandman, the prophet declares, Isa. xxviii. 26–28: “For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.” But the most common method of threshing, was by treading with oxen. Hence the enactment in Deut. xxv. 4: “Thou shalt not muzzle the ox that treadeth out the corn.” And again, Hos. x. 11: “And Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods.” The threshing-floor, Sir Gardner Wilkinson informs us, was a level circular area, near the field or in the vicinity of the granary, where, when it had been well swept, the ears were deposited, and cattle were driven over it, to tread out the grain. “After the grain was trodden out, they winnowed it with wooden shovels; it was then carried to the granary in sacks, each containing a fixed quantity, which was determined by wooden measures, a scribe noting down the number as called by the teller who superintended its removal. Sweepers with small hand-brooms were employed to collect the scattered grain that fell from the measure; and the ‘immense heaps of corn’ mentioned by Diodorus, collected from ‘the field which was round about every city,’ fully accord with the representation of the paintings in the tombs, and with those seen at the present day in the villages of the Nile.”

Niebuhr, in his Travels, gives the following description of a machine which the people of Egypt use at this day for threshing out their grain: “This machine,” says he, “is called *nauridsj*. It has three rollers, which turn on their axles; and each of them is furnished with some irons, round and flat. At the beginning of June, Mr Forskall and I several times saw, in the environs of Dsjise, how corn was threshed in Egypt. Every peasant chose for himself, in the open field, a smooth plat of ground from eighty to a hundred paces in circumference. Hither was brought on camels or asses, the corn in sheaves; of which was formed a ring of six or eight feet wide, and two high. Two oxen were made to draw over it again and again the sledge (*traineau*) above mentioned; and this was done with the greatest convenience to the driver; for he was seated in a chair fixed on the sledge. Two such parcels or layers of corn are

threshed out in a day, and they move each of them as many as eight times, with a wooden fork of five prongs, which they call *meddre*. Afterwards they throw the straw into the middle of the ring, where it forms a heap, which grows bigger and bigger. When the first layer is threshed, they replace the straw in the ring, and thresh it as before. Thus the straw becomes every time smaller, till at last it resembles chopped straw. After this, with the fork just described, they cast the whole some yards from thence, and against the wind; which driving back the straw, the corn and the ears not threshed out fall apart from it, and make another heap. A man collects the clods of dirt and other impurities to which any corn adheres, and throws them into a sieve. They afterwards place in a ring the heaps, in which a good many entire ears are still found, and drive over them, for four or five hours together, ten couple of oxen joined two and two, till by absolute trampling they have separated the grains, which they throw into the air with a shovel, to cleanse them.” Captain Light gives a particular account of it, as he saw it in 1814: “A frame of four feet wide, and as many high, consisting of three sides, was placed on wooden rollers, serving as axles to a number of thin circular iron plates, put in motion by a couple of oxen, driven by a boy, who sat on a cross-bar above the rollers, and moved over the straw as it lay in heaps on the ground after the grain had been trodden out.”

FLOUR. See BREAD—CAKES—OFFERINGS, &c.

FLOURISH, to bud, spring forth, appear beautiful as a flower. Cant. vii. 12. Christ's crown *flourisheth* when his authority and glory are signally displayed, and many become his faithful, loving, and obedient subjects. Ps. cxxxii. 18. The Church *flourisheth* when the ordinances are pure and powerful; her ministers faithful, wise, and diligent; and her members mightily increase, and walk as becomes the Gospel. Cant. vi. 11. Men in general *flourish* when they appear gay in youth, and prosper and increase in wisdom, honour, wealth, or pleasure. Ps. xc. 6, xcii. 7. Saints *flourish* when their grace, comforts, and good works, more and more abound. Isa. lxvi. 14.

FLOWER. This generic term is found in Job xiv. 2, and Isa. xl. 6. Flowers grow in great variety and abundance in Palestine. On this subject we may quote the following remarks of a very popular writer of the present day—the Rev. Dr J. Hamilton of London: “We cannot read the Sacred Writings, without a conviction that the Hebrews were a people who delighted in flowers and green fields, in trees and forests, in orchards and gardens. The two hundred and fifty botanical terms occurring in the original of the Old Testament, are enough to prove this. No collection of classic authors of equal bulk, and not expressly treating on the subject, could furnish such a catalogue; for it must be remembered that all these terms occur incidentally, in their poetry, history, and laws. Averse as they were to sculpture and all representations which could possibly be perverted to the idolatrous use of graven images, they made an exception here. Flowers, both singly and in wreaths, with the fruit of the pomegranate, formed a conspicuous part of the golden ornaments of the temple.

“When the Queen of Sheba came to behold the glory of Solomon, and to try him with hard questions, tradition records that one of her most ingenious puzzles was a *bouquet* of artificial flowers, so true to

nature that the eye could detect no difference. This she presented to the royal naturalist, along with a similar nosegay of garden flowers, and required him, without smelling them, to decide which was the work of nature and which her own. That father of botany was so nonplussed, that he was obliged to refer the matter to the decision of a bee, which was buzzing through the apartment at the time, and which soon discovered that the queen's waxen flowers contained no honey.

"Trees and flowers enhanced the enjoyment, or relieved the gloom of almost every scene in Jewish life. Like the streets of modern Ispahan, their cities were sometimes adorned and shaded by plane trees growing beside the water courses. Even in towns, the vine was trained along the walls of their houses, and as it twined round the balustrade of the outer staircase, was both a graceful and a useful ornament. The courts of their houses usually rejoiced in the shade of some spreading sycamore or oak, and the open spaces in the areas of the public buildings were usually planted, except in the temple, where idolatrous associations occasioned a special prohibition. Gardens, and the shelter sometimes of a single tree, were the most frequent places of retirement and devotion; and it was there that the rabbis loved to sit and deal out their wisdom to obsequious disciples. The very rusties had a taste for flowers, and, by a usage of which the significance is not so obvious as the elegance, the grain newly heaped on the threshing floor was crowned with lilies, or some equally graceful garland. The pathways of their conquerors, and heroes, and great men, were, on high occasions, strewn with flowers and the leaves of the palm. Their feasts were culivened by the beauty and sweetened by the fragrance of flowers. Hence the apocryphal Solomon puts into the mouth of his voluptuary the truly Anaereontic ditty: 'Come on, let us enjoy the good things that are present. Let us fill ourselves with costly wine and ointments; and let no flower of the spring pass by us. Let us crown ourselves with rose-buds before they be withered.' This propensity followed them to the grave; and, as the modern Egyptians deck the tombs of their relatives with palm leaves and the fragrant *origanum*, and the inhabitants of Aleppo plant myrtles in their cemeteries; so to plant or strew flowers upon them seems to have been one way of 'garnishing sepulchres' among the Jews. When Abraham bought the field at Machpelah for a burying-ground, besides the cave, special mention is made of the trees which surrounded it. And, whether or not it were by a common custom, the most interesting sepulchre on earth was in the garden of a Jew. And who does not recall that imagery from groves, and fields, and gardens, which sheds over the sacred poetry the glowing tints of Persian minstrelsy, and the fragrance of Arabian song? Not to quote the nobler, but well-known examples which the psalms, and canticles, and prophecies supply, their uninspired authors will almost bear out the assertion. Thus, in the description of Wisdom by the son of Sirach: 'I was exalted like a cedar in Lebanon, and as a cypress tree upon the mountains of Hermon. I was erect like a palm tree in En-gedi, as a rose plant in Jericho, like a fair olive in a pleasant field, and grew up as a plane tree by the water. I gave a sweet smell like cinnamon and asphaltus, and yielded a pleasant odour like the best myrrh, as galbanum and onyx, and fragrant storax, and as the fume of frankincense in the tabernacle.

As the fir tree I stretched out my branches, and my branches are the branches of honour and grace. As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches.' In similar taste, but perhaps with greater beauty, Simon the high priest is elsewhere described, 'As the morning star in the midst of a cloud, as the rainbow lighted up among sunny clouds, as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer, as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds.'

"In its better days, Palestine was 'the garden of the Lord; a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil-olive and barley.' The iniquities of that land have dried up many of its fountains, blasted its vines, and withered its fig trees; but the bee still murmurs on the fragrant cliffs of Carmel, and the black clusters of the olive yield their fatness in Gethsemane. The ruthless Maronites and Druses have not been able to exterminate the cedars of Lebanon; and at the Fountain of Siloam the moss springs out of the wall, as did the 'hyssop' in the days of Solomon. The almond tree flourishes along the Jordan, and, like a canopy of silver, shines against the sky of a cloudless spring, even as when it first invited the youth of Judah to the fields and villages, and its snowy blossoms on leafless branches reminded the sumptuous monarch of approaching age. Sycamores grow by the way-side, as when Zaccheus climbed into one to catch a glimpse of the illustrious Stranger; and the Arabian pitches his tent beneath the terebinth, like Abraham when he received his angel visitors at Mamre. Jericho was the city of palm trees in the time of Moses; with the leaves of the palm the jubilant procession carpeted the pathway of their King as they conducted him to Jerusalem from Jericho; and probably most of us have seen dates from Jericho. The pine, cypress, and myrtle, still cast their shadow, though no feast of tabernacles returns, whose bowers they once adorned. Sharon has not lost its rose; and near the Mount of Beatitudes we recognise the gorgeous amaryllis, the descendant of those very lilies to which the Divine Teacher pointed one autumn evening eighteen hundred years ago, and bade his disciples 'consider' them, with a feeling which the greatest botanist of his day (Smith) has characterized 'as the highest honour ever done to the study of plants.' Hasselquist was charmed with the jasmine of Palestine; another traveller speaks with rapture of the delicious odour which sprang at every step of his way from Jerusalem to Jaffa, when the long-looked-for rains had revived the rosemary, thyme, balm, and other aromatic herbs; and Maundrell understood the allusion of the Prophet Hosea (xiv. 7), in the Glen of Lebanon, where Canobin lies embosomed. This valley 'is on both sides exceeding steep and high, clothed with fragrant greens from top to bottom, and everywhere plentifully refreshed with fountains, falling down from the rocks in pleasant cascades—the ingenious work of nature.'

FLUTE, a musical instrument, sometimes mentioned in Scripture by the names chalil, machalath, masrokoth, and huggab. The last word is generally translated organ; but Calmet thinks it was nothing more than a flute.

FLUX, BLOODY, another name for the dysentery. Acts xxviii. 8.

FO, FOHI, the venerated founder, among the Chinese, of a system of religion introduced in the first century of the Christian era. This eminent personage is said to have been born in Cashmere, about B.C. 1027. He professed to work miracles, and to inculcate a new theological system, which he expressed in figurative and enigmatical language. He taught that the principle of all things is the void and nothing from which all things spring, and to which all things return. His doctrines were *exoteric* and *esoteric*. The exoteric doctrines of Fohi formed a very crude and imperfect system of morality. The moral distinction between good and evil was admitted, and a system of retribution in a future life was plainly taught. The moral duties he reduced to five: not to kill any creature, not to steal, not to commit unchastity, not to speak falsely, and not to drink wine. The esoteric doctrines into which Fohi initiated only his most favoured disciples, are thus described by Dr Henderson:—

“The principal esoteric or secret doctrines, into which but few are initiated, are the following: The origin and end of all things is the void and nothing. The first human beings have sprung from nothing, and are returned to nothing. The void constitutes our being. All things, living and inanimate, constitute one whole; differing from each other not in essence, but only in form and qualities. The original essence of all things is pure, unchangeable, highly subtle, and simple; and because it is simple, the perfection of all other beings. It is perfect, and therefore exists in an uninterrupted quiet, without possessing virtue, power, or intelligence; nay, its very essence consists in the absence of intelligence, activity, and want or desire. Whoever desires to be happy, must constantly endeavour to conquer themselves, and become like the original essence. To accomplish this, he must accustom himself not to act, desire, feel, nor think. The great precept was, ‘Endeavour to annihilate thyself; for as soon as thou ceasest to be thyself, thou becomest one with God, and returnest into his being.’ The other followers of Fo adopt the doctrine of the void and nothing, and the transmigration of souls; but teach that they enter ultimately the class of Samanœans, and finally appear in the bodies of perfect Samanœans, who have no more crimes to expiate, and need no longer to revere the gods, who are only the servants of the Supreme God of the universe. This supreme, unoriginated Being cannot be represented by any image; neither can he be worshipped, because he is elevated above all worship; but his attributes may be represented, adored, and worshipped. Hence the source of the worship of images by the natives of India, and of the multitude of particular tutelary deities in China. All the elements, the changes of the weather, &c., have each its particular genius; and all these gods are servants or officers of the Supreme God.” “We find,” says Dr Henry, in explaining the system of philosophy, “at the beginning of the Chinese philosophy, under an image proper to that philosophy, a conception which always appears at the head of all theological theories. It is this: that the human mind has always conceived the primitive ground or root of all things as in God; this is that incomprehensible something which can be conceived only as the support, the absolute basis of everything that exists, or, to speak after the Chinese fashion, the *great summit* which sustains the exis-

tence of all other beings. This figure of language is in some respects strikingly significant. The word substance, support, basis, expresses in itself something which lies *beneath*, but God is *above* all. It is needful, therefore, to indicate at once these two relations; and this is well expressed by the Chinese term which represents God as a ‘sublime support.’

“But the great summit, inaccessible, impenetrable to human intelligence, is not a blind and formless principle. It is Li and Tao, reason and law; and, as such, reveals itself to our minds.

“The conception of the universe in the Y-King contains an idea common also to nearly all philosophies. The creation which proceeds from the grand summit comprehends two subordinate principles, the one active, the other passive. The *Chin*, the genii, which are the forces of nature, are eminently the active principle; matter is, compared with them, the passive principle, moved and directed by them. But by the distinction of two kinds of matter, the Yang, in virtue of its perfection, is considered as active relatively to the Yin or imperfect matter.

“These two great principles of nature enter also into the composition of man, who is thus a lesser world, a microcosm of the universe.

“Whatever may be the precise character or value of the theory of numbers, one cannot help remarking with interest, in one of the first attempts of ancient philosophy, the germ of the idea that the operations of nature correspond in certain respects to mathematical laws. We meet with this idea in all periods of philosophy. It has been often a barren, unproductive idea; yet the movement was to go on till at length it received a great and legitimate application, on which depended the progress of the physical sciences.”

FOAM, to cast forth as a raging sea. *Foaming at the mouth* is expressive of rage, or tormenting inward pain. Mark ix. 18. Seducers *foam out their own shame*, when, from a corrupt heart, and with rage against Christ and his ways, they publish their vain and erroneous doctrines, and indulge themselves in shameful practices. Jude 13. The King of Samaria was cut off as the *foam of water*. Some of their last kings were basely murdered; and Hoshea, the last, was easily and quickly ruined, and reduced to abject slavery. Hos. x. 7.

FODDER. The Hebrew word which is translated “fodder,” in Job vi. 5, is rendered in Job xxiv. 6, “corn,” and on the margin “mingled corn or dredge;” whereas in Isa. xxx. 24, it is rendered “provender.” Gesenius says, “The two latter passages are most clearly understood by a reference to the Roman *farrago*, which consisted of barley or oats, mixed with vetches and beans, which were sown and reaped together.”

FOLD, a house, or small enclosure, for flocks to rest together in by night, or at noon. Isa. xiii. 20. The country which a nation possesseth and dwelleth together in, is called their *fold*. Jer. xxiii. 3. The Church and ordinances of Christ are as a *fold*: there his sheep or people are gathered together; they enter by him as the door, and have strict union, and delightful society, and pleasant refreshment and rest together, and are surrounded with his protection and laws. John x. 1.

FOLLOW. To *follow* the Lord is to choose him as our portion, observe his laws, imitate his perfections, and cleave to his worship. Jer. xvii. 16. To *follow* Christ, the Lamb of God, is, under the direction and influence of his Word and Spirit, to depend on him.

FOOD. The Hebrews seem to have indulged in food of the simplest kind; such as bread, milk, rice, honey, and vegetables. They do not appear to have used animal food except on rare occasions, particularly at their appointed festivals. While the Israelites dwelt in Egypt, the nature of their ordinary food is mentioned in Numb. xi. 5: "We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick." How plain the food of the patriarchs was, appears from the pottage of lentiles and bread which Jacob had prepared and Esau coveted. The food with which Abraham entertained the three angels is thus described, Gen. xviii. 6, 7: "And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it." And when the same patriarch dismissed Hagar and her son, he took bread and a bottle of water, and presented them to Hagar. The bread was generally made of wheat or barley, or lentiles and beans. Parched corn, in ancient as well as in modern times, formed a common article of food in the East. The oriental loaves were very small, three of them being required for the meal of a single person, as appears from Luke xi. 5, 6: "And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey has come to me, and I have nothing to set before him?" To evince their hospitality, the Hebrews boiled or roasted the flesh of sheep and oxen and fat cattle. Among the delicacies at an Eastern meal, a prominent place is assigned to honey. Butter is often mentioned in Scripture along with honey; and to describe the fertility of Canaan, it is termed a land flowing with milk and honey. The shoulder of a lamb well roasted, and covered with butter and milk, is another delicacy which the Orientals greatly value. The Hebrews were forbidden by the law of Moses to eat of particular animals, which were accounted unclean. The regulations concerning clean and unclean animals are laid down in Lev. xi. and Deut. xiv. (See **ANIMAL**.) It appears from sacred Scripture that the antediluvians had not used animal food. Thus the original grant made to Adam is couched in these words, Gen. i. 29: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat;" but the grant made to Noah is thus expressed, Gen. ix. 3, 4: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat."

FOOL, one who has not the use of reason or judgment. In Scripture, wicked persons are often called fools, or foolish, because such act contrary to reason, trust to their own hearts, violate the laws of God, and prefer things vile, trifling, and temporal, to such as are important, divine, and eternal.

Our Lord seems to have used the term in a sense somewhat peculiar, in Matt. v. 22: "Whosoever shall say to his brother, Thou fool, shall be in danger of hell fire." But the whole verse shows the meaning to be, that when any one of his professed disciples indulges a temper and disposition of mind op-

posite to charity, or that peculiar love which the brethren of Christ are bound by his law to have towards each other (John xiii. 34), not only evincing anger against another without a cause, but also treating him with contemptuous language, he shall be in danger of eternal destruction.

FOOLISH SPEAKING, such kind of conversation as includes folly, and can no way be profitable and interesting. Eph. v. 4. Facetiousness, indeed, is allowable, when it ministers to harmless amusement, and to pleasant conversation,—when it is used for the purpose of exposing things which are base and vile,—when it has for its aim the reformation of others,—when used by way of defence under unjust reproach; but all such kind of speaking as includes profane jesting, loose, wanton, scurrilous, injurious, unseasonable, vain-glorious talk, is strictly forbidden.

FOOLS, FEAST OF. Under this name absurd festivals were held in several countries of Europe, from the fifth century onward to the Reformation. These ridiculous ceremonies had their origin in the heathen Saturnalia, and like them were accompanied with various extravagant observances. The Feast of Fools took place usually on New Year, but the festival was prolonged from Christmas to the last Sunday of Epiphany. The young people, who took the principal part, commenced with choosing for themselves an archbishop of fools, whom they made a farce of consecrating in the principal church of the place. At the conclusion of this idle ceremony, the newly-elected archbishop either said high mass himself, or ordered it to be said in his presence; and during the performance of this pretended sacred rite, the rest of the actors engaged in indecent songs and dances, and other foolish practices, in the church. This festival was openly encouraged by many of the clergy in those days of Popish darkness; but at length it was condemned by popes and councils, and in course of time utterly prohibited. The festival, however, was not finally abolished before the Reformation.

FOOTMAN. From a remark in 1 Sam. viii. 11, it would appear that the custom which still prevails in Persia, of having footmen to run beside the chariots of kings, had been known and practised at a very early period. In Jer. xii. the prophet complains of the prosperity of the wicked, and laments his own trials, when God answers him by the proverbial expression referring to the custom which we have just noticed: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?"—implying that other and greater trials were in store for him.

FOOTSTOOL. The common manner of sitting, in the Eastern countries, is upon the ground, or floor, with the legs crossed. People of distinction have the floors of their chambers covered with carpets for this purpose; and round the chamber broad couches, raised a little above the floor, spread with mattresses handsomely covered, which are called sofas. When sitting is spoken of as a posture of more than ordinary state, it is quite of a different kind, and means sitting on high, on a chair of state or throne, for which a footstool was necessary, both in order that the person might raise himself up to it, and for supporting the legs when he was placed in it. "Chairs," says Sir John Chardin, "are never used in Persia, but at the coronation of their kings, when the monarch is seated in a chair of gold set with jewels, three feet high. The chairs which are used by the

people in the East are always so high as to make a footstool necessary; and this proves the propriety of the style of Scripture, which always joins the footstool to the throne. Isa. lxvi. 1; Ps. cx. 1."

FORBEARANCE is the act of patiently enduring provocation or offence. The following may be considered as the most powerful incentives to the exercise of this disposition: (1.) The consideration that we ourselves often stand in need of it from others. Gal. vi. 1. (2.) The express command of Scripture. Eph. iv. 2; Col. iii. 13. (3.) The felicity of this disposition. It is sure to bring happiness at last, while resentment only increases our own misery. (4.) That it is one of the strongest evidences we can give of the reality of our religion. John xiii. 35. (5.) The beautiful example of Christ. Heb. xii. 3; 1 Pet. ii. 21-23.

FORBEARANCE OF GOD. See **PATIENCE OF GOD.**

FORD, a place at which a river may be safely crossed. Thus the ford of the Jabbok is referred to in Gen. xxxii. 22, 23; and the ford of the Jordan in Judg. iii. 28.

FOREHEAD, MARK ON THE. Ezek. ix. 4. Mr. Maurice, speaking of the religious rites of the Hindus, says, before they can enter the great pagoda, an indispensable ceremony takes place, which can only be performed by the hand of a Brahman; and that is, the impression of their foreheads with the *tiluk*, or mark of different colours, as they may belong either to the sect of Vishnu or Shiva. If the temple be that of Vishnu, their foreheads are marked with a longitudinal line, and the colour used is vermilion. If it be the temple of Shiva, they are marked with a straight line, and the colour used is turmeric or saffron. But these two grand sects being again subdivided into numerous classes, both the size and the shape of the *tiluk* are varied, in proportion to their superior or inferior rank. In regard to the *tiluk*, I must observe, that it was a custom of very ancient date in Asia to mark their servants in the forehead. It is alluded to in these words of Ezekiel, where the Almighty commands his angels to "go through the midst of the city, and set a mark on the foreheads of the men who sigh for the abominations committed in the midst thereof." The same idea occurs also in Rev. vii. 3, xxii. 4. Bond-servants or slaves were not only marked upon the forehead, as a punishment for offences or for attempts to escape from servitude, but to distinguish them as the property of their masters. The mark usually consisted of the name, or some peculiar character belonging to the master. Votaries of the gods among the heathen, were marked with signs, intended to denote that they were the devoted servants and worshippers of the god whose symbols they bore. That the Christians soon adopted a modification of this custom, by impressing the figure of the cross, or the monogram of Jesus Christ, upon their arms, we learn from Procopius and others. They were in ancient times formed either by the impress of a hot iron, or by the punctures of needles, afterwards rubbed over with a colouring powder or composition, and were indelible.

FOREIGNER, a sojourner, a stranger dwelling in another country. In the New Testament, it is sometimes used for a person not enjoying the privileges of citizenship. Thus in Eph. ii. 19: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

FOREKNOWLEDGE OF GOD, is his foresight or knowledge of every thing that is to come to pass. Acts ii. 23. "This foreknowledge," says Charnock, "was from eternity. Seeing he knows things possible in his power, and things future in his will, if his power and resolves were from eternity, his knowledge must be so too; or else we must make him ignorant of his own power, and ignorant of his own will from eternity, and consequently not from eternity blessed and perfect. His knowledge of possible things must run parallel with his will. If he willed from eternity, he knew from eternity what he willed; but that he did will from eternity we must grant, unless we would render him changeable, and conceive him to be made in time of not willing, willing. The knowledge God hath in time was always one and the same, because his understanding is his proper essence, as perfect as his essence, and of an immutable nature."

"To deny this," says Saurin, "is to degrade the Almighty; for what, pray, is a God who created beings, and who could not foresee what would result from their existence—a God who formed spirits united to bodies by certain laws, and who did not know how to combine these laws so as to foresee the effects they would produce—a God forced to suspend his judgment—a God who every day learns something new, and who doth not know to-day what will happen to-morrow—a God who cannot tell whether peace will be concluded, or war continue to ravage the world; whether religion will be received in a certain kingdom, or whether it will be banished; whether the right heir will succeed to the crown, or whether the crown will be set on the head of an usurper? For according to the different determinations of the wills of men—of king, or people—the prince will make peace, or declare war; religion will be banished or admitted; the tyrant or lawful king will occupy the throne. But if God cannot foresee how the volitions of men will be determined, he cannot foresee any of these events. What is this but to degrade God from his deity, and to make the most perfect of all intelligences a being involved in darkness and uncertainty like ourselves?" See **OMNISCIENCE.**

The whole work of human redemption may be viewed as resolving itself into the divine foreknowledge. Thus, in describing the various steps through which the child of God is made to pass, the origin of the whole is traced back to this foreknowledge. "Whom he did foreknow he also did predestinate." Rom. viii. 29. But sometimes the foreknowledge of God includes, in Scripture language, his approbation. Thus Romans xi. 2: "God hath not cast away his people whom he foreknew."

FOREORDAIN. This word is used to denote that act of God whereby, from all eternity, he determined and appointed whatever he would do or permit to be done in time. It is important to draw a distinction between the effective and the permissive decrees of God. His effective decree has a reference to all the good that happens; while his permissive decree has a reference to the evil that is done by men. An action may be, abstractly speaking, the object of the former decree, and its sinfulness the object of the latter. "It has been objected," says Dr Shaw, "that if God has foreordained whatsoever comes to pass, human liberty is taken away. To this it has been commonly replied, that it is sufficient to human liberty that a man acts without any constraint, and according to his own free choice; that the divine

deceit is extrinsic to the human mind; and, while it secures the futurity of events, it leaves rational agents to act as freely as if there had been no decree." "We feel," says Dr Dick, "that, although not independent upon God, we are free; so that we excuse ourselves when we have done our duty, and accuse ourselves when we have neglected it. Sentiments of approbation and disapprobation, in reference to our own conduct or that of other men, would have no existence in our minds if we believed that men are necessary agents. But the tie which connects the divine decrees and human liberty is invisible. 'Such knowledge is too wonderful for us; it is high, we cannot attain unto it.'—Ps. cxxxix. 6."

FORERUNNER, one who goes before, for the purpose, generally, of preparing the way for some person who is about to follow. Thus John the Baptist was the forerunner of Christ. Kings and nobles in the East are wont, before setting out on a journey, to send one or more persons as forerunners, to make all due preparations on the road by which they are to pass. Christ himself is spoken of as his people's forerunner to heaven, Heb. vi. 20: "Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." And in this character he speaks of himself, John xiv. 2, 3, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Thus Christ leads the way to heaven.

FORESKIN. See **CIRCUMCISION**.

FOREST, a woody tract of ground. There were several such tracts in Canaan, especially in the northern parts. The chief of these were,

THE FOREST OF EPHRAIM, near Mahanaim.

THE FOREST OF HARETH, in Judah.

THE FOREST OF LEBANON. In addition to the proper forest of Lebanon, where the cedars grow, Scripture thus calls a palace which Solomon built at Jerusalem, contiguous to the palace of the King of Egypt's daughter, and in which he usually resided. All the vessels of it were of gold. It was called the House of the Forest of Lebanon, probably from the great quantity of cedar used in it. 1 Kings vii. 2, x. 17.

FORGET. Men *forget* God, when they neglect to think of and worship him; when they break his laws, and pour contempt on anything pertaining to him. Judg. iii. 7. Men *forget* Jerusalem, when they are thoughtless of and unconcerned how things go in the Church. Ps. cxxxvii. 5. God's elect *forget* their fathers' house and their own people; in embracing Christianity, the Jews quitted their own ceremonies and temple; in receiving Christ, every one quits his natural dispositions, false persuasions, self-righteousness, and sinful customs, and parts with natural relations, so as to prefer Christ to all. Ps. xlv. 10. Saints *forget* the things behind, when they disesteem their works and attainments, and think of, and press after, further knowledge of, intimacy with, and conformity to, Christ. Phil. iii. 13, 14.

FORGIVENESS, CHRISTIAN, the pardon of any offence committed against us. The Christian Lawgiver, while forbidding the retaliation of injuries, hath suspended the exercise of forgiveness among his disciples upon the repentance of the transgressor, or on an acknowledgment of having done wrong. "If he repent, forgive him." Matt. xviii. 15-35, compared with Luke xvii. 3, 4. But when the sin or trespass

is confessed, the forgiveness must be prompt and from the very heart; free from all mental reservation; no grudging, no evil surmising must be entertained: in their manner of forgiving, Christians must imitate that divine pattern which their heavenly Father hath set them, when, "for Christ's sake, he forgave them." Col. iii. 12, 13; Eph. iv. 32. And he has bound them in the most solemn manner to the exercise of this duty, under the awful penalty of not having their own daily trespasses forgiven, and themselves rejected in the great day of account. Matt. vi. 12, 14, 15, xviii. 21-35. To all which may be added, that Christianity, in the most pointed manner, forbids its friends to retaliate injuries which they may sustain from the unbelieving world; but, on the contrary, they are to "love their enemies, to bless those that curse them, to do good to such as hate them, and to pray for those who despitefully use and persecute them." Matt. v. 44. "This," says an ingenious writer, "was a lesson so new and utterly unknown, till taught by his doctrine, and enforced by his example, that the wisest moralists of the wisest nations and ages represented the desire of revenge as a mark of a noble mind. But how much more magnanimous, how much more beneficial to mankind, is forgiveness! It is more magnanimous, because every generous and exalted disposition of the human mind is requisite to the practice of it; and it is the most beneficial, because it puts an end to an eternal succession of injuries and retaliations." It has been truly said, "The feuds and animosities in families, and between neighbours, which disturb the intercourse of human life, and collectively compose half the misery of it, have their foundation in the want of a forgiving temper, and can never cease but by the exercise of this virtue on one side, or on both."

FORGIVENESS OF SINS. See **PARDON**—**MERCY**.

FORK. A pointed and probably a three-pronged instrument, mentioned in 1 Sam. xiii. 21.

FORM, the figure or shape of anything. It is sometimes used in Scripture to denote outward beauty, as in Isa. liii. 2: "He hath no form nor comeliness," that is, the appearance of the Messiah was not such as to attract the Jews. In 2 Tim. iii. 5, "Having a form of godliness, but denying the power thereof," the word "form" denotes simply the external aspect. The passage, however, in which the term occurs in a peculiar connection is Phil. ii. 6-8, which runs thus: "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." For an exposition of this much disputed passage, see the article **FORM OF GOD**.

FORMALIST, one who places his dependence on the outward ceremonies of religion, or who is more tenacious of the form of religion than the power of it. 2 Tim. iii. 5.

FORM OF GOD. Phil. ii. 6. This remarkable expression has been made the subject of endless criticism, and as it is of no small importance that it should be well understood, as bearing upon the person of Christ, we shall satisfy ourselves with subjoining Dr Macknight's note on the place: "As the apostle is speaking of what Christ was before he took the form of a servant, the form of God of which he is said to

have divested himself, (verse 7), when he became man, cannot be anything which he possessed during his incarnation, or in his divested state; consequently neither the opinion of Erasmus, that 'the form of God' consisted in those sparks of divinity by which Christ during his incarnation manifested his Godhead, nor the opinion of the Socinians, that it consisted in the power of working miracles, is well-founded. For Christ did not divest himself either of the one or the other, but possessed both, all the time of his public ministry. In like manner, the opinion of those, who, by 'the form of God' understand the divine nature, and the government of the world, cannot be admitted; since Christ, when he became man, could not divest himself of the nature of God. And with respect to the government of the world, we are led, by what the apostle says (Heb. i. 3), to believe he did not part with that; but in his divested state still upheld all things by the word of his power. The opinion of Whitby, therefore, and others, seems better founded, who, by 'the form of God,' understand that glorious state in which the Deity is said to dwell (1 Tim. vi. 16), and in which he manifested himself to the patriarchs of old (Deut. v. 22-24), and which was commonly accompanied with a numerous retinue of angels (Ps. lxxviii. 17), and which in Scripture is called the similitude (Numb. xii. 8), the face (Ps. xxxi. 16), the presence (Exod. xxxiii. 15), and the shape of God (John v. 37). This interpretation is supported by the term here used, which signifies a person's external appearance, and not his nature or essence. Mark xvi. 12; Matt. xvii. 2. Further, this interpretation agrees with the fact: 'The form of God'—that is, the visible glory, and the attendance of angels above described,—the Son of God enjoyed with his Father, before the world was (John xvii. 5), and on that, as on other accounts, he is 'the brightness of the Father's glory' (Heb. i. 3); but he divested himself thereof when he assumed human nature. Lastly, this sense of the words 'form of God,' is confirmed by the meaning of 'form of a servant' (verse 7), which evidently denotes the state or appearance and behaviour of a servant."

FORMS OF PRAYER. See PRAYER.

FORNICATION, whoredom, or the act of incontinency between single persons; for if either of the parties be married, it is adultery. While the Scriptures give no sanction to those austerities which have been imposed on men under the idea of religion; so, on the other hand, they give no liberty for the indulgence of any propensity that would either militate against our own interest or that of others. It is in vain to argue the innocency of fornication from the natural passion implanted in us, since "marriage is honourable in all," and wisely appointed for the prevention of those evils which would otherwise ensue; and besides, the existence of any natural propensity in us is no proof that it is to be gratified without any restriction. That fornication is both unlawful and unreasonable may be easily seen, if we consider—1. That our Saviour expressly declares this to be a crime. Mark vii. 21, 23. 2. That the Scriptures declare that fornicators cannot inherit the kingdom of God. 1 Cor. vi. 9; Heb. xii. 16; Gal. v. 19-21. 3. Fornication sinks into a mere brutal commerce a gratification which was designed to be the cement of a sacred, generous, and tender friendship. 4. It leaves the maintenance and education of children, as to the father at least, utterly unsecured. 4. It strongly tempts the guilty female to guard herself from in-

famy by methods of procuring abortion, which not only destroys the child, but often the mother. 6. It disqualifies the deluded creatures from being either good wives or mothers, in any future marriage, ruining that modesty which is the guardian of nuptial happiness. 7. It absolutely disqualifies a man for the best satisfactions—those of truth, virtue, innocent gratifications, tender and generous friendship. 8. It often propagates a disease which may be accounted one of the sorest maladies of human nature, and the effects of which are said to visit the constitution of even distant generations.

FORSAKE. Men *forsake* God and his law when they disregard and contemn him, and disobey his law, deny his truth, neglect his worship, and depend not on his fulness. Jer. xvii. 13, ix. 13. God seemingly *forsakes* his people when he withdraws his sensible presence, and withholds his assistance and comfort (Ps. lxxi. 11, xxii. 1; Isa. xlix. 14); but he *never* forsakes them as to real love, or such influence as is absolutely necessary for the subsistence of their graces. Heb. xiii. 5; Ps. xxxvii. 28. See DESERTION.

FORT, signifying a castle or fortress situated on a mountain, is in our version rendered "fort" in 2 Sam. v. 9, and "castle" in 1 Chron. xi. 7. Fortresses were often erected on the tops of hills, and in the mountain fastnesses.

FORTIFICATIONS. See ARMS—ARMY.

FORTITUDE is a virtue or quality of the mind, generally considered the same as courage; though in a more accurate sense they seem to be distinguishable. Courage resists danger—fortitude supports pain. Courage may be a virtue or vice according to the circumstances; fortitude is always a virtue: we speak of desperate courage, but not of desperate fortitude. A contempt or neglect of dangers may be called courage; but fortitude is the virtue of a rational and considerate mind, and is founded in a sense of honour and a regard to duty.

Christian fortitude may be defined that state of mind which arises from truth and confidence in God; enables us to stand collected and undisturbed in the time of difficulty and danger; and is at an equal distance from rashness on the one hand, and pusillanimity on the other. Fortitude takes different names, according as it acts in opposition to different evils; but some of those names are applied with considerable latitude. With respect to danger in general, fortitude has been called intrepidity; with respect to the dangers of war, valour; with respect to pain of body, or distress of mind, patience; with respect to labour, activity; with respect to injury, forbearance; with respect to our condition in general, magnanimity.

Christian fortitude is necessary to vigilance, patience, self-denial, and perseverance; and is requisite under affliction, temptation, persecution, desertion, and death. The noble cause in which the Christian is engaged, the glorious Master whom he serves, the provision that is made for his security, the illustrious examples set before him, the approbation of a good conscience, and the grand prospect he has in view, are all powerful motives to the exercise of this grace.

FORTUNATUS. Paul speaks of Fortunatus as having, along with Stephanas and Achaicus, refreshed his own spirit and that of the Corinthian believers, and as having been set for the service of the Church.

FOUNDATION, that part of a building on which the whole superstructure rests. The utmost caution and care must be exercised in laying a secure found-

dation, and the necessity of this is strikingly shown in the closing words of our Lord's sermon on the Mount. Matt. vii. 24-27: "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." In this passage Jesus plainly teaches us that each man is engaged in building either for time or for eternity—that every thing depends on the foundation; and on the day of retribution, our everlasting destiny will turn upon one point—whether we are or are not resting on the sure foundation. The Word of God plainly assures us that "other foundation can no man lay than that is laid, which is Jesus Christ." Isa. xxviii. 16: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." This text is quoted by the apostle Peter, and expressly applied to Christ. 1 Pet. ii. 6. Christ, then, is the only foundation on which the sinner can safely rest for salvation. Christ also is the foundation of the church, the corner-stone, which unites and consolidates the whole building. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Eph. ii. 20-22. The temple of Diana at Ephesus was a master-piece of architectural skill; and even Lord Shaftesbury, in his *Miscellanies*, openly acknowledges his admiration of the felicitous manner in which the apostle addresses the Ephesians in the above passage, containing as it does beautiful architectural allusions. He speaks to them of a spiritual temple infinitely more glorious, secure, and abiding, than that idolatrous temple in whose beauty and magnificence they so highly prided themselves.

FOUNDER. God and his prophets are likened to a *founder*, because, by the judgments declared by the prophets, and executed by God, nations are melted with trouble, to purge off their dross, and change them into a conformity to his will. Jer. vi. 29.

FOUNTAIN, is properly the source or spring-head of waters. There were several celebrated fountains in Judea, such as that of Rogel, of Gihon, of Siloam, of Nazareth, &c., and allusions to them are often to be met with in both the Old and New Testament. Dr. Chandler, in his *Travels in Asia Minor*, says: "The reader, as we proceed, will find frequent mention of fountains. Their number is owing to the nature of the country and the climate. The soil, parched and thirsty, demands moisture to aid vegetation; and a cloudless sun, which inflames the air, requires for the people the verdure, with shade and air, its agreeable attendants. Hence fountains are met with not only in the towns and villages, but in the fields and gardens, and by the side of the roads, and of the beaten tracks on the mountains. Many of them are the useful donations of humane persons while living, or have been bequeathed by them as legacies on their decease."

As water in Eastern countries is very highly prized on account of its scarcity, the discovery of a fountain is often to the traveller an event of the greatest interest and importance. A newly found well was usually reported to the head of the tribe, who took possession of it with formal ceremonies, distinguished it by his own name, and watched over the rare and inestimable treasure with the same care that he bestowed on the protection of his most valuable property. The great value attached to a fountain throws light upon the comparison which Jeremiah makes of Jehovah to "a fountain of living waters." Jer. ii. 13. Zechariah also predicts concerning the blood of Christ under the same significant figure, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." Zech. xiii. 1. An allusion of the same kind occurs in Joel iii. 18: "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim."

When we think of the importance attached in Oriental countries to fountains of water, we cannot wonder at the frequency with which sacred imagery is connected with such springs. Even Jesus, as he stands by the pool of Siloam, makes use of the same figure, comparing the refreshing influences of the Holy Spirit in the souls of his people to "a well of water springing up into everlasting life."

FOWL. See **BIRDS.**

FOWLER. This term is applied to one who captures birds. It appears to have been chiefly by nets and snares that birds were caught among the Hebrews. Thus Solomon, speaking of the want of consideration and forethought by which the profligate are characterized: "Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life." Prov. vii. 23. And again, to show how little human foresight avails, he remarks: "For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them." Eccles. ix. 12. In Ps. xci. 3 it is also said: "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence." There is scarcely any process now followed in the art of fowling or snaring birds which was not known and practised in very early times.

FOX, or JACKAL. This animal is called in Scripture *shual*, probably from his burrowing, or making holes in the earth, to hide himself, or to dwell in. The Septuagint renders it by *alōpēx*, the fox; so the Vulgate, *vulpes*; and our English translation, fox. But still it is no easy matter to determine whether the animal intended be the common fox or the jackal—the little Eastern fox, as Hasselquist calls him. Several of the modern Oriental names of the jackal, from their resemblance to the Hebrew, favour the latter interpretation; and Dr. Shaw, and other travellers, inform us, that while jackals are very numerous in Palestine, the common fox is rarely to be met with.

We shall be safe, perhaps, under these circumstances, in admitting, with Shaw, Taylor, and other critics and writers on natural history, that the Hebrew *shual* is the jackal of the East. We shall first de-

scribe this animal, and then notice those passages of Scripture in which he is spoken of.

The jackal, or *thaleb*, as he is called in Arabia and Egypt, is said to be of the size of a middling dog, resembling the fox in the hinder parts, particularly the tail; and the wolf in the fore parts, especially the nose. Its legs are shorter than those of the fox, and its colour is of a bright yellow. There seem to be many varieties among them. Those of the warmest climates appear to be the largest; and their colour is rather of a reddish-brown than of that beautiful yellow by which the smaller jackal is chiefly distinguished.

Although the species of the wolf approaches very near to that of the dog, yet the jackal seems to be placed between them. To the savage fierceness of the wolf it adds the impudent familiarity of the dog. Its cry is a howl, mixed with barking, and a lamentation resembling that of human distress. It is more noisy in its pursuits even than the dog, and more voracious than the wolf. The jackal never goes alone, but always in a pack of forty or fifty together. These unite regularly every day, to form a combination against the rest of the forest. Nothing then can escape them. They are content to take up with the smallest animals; and yet, when thus united, they have courage to face the largest. They seem very little afraid of mankind, but pursue their game to the very doors, testifying neither attachment nor apprehension. They enter insolently into the sheepfolds, the yards, and the stables, and, when they can find nothing else, devour the leather harness, boots, and shoes, and run off with what they have not time to swallow. They not only attack the living, but the dead. They scratch up with their feet the new-made grave, and devour the corpse, how putrid soever. In those countries, therefore, where they abound, the natives are obliged to beat the earth over the grave, and to mix it with thorns, to prevent the jackals from scraping it away. They always assist each other as well in this employment of exhumation as in that of the chase, and while at their dreary work, exhort each other by a most mournful cry, resembling that of children under chastisement; and when they have thus dug up the body they share it amicably between them. Like all other savage animals, when they have once tasted human flesh, they can never after refrain from pursuing mankind. They watch the burying-grounds, follow armies, and keep in the rear of caravans. They may be considered as the vulture of the quadruped kind. Everything that once had animal life seems equally agreeable to them; the most putrid substances are greedily devoured; dried leather, and anything that has been rubbed with grease, how insipid soever in itself, is sufficient to make the whole go down. Such is the character which naturalists have furnished of the jackal, or Egyptian fox: let us see what references are made to it in Scripture. To its carnivorous habits there is an allusion in Ps. lxxiii. 9, 10: "Those that seek my soul, to destroy it, shall go into the lower parts of the earth: they shall fall by the sword; they shall be a portion for foxes." And to its ravages in the vineyard Solomon refers in Cant. ii. 15: "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." In Scripture, says Professor Paxton, the Church is often compared to a vineyard; her members to the vines with which it is stored; and by consequence, the grapes may signify all "the fruits of righteousness" which those mystical vines produce. The foxes that spoil these vines must

therefore mean false teachers, who corrupt the purity of doctrine, obscure the simplicity of worship, overturn the beauty of appointed order, break the unity of believers, and extinguish the life and vigour of Christian practice.

At the feast of Ceres, the goddess of corn, celebrated annually at Rome about the middle of April, there was the observance of this custom, to fix burning torches to the tails of a number of foxes, and to let them run through the circus till they were burnt to death. This was done in revenge upon that species of animals for having once burnt up the fields of corn. The reason, indeed, assigned by Ovid, is too frivolous an origin for such a rite; and the time of its celebration (the 17th of April), it seems, was not harvest time, when the fields were covered with corn, for the middle of April was seed-time in Italy, as appears from Virgil's *Georgics*. Hence we must infer that this rite must have taken its rise from some other event than that by which Ovid accounted for it; and Samson's foxes are a probable origin of it. The time of year agrees exactly. Wheat harvest in Palestine happened about the middle of April—the very time in which the burning of foxes was observed at Rome.

FRAME OF MIND. This word is used to denote any state of mind a man may be in; and, in a religious sense, is often connected with the word feeling or used synonymously with it. See **FEELING**.

"If our frames are comfortable," says one, "we may make them the matter of our praise, but not of our pride; we may make them our pleasure, but not our portion; we may make them the matter of our encouragement, but not the ground of our security. Are our frames dark and uncomfortable? they should humble us, but not discourage us; they should quicken us, but not obstruct us in our application for necessary and suitable grace; they should make us see our own emptiness, but not make us suspect the fulness of Christ; they should make us see our own unworthiness, but not make us suspect the willingness of Christ; they should make us see our own weakness, but not cause us to suspect the strength of Christ; they should make us suspect our own hearts, but not the firmness and freeness of the promises."

FRANCISCANS, an order of friars, founded in 1209, by St. Francis, of Assisi, who, having led a dissolute life, was reclaimed by a fit of sickness, and fell into an extreme of false devotion. Absolute poverty was his fundamental rule, and rigorously enjoined on all his followers. Some years afterward this rule was relaxed, by the indulgence of several successive popes; but this occasioned a schism in the order, about the end of the thirteenth century, and divided them into two parties; many adhering strictly to their founder's rule, and extolling him as equal to Jesus Christ himself. These were called, in ridicule, *Fratricelli*, or Little Brothers; which name Francis himself had assumed out of humility, and prescribed to his followers. They were also called *Spiritual*, while the others were called Brethren of the Community, or *Observantine* friars; in France they were called *Cordeliers*, from girding their habit with a cord. The Franciscans maintained that the Virgin Mary was born without original sin, which the Dominicans denying, occasioned a contention, which ended much to their disgrace. See **DOMINICANS**.

FRANKINCENSE, an odoriferous gum, anciently burnt as a sacred perfume, and now used in medicine. It exudes from incisions made in the tree

during the heat of summer. The largest and best trees are called male incense. Some fraukincense is still brought from the East Indies, but that of Arabia or Syria is much preferred to it. The form of the tree from which it is extracted does not appear to be distinctly ascertained. Frankincense is mentioned, figuratively, no doubt, among the articles of merchandise in which Babylon traded. Rev. xviii. 13. It is from the *Juniperus Lycia* or cedar, that the gum-resin called *olibanum* is obtained. It has a strong smell, and somewhat bitterish and pungent taste. The *olibanum* sold in the shops is a different substance; but this is the frankincense adopted by the Roman Catholics in their church services; and is supposed to have been the incense so much celebrated in ancient times.

FRATERNITY, in the Roman Catholic countries, signifies a society for the improvement of devotion. Of these there are several sorts, as—1. The fraternity of the rosary, founded by St. Dominic. It is divided into two branches, called the common rosary, and the perpetual rosary; the former of whom are obliged to confess and communicate every first Sabbath in the month, and the latter to repeat the rosary continually. 2. The fraternity of the scapulary, whom it is pretended, according to the Sabbatine bull of Pope John XXII., the Blessed Virgin has promised to deliver out of hell the first Sabbath after their death. 3. The fraternity of St. Francis' girdle are clothed with a sack of a grey colour, which they tie with a cord; and in processions walk bare-footed, carrying in their hands a wooden cross. 4. That of St. Austin's leathern girdle comprehends a great many devotees. Italy, Spain, and Portugal, are the countries where are seen the greatest number of these fraternities, some of which assume the name of arch-fraternities. Pope Clement VII. instituted the arch-fraternity of charity, which distributes bread every Sabbath among the poor, and gives portions to forty poor girls on the feast of St. Jerome, their patron. The fraternity of death buries such dead as are abandoned by their relations, and causes masses to be celebrated for them.

FRATRICELLI, or LITTLE BROTHERS. Though this name, as above observed, was originally given to the reformed and spiritual Franciscans (not less than two thousand of whom are recorded to have been burned by the Inquisition), it was afterwards given to a multitude of sects which inundated Europe in the thirteenth century; and particularly to the Cathari and Waldenses, among whom many of the purer Franciscans were probably incorporated.

FRAUDS, PIOUS, artifices and falsehoods made use of in propagating religion, under the pretence of promoting the spiritual interests of mankind. These have been more particularly practised in the Church of Rome, and considered not only as innocent, but commendable. Neither the term nor the thing signified, however, can be justified. The terms *pious* and *fraud* form a solecism; and the practice of doing evil that good may come, is directly opposite to the injunction of the Sacred Scriptures. Rom. iii. 8.

FREE. (1.) Without price, out of mere favour. Rom. v. 15, iii. 24. (2.) Without constraint or obligation. Ps. liv. 6; Rom. viii. 2. (3.) Without restraint or hindrance. 2 Thess. iii. 1. God's Spirit is *free*, voluntary, or princely; he is freely bestowed on sinners, and in a princely and liberal manner, he influences, convicts, instructs, draws, and comforts men's souls. Ps. li. 12. God's blessings of the new

covenant are *free*; though purchased by Christ, yet they are given to sinful men without money or price on our part, and are to be received as gifts of mere grace and favour. Rom. v. 18; Rev. xxii. 17. A *free* heart, is one disposed to bestow freely and willingly. 2 Chron. xxix. 31. *Free* or *free-will* offerings, were those given without any obligation of God's law. Exod. xxxvi. 3; Lev. xxii. 21. Persons are *free* when in no slavish bondage, or exempted from paying tribute (Deut. xv. 13; Matt. xvii. 26), or not obliged to maintain parents. Matt. xv. 6. The saints are *free*, or freed from the law, or freed from sin: they are, by the grace of God in Christ, delivered from the yoke of the broken law, the dominion of sin, and the slavery of Satan; and now, under the Gospel, they are free from the Jewish ceremonies, and are entitled to all the privileges of the children of God. Rom. viii. 2, vi. 22; John viii. 34, 36; Gal. v. 1. Sinners are *free from righteousness*—quite destitute of, and no way influenced by, a holy principle. Rom. vi. 20. To be *free among the dead*, is to be in a miserable ease on earth, as if a citizen of the grave. Ps. lxxxviii. 5.

FREE AGENCY is the power of choosing between good and evil, and following one's inclination. Many and long have been the disputes on this subject; not that man has been denied to be a free agent, but the dispute has been in what it consists. (See LIBERTY—WILL.) A distinction is made by divines between free agency and what is called the Arminian notion of free will. The one consists merely in the power of following our prevailing inclination; the other, in a supposed power of acting contrary to it, or at least of changing it. The one predicates the freedom of man; the other, a faculty in man, which Mr. Locke, though an anti-necessarian, explodes as an absurdity. The one goes merely to render us accountable beings; the other arrogantly claims a part, yea, the very turning-point, of salvation. According to the latter, we need only certain helps or assistances, granted to men in common, to enable us to choose the path of life; but according to the former, our hearts by nature being wholly depraved, our choice, though free, is opposed to holiness, so that we need an almighty power to renew them. The plain doctrine of Scripture evidently is, that man is free to act, and therefore strictly responsible; but as his acting, free though it be, will be entirely contrary to the law of God, it is absolutely necessary that an almighty agent should interpose to renovate the heart, and change the whole current of his desires and feelings. See NECESSITY.

FREE CHURCH OF SCOTLAND. In the end of the article CHURCH OF SCOTLAND, it was stated that, in consequence of decisions which had been pronounced by the courts of law, and which were virtually sanctioned by the Legislature—decisions deemed subversive of the spiritual independence of the Church in its actings as a Church of Christ—four hundred and seventy ministers resigned their benefices, renouncing all the advantages arising from the connection of the Church with the State. This large body of ministers, joined by two hundred licentiates of the Church, and a very large body of elders, constituted themselves into the FREE CHURCH OF SCOTLAND, claiming to be the true inheritors of the doctrine, discipline, government, and worship of the Church of Scotland, as laid down in the authorized standards of the Church. The adherents of the Free Church amount, as appears by the last census, to one-third part of the population of Scotland. Her ministers

amount to seven hundred and fifty, and her congregations to eight hundred. The rise of the Free Church, as distinguished from the Establishment, is to be dated from the 18th May 1843, when the memorable disruption of the Church took place (See DISRUPTION), or, as it is expressed in the "Pastoral Letter" issued by the General Assembly of the Free Church in 1845, "An undoubted majority of the ministers and elders chosen, according to the laws of the Church, to represent the National Church of Scotland in the General Assembly summoned to meet at Edinburgh in May 1843, having come to the deliberate conviction that the interpretation finally and conclusively put upon the terms of the Church's civil establishment was incompatible with her essential liberty, as a Church of Christ, and her obligation to serve and obey Christ alone; and finding, moreover, that the brethren elected as members of Assembly were no longer free to discharge their duty, according to the Word of God; felt it impossible to consent to the Assembly proceeding to business, in the character in which alone it was now to be recognised by the State. In these circumstances, they saw that to continue the unequal struggle in defence of the constitutional privileges of the Church, was no longer consistent with her higher Christian duty; and that nothing now remained but to testify against the injury inflicted on the nation, rather than the Church, and to relinquish the benefits of the Establishment. The Protest read on their behalf, by the moderator of the former Assembly, in the presence of her majesty's commissioner, before they left the customary place of meeting—and the Act of Separation and Deed of Demission, thereafter executed, when the Assembly had been constituted in another hall—completed this grave transaction; and the Church of our fathers ceased to be the Endowed, that she might continue to be the Free, Church of Scotland." The altered terms on which the Free Church considers the Establishment now to be maintained in Scotland are thus concisely stated in the Protest:—

"1. That the courts of the Church by law established, and members thereof, are liable to be coerced by the civil courts in the exercise of their spiritual functions, and in particular in the admission to the office of the holy ministry, and the constitution of the pastoral relation; and that they are subject to be compelled to intrude ministers on reclaiming congregations, in opposition to the fundamental principles of the Church and their views of the Word of God, and to the liberties of Christ's people.

"2. That the said civil courts have power to interfere with and interdict the preaching of the Gospel and administration of ordinances, as authorized and enjoined by the Church courts of the Establishment.

"3. That the said civil courts have power to suspend spiritual censures pronounced by the Church courts of the Establishment against ministers and probationers of the Church, and to interdict their execution as to spiritual effects, functions, and privileges.

"4. That the said civil courts have power to reduce and set aside the sentences of the Church courts of the Establishment deposing ministers from the office of the holy ministry, and depriving probationers of their licence to preach the Gospel, with reference to the spiritual status, functions, and privileges, of such ministers and probationers—restoring them to the spiritual office and status of which the Church courts had deprived them.

"5. That the said civil courts have power to deter-

mine on the right to sit as members of the supreme and other judicatories of the Church by law established, and to issue interdicts against sitting and voting therein, irrespective of the judgment and determination of the said judicatories.

"6. That the said civil courts have power to supersede the majority of a Church court of the Establishment, in regard to the exercise of its spiritual functions as a Church court, and to authorize the minority to exercise the said functions, in opposition to the court itself, and to the superior judicatories of the Establishment.

"7. That the said civil courts have power to stay processes of discipline pending before courts of the Church by law established, and to interdict such courts from proceeding therein.

"8. That no pastor of a *quoad sacra* congregation can be admitted into the Church courts of the Establishment, and allowed to rule as well as to teach, agreeably to the institution of the office by the Head of the Church, nor to sit in any of the judicatories of the Church, inferior or supreme; and that no additional provision can be made for the exercise of spiritual discipline among the members of the Church, though not affecting any patrimonial interests, and no alteration introduced in the state of pastoral superintendence and spiritual discipline in any parish without the sanction of a civil court.

"All which jurisdiction and power on the part of the said civil courts severally above specified, whatever proceeding may have given occasion to its exercise, is, in our opinion, in itself inconsistent with Christian liberty, and with the authority which the Head of the Church hath conferred on the Church alone."

Thus separated from the State, the Free Church adheres to the Confession of Faith and standards of the Church of Scotland as heretofore understood. The only point in which she varies from her former position is in reference to the means of external support; which, as they were formerly derived from the resources of the State, are now entirely defrayed by the liberality of the Christian people. Nor has any deficiency been felt in pecuniary resources in consequence of this change. More than seven hundred churches have been erected, and are, with a very few exceptions, entirely out of debt. The Christian schemes of the Church have not only been maintained in all their former efficiency, but the contributions have been very greatly enlarged. A college has been erected for literary and theological education; and five hundred schools are built for the training of the young; while salaries are also afforded to the schoolmasters from a general fund, as in the case of the ministers. In addition to all this, most encouraging provision is made for the support of the ministry and the extension of the Church. The mode of securing this last object forms a very interesting peculiarity in the arrangements of the Free Church. In every congregation there is an association, under the management of the deacons, the members of which contribute according to their ability, and the proceeds of each association are forwarded to an authorized treasurer in Edinburgh, and go to form a central fund, known by the name of the Sustentation Fund. The aggregate sums thus collected are divided equally among all the ordained ministers of the Church by way of salary; which is understood to be supplemented in each individual case from the collections at the church door on the Sabbath. A fund has also been formed for the payment of annuities for life to the widows of deceased ministers,

and also to the children until they reach the age of eighteen. The remarkable and increasing prosperity of the Free Church is felt by her to be a cause of devout thankfulness to the great Head of the Church, whose sole authority over his own house she has sought to uphold and maintain.

FREEDOM. See **LIBERTY**.

FREEMAN. This word denotes a person who, though once a slave, has been set free. The Apostle Paul uses it in 1 Cor. vii. 22: "For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant." Corinth being the chief slave market of Greece, it is not unlikely that many slaves were converted to Christianity, and hence the appropriateness of the apostle's allusion.

FREE-THINKERS, a name which infidels arrogate to themselves, with the design of endeavouring to convince the world that they alone are free from religious prejudices and bigotry of every kind. The term is no older than the last century, when infidelity was fashionable among certain classes in France, England, and Germany. Colton, in his "Lacon," has well and wittily remarked that free-thinking seems only to be another name for freedom from thinking. This state of mind is not of sudden but of gradual growth. "Men," says Robert Hall, "first lose their relish for what is vital and distinguishing in Christianity before they dispute its evidences or renounce its authority. Lax notions of the person of Christ, a forgetfulness of his mediation, place the mind in a deistical state, and prepare it for the most licentious opinions."

FREEWILL OFFERING. See **OFFERING**.

FRENCH CHURCH. See **CHURCH, GALLICAN**.

FRENCH PROPHETS. See **CAMISARS**.

FRIAR, or **BROTHER**, a term common to the monks of all orders. In a more peculiar sense, it is restricted to such monks as are not priests; for those in orders are usually dignified with the appellation of *father*.

FRIENDSHIP, a mutual attachment between two parties. It exists among men of the world often, as well as among Christians. But the contrast between the two kinds of friendship is thus beautifully and comprehensively described by Robert Hall. "Friendship, founded on the principles of worldly morality, recognised by virtuous heathens, such as that which subsisted between Atticus and Cicero, which the last of these illustrious men has rendered immortal, is fitted to survive through all the vicissitudes of life; but it belongs only to a union founded on religion to continue through an endless duration. The former of these stood the shock of conflicting opinions, and of a revolution that shook the world; the latter is destined to survive when the heavens are no more, and to spring fresh from the ashes of the universe. The former possessed all the stability which is possible to sublunary things; the latter partakes of the eternity of God. Friendship founded on worldly principles is *natural*, and, though composed of the best elements of nature, is not exempt from its mutability and frailty; the latter is *spiritual*, and therefore unchanging and imperishable. The friendship which is founded on kindred tastes and congenial habits, apart from piety, is permitted by the benignity of Providence to embellish a world which, with all its magnificence and beauty, will shortly pass away; that which has religion for its basis will ere long be transplanted in order to adorn the paradise of God." It has sometimes been alleged

by unbelievers, as an objection against the morality of the Scriptures, that they do not directly inculcate the duty of friendship. The reply which is given by Mr Hall to this objection is well worthy of being quoted. "Let it be admitted, that our Lord did not formally prescribe the cultivation of friendship; and what then? He prescribed the virtues out of which it will naturally grow; he prescribed the cultivation of benevolence in all its diversified modes of operation. In his personal ministry, and in that of his apostles, he enjoined humility, forbearance, gentleness, kindness, and the most tender sympathy with the infirmities and distresses of our fellow-creatures; and his whole life was a perfect transcript of these virtues. But these, in the ordinary course of events, and under the usual arrangements of Providence, are the best preparation for friendship, as well as the surest guarantee for the discharge of its duties, and the observation of its rights. For such is the secret affinity of mind to mind, such the social constitution of man, that he who is imbued with these dispositions can scarcely fail in the pilgrimage of life to contract a friendship with one or more of his species. Accustomed to look upon the whole human family with a benign aspect, some members of it will attract more of his attention and awaken more of his complacency than others; where their virtues are equal, some more than ordinary congeniality of taste and temper will form a basis of preference, a motive for predilection, which, confirmed by habit, and strengthened by the reciprocal exchange of gratifying attentions and kind offices, will at length ripen into friendship. A mind habitually tender easily melts into softness, and exchanges the sentiments of esteem for those of specific attachment and endearment. What is friendship in virtuous minds but the concentration of benevolent emotions, heightened by respect and increased by exercise, on one or more objects? Friendship is not a state of feeling whose elements are specifically different from those which compose every other. The emotions we feel towards a friend are the same in kind with those we experience on other occasions; but they are more complex and more exalted. It is the general sensibility to kind and social affections more immediately directed to one or more individuals, and in consequence of its particular direction, giving birth to an order of feeling more vivid and intense than usual, which constitutes friendship. Hence we perceive the impropriety of making it the subject of legislation. It is the duty of every man to cultivate the dispositions which lead to friendship, the love of his species, admiration of virtue, regard to the feelings of others, gratitude, humility, along with the most inflexible adherence to probity and truth. Wherever these exist, friendship will be the natural result; but it will result as a felicity rather than as a duty; and is to be placed among the rewards of virtue rather than its obligations. Happiness is not to be prescribed, but to be enjoyed; and such is the benevolent arrangement of Divine Providence, that wherever there is a moral preparation for it, it follows of course; and such are the pleasures and advantages derived from virtuous friendship. Its duties, supposing it to be formed, are deducible, with sufficient certainty and precision, from the light of nature and the precepts of Scripture, and none more sacred; but in the act of forming it, the mind disdains the fetters of prescriptions, and is left to be determined by the impulse of feeling and the operation of events.

"Besides, were friendship inculcated as a matter

of indispensable obligation, endless embarrassments would arise in determining at what period the relation shall commence; whether with one or with more; and at what stage in the progress of mutual attraction, at what point, the feelings of reciprocal regard shall be deemed to reach the maturity which entitles them to the sacred name of friendship. The laws of virtue and piety are coeval with our existence, considered as reasonable and accountable creatures. Their authority is founded on immutable relations, the duties resulting from which are capable of being clearly conceived and exactly defined. But he who could undertake to prescribe to the subtle and mysterious impulses which invite susceptible minds to friendship, would find himself engaged in an attempt as hopeless as to regulate the motions of the air, which bloweth where it listeth."

If we find no direct injunctions in the Sacred Writings to the cultivation of friendship, nowhere shall we discover more beautiful and attractive specimens of it than those which these writings contain. Where shall we go to obtain an instance of firm, devoted, self-sacrificing friendship equal to that which was exemplified in David and Jonathan? Jesus also gives a very beautiful picture of the loveliness of true spiritual friendship, that which can only exist in souls knit together by the love of God, in the attachment which he showed to Lazarus, and Mary, and Martha. It was in the hour of their heavy trials, however, that the depth of the Redeemer's friendship for this interesting little group of devout believers was seen and felt. As He stood by the grave of Lazarus, Jesus wept, and the bystanders, witnessing the affecting scene, could not refrain from exclaiming, "Behold how he loved him!"

The genius and injunctions of the Christian religion also inculcate this virtue; for it not only commands universal benevolence to men, but promotes the strongest love and friendship between those whose minds are enlightened by divine grace, and who behold in each other the image of their Divine Master. As friendship, however, is not enjoyed by every one, and as the want of it arises often from ourselves, we shall here subjoin, from an eminent writer, a few remarks, by way of advice, respecting it: (1.) We must not expect perfection in any with whom we contract fellowship. (2.) We must not be hurt by differences of opinion arising in intercourse with our friends. (3.) It is material to the preservation of friendship, that openness of temper and obliging manners on both hands be cultivated. (4.) We must not listen rashly to evil reports against our friends. (5.) We must not desert our friends in danger or distress.

FRIENDS, SOCIETY OF. See QUAKERS.

FRINGE. This word, which occurs in Numb. xv. 38, and Deut. xxii. 12, denotes the sacred threads or knots on the four corners of the garments. Many commentators are of opinion that the "fringes" were strings with tassels at the end, fastened to the four corners of the upper garment, the proper use of these strings being to fasten the corners together. The Pharisees are blamed by our Lord for making ostentatiously broad the "borders" of their garments; and we find our Lord spoken of as wearing this fringe, which is termed in the New Testament the hem or border, and which the sick often sought to touch, that they might be healed. Among the modern Jews every male is obliged to have a garment with fringes at the four corners; and every morning, when they put on this garment, they must take the fringes in

their hands, and say: "Blessed art thou, O Lord our God, king of the universe! who hath sanctified us with his commandments, and commanded us the commandment of the fringes." This garment is made of two square pieces, with two long slips like straps joined to them, in order that one of the square pieces may hang down before upon the breast and the other behind. At the extremity of the four corners are fastened the fringes, by means of four knots; which knots, with the threads of each fringe, are thirteen; and the numerical letters of the Hebrew word *tsitsith* (a fringe), amount to six hundred, and both added together, amount to six hundred and thirteen, the number of precepts contained in the law. This garment is also called the small veil, which every male Jew, of whatever condition, is obliged to wear constantly. In addition to the small veil, which is worn under their garments, they have, when at the morning prayers in the synagogue, the large veil with the fringes, which is put on over their garments. These veils are both termed the *tallith*. Particular directions are given how the threads must be spun which are fastened on the four corners. The fringes consist of a certain number of fine woollen cords, similar to stout cotton, which must also be spun by themselves, in the same manner as the *tallith*; at the commencement of which the spinner must say, "I spin this wool for the purpose of making fringes of it." The rabbins write in the Talmud, "The eye and the heart are the two accomplices of sin; therefore the law enforces the fringes, in order to remind man of the commandments of God, and to deter him from sin." They also call the fringes instruments for obeying the law of God; which, although in themselves they have no holiness, yet assist to holiness, and promote it.

FROG, a small and well-known amphibious animal of the genus *Rana*. Frogs were unclean: Moses, indeed, does not name them, but includes them by saying, "Ye shall not eat of anything that moves in the waters, unless it have fins and scales." Lev. xi. 10. John (Rev. xvi. 13), says he saw three unclean spirits issuing out of the false prophet's mouth, like frogs; and Moses brought on Egypt a plague of frogs. Exod. viii. 5. The frog of Egypt is the *Rana punctata*, or dotted frog; so called from its ash-coloured body being dotted with green spots. It was esteemed sacred among the Egyptians, and abounded in the River Nile.

FRONTLETS are thus described by Leo of Modena: The Jews take four pieces of parchment, and write, with an ink made on purpose, and in square letters, these four passages, one on each piece: (1.) "Sanctify unto me all the first-born," &c. Exod. xiii. 1-13. (2.) "And when the Lord shall bring thee into the land of the Canaanites," &c. Exod. xiii. 11-16. (3.) "Hear, O Israel, the Lord our God is one Lord," &c. Deut. vi. 4-9. (4.) "If ye shall hearken diligently unto my commandments," &c. Deut. xi. 13-21. This they do in obedience to the words of Moses: "These commandments shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes." These four pieces are fastened together, and a square formed of them, on which the letter *shin* is written; then a little square of hard calf's skin is put at the top, out of which come two leathern strings an inch wide, and a cubit and a half, or thereabouts, in length. This square is put on the middle of the forehead, and the strings being girt about the head, make a knot in the form of the letter *resh*; they are then brought

before, and fall on the breast. It is called *teffiaschel-rosh*—the *tephila* of the head. The most devout Jews put it on both at morning and noon-day prayer; but the generality wear it only at morning prayer. Only the chanter of the synagogue is obliged to put it on at noon as well as morning.

It has been much disputed whether the use of frontlets and phylacteries was literally ordained by Moses. Before the Babylonish captivity no traces of them appear in the history of the Jews; the prophets never inveigh against the neglect of them, nor was there any question concerning them in the reformation of manners at any time among the Hebrews. The almost general custom in the East of wearing phylacteries and frontlets, determines nothing for the obligation or usefulness of the practice. Christ did not absolutely condemn them; but he condemned the abuse of them in the Pharisees—their wearing them with affectation, and larger than other Jews. The Caraites, who adhere to the letter of the law, and despise traditions, call the rabbinical Jews “bridled asses,” because they wear these tephilim and frontlets. See **PHYLACTERIES**.

FROST. The patriarch Jacob, in his manly defence against the charges of Laban, says: “In the day the drought consumed me, and the frost by night.” Gen. xxxi. 40. Throughout Western Asia there is a much more remarkable difference between the temperature of the day and night than is generally experienced in Europe. An idea of this alteration can only be imagined by supposing a night of our winter temperature following a day warmer than any that our summers afford. The time when this difference is the strongest is in the months of September, October, November, March, April, and May. We find the same peculiarity referred to in the prophecies of Jeremiah (xxxvi. 30): “Therefore thus saith the Lord of Jehoiakim king of Judah, He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.”

FRUGALITY, is the keeping due bounds in our expenses—the happy mean between parsimony on the one hand and prodigality on the other. The example of Christ (John vi. 12), the injunctions of God’s Word (Luke xvi. 1; Prov. xviii. 9), the evil effects of inattention to it (Luke xv. 11–16); the peace and comfort which arise from it, together with the good which it enables us to do to others, should operate as motives to incite us to the practice of it.

FRUIT. The fruit of the lips is the sacrifice of praise or thanksgiving. Heb. xiii. 15. The fruit of the righteous—that is, the counsel, example, instruction, and reproof of the righteous—is a tree of life, is a means of much good, both temporal and eternal; and that not only to himself, but to others also. Prov. xi. 30. Solomon says, in Prov. xii. 14: “A man shall be satisfied with good by the fruit of his mouth;” that is, he shall receive abundant blessings from God as the reward of that good he has done by his pious and profitable discourses. “Fruits meet for repentance” (Matt. iii. 8), is such a conduct as befits the profession of penitence.

2. The fruits of the Spirit are those gracious habits which the Holy Spirit of God produces in those in whom he dwelleth and worketh, with those acts which flow from them, as naturally as the tree produces its fruit. The apostle Paul enumerates them in Gal. v. 22, 23; and also in Eph. v. 9, as he had before exhorted them to faith, to love, and to con-

formity to the will of God, or to the image of his Son Jesus Christ. Eph. vi. 13–16. We find the Apostle Peter exhorting his brethren, who had obtained like precious faith with himself, to “give all diligence,” by a continual increase in every Christian virtue, to make their calling and election sure; “for if these things be in you and abound,” says he, “they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ;” and with this he connects their enjoying “an abundant entrance into his everlasting kingdom.” 2 Pet. i. 5–11. The fruit of any tree was forbidden to be eaten for the first three years, being considered during that time impure. In the fourth year the fruit was offered to the Lord, and from that time the produce of the tree was permitted to be eaten. The law on this subject is laid down in Lev. xix. 23–25. Mr Roberts informs us that the Orientals have a great aversion to cut down any tree which bears fruit, as they principally live on vegetable productions. During the season of fruit, great quantities of it are consumed in the east. Hence, probably, fruit being a favourite article of food, the frequency with which the word is used in a metaphorical sense in the Sacred Scriptures. Thus, besides the passages already referred to, fruit is taken for a charitable contribution. “When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.” Rom. xv. 28. Benevolence is here viewed as one of those fruits of righteousness which are produced only in hearts which have been sanctified by the Holy Ghost, and which shall assuredly redound to the glory of God. In the beautiful figure of the vine and the branches contained in John xv., holiness is termed fruit; thus, “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” John xv. 4, 5. See **ADD—EDIFICATION—GROWTH IN GRACE**.

FRYING-PAN, a vessel in which something is boiled or baked. It is mentioned in Lev. ii. 7; and the Jewish writers distinguish it from the “pan,” or as it is in the margin “flat plate,” of verse 5, representing the frying-pan as concave and deep.

FUEL. In preparing their victuals, the Orientals are, from the extreme scarcity of wood in many countries, reduced to use cow-dung for fuel. At Aleppo, the inhabitants use wood and charcoal in their rooms, but heat their baths with cow-dung, the parings of fruit, and other things of a similar kind, which they employ people to gather for that purpose. See **BAKING—DUNG**.

Wood, however, and even any other combustible substance, is preferred when it can be obtained. The inhabitants of Aleppo, according to Russel, use thorns, and fuel of a similar kind, for those culinary purposes which require haste, particularly for boiling; which seems to be the reason that Solomon mentions the “crackling of thorns under a pot,” rather than in any other way. The same allusion to the use of thorns for boiling occurs in other parts of the Sacred Volume; thus, the Psalmist speaks of the wicked: “Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.”

FULLER, a bleacher of new cloth, and who cleanses that which is foul. The word occurs in various passages of the Old Testament, as in Isa. vii. 3, xxxvi. 2; Mal. iii. 2.

FUNERAL RITES. See **BURIAL**.

FURLONG. This term, denoting a measure of distance, occurs in Luke xxiv. 13, and John vi. 19. It contained six hundred Greek, or six hundred and twenty-five Roman feet—equal to about six hundred and four and a half feet English. The Roman mile contained eight stadia or furlongs, but the Eastern mile ten. A Sabbath-day's journey was five furlongs, or half a mile.

FURNACE, a fire-place in which gold and silver are melted. The word is used frequently in sacred Scripture, sometimes in a literal and at other times in a metaphorical sense. Literally, it occurs in Prov. xvii. 3: "The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts." Furnaces are used for smelting, casting, and forging metals; and they are so constructed as to generate intense heat. We find Nebuchadnezzar's fiery furnace, into which the three Hebrew youths were commanded to be cast, described as having been seven times heated; and the being thrown into such a furnace appears to have been a punishment in the time of that monarch. "And whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace." Dan. iii. 6. A punishment of this kind was justly regarded as one of the severest which could be inflicted; and, accordingly, Sir Gardner Wilkinson informs us that among the ancient Egyptians the being burnt to death was the doom of a parricide. The word furnace is sometimes employed metaphorically in Scripture to denote a place of bondage. Thus Deut. iv. 20: "But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day;" and Jer. xi. 4: "Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God."

FURNITURE. The furniture of Eastern houses was, in the earliest ages, extremely simple. That of the poorer classes was limited to such articles as were absolutely necessary. The interior of the more common apartments was furnished with sets of large nails with square heads like dice, and bent at the head, so as to make them cramp-irons. On these nails were hung their kitchen and other utensils. Instead of chairs they sat on mats or skins; and the same articles, on which they laid a mattress, served them instead of bedsteads, while their upper garment was used for a covering. The wealthy classes had, as in the East they still have, fine carpets, couches or sofas, on which they sat, lay, and slept. 2 Sam. xvii. 28; 2 Kings iv. 10. These sofas or couches appear, in the days of Amos (vi. 4), to have had their frames inlaid with ivory with rich carvings. Rich hangings of velvet or damask often covered the lower part of the walls, and to this we find a reference in Esther i. 6: "Where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble." The upper part of the wall was adorned with the most ingenious wreathings

and devices in stucco and fret-work. The floors were laid with painted tiles or slabs of the most beautiful marble, and covered with carpets of the richest materials. At one end of each chamber is a little gallery called a divan, raised three or four feet above the floor, with a balustrade in front, to which they go up by a few steps. Here they place their beds, cushions or carpets, on which they sit or recline. The corner of the divan is the seat of honour. In ancient times, articles of necessary furniture were few and simple. A hand-mill, a kneading-trough, and an oven, with a few earthenware vessels of various kinds, composed the whole furnishing of an Oriental house.

FURROWS, openings in the ground, made by a plough or other instrument. The furrows among Oriental husbandmen are made extremely shallow, but so remarkably straight, although of great length, that one would imagine they had used a line in tracing them. The sacred writers sometimes borrow similitudes from the furrows of the field: "If my land cry against me, or the furrows thereof complain" (Job xxxi. 38); if I have employed the poor to till my ground without paying them for their labour. And: "I will make Judah plough, and Jacob shall break the clods," or form the furrows. Hos. x. 11. The ten tribes and Judah shall one after the other endure the effects of my anger. But the prophet adds immediately, "Sow in righteousness, and reap in mercy."

FURY is attributed to God metaphorically, or speaking after the manner of men; that is, God's method of punishing the wicked is as fearful as the violent exertions of a man in a state of fury. So that when he is said to *pour out his fury* on a person, or on a people, it is a figurative expression for dispensing afflictive providences; but we must be very careful not to attribute human infirmities, passions, or malevolence, to the Deity.

FUTURE STATE, a term made use of in relation to the existence of the soul after death.

That there is such a state is clear from many passages of the New Testament. John v. 24; Acts vii. 9; Rom. viii. 10, 11; 2 Cor. v. 1, 2; Phil. i. 21; 1 Thess. iv. 14, v. 10; Luke xvi. 22, &c. And yet while these texts prove the point, some have doubted whether there be any where in the Old Testament any reference to a future state at all. The case, it is said, appears to be this: The Mosaic covenant contained no promises directly relating to a future state; probably, as Dr Warburton asserts and argues at large, because Moses was secure of an *equal providence*, and therefore needed not subsidiary sanctions taken from a future state, without the belief of which the doctrine of an universal providence cannot ordinarily be vindicated, nor the general sanctions of religion secured. But, in opposition to this sentiment, as Doddridge observes, "it is evident that good men, even before Moses, were animated by views of a future state (Heb. xi. 13, 16), as he himself plainly was (verses 24–26); and that the promises of heavenly felicity were contained even in the covenant made with Abraham, which the Mosaic could not disannul." See **INTERMEDIATE STATE—RESURRECTION—SOUL**.

G.

GAAL, the son of Ebed, who raised a revolt in Shechem against Abimelech, the son of Gideon; but being defeated by the latter, he was forced to flee. His brief history is recorded in Judg. ix. 26-41.

GAASH, a mountain of Ephraim, north of which stood Timnath-serah, celebrated for Joshua's tomb (Josh. xxiv. 30), which Eusebius says was known in his time. The same name is given to a brook or valley (2 Sam. xxiii. 30), probably at the foot of Mount Gaash.

GABA, a city at the foot of Mount Carmel, between Ptolemais and Caesarea. Dr Wilson thinks it is the modern Iibîâ. Josh. xviii. 24.

GABATHA, a town in the south of Judah, twelve miles from Eleutheropolis, where the Prophet Habakkuk's sepulchre was shown.

GABBATHA. (Heb. *high* or *elevated*. In Greek, *lithostrōton*, *paved with stones*. John xix. 13.) It was probably an eminence or terrace, a gallery or balcony, paved with stone or marble, and of considerable height. The word Gabbatha is properly a Syro-Chaldaic word, signifying a raised or elevated place. It seems to have been a tessellated pavement; that is, formed of pieces of marble and stone of various colours, on which was placed the *bema*, or chair of justice.

GABRIEL (*the strength of God*), a principal angel. He was sent to the Prophet Daniel, to explain his visions; also to Zacharias, to announce to him the future birth of John the Baptist. Dan. viii. 16, ix. 21, x. 16; Luke i. 11-20. Six months afterwards he was sent to Nazareth, to the Virgin Mary. Luke i. 26-38. (See ANGEL—ANNUNCIATION.) The Mohammedans hold Gabriel in great veneration, considering him the special enemy of the Jews, on account of their having rejected the Messiah, whom this angel was particularly honoured in serving. Both the Talmud and the Koran are filled with fables concerning him.

GAD, a son of Jacob by Zilpah, the maid of Leah. The name signifies "a troop." Hence we are informed, in reference to the birth of Gad, Gen. xxx. 11: "And Leah said, A troop cometh: and she called his name Gad." The greater number of the earlier versions, however, render the word Gad by "fortune." This rendering, however, is very unlikely to be the true one, as it is quite inconsistent with the interpretation of the name given to Gad by Jacob himself in Gen. xlix. 19: "Gad, a troop shall overcome him: but he shall overcome at the last;" and Moses in his last song thus speaks of Gad: "And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head." Deut. xxxiii. 20. The name of Gad was given also to that district of Palestine which was assigned to the tribe descended from him. When they left Egypt the tribe amounted to 45,650. They received an inheritance on the east side of the Jordan, along with the tribe of Reuben, and the half-tribe of Manasseh. The name Gad in the sense of "luck, fortune, or prosperity," was derived perhaps from some notion of the influence of some one of the heavenly bodies, either

the sun, moon, or one of the planets; as in Arabic the planet Jupiter is called Gad, and the Targum of Jonathan renders Gad "a propitious star." The Chaldees has "fortune cometh." Some have supposed that this name was applied as the title of a species of divinity, and that from it comes, by remote derivation, our terms *good* and *God*.

GAD, David's friend, who followed him when persecuted by Saul. Scripture styles him a prophet, and David's seer. 1 Sam. xxii. 5; 2 Sam. xxiv. 11; 1 Chron. xxi. 9-11. He wrote a history of David's life, which is cited 1 Chron. xxix. 29.

GAD, the god or goddess of fortune, a Heathen deity, mentioned in several passages of Scripture. We find a place in Canaan called the Tower of Gad, (Josh. xv. 37), and another in the Valley of Lebanon, called Baal-gad. Josh. xi. 17. In Isa. lxv. 11, marginal rendering, those who prepare the table for Gad are allotted to the sword; and those who furnish a drink-offering to Meni, to the slaughter. We find Meni, in medals of Antioch, to be either male or female, without distinction; and therefore Gad, the associate of Meni, may well be thought similar in this respect. See MENI.

GADARA, a celebrated city of Palestine, the capital of Peræa, situated eastward of the Lake of Tiberias, eight miles from the shore. It was strongly fortified, had a court of justice, and several hot baths. It gave name also to a canton, which is mentioned as the country of the Gadarenes (Mark v. 1; Luke viii. 26), though Matthew calls it the country of the Gergesenes. Matt. viii. 28. Gergasa was near Gadara, and therefore one evangelist might with as much propriety call it the country of the Gergesenes as another that of the Gadarenes.

"Along the borders of this Lake of Tiberias," says Dr. Clarke, "may still be seen the remains of those ancient tombs, hewn by the earliest inhabitants of Galilee, in the rocks which face the water. They were deserted in the time of our Saviour, and had become the resort of wretched men, afflicted by diseases, and made outcasts of society; for in the account of the cure performed by our Saviour upon a demoniac in the country of the Gadarenes, these tombs are particularly alluded to; and their existence to this day offers strong internal evidence of the accuracy of the evangelist who has recorded the transaction: 'There met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs.'"

GADARENES, COUNTRY OF THE, a district or province so called from Gadara, its capital. It is also termed by the Evangelist Matthew the country of the Gergesenes (Matt. viii. 28), from the town of Gergasa, which was in the immediate neighbourhood of Gadara. This is the country where our Lord wrought the cure on the demoniacs. The face of the mountain on the south contains numerous tombs; the same, in all probability, out of which came the demoniacs who met Christ on his arrival in this part of the country. These are the only tombs on the east of the lake near to the shore; and what strengthens the

probability that they are the same with those which formed the dwelling of the demoniacs, is the fact that the high road from the Lake of Gennesareth to the country on the east runs through the valley immediately below; a circumstance to which Matthew seems to refer when he states that the fury of the "possessed" rendered them so dangerous "that no man might pass by that way." On the west the mountain runs down in steep declivities to the sea—in all likelihood the "steep place" down which the herd of swine rushed violently, when the devils entered into them.

GAIANITÆ, a denomination which derived its name from Gaian, a bishop of Alexandria, in the sixth century, who denied that Jesus Christ, after the hypostatical union, was subject to any of the infirmities of human nature.

GAIUS, a Christian who accompanied Paul on his travels through some of the Gentile countries. Acts xix. 29, xx. 4; Rom. xvi. 23. It is highly probable, though not absolutely certain, that this was the same Gaius who is mentioned in such honourable terms by the Apostle John in his Third Epistle.

GALATIA, a province of Asia Minor, bounded on the East by Cappadocia, on the west by Bithynia, on the south by Pamphylia, and on the north by the Euxine Sea. It was anciently peopled by the Galatæ or Gallo-Græci, and about twenty-six years before Christ it became a province of the Roman empire, from which period the people seem to have degenerated. It is now under the rule of the Ottoman empire. The religion of the ancient inhabitants of Galatia was thoroughly pagan. They are even said to have offered human sacrifices. Though savage and uncultivated, however, they were not altogether strangers to the fine arts. Hence the high admiration which they are said to have had for painting and architecture.

The Apostle Paul preached several times in Galatia—first, A.D. 51 (Acts xvi. 6); afterwards, A.D. 54 (Acts xviii. 23)—and formed considerable Churches there. It is probable, he was the first who preached there to the Gentiles; but, possibly, Peter had preached there to the Jews, since his First Epistle is directed to the strangers scattered throughout Pontus, Galatia, &c. These Jews, it has been supposed by some, occasioned those differences in the Galatian Church on account of which Paul wrote his Epistle in A.D. 52, in which he takes some pains to establish his character of apostle, which had been disputed, with the intention to place him below Peter, who preached generally to Jews only, and who observed the law.

But his main object throughout nearly the whole of it is, to counteract the pernicious influence of the doctrine of those false teachers, particularly as it respected the article of justification, or a sinner's acceptance with God. And in no part of the apostle's writings is that important doctrine handled in a more full and explicit manner; nor does he anywhere display such a firm, determined, and inflexible opposition to all who would corrupt the truth from its simplicity.

"The erroneous doctrines of the Judaizing teachers," says Dr. Macknight, "and the calumnies they spread, for the purpose of discrediting Paul's apostleship, no doubt occasioned great uneasiness of mind to him and to the faithful in that age, and did much hurt, at least for a while, among the Galatians. But in the issue these evils have proved of no small service to

the Church in general; for by obliging the apostle to produce the evidences of his apostleship, and to relate the history of his life, especially after his conversion, we have obtained the fullest assurance of his being a real apostle, called to the office by Jesus Christ himself; consequently we are assured that our faith in the doctrines of the Gospel, as taught by him (and it is he who hath taught the peculiar doctrines of the Gospel most fully), is not built on the credit of a man, but on the authority of the Spirit of God, by whom Paul was inspired in the whole of the doctrines which he has delivered to the world."

GALATIANS, EPISTLE TO. See GALATIA.

GALBANUM. This is the *chelbena* of the Hebrews, and occurs only in Exod. xxx. 34, in the account of the composition of the incense and perfume to be burned on the golden altar. It is supposed to be the juice or gum of the *Bubon galbanum*, belonging to a family of the umbelliferous tribe. The plant, when broken, exudes a thin milk, of a cream-colour; and hence the Hebrew *chelbena* is supposed to be derived from *chelib*, milk or fat.

GALENISTS, the followers of Galen Abraham Haan, a physician at Amsterdam, and an eloquent preacher among the MENNONITES (which see). He was considered a latitudinarian, admitting to his communion all who believed the Scriptures and led religious lives. He was opposed by Samuel Apostool. See APOSTOOLIANS.

GALILEAN, a term of insult which the Jews and afterwards the Pagans applied to the early Christians. Both Christ and his disciples were natives of Galilee, a district of Palestine, the people of which were usually accounted rebellious and troublesome. To be sprung, therefore, from Galilee came to be regarded as a reproach. Julian the apostate was particularly fond of applying this epithet to the followers of Jesus, whom he called the "Galilean God."

GALILEANS, a sect of the Jews, which arose in Judea some years after the birth of our Saviour. They sprang from one Judas, a native of Upper Galilee, upon the occasion of Augustus appointing the people to be mustered, which they looked upon as an instance of servitude which all true Israelites ought to oppose. They pretended that God alone should be owned as master and lord, and in other respects were of the opinion of the Pharisees; but as they judged it unlawful to pray for infidel princes, they separated themselves from the rest of the Jews, and performed their sacrifices apart. As our Saviour and his apostles were of Galilee, they were suspected to be of the sect of the Galileans; and it was on this principle, as Jerome observes, that the Pharisees laid a snare for him, asking, Whether it were lawful to give tribute to Cæsar? that in case he denied it, they might have an occasion of accusing him.

GALILEE, a province of Palestine or the Holy Land. The ancient Rabbins used to divide it into Upper and Lower Galilee and the Valley. The two former divisions alone, however, are spoken of by Josephus, who was some time governor of the province. In New Testament geography, it was the most northerly of the three districts into which Palestine was divided. Both the upper and lower parts of the province were remarkably fertile. To Lower Galilee Jesus and most of his disciples belonged, and there he performed the greater number of his miracles. See PALESTINE.

GALILEE, SEA OF, an inland lake of Palestine, which is known by different names, being sometimes

called the Sea of Tiberias, and the Lake of Gennesareth. On the banks of this interesting lake stood several of those towns and villages which are so frequently mentioned in connection with the history of our blessed Lord. The appearance of the lake is thus described by Messrs Bonar and M'Cheyne: "The greater part of the lake was in view, nearly in the form of an oval, a deep blue expanse of calm, unruffled, silent waters. Through part of the middle of the lake, we could discern a streak like the track of a vessel that had lately cut the waters. This might possibly be caused by the current of the Jordan passing through it; but of this we were rather sceptical, for at other times we could not discover any thing like this appearance. On the eastern side the mountains are lofty and bare, descending abruptly on the shore. We could not descry a single village or town on that side, although smoke was rising from one or two points. On the western side the hills are not so lofty nor so close upon the lake, but there is more variety. We remarked that there was no part of the margin which showed any thing like a plain except that part in the north-west, where a verdant plain extends apparently three or four miles along the shore, and seemed to be a mile or a mile and a half at its greatest breadth. We concluded at once that this must be the plain of Gennesareth, of which Josephus speaks in such glowing terms, and the land of Gennesareth, so often mentioned in the Gospel narrative, where stood Capernaum, and other cities whose very site is now unknown.

"We could imagine the days when Jesus walked down by the side of that lake, and preached to silent multitudes gathered round him. It seemed at that moment unspeakable condescension, that God in our nature should once have stood on some of these slopes, and stretched out his hand to sinners as he spoke in the tone of heavenly love, 'Come unto me, and I will give you rest!' And it was strangely solemn to be gazing upon rocks that echoed to his praise by night, and desert places where he was alone with his Father: 'He departed again unto a mountain himself alone;' and his disciples went down unto the sea.' John vi. 15. All sides of the lake are now comparatively bleak and dreary; yet they suit the stillness of the scene. Not a tree is to be seen on the mountains; and even the land of Gennesareth, so famous in the days of Josephus for the amazing variety and luxuriance of its trees and shrubs, is now only a wilderness of trees and bushes. 'Behold, your house is left unto you desolate!' Matt. xxiii. 38. The house remains, but it is desolate. The rocks and mountains around this sea continue unaltered; the water of the lake is as pure and as full as it was in ancient days; and yet the place is most desolate. Its cities are gone, and the vast population that once thronged its shores are now reduced to a few miserable inhabitants of mud-walled villages."

"The Lake of Gennesareth," says Dr Clarke, "is surrounded by objects well calculated to heighten the solemn impression made by historical recollections, and affords one of the most striking prospects in the Holy Land. In picturesque beauty, it comes nearest to the Lake of Locarno, in Italy, although it is destitute of any thing similar to the islands by which that majestic piece of water is adorned. It is inferior in magnitude, and in the height of its surrounding mountains, to the Lake Asphaltites."

"We have gone round the lake," says Mr Wylie, "without meeting a single human being, or a place

of habitation, save the miserable town of Tiberias; we have traversed the fine plains, covered, in the time of Josephus, with palms, figs, and fruit trees of all kinds, and when there was a 'happy contentment of the seasons, as if every one of them laid claim to this country,'—and seen them producing only rank grass, thistles, and bushes; we have walked over the site of opulent cities, and have found only a broken column, or a mass of crumbling brick, to tell us of their former grandeur; we have looked up to the sides of the mountains, and had the heart saddened by their dull and withered aspect; we have examined the surface of the lake without finding a single boat of any description upon its waters; we have listened for the voice of man, but a profound silence reigns every where—not broken, save, perchance, by the ripple of the wave upon the strand; we feel that the 'land is empty,'—'that the Lord hath removed men far away, and there is a great forsaking in the midst of the earth.' The following little picture, from Stephens, expresses this feeling completely: he was looking upon the lake from amid the ruins of Capernaum. 'Not a habitation,' says he, 'not even an Arab's hut, is seen upon its banks; not a solitary boat upon its waters. A single pelican was floating at my feet, and, like myself, he was alone. He was so near me that I could have hit him with a stone; he was the only thing I saw that had life, and he seemed looking at me with wonder, and asking me why I still lingered in the desolate city.'"

GALL (*rash*), something excessively bitter, and supposed to be poisonous. Deut. xxix. 18, xxxii. 32; Ps. lxix. 21; Jer. viii. 14, ix. 15, xxiii. 15; Lam. iii. 19; Hos. x. 4; Amos vi. 12. It is evident, from the first mentioned place, that some herb or plant is meant of a malignant or nauseous kind. It is joined with wormwood, and, in the margin of our Bibles explained to be "a very poisonous herb." In Ps. lxix. 21, which is justly considered as a prophecy of our Saviour's sufferings, it is said, "They gave me gall (*rash*) for my meat." And, accordingly, it is recorded in the history, "They gave him vinegar to drink mingled with gall." Matt. xxvii. 34. But in the parallel passage, it is said to be "wine mingled with myrrh" (Mark xv. 23), a very bitter ingredient. Whence it is very probable that the word may be used as a general name for whatever is exceedingly bitter; and, consequently, where the sense requires it, may be put specially for any bitter herb or plant. Some commentators suppose this plant to be the *Momordica elaterium*. Michaelis regards it as the nightshade, and others the *Lolium tremulentum*.

GALLERIES. This word, which occurs in Cant. vii. 5, "the king is held in the galleries," properly means in the original "turns, windings," and probably refers to braids of hair as the peculiar head-dress of the bride. There is another word which is translated galleries, and occurs only in the writings of the Prophet Ezekiel (xli. 15, 16, xlii. 3). It is a very obscure term, but plainly refers to some part of an Eastern building. Gesenius says, it was probably a pillar or an ornament belonging to it.

GALLEY, a ship rowed with oars. The enemies of the Jews, and the Assyrian army in particular, are likened to *galleys* or *gallants*; that is, according to ancient ideas, large and magnificent ships. Isa. xxxiii. 21.

GALLICAN. See CHURCH, GALLICAN.

GALLIO, a proconsul of Achaia, and brother of the philosopher Seneca. He took the name of Gallio in

consequence of his adoption into the family of Lucius Junius Gallio. He is thus introduced to our notice in the Acts of the Apostles: "And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: but if it be a question of words and names, and of your law, look ye to it: for I will be no judge of such matters. And he drave them from the judgment-seat." Acts xviii. 14-16. From contemporary historians, we learn that Gallio was appointed proconsul of Greece or Achaia by the Emperor Claudius. His brother speaks of him as a man of a mild and benignant manner. When Paul was dragged before the tribunal of Gallio, and accused of "teaching men to worship God contrary to the law," the proconsul refused to interfere in matters which, as seeming to him purely religious, he regarded as quite beyond his jurisdiction. This, however, instead of being a ground of reproach upon the memory of Gallio, was rather an indication of wisdom and prudence.

GALLOWS, a gibbet, mentioned in Esther vi. 4, and rendered "tree" in Gen. xl. 19; Deut. xxi. 22. Hanging appears to have been a punishment practised among the Egyptians and other ancient nations, as well as among the Hebrews.

GAMALIEL, an illustrious doctor of the Jewish law, a Pharisee, and Paul's master. It is said he was the grandson of the famous HILLEL (which see), uncle to Nicodemus, and for thirty-two years president of the Jewish Sanhedrim. It is certain that the family of Gamaliel was so distinguished as to enjoy privileges of a peculiar kind, especially in relation to the study of Greek literature, which was generally prohibited among the Jews.

The Jews having brought Peter and the other apostles before the assembly of rulers, Gamaliel moved that they should retire; and then advised the assembly to take heed what they intended to do touching these men. Gamaliel's advice was followed; and the apostles were liberated. Acts v. 34.

When Paul, in Rom. x. 1, affirms, "My heart's desire and prayer to God for Israel is, that they might be saved," we should not forget how much of an interesting and affecting nature was connected with the personal character of many of whom he spoke. Could he cease to feel for his former venerated teacher, so richly cultivated, intelligent and amiable as he was, yet, in neglecting to embrace Christianity, so fatally mistaken? Heb. ii. 3.

GAMES. Among all the nations of antiquity, public games have, more or less, prevailed, but the most splendid and famous of all these solemnities were the Olympic games. To these the apostles make frequent allusions in the epistles. It may be useful, therefore, for the better understanding of the passages referred to, if we notice a few particulars connected with the games of Greece. To preserve due order in these popular amusements, certain persons were appointed, whose office it was to see that all the laws and arrangements of the games were duly attended to. Then judges were also authorised to decide any controversies that might arise among the antagonists, and to award the prizes to the successful candidates. In allusion to these offices, Jesus is thought by some to be called by Paul "the Author and Finisher of our faith." The Grecian games have different names, derived usually from the places at which they were celebrated—thus, they were called the Isthmian, Pythian, Nemean, and Olympic. Be-

fore entering upon the contest, the candidates were subjected to a long and laborious previous training. The strictness with which all the laws of the games were required to be observed, seems to be alluded to by Paul in 2 Tim. ii. 5: "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." And keeping in view the preparation required from intending competitors, he says in another passage, "Those who strive for the mastery are temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible." He evidently refers to the preparatory exercises, both of boxers and racers, when he says, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." 1 Cor. ix. 26. In the foot-race, which formed an important part of these celebrated games, the candidates were careful, before commencing the contest, to lay aside every thing that might retard them in their course. Hence the apostle says, with a lively reference to the foot-race, as representing the Christian career, Heb. xii. 1, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." The number of the competitors was often very large, so that it was often necessary to determine by lot the places each should occupy at the starting-point. But although all started with equal advantages, one only could gain the prize. Hence the question which the apostle puts to the Corinthian believers, "Know ye not that they who run in a race run all, but one receiveth the prize?" It is otherwise, however, with the Christian race, in which not only are all allowed to enter the lists, but all who strive and persevere to the end shall be rewarded with the crown of triumph. And accordingly the apostle adds the exhortation, "So run, therefore, that ye may obtain." The eagerness with which the competitors strove in the foot-race is beautifully alluded to by the apostle when referring to his own Christian experience: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 12-14. And again, speaking of his own assured success in the Christian race, 2 Tim. iv. 7, 8: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Another of the gymnastic exercises practised in the Grecian games was wrestling. A lively description of this species of contest is given by Dr Jamieson, in his 'Eastern Manners': "On preparing themselves for the contest, the wrestlers rubbed their bodies all over with a profuse quantity of oil, with the view of imparting greater strength and activity to their limbs. But as the effect of this anointing was to render their skin so slippery that it was impossible for the antagonists to take a firm hold of each other, they were accustomed to roll themselves in the black dust of the palaestra, or besprinkle themselves very carefully with a very fine white sand, more resembling the natural colour of the skin, and kept for the accommo-

dation of the pugilists in the antechamber of the gymnasium. According to the rules of the fight, the combatants did not form themselves into two opposite sides, and make a confused and indiscriminate onset; they engaged in matches of two against two,—several contending couples being on the arena at the same time, and thus keeping up, by their various manœuvring, and the different degrees of gallantry and skill displayed by the detached groups of wrestlers, a lively and delighted interest among the crowd of lookers-on. The victory consisted in throwing an adversary three times on the ground. This result, however, was seldom obtained without a severe and protracted struggle. For as skill more than strength was required, and each of the combatants having been, during the long term of preparation, initiated into all the mysteries of the art, was on his guard against the many stratagems practised to disable or surprise him, the battle was long continued. The opponents not only fought, and dealt their blows on each other's person with fearful impetuosity and fierceness, but grappled with each other, became entwined in each other's arms, pushed with their heads, threw themselves into the most violent attitudes, lifted each other off their feet, and came with a tremendous dash to the ground together. The effects of the fall were often instantly fatal, or produced a hopeless decrepitude for life; and if this sad result did not take place, yet there was always such a belabouring of each other's person, blackened eyes, broken teeth, fractured ribs, and distortion of the whole features, that this athletic exercise was the rudest and most brutal, though one of the most popular of the ancient games." The following extract from Dr Clarke gives the reader a lively idea of this ancient gymnastic exercise: "At Nauplia, we saw two wrestlers advance into the arena, where the combat was to take place. They came up hand in hand, capering and laughing, and highly gratified by the opportunity of showing their skill. Presently they put themselves into various attitudes, and began to bid defiance to each other. These men afforded a perfect representation of the ancient *Athletæ*. They wore light leather breeches, well soaked in oil; in other respects their bodies were stark naked, except being anointed with oil, and rubbed all over with dust. To gain the victory, it was necessary not only that one of the combatants should throw the other, but having thrown him, he should be able to keep his adversary lying upon his back, while he, the conqueror, regained his feet,—for in the struggle they always fell together." To this dangerous exercise and the necessity for the combatants maintaining a severe and sustained struggle, the apostle refers in Heb. xii. 4: "Ye have not resisted unto blood, striving against sin." And again directly in Eph. vi. 12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The reward which was usually bestowed upon the successful competitor in the games was a crown, either of wild olive, or of laurel, or of pine-tree, or of parsley. Now these being but fading flowers, the apostle refers to the infinite superiority of the Christian reward when he says, "Now they do it to obtain a corruptible crown, but we an incorruptible." And the aspect of the conquerors is thus referred to in Rev. vii. 9: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and

people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." To these remarks we may add the following description, by Dr Nevin, of the ancient theatres in which the games took place:—

"The theatre of ancient times was built in the form of a half-circle, with seats rising one above another round the inside of the wall. Sometimes the building was made, as it were, double, with an oval shape, then it was called an *Amphitheatre*. They were left open at the top, or only covered with cloth of some close kind, to keep off the sun or lighter showers of rain. Various exhibitions were displayed in the centre. Plays were acted here for the entertainment of the fashionable multitude. Among the Romans, sports of various kinds were also exhibited. One amusement in which that refined people greatly delighted was the deadly sword fight between gladiators. These were persons trained to the use of the sword for the express purpose of gratifying the public taste, or their own pride, by such bloody spectacles. Captives, and slaves, and condemned malefactors, were the only gladiators at first, but in time free-born citizens, induced by hire or by the vain imagination of glory to be acquired in such an exhibition, presented themselves in the disgraceful scene of battle. Another show common in the Roman amphitheatres was the *fight with wild beasts*, which condemned persons were often compelled to endure by way of capital punishment. Amid the mockery of unfeeling spectators crowded around, the wretch on whom the sentence of the law had fallen was brought into the open space in the middle. Then a lion, or tiger, or bear, or some equally terrible animal, was let loose upon him, and excited to attack him with the greatest fury. To such cruel exposures in the theatres the apostle seems to allude when he speaks of Christians being made a *gazing stock*, or *theatrical show*, in their fight of affliction, from the enemies of the truth. Heb. x. 32, 33. In another place we hear him saying: 'After the manner of men I have fought with beasts at Ephesus.' 1 Cor. xv. 32."

GAMMADIM (*contracted ones, cubit-high men*). It is very uncertain what people are meant by this term, in Ezek. xxvii. 11. The Vulgate renders the word *pignies*. Mr Taylor takes them to be Nubians, whom the ancient writers describe as being of diminutive stature, contracted proportions, but warlike, and even terrible to the neighbouring nations; all which answers very well to the *Gammadim*. Many suppose it to be the name of a Phœnician people; others think it refers to a resolute, courageous people, from the Arabic *gamael*, to be hard, without compassion.

GAP, a breach made in a dam, wall, or hedge. The Jewish false prophets did not *stand in the gap*, or make up the hedge. They did nothing tending to stop the course of wickedness, which opened a door for the vengeance of God to break in upon their nation; nor did they, with effectual fervent prayer, intercede with God to turn away his wrath. Ezek. xiii. 5, xxii. 30.

GARDENS. From very early times gardens were viewed with peculiar interest in Oriental countries. The first employment, indeed, in which man was engaged was in cultivating a garden. "And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it." Gen. ii. 15. Among the ancient Hebrews, horticulture, or the art of gardening, was prosecuted as a favourite pursuit in

Palestine in the days of its ancient prosperity and peace. The former and the present state of that country in regard to fruitfulness are thus contrasted by Dr Nevin, in his interesting and useful work on Biblical Antiquities: "Every variety of soil had its use; some valuable tree or plant growing better upon it than upon any other; so that the poorest and the roughest grounds yielded oftentimes as much as the fairest and most rich. While the different kinds of grain flourished on the more level and fertile tracts, plantations of the serviceable olive covered the barren and sandy hills; the low watery soils of clay nourished groves of the tall and beautiful palm; the steepest mountain sides were hung with the rich dark clusters of the vine. By the hand of industry, the naked rocks, on such steep places, were covered with earth, and walls were built to hinder it from being swept away with the showers. So, from the bottom to the top might sometimes be seen, rising one above another, plot after plot thus raised by labour and art, where the vine was reared by the husbandman's care, and rewarded his toil with its plentiful fruit. As every family had only a small piece of ground to till, every foot of it that could be improved was cultivated, and no pains were spared to turn it to its best account. Hence the land had the appearance of a garden, and yielded support to a vast number of inhabitants. The country of Lower Galilee, especially, has been celebrated for its fruitfulness. According to the testimony of Josephus, the Jewish historian, who lived just after the time of Christ, that part of it which bordered on the lake of Genesareth, where our Lord spent so much of his time, was especially remarkable for the great variety and plenty of its productions. Every plant seemed to thrive in it; fruits that naturally grow in different climates were raised with equal ease here; so that it seemed, says that writer, as if God had taken a peculiar delight in that region, and the seasons had rivalled each other in the richness of their gifts.

"But when the traveller passes through Palestine now, his eye meets no such scenery of fruitfulness and beauty over its mountains and plains. Large tracts of the country seem a barren waste; the rich covering of the field is gone, and the hills are stripped of the vine; a thinly scattered people live in comparative poverty and idleness, where once the many thousands of Israel and Judah found plentiful support. The country, for more than a thousand years, has been given up to be wasted by war and crushed by oppression. Its people have been driven away and trampled under foot by cruel enemies. The whole land is now under the dominion of the Turks, who, instead of encouraging industry, leave it without protection and without profit. The farmer has no motive to plough and sow; his crops would grow up only to be plundered by wandering Arabs; and if he could secure any property, it would only expose him to danger from the avarice of some tyrant officer of the government, determined to seize it all for himself. No wonder, then, that 'the fruitful land has been turned into barrenness.' It has been done, however, 'for the wickedness of them that dwelt therein,' and is a wonderful fulfilment of the threatnings of God, delivered even as far back as the time of Moses (Deut. xxix. 22-28), and repeated by the prophets that followed after."

On the subject of Oriental gardens, we may quote the following remarks, from an interesting paper by the Rev. Dr J. Hamilton of London: "We have in-

dications in Scripture of various enclosures which occasionally bear the more general name of *garden*. Among these were—1. Grounds for the cultivation of the vine, or the olive, or any single species of fruit tree; 2. Orchards for the cultivation of fruit trees in general; 3. Kitchen gardens; 4. Flower gardens.

"1. We once read of *gennath egoz*, translated in the English version 'garden of nuts,' and by the Septuagint 'garden of almonds.' It is strange that so many expositors should have imagined these nuts to be hazels—when it is a question if, even as an exotic, the *Corylus avellana* could exist in such a latitude. The produce of this garden may have been the chesnut or walnut, or more probably the almond of the Greek translators.

"*Olive-yards* are often mentioned along with vineyards; and oil being nearly as essential as wine to such a climate, the Jews were fortunate in these rocky steeps with a warm soil, which the olive loves.

"But the vineyard was of these enclosures the chief. The best benediction which the dying patriarch could bestow on the father of the royal tribe was, that he should 'bind his foal to the vine, and unto the choice vine his ass's colt; that he should wash his garments in wine, and his clothes in the blood of grapes'—a blessing most appropriate to him whose goodly inheritance included the vale of Eshcol. Vineyards were sometimes on the plain, and to exclude foxes and other depredators, were enclosed by a fence of thorns, interspersed with roses and wild pomegranates, or by a wall of stone; but not unfrequently the shelving sides of their many hills were built up into terraces, and by their running exposure compensated for the increased elevation. It was usual to build stone walls across the vineyard, for the support of the vines—a custom which seems to have been as early as the days of Jacob. Such a vineyard, from very early spring to the latest autumn, was the object of an assiduous labour; and if singing be always a sign of gladness, the occupation of a vine-dresser was the most mirthful of all employments. With a song he beguiled the hours, as he trained the tendrils and cleared away the superfluous leaves, to admit the sunshine to the new-formed clusters; with a song the vintage was gathered in; and with shouting, as well as singing, the wine press was trodden. At stated seasons the festive companies of the Israelitish youth repaired with dancing and music to the vineyards; much in the same manner as the 1st of May was wont to be observed in England, but with this difference, that such celebrations among the Jews were religious solemnities. Besides the 'cottage in the vineyard,' the lonely post of observation to one who guarded it at the time of ripe grapes, the more sumptuous proprietors erected handsome structures, repeatedly mentioned as *towers*, and no doubt the equivalent of the Turkish *kiosks*. In these it would be pleasant for a people of light avocations and few amusements to while away the time, particularly at those sultry seasons which indispose for labour the most willing. If any breeze were stirring, the higher apartment of a tower on a hill-side would be sure to catch it; and when the fields around were scorched into clay, the green festoons depending from the walls or flung across the trellises, would be a grateful refreshment to more senses than the eye. And just as we see our grandees lionizing the harvest fields, we may believe that from these towers of luxury the wealthy possessors would take their share of what was the final and crowning joy

of a Jewish harvest; and patronizingly, or in sympathy, participate in the delight of groups who gathered and bore away the luscious fruits to the vats where the carolling vintagers pressed the juice, and where all vied in the revelry, down to the solitary gleaner, who filled his basket, blessing in his heart the lawgiver. When now no cluster could be seen, even on the outmost bough, in their turn, and last of all, the cattle were admitted, to browse upon the foliage.

"2. It was a law among the Jews, that they should not plant olives in vineyards; from which some have drawn the over-hasty inference, that every species of fruit tree required its separate enclosure. We are apt to think that the law applied only to the bringing together the two great staples of Jewish cultivation—the tree that gave them oil, and that which gave them wine. For the symbolical purpose, the one restriction was sufficient; and the Jews were no more hindered from planting dates and pomegranates together than they were prohibited from cultivating leeks and onions in the same enclosure. But the point is decided. For instance, it is incidentally said, 'A man had a fig tree planted in his vineyard;' a custom which is curiously verified by those Egyptian monuments where fruit trees are introduced among the vines. And we have repeated examples of *orchards*, properly so called, where trees of many sorts were reared together. Thus, in the mournful recital of his unsatisfying recreations, the royal preacher says: 'I made me orchards and vineyards, and I planted trees in them of *all kinds* of fruits.' How many varieties were cultivated by the Jews, we have not now the means of knowing; but the almond, apple or citron, chesnut, date, pomegranate, and fig, occupied an important place, in addition to the vine and olive already mentioned. But for the sake of a dense shade, the orchard often contained trees more valued for their foliage than their fruit—the oak, the sycamore, the myrtle, the box, and the mulberry.

"3. The first time that we find a *garden of herbs* mentioned, is when the covetous Ahab set his heart upon the vineyard of Naboth. It was near to the palace, and therefore the King of Israel sought it, that he might convert it into a garden of herbs—the vineyard of a subject being good enough to make a kitchen garden for a king. In every country, these enclosures are chiefly occupied with the vegetables which the peculiarities of the climate render desirable. And whilst the fields of the Hebrews were sown with wheat, barley, rye, millet, and lentiles, their culinary vegetables were, on the one hand, gourds, cucumbers, and melons; on the other, onions, leeks, and garlic—rice, aulse, and cumin—mustard, cinnamon, and cassia; the former to allay their thirst, and act as refrigerants—the latter to season their dishes, and serve for tonics. Some of these were considered of sufficient importance to occupy a special enclosure; hence we read, for example, of a 'garden of cucumbers.' But in such cases the word *field* would be better adapted to our idiom. The analogous expression, 'a garden of turnips,' would sound strange to English ears.

"4. Like the modern Turks and Persians, the Jews were fond of perfumes. Many of those most valued neither grew spontaneously in their own land, nor could be reared by any art, but were, at great expense, imported from Arabia and the countries beyond. No sacrifice was complete without incense; clouds of which continually filled the temple. Their raiment was perfumed: hence blind Isaac, 'smelling the fra-

grance of Jacob's raiment, blessed him, saying, 'Behold! the fragrance of my son is as the fragrance of a field which Jehovah hath blessed.' And elsewhere, a bride is thus addressed: 'All thy garments, out of ivory wardrobes, perfumed with myrrh, aloes, and cassia, delighted thee with their fragrance.' The wealthy ceiled their houses with cedar, that they might be continually regaled with the 'smell of Lebanon.' The box of precious ointment poured on the head of a guest was a mark of a distinguished reception. And garlands of roses, in a land where they smell more sweetly than in Europe, encircled the heads of the banqueters. Accordingly, we are prepared to find odoriferous plants occupying the chief place in the flower garden of ancient Palestine. Thus, in the impassioned address of the bride of Solomon:—

'A garden art thou, filled with matchless sweets;
A garden wall'd, those matchless sweets to shield;
A spring enclosed, a fountain fresh and sealed;
A paradise of plants, where all unite,
Dear to the smell, the palate, or the sight:
Of rich pomegranates that at random blow;
Cypress and nard, in fragrant gales that flow;
Nard, saffron, cinnamon, the dulcet airs,
Deep through its canes the calamus prepares:
The scented aloes, and each shrub that showers
Gums from its veins, and spices from its flowers.
O pride of gardens! fount of endless sweets!
Well-spring of all in Lebanon that meets!'

Song of Solomon by Good.

"From this, and parallel passages in the same Song, a goodly catalogue of garden flowers might be collected; of which it might be observed, that most of them are distinguished by their fragrance, and that few of them were natives of Palestine. Except frankincense, none of them were consecrated to religious uses.

"It is to be remembered, however, that the gardens of which we have the most gorgeous descriptions in the Bible, were the gardens of one monarch; and as no succeeding king built such a temple as that of Solomon, or such a palace as the house of the forest of Lebanon, so we cannot be sure that even *kings*, after his day, had taste or wealth enough to construct aqueducts, dig fish-ponds, and lay out pleasure gardens. We are unfortunate in possessing no direct information either as to the way in which these gardens were laid out, the disposition of the plants, and the economy of the parterres. The history has omitted these; and time, which has left the marks of terraces along the hills, has spared no vestige of the flower border. Nor is there any reason to believe that many of the Jews could afford, or cared to possess apart, all those various gardens which we have enumerated. Most would be content to have the orchard, herb garden, and flower plot, all in one; and it would depend on the judgment or resources of the owner, how far these, collectively, should preserve the excellences of each. There are certain circumstances which make us suspect, that to many might be applicable the description, often quoted from Dr. Chandler, of a Turkish governor's garden at Eleus: 'We paid a piaster for seeing a very small spot of ground, walled in, and containing nothing except two vines, a fig, and a pomegranate tree, and a well of excellent water.' The garden of Nathanael might be no better than this; but such a garden let us not despise. It had shade, and verdure, and fruit; and it had a fountain. To a Jew who had seen no better, it might be a paradise. For, as Dr. Russell has observed, with that good sense which is superior to an affected fastidiousness, concerning the gardens of

Aleppo: 'Inelegant as they may appear to the cultivated taste of an Englishman, they afford a voluptuous nooutside retreat to the languid traveller. Even he whose imagination can recall the enchanting scenery of Richmond or of Stow, may perhaps experience new pleasure in viewing the glistening pomegranates in full blossom. Revived by the freshening breeze, the purling of the brooks, and the verdure of the groves, his ear will catch the melody of the nightingale, delightful beyond what is heard in England; with conscious gratitude to Heaven, he will recline on the simple mat, bless the hospitable shelter, and perhaps, while indulging the pensive mood, he will hardly regret the absence of British refinement in gardening.'

"Owing to the density of the population, and the richness of the soil, a greater proportion of Palestine was occupied with gardens than of almost any land. This was particularly the case in the neighbourhood of towns. From the account of Josephus, the environs of Jerusalem were all laid out in gardens; and from the statement of the rabbis, it would appear that, except a few gardens of roses, which had existed since the days of the prophets, there were none within the walls. For this a good reason is assigned in the putrefaction of heaps of weeds, and the bad smell of the manure—a reason which will be more fully appreciated when it is known that the substance chiefly used for enriching the gardens, round the capital, was the blood which flowed away from the altars, and which, having been once dedicated to a sacred use, was procured by the gardeners on payment of some trivial offering. This objection was only applicable to economical gardens, and to these at certain seasons of the year.

"Perhaps the greatest restraint on the horticultural taste and skill of the Hebrews, particularly in the latter days of their commonwealth, arose from the ridiculous interference of their doctors, scribes, or rabbis. This extended to all the minutest affairs of life, and was acquiesced in with abject submission. Everything which should have been left to the discretion of the gardener, was eventually fixed down by the rules of this intermeddling casuistry. Thus, 'Cut not down the palm that bears a eab of dates. And what of the olive, that that should not be cut down? *Ans.* If it bear but the fourth part of a cab.' And a rabbi adds: 'My son Shibchah had not died, had he not cut down a fig tree before the time.' The fathers of the traditions discussed a multitude of such questions as the following: 'How many vines make a vineyard? How should its vines be arranged? How long is it lawful to sow the same plot of ground with different seeds? In a field sown with different crops, what corner is due to the poor? And when corn is sown among olives, should the poor have a corner at all? Is it lawful to sow anything within the wine press?' But there was one question which especially divided all the schools—'What was to be done as to the tithing of a tree which, on the first month, retained some of last year's fruit, and had put forth some of that year's produce?' For the answers of Rabbi Judan, Rabbi Jissa, Rabbi Zeira, Samuel Ben Abbe, and the decision of the schools of Shammai and Hillel, the reader must consult Dr. Lightfoot."

GARLANDS, a kind of crowns made with flowers, ribands, &c. Those brought by the priest of Jupiter, were probably designed to crown the ox destined for sacrifice, in like manner as the Jews crowned their

victims for sacrifice with olive branches (Acts xiv. 13); or, as some think, they were intended to be set on the heads of the apostles.

GARLIC. This plant is mentioned only once in the Bible. Numb. xi. 5. The translators in rendering *shumim* garlic, no doubt mean the *Allium sativum* of botanists. This plant possesses an essential oil of an exceedingly heating and penetrating quality, which renders it almost unfit for use except as a medicine. The editor of the Pictorial Bible suggests the *Allium scorodoprasum* or rocambole, which has compound buds, with cloves smaller than those of garlic. There is another species, however, which, as being a native of Palestine, is more likely—the *Allium Ascalonicum*, shalote or eschallote. That the people of Egypt did eat garlic is evident from the fact, that in the time of Herodotus, an inscription existed on one of the pyramids, recording the expense of radishes, onions, and garlic, consumed by the workmen during the progress of the undertaking.

GARMENTS. See **DRESS**.

GARNER. This word, which occurs in Ps. cxliv. 13, is properly a "store chamber;" but in Joel i. 17, the Hebrew word thus rendered rather implies a "barn or granary." It occurs in the New Testament, Matt. iii. 12, denoting a repository, usually subterranean, such as those in which the Oriental nations still preserve their corn, wine, oil, and other articles of value.

GARNISH. The word thus rendered in 2 Chron. iii. 6, is in the margin "covered," and probably means that he paved the house with precious stones. In the New Testament it occurs: "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous." Matt. xxiii. 29. Among the Jews this garnishing of the sepulchres consisted in keeping them in repair, and ornamenting them, and also, at least in later ages, in reciting certain prayers over them, and entreaties to the dead to intercede with God in their favour.

GARRISON, a post occupied, for purposes of offence and defence, by a military force. 1 Sam. x. 5; 2 Sam. viii. 6, 14.

GATE. The gates or doors of the dwelling-houses of the ancient Hebrews were constructed of wood. This was the case with the gates of Gaza, which Samson carried off, and bore them upon his shoulders to the top of a hill before Hebron.

"Gate," is often used in Scripture to denote a place of public assembly, where justice was administered (Deut. xvii. 5, 8, xxi. 19, xxii. 15, xxv. 7, &c.), because, as the Jews mostly laboured in the fields, assemblies were held at their city gates, and justice administered there, that labourers might lose no time, and that country people, who had affairs of justice, might not be obliged to enter the town. See Ruth iv. 1; Gen. xxiii. 10, 18. Hence, also, "gate" sometimes signifies power, dominion; almost in the same sense as the Turkish sultan's palace is called the *Porte*. God promises Abraham that his posterity shall possess the gates of their enemies—their towns, their fortresses (Gen. xxii. 17); and Christ says to Peter, "Thou art Peter; and on this rock will I build my Church, and the gates of hell shall not prevail against it." Matt. xvi. 18. (See **HADES**—**HELL**.) Solomon says: "He that exalteth his gate seeketh destruction." The Arabs are accustomed to ride into the houses of those they design to harass. To prevent this, Theveutot tells us that the door of the

house in which the French merchants lived at Rama was not three feet high, and that all the doors of that town are equally low. A lofty gate is one of the insignia of royalty in Eastern countries; and it must have been the same in ancient times. Hence the Psalmist addresses the lofty gates of the temple at Jerusalem: "Lift up your heads, O ye gates; and be ye lift up, ye ever lasting doors; and the King of glory shall come in." Ps. xxiv. 7. Almost all the houses of the higher classes in the East have spacious entrances, with magnificent gates. There is usually in the houses of the grandees, and also in the cities, a gate which is reserved only for the entrance of royalty; and to this the prophet alludes: "Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut." Ezek. xlv. 1, 2. In fortified places, the gates, for security, were covered with thick plates of iron—a custom still observed in the East. Some of them were plated over with brass. Hence the Psalmist: "He hath broken the gates of brass" (Ps. cvii. 16); and in the Prophecy of Isaiah (xlv. 2): "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron." People may be often seen hovering about the gates of the palaces in the East—some of them from mere curiosity, and others from the hope of obtaining some mark of royal favour. Hence the man that heareth the sayings of Wisdom is described as "watching daily at my gates, waiting at the posts of my doors." Prov. viii. 34. In times of peace, the arms of soldiers were often hung upon the gates; and, accordingly, it is said, in Ezek. xxvii. 11, "They hanged their shields upon thy walls round about." Before the gates of temples, and buildings of every kind consecrated to religious purposes, there was anciently a wide enclosure, within which the people worshipped, and which looked toward the entrance of the edifice. Thus: "Likewise the people of the land shall worship at the door of this gate before the Lord in the Sabbaths and in the new moons." Ezek. xlv. 3. And in the beautiful song of the sons of Korah: "The Lord loveth the gates of Zion more than all the dwellings of Jacob." Ps. lxxxvii. 2.

The gate of a city was a place of public resort, where a great deal of important business was transacted. At the entrance of every town there is a roofed building, not enclosed by walls, where people meet to hear the news of the day, and talk over the affairs of the place. This, from the most ancient times, has been the chosen place where governors and elders sat to hear complaints or to dispense justice, to make conveyance of titles and estates, to hold markets, and perform all the offices connected with the general interests of the city. Thus: "Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth

the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day." Ruth iv. 1, 2, 9, 10. To this practice of administering justice in the gates, there are many allusions in the Sacred Scriptures. Thus we are told concerning David, after he had recovered from his grief at the death of Absalom: "Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent." 2 Sam. xix. 8. And Jeremiah, when he would describe the desolation of Jerusalem, says: "Elders have ceased from the gate" (Lam. v. 14); that is, justice is no longer administered.

GATH, the fifth of the principal cities of the Philistines. It was a place of strength in the time of the Prophets Amos and Micah, and is placed by Jerome on the road between Eleutheropolis and Gaza, eighteen miles south of Joppa, and thirty-two west of Jerusalem. It appears to have been the extreme boundary of the Philistine territory in one direction, as Ekron was in the other. Hence the expression, "from Ekron even unto Gath." 1 Sam. vii. 14. It was memorable in the history of the Old Testament for being the birth-place of the giant Goliath. It was destroyed by David, but rebuilt by his grandson, Rehoboam; and after being again dismantled by Uzziah, king of Judah, was razed to the ground by Hazael, king of Syria. Eusebius and Jerome place it about four miles from Eleutheropolis, towards Lydda.

GATHER. God *gathers* sinners to himself, when, by his preached Gospel and Holy Spirit, he powerfully draws and unites them to himself, and instates and preserves them in fellowship with him. Matt. xxiii. 37. Those *gather with Christ* that promote the true interests of religion and welfare of men's souls. Matt. xii. 30; Luke xi. 23. The *gathering of the people* was to Judah, as, at the three solemn feasts, the Hebrew tribes went up to Jerusalem: and their *gathering* was, and is, to Shiloh, when multitudes attended his instructions. Multitudes, chiefly of Gentiles, believe on, and walk in him. Gen. xlix. 10. To have one's soul *gathered with sinners*, and his life with bloody men, is to be shut up in their company, to share in their plagues, and be carried into hell with them. Ps. xxvi. 9.

GATH-HEPHER, the birth-place of the Prophet Jonah, the son of Amittai, was situated in Galilee. 2 Kings xiv. 25. Joshua makes this city, which he calls Gittah hepher, to be part of the tribe of Zebulun (Josh. xix. 13); and Jerome, in his preface to the Prophecy of Jonah, says that it was two miles from Sephoris or Diocæsarea.

GATH-RIMMON. One of the Levitical cities. Josh. xix. 45. There were two other cities of this name, both given to the priests—the one situated in the half-tribe of Manasseh (Josh. xxi. 25), and the other in Ephraim. 1 Chron. vi. 69.

GAULON or GOLAN, a city beyond Jordan, from which the small province of Gaulonitis derived its name. It was seated in Upper Galilee beyond Jordan, and was given to the half-tribe of Manasseh. Deut. iv. 43. It was one of the cities of refuge. Josh. xxi. 27.

GAURS, the supposed descendants of the ancient Parsees (See MAGI—PARSEES), who still subsist in

different parts of the East. The Mohammedans denounce this people as monsters of cruelty and iniquity; but modern travellers describe them as harmless and inoffensive, though very superstitious in their devotions. For their ancient principles, said to be derived from Zoroaster, see the articles above referred to; but it is difficult to say how far they retain the same principles. From some circumstances it has been supposed that they, or a part of them, have imbibed some points of Christianity; but little certain is known respecting them.

GAZA, an important city of the Philistines, situated about sixty miles south-west from Jerusalem, and within three miles of the Mediterranean Sea. It was the most southern of the five principal cities of the Philistines, and formed the frontier town of Palestine on the side of Egypt. It was subdued, along with the other lordships, by David, and although it revolted in the reigns of Jotham and Ahaz, it was reconquered by Hezekiah. For some time it was subject to the Chaldeans, then to the Persians, after whom it passed into the hands of the Greeks and Romans, and finally came into the possession of the Turks, to whom it still belongs.

"Modern Gaza," says Wittman, "is situated on an eminence, and is rendered picturesque by the number of fine minarets which rise majestically above the buildings, and by the beautiful date trees which are interspersed. The suburbs are composed of wretched mud huts; but within the town the buildings make a much better appearance than those we had generally met with in Syria. The streets are of a moderate breadth. Many fragments of statues, columns, &c., of marble, are seen in the walls and buildings in different parts of the town. The suburbs and environs of Gaza are rendered extremely agreeable by a number of large gardens, cultivated with the nicest care, which lie in a direction north and south of the town; while others of the same description run to a considerable distance westward. These gardens are filled with a great variety of choice fruit trees, such as the fig, the mulberry, the pomegranate, the apricot, the peach, and the almond, together with a few lemon and orange trees. The numerous plantations of olive and date trees which are interspersed, contribute greatly to the picturesque effect of the scene exhibited by the surrounding plains; and the view of the sea, distant about a league, tends to diversify still more the animated features of this luxuriant scene."

GEBA, a Levitical town belonging to the tribe of Benjamin, and mentioned in Josh. xviii. 24, xxi. 17. There is also a town of this name referred to in 2 Kings xxiii. 8, as the limit northward of the kingdom of Judah. Hence the phrase, "From Geba to Beersheba." Dr Wilson thinks that this place corresponds to the modern Ibia.

GEBAL is regarded by Philo as the first city of the Phœnicians. The people of this place were employed by Hiram, king of Tyre, in preparing materials for Solomon's temple. In Ezekiel xxvii. 9, they are mentioned as "calkers." Dr Kitto regards the Gebal of Scripture as corresponding to the Gabala spoken of by Pliny and other Roman geographical writers. This is also the opinion of Bochart and Pococke. The modern name of the city is Jebeil. It is the Byblus of the Greeks, and the birth-place of Adonis. There is also a southern district of Judea, inhabited by the Edomites, which bears this name, extending from the Dead Sea to Petra in Idumea.

It is this last Gebal which is mentioned in Ps. xxxiii. 7.

GEBIM, a place mentioned in Isa. x. 31, the situation of which is now quite unknown.

GEDALIAH, the son of Ahikam, who was left in Palestine by Nebuchadnezzar, to govern the people who remained there after the destruction of Jerusalem. He was treacherously murdered by Ishmael, the son of Nethaniah. 2 Kings xxv. 22-25; Jer. xli. 2.

GEDER. This name occurs several times in the Scriptures, and we are under the necessity of distinguishing the towns so called with considerable attention, because they have hitherto been subject to much confusion. They were all in the tribe of Judah, and apparently in the south of that tribe. They were, probably, rather forts, or military posts, than extensive and populous towns. Some of them were single; others, apparently, were double; and, perhaps, one was almost, or altogether, a chain of fencible posts, in a military sense.

GEDEROTH, a place which lay on the south-east border of the territory of the Philistines, and was surprised and captured by that people in the reign of Ahaz.

GEHAZI, the servant of the Prophet Elisha, who, contrary to his master's intention, fraudulently obtained presents from Naaman the Syrian captain, and was smitten with leprosy for his wickedness. 2 Kings v. 20-27.

GEHENNA, or VALLEY OF HINNOM, a valley in the neighbourhood of Jerusalem, along the brook Kedron. This place, to which there is frequent reference in the Word of God, is thus described by Messrs Bonar and M'Cheyne: "From the southern verge of Zion, we looked down into the valley of Hinnom, still called Wady Jehennam, which lies nearly due east and west. It appeared very deep, the opposite side rocky and precipitous, and the bosom of it filled with shady olive trees. Here Manasseh caused his children to pass through the fire to Moloch (2 Chron. xxxiii. 6); and here Jeremiah uttered that dreadful prophecy, 'This place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of Slaughter.' Jer. xix. 6. From the awful wickedness committed in this valley; perhaps as much as from the Satanic fires kindled in it, the name came to signify the place of eternal sin and woe. To us it appeared a pleasant shady valley, but in other days, when the precipitous sides were planted with thick trees, it may have been gloomy enough." Dr Wilson says: "The valley of Hinnom, associated so much with darkness, impurity, and blood, appeared like a deep and yawning gorge, with the facings of its nearly bare rocks on each side much cut and broken. It is now called Wady Jehennam, or the valley of Hell." This valley is sometimes thought to have been the common sewer of Jerusalem, and that fires were kept constantly burning to consume the filth of the city. At all events, we read in 2 Kings xxiii. 10, that it was thus polluted by king Josiah: "And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Moloch." It was in this valley that human sacrifices were offered in honour of Moloch. In the New Testament, the name Gehenna is several times, in the original Greek, applied to hell. When we think of the horrid rites which were celebrated in the valley of Hinnom, we cannot

fail to see that the analogy with the place of torment is not without foundation.

GELIOTH, a name applied to Gilgal. Josh. xv. 7, xviii. 17.

GEMARA. See TALMUD.

GEMARIAH, the son of Hilki'ah, who was sent to Babylon with Elasah, the son of Shaphan, from Zedekiah, king of Judah, to carry the tribute-money to Nebuchadnezzar. Jer. xxix. 3, 4. It was also the name of the son of Shaphan, a councillor of King Jehoiakim, before whom Baruch read Jeremiah's prophecies, and who reported them to the king. Jer. xxxvi. 12, 13.

GENEALOGY signifies the line of descent, or a list of a person's ancestors. The common Hebrew expression for it is *Sepher-toledoth*, "the Book of Generations." No nation was ever more careful to preserve their genealogies than the Jews. The Sacred Writings contain genealogies extended three thousand five hundred years backward. The genealogy of our Saviour is deduced by the evangelists from Adam to Joseph and Mary, through a space of four thousand years and upwards. Matthew gives the line of descent through Joseph, his reputed or legal father; and Luke through Mary, his mother. In reading these genealogies, we should remember that the Messiah was restricted by divine appointment—1. To the posterity of Abraham. 2. To the family of David. 3. To the existence of the second temple. It appears that our Lord was of the direct line, the elder branch of the royal family; in short, the very person who, had the dominion continued in the family of David, would have legally sat on the throne. Gen. xlix. 10; Acts ii. 25-36.

On the subject of the genealogy of our blessed Lord we cannot refrain from quoting the following beautiful remarks of the late Dr. Welsh, in his "Elements of Church History:" "I cannot but remark, that the mere list of names by which Matthew connects our Saviour with Abraham, and by which Luke connects him with Adam, has always appeared to me inexpressibly sublime, and calculated to inspire us with a deep sense of the superintending providence of God. We are carried through a period of many thousand years, and amidst the revolutions of the mightiest empires, and the rise and fall of many kingdoms, and the convulsions of external nature, and a long succession of the generations of men—amidst all these we see the hand of God continually exercised in bringing to pass his eternal decrees. We have, as it were, the fountain of a stream, scarcely discernible in its first beginning, in danger of being dried up in a scorching desert, then of being confounded amidst kindred floods, then of being lost amidst the interminable swamps of a new region, and finally, swallowed up in an opening of the earth and lost apparently to human vision for ever; and after having traced it through so many different and distant climes to such a termination, it rushes forth again revealed to view with matchless beauty and grandeur. The imagination of man is bewildered in attempting to form an idea of the long succession of many nations, and of the changes that took place in society from the times of Adam, and Abraham, and David, to that of Christ. But amidst the infinite diversity of human character, and the fearful ebullitions of human passions, and the wide varieties of human situation, and amidst the many millions of human beings that came into the world and fulfilled their little part, and then passed away and were for-

gotten—amidst all this endless diversity of human beings, and human passions, and human plans, the purpose of the Almighty is invariably the same, and it he effects alike by the consent, the co-operation, the indifference, the ignorance, the opposition of man. In the king and in the slave, in the palace and in the cottage, in the city and in the field, in the mountain and in the valley, in the righteous and in the wicked, we find the operations of Providence tending towards the same beneficent, the same God-like end. The faith of Abraham, the idolatry of Amaziah, the lowliness of Joseph, and the glory of Solomon, are all made to work together to one event. In the sheep-cots of Mamre, in the prison-houses of Egypt, in the corn-fields of Boaz, on the throne of Judah, among the willows by the rivers of Babylon, in the temple of Jerusalem, in the work-shops of Galilee, in the manger of Bethlehem—in all these we see the impress of the finger of God. And I cannot but think that in this commencement of the history of the New Testament Church, we have, in the reference that is made to the former dispensation, and in the fact that God never for a moment forgot the word which he spoke to a thousand generations, a pledge that in his own time God will not fail to accomplish all that he has spoken respecting his kingdom. In contemplating the gloomiest periods of the Christian Church, we also may derive encouragement, in the belief that the Almighty has never wholly deserted the earth. And when the circumstances of the Church appear most desperate, it should be remembered that it was when the cause of Israel and of mankind seemed lost for ever, when the throne of David was levelled in the dust, when the royal blood was almost lost amongst the meanest of the people, it was then that God raised up a horn of salvation in the house of his servant David."

The Jewish priests were obliged to produce an exact genealogy of their families, before they were admitted to exercise their function. Wherever placed, the Jews were particularly careful not to marry below themselves; and to prevent this, they kept tables of genealogy in their several families, the originals of which were lodged at Jerusalem, to be occasionally consulted. These authentic monuments, during all their wars and persecutions, were taken great care of, and from time to time renewed. But since the last destruction of their city, and the dispersion of the people, their ancient genealogies are lost. But to this the Jews reply, that either Elias, or some other inspired priest or prophet, shall come and restore their genealogical tables before the Messiah's appearance; a tradition which they ground on a passage in Neh. vii. 64, 65. The exactness with which the genealogies of the family of Aaron were kept throws light upon the remark of the apostle (Heb. vii. 3), in reference to Melchisedec, that he was "without descent," or rather without genealogy; that is, his name was not found in the public genealogical registers, and his descent being unknown, his priesthood must be of a different kind, and be regarded differently from that of Aaron and his sons. Not being in the line of Aaron, therefore, he is not to be confounded with the Jewish priests, who were only typical and temporary. It was customary, on the death of any person of distinction, to recite his genealogy at the time of his burial; and hence the affecting exclamation of the prophet, "Who shall declare his generation!" Isa. liii. 8.

GENERAL. The Hebrew word which is thus translated in 1 Chron. xxvii. 34, is variously rendered

in other places, captain, commander, a chief, or prince. The later Jewish theological writers employ the term for an archangel, one of the seven principal angels which surround the throne of Jehovah.

GENERAL CALL. See **CALLING**.

GENERAL REDEMPTION. See **ATONEMENT—ELECTION—REDEMPTION**.

GENERATION. Besides the common acceptance of this word, as signifying descent, it is used for the history and genealogy of any individual. The ancients sometimes computed by generations: "In the fourth generation thy descendants shall come hither again." Gen. xv. 16. Among the ancients, when the duration of generations was not exactly described by the age of four men succeeding one another from father to son, it was fixed by some at a hundred years, by others at a hundred and ten, by others at thirty-three, thirty, twenty-five, and even at twenty years—being neither uniform nor settled; only, it is remarked that a generation is longer as it is more ancient.

GENERATION, ETERNAL. This expression is used in reference to the mysterious constitution of Christ's person as the Son of God. Some writers speak of the divine nature as communicated in its essence and perfections from the Father to the Son, and that in this consists his eternal generation. But such a mode of expression is very objectionable, inasmuch as it is an attempt to explain the incomprehensible filiation of the Son by an analogy drawn from the earthly relation of father and son, which can throw no possible light upon the subject. "We can conceive," as Dr. Dick well remarks, "the communication of a material essence by one material being to another, because it takes place in the generation of animals; but the communication of a spiritual, indivisible, immutable essence, is altogether inconceivable, especially when we add that the supposed communication does not constitute a different being, but takes place in the essence communicating." To avoid the incomprehensible notion of the communication of essence, some maintain that the first person of the Trinity did not beget the second as God, but as Son; or did not beget the essence, but the person. This is another attempt to be wise above what is written, as well as to explain what is inexplicable. The Sonship of Christ is not founded upon his mission, nor upon his miraculous conception, nor upon his resurrection, as is supposed by many; but he is the Son of God by an eternal, necessary, and ineffable generation. On this subject, among other passages of Scripture, we may refer to Ps. ii. 7; Prov. viii. 24, 25; Mic. v. 2; John i. 14. Though we cannot explain the manner of the eternal generation of the Son, yet the fact is undoubtedly revealed in the Word of God. Nor is this an unimportant doctrine. The denial of our Lord's eternal Sonship tends to subvert the doctrine of the Trinity, and to tarnish the glory and perfection of the great work of redemption. See **SON OF GOD**.

GENEROSITY, the disposition which prompts us to bestow favours which are not the purchase of any particular merit. It is different from humanity. Humanity is that exquisite feeling we possess in relation to others, so as to grieve for their sufferings, resent their injuries, or rejoice at their prosperity; and as it arises from sympathy, it requires no great self-denial or self-command; but generosity is that by which we are led to prefer some other person to ourselves, and to sacrifice any interest of our own to the

interest of another. Generosity is peculiarly amiable when it is spontaneous and unsolicited, when it is disinterested, and when, in the distribution of its benefits, it consults the best season and manner in conferring them.

GENESIS, the first book of the Pentateuch, or five books of Moses, which derives its name *Genesis* from the title in the Greek Septuagint version, as giving a history of the generation or production of all things. It is almost universally agreed to have been written by Moses, although there is some difference of opinion as to the time when it was composed. Eusebius, followed by many others, has conjectured that it was written when Moses was keeping the flocks of his father-in-law, Jethro, in the Desert of Midian. Others allege that it was written after the promulgation of the law from Mount Sinai. Some Jewish writers, founding their opinion on Exod. xxiv. 12, suppose that God dictated to Moses all the contents of this book during the first forty days that he was with the Lord on Sinai, and that on his descent he committed the whole to writing. This book comprises the history of about 2369 years, or according to the computation of Dr. Hales, of 3619 years. It is divided by the Jews into twelve paraschae or large sections, and forty-three siderim or smaller sections; in our Bibles it consists of fifty chapters. The design of the Book of Genesis is to record the history of the world from the beginning of time, and also to exhibit the origin of the Church of Christ. A question has been started of late years as to the source whence Moses derived his knowledge of events which happened so long before his time. But when we consider the length to which the life of man in the early ages of the world extended, we may easily perceive that the most accurate traditions could be handed down to the time of Moses, passing as they must have done through the hands of a very few persons; and keeping in view that "all Scripture is given by inspiration of God," we need be at no loss as to the perfect accuracy and truth of the Mosaic record.

GENIUS in the ancient mythology, signified a good or evil spirit, set over each person to direct his birth, accompany him in his life, to guard his person, and guide his thoughts. Genius, among the moderns, signifies that peculiar aptitude which some men naturally possess to perform well and easily that which others can do but indifferently, and with a great deal of pain. It is defined by Sir J. Reynolds to be, "the power of expressing a subject as a whole;" by others, "greater acuteness of perception and memory;" by others, "the predominance of the ideal faculty, or imagination;" by some it is resolved into "intuitive judgment," and others still into "patient thought," study, and application. Probably it comprehends something of all these.

GENNESARETH, LAND OF, or **GENNESAR,** so named from Cinneroth, the ancient name of a city and adjoining tract, extending four miles along the north-western shore of the Sea of Galilee. This part of Galilee is described by Josephus as possessing a singular fertility, with delightful temperature of the air, and abounding in the fruits of different climates. It is supposed to have derived its name from *gen* and *sar*, as being the garden of princes.

GENNESARETH, SEA OF. See **GALILEE, SEA OF**.

GENTILE, in matters of religion, a Pagan, or worshipper of false gods. The origin of this word is deduced from the Jews, who called all those who



Engraved by E. F. Zeller

Drawn by J. Wilson from a sketch by J. C. C. C.

THE TEMPLE OF MARS ULTOR IN THE FORUM OF AUGUSTUS

PLATE I

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were not of their race and religion *gojim*; that is, *gentes*, which, in the Greek translation of the Old Testament, is rendered *Gentiles*, in which sense it frequently occurs in the New Testament, as in Matt. vi. 32: "All these things the *Gentiles* or nations seek." The prophets of the Old Testament dwell frequently and with benevolent delight on the future calling of the Gentiles to the faith of Christ. (See NATIONS—HEATHEN—PAGANISM.) In the writings of Paul, the Gentiles are generally denoted as Greeks. Rom. i. 14, 16, ii. 9, 10, iii. 9, 29, x. 12; 1 Cor. i. 22–24; Gal. iii. 28. Luke, in the Acts, expresses himself in the same manner. Acts vi. 1, xi. 20, xviii. 4, 6, 17, &c.

GENTILES, COURT OF THE. Josephus says there was in the court of the temple a wall, or balustrade, breast high, with pillars at particular distances, and inscriptions on them in Greek and Latin, importing that strangers were forbidden from entering farther. Here their offerings were received, and sacrifices were offered for them, they standing at the barrier; but they were not allowed to approach to the altar. From these particulars, we learn the meaning of what the Apostle Paul calls "the middle wall of partition" between Jews and Gentiles, broken down by the Gospel.

GENTILES, ISLES OF THE (Gen. x. 5), evidently denote Asia Minor, and the whole of Europe, which were peopled by the descendants of Japheth, and which, as lying west of Palestine, could only be communicated with by the Mediterranean Sea.

GENTLENESS, softness or mildness of disposition and behaviour. Little as this disposition is thought of by many, we find it considered in Scripture as a characteristic of the true Christian. "The wisdom that is from above," saith the Apostle James, (iii. 17), "is gentle." "This gentleness, indeed, is to be distinguished from passive tameness of spirit, and from unlimited compliance with the manners of others. That passive tameness which submits without a struggle to every encroachment of the violent and assuming, forms no part of Christian duty; but, on the contrary, is destructive of general happiness and order. That unlimited complaisance, which on every occasion falls in with the opinions and manners of others, is so far from being a virtue, that it is itself a vice, and the parent of many vices. It overthrows all steadiness of principle, and produces that sinful conformity with the world which taints the whole character. In the present corrupted state of human manners, always to assent and to comply, is the very worst maxim we can adopt. True gentleness, therefore, is to be carefully distinguished from the mean spirit of cowards and the fawning assent of sycophants. It renounces no just right from fear; it gives up no important truth from flattery; it is, indeed, not only consistent with a firm mind, but it necessarily requires a manly spirit and fixed principle, in order to give it any real value. It stands opposed to harshness and severity, to pride and arrogance, to violence and oppression; it is properly that part of charity which makes us unwilling to give pain to any of our brethren. Compassion prompts us to relieve their wants; forbearance prevents us from retaliating their injuries; meekness restrains our angry passions; candour, our severe judgments; but gentleness corrects whatever is offensive in our manner, and, by a constant train of humane attentions, studies to alleviate the burden of common misery."

GENTOOS, a term signifying mankind, assumed

by the inhabitants of Hindostan, now called **HINDUS** (which see).

GENUFLECTION, the act of bowing or bending the knee, or rather of kneeling down. The Jews usually prayed standing, but not always. Baronius is of opinion that genuflection was established in public worship A.D. 58, from that passage in Acts xx. 36, where Paul is expressly mentioned to kneel down at prayer; but Saurin shows that nothing can be thence concluded. The same author remarks, also, that the primitive Christians carried the practice of genuflection in private so far, that some of them had worn cavities in the floor where they prayed; and Jerome relates of James, that he had contracted a hardness on his knees equal to that of camels.

GERAH, the smallest piece of money among the Hebrews, twenty of which made a shekel. Exod. xxx. 13. The word properly means a bean or a grain; and the Hebrews, no doubt, used this grain as a weight.

GERAR. We find a city of this name so early as Gen. xx. 1, xxvi. 1, 17, expressly stated to be a city of the Philistines. The probability is, that some wandering tribe of Palli had settled here, before the great influx of their nation into these parts, during the captivity of the Israelites in Egypt. As Abraham himself was a pilgrim from a region not very distant from the original country of these Palli, they might perhaps feel some kind of sympathy with him and for him. Gerar was not far from Gaza, in the south of Judah.

GERGESENES, or **GIRGASHITES**, a people of the land of Canaan, who settled east of the Sea of Tiberias, and gave name to a region and city. Buckingham, Burckhardt, and other modern travellers, consider the ruins of Djerash as those of the ancient Gergesa or Gerasa. Lord Lindsay, however, supposes the ruins of Djerash to be those of Pella, another city of the Decapolis. See **GADARA**.

GERIZIM, a mountain which forms part of the ridge called Mount Ephraim. This, the mount of blessing, rises on the south, while Ebal, the mount of cursing, rises on the north. These hills are of equal height, each being estimated by Professor Robinson to be from eight hundred to a thousand feet in height. On the summit of Gerizim stood, in past ages, the Samaritan temple referred to by the woman at the well of Jacob, when she said, "Our fathers worshipped in this mountain;" and every year it is ascended in solemn procession by the small remnant of the Samaritan people who still dwell in the city of their fathers. Its summit is crowned at this day, as Stephens informs us, by the white dome of the tomb of an Arab saint. In the days of Antiochus Epiphanes, the temple of the Samaritans was consecrated, at their express desire, to the worship of Jupiter. It was at length destroyed by John Hyrcanus Maccabæus, and was not rebuilt till Gabinius was governor of Syria, who repaired Samaria, and called it by his own name. It is certain that, in our Saviour's time, this temple was in being. John iv. 20. We are assured that Herod the Great, having rebuilt Samaria and called it Sebaste, in honour of Augustus, would have obliged the Samaritans to worship in the temple which he had erected there, but they constantly refused. It was on the summit of this mountain that Jotham repeated the parable of the trees, (Judg. ix. 7–20), probably the most ancient sustained allegory which is any where to be found.

GERRHENIANS, a people mentioned in the second book of Maccabees, and perhaps identical with the Gezerites, who are combined with the Geshurites and the Amalekites in 1 Sam. xxvii. 8, concerning all of which nations it is said, that "those nations were of old the inhabitants of the land as thou goest to Shur, even unto the land of Egypt."

GERSHON, a son of Levi, who gave his name to one of the three great branches of the Levites. The office of the Gershonites was to carry the veils and curtains of the tabernacle, on the western side of which they encamped. Numb. iii. 25

GESHURITES [English translation, Ashurites], a people who dwelt east of the Jordan, north of Bashan, and near Mount Hermon. Deut. iii. 14; Josh. xii. 5. They were not driven out by the Israelites (Josh. xiii. 13); and after the death of Saul, Ish-bosheth was acknowledged king by them, and by the Israelites of Gilead. 2 Sam. ii. 9. The Geshur of 2 Sam. iii. 3, xv. 8, is a different country probably.

GETHSEMANE, a village on the Mount of Olives, near Jerusalem, to which our Lord sometimes retired, and in the garden of which he endured his mysterious agony. (See AGONY.) The garden, which is situated on the east side of the Kidron, "and occupies," says Lord Lindsay, "the very spot one's eyes would turn to, looking up from the page of Scripture," is thus described graphically by Mr. Wylie: "It is an even plat of ground, 'not above fifty-seven yards square,' enclosed by a low broken stone fence. A foot-path intersects it in an oblique direction; and as the monks have determined that this is the ground on which Judas walked when he betrayed his Master with a kiss, they have walled it off from the rest, and pronounced it accursed. Eight venerable olive trees still grow here, and vindicate its claim to be regarded as the very garden to which Christ resorted on the night alluded to, and where he offered the prayer—'Father, if it be possible, let this cup pass from me.' The soil below them is bare, without flower or verdure of any kind; as if the penal fires which smote the human nature of the Son of God with such terrible energy had withered also the earth on which he stood, and dried up all the springs of its fertility. No more fitting spot could have been chosen for the awful event of which, eighteen hundred years ago, it was the scene, and which has given to it an eternal interest. Overhung on the one side by the mountain, and on the other by the battlements of the temple and city, while the shadows of the night were still further deepened by the spreading olives of the garden—this was the very spot to which the soul of our Surety, which now began to be 'exceeding sorrowful,' would naturally turn. The wilderness could not have afforded him a more secluded spot, where his sorrows might flow unseen; and here he was near at hand, and ready against the hour when he was to be 'led as a lamb to the slaughter.' With regard to the olives of the modern Gethsemane, the monks affirm that they are the literal trees which stood here on the night referred to. This is impossible, since all the trees in the neighbourhood of Jerusalem were cut down by Titus, to serve in the siege of the city. The olive possesses the power of shooting afresh after it has been cut; and it is just possible that the modern olives of Gethsemane are stems from the old root. The trees are unquestionably of great age, and of enormous size.

"The valley where Gethsemane is situated partakes deeply in the desolation which characterizes

all the scenery around Jerusalem. It has a withered, desolate, and ruinous aspect. The western acclivity has a white chalky appearance. The generally dry bed of the Kidron, which occupies the bottom—the mouldering tomb-stones in the Jewish and Turkish burial-grounds—the grey rocks at the bottom of the mountain—the enclosing hills, whose sides, nearly naked, are of a dull red colour, and relieved only by a few black and parched vines, with some groves of wild olive trees—the silent city above, 'whence no smoke rises, no noise proceeds'—'from the ruinous state of all these tombs, overthrown, broken, and half open, you would imagine that the last trumpet had already sounded, and that the Valley of Jehoshaphat was about to render up its dead.' No one can survey the scene without recalling to mind the touching lament which the Saviour poured over this city in the days of her pride, as he surveyed her from the side of the Mount of Olives: 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them who are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!' And how awfully has the closing prediction been fulfilled, in the providence of God: 'Behold your house is left unto you desolate!'"

GEZURITES, a people mentioned in 1 Sam. xxvii. 8, but whose precise locality cannot now be ascertained.

GIAH, a place referred to in 2 Sam. ii. 24, where Joab and Abishai are said to have pursued Abner as far as Giah, which is described as "by the way of the wilderness of Gibeon."

GIANT. What is the precise meaning of this word in Scripture it is difficult to discover. The Hebrew word is *niphlim*, in Gen. vi. 4, and Numb. xiii. 33. It is very doubtful whether there is any reference in these passages to extraordinary height of stature; more probably the signification is "men of cruelty and violence." The word Rephaim also, which occurs in Gen. xiv. 5, xv. 20, and Josh. xvii. 15, is translated "giants," and seems to apply to a powerful race of Canaanites on the east side of the Jordan. It is used in Deut. ii. 11, 20, to describe all the giant tribes in Canaan. In some passages the Rephaim, or "the dead" as they are called in our version, is used in reference to the abode of the wicked beyond the grave. Such seems to be the meaning of the word in Prov. ii. 18, iv. 19, xxi. 16. The Anakim were the most famous giants of Palestine. That they were men of great stature is very probable. It is well known that there have been races of men remarkable for their stature, though considerably exaggerated stories of such people are to be found in the narratives of credulous travellers. Included in the plain of the Jordan is a valley called the Valley of Rephaim, or of the giants; so called, it may be, from the uncommon stature of its inhabitants. This valley was famous for being the theatre of several glorious victories which David and his successors obtained over their ruthless enemies, the Philistines. 2 Sam. v. 22; 1 Chron. xvi. 5. Towards the east and south-east of Canaan dwelt a gigantic race of men called the Emim; and due east, another people of great stature, under the name of Zuzim, or Zamzumim. The Rephaim, a branch of the same family, were settled on the north-east. These several tribes or nations inhabited the regions adjoining to Canaan when Abraham arrived in the promised land, except the country toward the north,

which was possessed by some of the families of Canaan; but their descent is no longer to be traced in the records of time. It is possible that the word in Gen. vi. 4 translated "giants," and which literally means "fallers," may imply men not so much of great strength and stature as of great cruelty, rapine, and violence. They are otherwise and elsewhere termed *Anakim*, *Rephaim*, *Gibberim*; thus Nimrod, in Gen. x. 8, is called *Gibbor*, a mighty one, a giant. By the Greeks this class of men are called *gigantes*, "born of the earth."

GIBBETHON, a city in the tribe of Dan, allotted to the Levites. Josh. xxi. 23.

GIBEAH, a city of Benjamin, which Dr Wilson tells us corresponds with the modern town of Jeba, situated about a mile and a half to the east of Ramah, but not visible from that village. Dr Robinson says, "It lies upon a low conical, or rather a round eminence, on the broad ridge which shelves down like all the rest towards the Jordan valley, and spreads out below the village into a fine sloping plain, with fields of grain. The village is small, and is half in ruins. Among these are occasionally seen large hewn stones, indicating antiquity. There is here the ruin of a square tower, almost solid; and a small building having the appearance of an ancient church." This town was the birth-place of Saul, and from this circumstance it is frequently called "Gibeah of Saul." It was remarkable for the wickedness of its inhabitants, and for the desolating war with which God in his anger was pleased to visit it, and which resulted in the almost entire destruction of the tribe of Benjamin. Judg. xix.

GIBEON, a city belonging to the tribe of Judah, lying to the north of Jerusalem, and to the west of Ramah. It is now called el-Jib. Joshua calls it "a great city," and its importance above all the cities of the surrounding district is quite plain, from the alarm which its capture excited in the neighbourhood. The stratagem by which they obtained a league from the Israelites, shows them to have been a crafty people (Josh. ix.); and its discovery by Joshua, while their lives were spared, led to their being made hewers of wood and drawers of water for the congregation of Israel. The stratagem is thus recorded: "And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work wilyly, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy. And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country; now therefore make ye a league with us. And the men took of their victuals, and asked not counsel at the mouth of the Lord. And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them." From that period the Gibeonites seem to have continued faithful to the Israelites. Before the building of the temple of Jerusalem, the tabernacle seems to have been stationed for some time at Gibeon. 1 Chron. xxi. 29, 30; 1 Kings iii. 4. Solomon also sacrificed in it. Here the stupendous miracle took place of the sun and the moon standing still.

The most accurate account we have seen of the present appearance of Gibeon, is that which is given

by Messrs. Bonar and M'Cheyne, in their Travels in Palestine: "The most interesting," say these intelligent travellers, "of all the ancient towns at this time within sight was El-geob, lying at our feet, directly north, and about a mile distant. This is the ancient Gibeon, whence came the wily Gibeonites who beguiled Joshua and the congregation of Israel; described as 'a great city, as one of the royal cities, greater than Ai, and all the men thereof were mighty.' Josh. x. 2. It is situated on the top of a remarkably round hill, the sides of which are so completely terraced, not by art, but by nature, that they present the appearance of a flight of steps all round, from the top to the bottom. The buildings are mostly on the western brow of the hill, the rest of the summit being covered with fine olive trees. Many of the terraces also are set with vines and fruit trees. From the foot of the ridge on which Ramah stands, a fine plain or shallow valley stretches past Gibeon to the north for two or three miles. From Gibeon it stretches westward for about a mile, bounded by a low hilly range, except in two points where there are openings towards the western plain, the one of which is the descent of Beth-horon. The fields of this valley were distinctly marked out, some of them bearing grain, but most lying waste. In one place, the vineyards stretched quite across, with a verdure most refreshing to the eye. This valley the muleteers called Ajaloun. Again and again we put the question to them, to make sure that we were not mistaken, and they still answered Ajaloun. Since our return, we have not been able to find that any previous writer has found this name still remaining, and applied to this valley, and we, therefore, fear that the muleteers may have picked it up from the inquiries or conversation of some traveller. However this may be, the scene of Joshua's miracle was at that time vividly set before us. The glorious sun was sloping westward, about to sink in the Mediterranean Sea, and his horizontal rays were falling full upon the hill of Gibeon; at the same moment the moon was rising, and soon after poured her silver beams into this quiet vale. Such probably was the very position of the sun and moon, in that memorable day when Joshua prayed and 'said, in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.' Josh. x. 12. We are plainly told that the battle between Joshua and the five kings of the Amorites was 'at Gibeon.' It lasted probably the greater part of the day, till toward evening the bands of the Amorites began to give way, and Israel chased them as far as the descent to Beth-horon. At that steep defile, the Lord cast down great hailstones from heaven upon them, so that they died. But it seems to have been before that, and before they were out of sight of Gibeon, that Joshua uttered the singular prayer above narrated; and in confirmation of this view, it is interesting to notice that Isaiah (xxviii. 21) calls the scene of that day's wonders 'The Valley of Gibeon.'

"There was a peculiarly mellow softness in the evening light, that gilded both tower and valley at the moment, and it was strangely interesting to look upon the scene where 'the Lord hearkened unto the voice of a man.' It was at Gibeon, also, that Abner and Joab met on either side of the pool, and that the young men began the contest which ended so fatally. We were afterwards told that the pool remains there to this day on the north side of the hill. Here, too, 'at the great stone which is in Gibeon,' Joab mur-

dered Amasa, and 'shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were upon his feet.' 2 Sam. xx. 8; 1 Kings ii. 5. In the same place, Johanan, the son of Kareah, found Ishmael 'by the great waters that are in Gibeon.' It was here, also, that 'God appeared to Solomon in a dream by night, and said, Ask what I shall give thee.' 1 Kings iii. 5. It is thus hallowed as a place of prayer, and yet more, as a place where God showed to the world before the Redeemer came, to what extent he would give of his bounty to his people—all a prelude to the unspeakable gift, his beloved Son, which has made all other wonders lose their glory, by reason of the glory that excelleth."

GIDEON, the son of Joash, of the tribe of Manasseh; the same with Jerubbaal, one of the judges of Israel. He dwelt in the city of Ophra, and was chosen by God in a very extraordinary manner to deliver the Israelites from the oppression of the Midianites, under which they had laboured for the space of seven years. Judg. vi. 11-27, viii. 1-24.

GIDGAD, a mountain in the wilderness of Paran, between Benejaakan and Jotbathah, where the Hebrews encamped. Numb. xxxiii. 32.

GIER-EAGLE (*racham*), Lev. xi. 18; Deut. xiv. 17. The Septuagint understands this bird to be the swan; others suppose the pelican, and Bochart tries to prove that the golden vulture is meant. The general opinion, however, is in favour of the *Vultur percnopterus* of Linnæus, of which Bruce the traveller says: "We know from Horus Apollo, that the *rachma*, or she-vulture, was sacred to Isis, and adorned the statue of the goddess; that it was the emblem of parental affection; and that it was the hieroglyphic for an affectionate mother." Hasselquist says: "The appearance of the bird is as horrid as can well be imagined. The face is naked and wrinkled, the eyes are large and black, the beak black and crooked, the talons large, and extended ready for prey, and the whole body polluted with filth. These are qualities enough to make the beholder shudder with horror. Notwithstanding this, the inhabitants of Egypt cannot be enough thankful to Providence for this bird. All the places round Cairo are filled with the dead bodies of asses and camels; and thousands of these birds fly about and devour the carcasses, before they putrify and fill the air with noxious exhalations." No wonder that such an animal should be deemed unclean.

GIFT OF TONGUES. It is recorded in Acts ii. 1-11, that the apostles, or, as some think, the whole disciples, amounting to one hundred and twenty, spoke by divine inspiration in the words of foreign languages, so that people from many different countries heard in their own languages the wonderful works of God. This wonderful gift, imparted to the apostles on that occasion, has exercised the learning and ingenuity of the commentators. Treatises on the subject have been published by different learned divines, particularly on the Continent. Most of the earlier, and not a few of the later theologians have alleged the gift thus granted on the day of Pentecost to have been bestowed in perpetuity. Ernesti and Moschius are of opinion that the gift of tongues was temporary and sudden, and only occasionally exerted, during public assemblies, as a testimony to the truth of the Gospel. Storr asserts, that the *knowledge* of foreign tongues was not granted to the apostles, but only mental faculties made equal to, and fit for,

the speaking of those tongues, whenever there should be need. Some of the ancients, again, and Wolf among the moderns, have transferred the miracle from the apostles to the hearers, alleging that the apostles spoke in their vernacular tongue, but that these words were received by the auditors of different nations each in their vernacular tongue. But this idea is plainly repugnant to the context, as may be seen by comparing Acts ii. 4 and 11. Eichhorn, Bardili, Ziegler, and others, maintain that the miracle may be explained on natural principles. But the preternatural appearance of tongues of fire, as well as the whole circumstances attendant on this mysterious event in the history of the inspired apostles, shows plainly that, taught by the Holy Ghost, they spoke miraculously in foreign tongues.

GIFTS. No mark of esteem is more usual in Oriental countries than the presenting of a gift. This appears to have been a custom of very great antiquity. Thus, as early as the time of the patriarchs we find Jacob tendering a most magnificent present to Esau; and when the gift was declined, Jacob entreated his brother to receive it as a sure evidence that "he had found grace in his sight." This shows that even in those primitive times a gift was a mark of goodwill, and in the case of an enemy, a mark of reconciliation. The effect which a gift is understood to have in the East is thus referred to by Solomon, Prov. xviii. 16: "A man's gift maketh room for him, and bringeth him before great men." Presents were usually given before consulting a prophet, and those usually consisted of some kind of provisions. Hence, when the servant of Saul proposed to consult Samuel, his master replied, "If we go, what shall we bring the man of God? for the bread is spent in our vessels, and there is not a present to bring to the man of God. What have we?" Another instance of the presents made to the ancient prophets is found in 2 Kings iv. 42. On approaching great men in the East, it is the custom to offer gifts more or less costly according to the rank of the individual. This custom has descended to the present time. Gifts in ancient as well as in modern times have been used as bribes to judges and rulers. Amos the prophet says of the judges in his days, "They sold the righteous for silver, and the poor for a pair of shoes."

GIHON, a fountain west of Jerusalem, where Solomon was anointed king by Zadok and Nathan. Hezekiah ordered the waters of the upper channel of Gihon to be conveyed into Jerusalem; supposed to be the same which was afterwards called Siloam. 1 Kings i. 33; 2 Chron. xxxii. 30. 2. The name of one of the four rivers of Paradise. Gen. ii. 13. Gesenius and Rosenmüller suppose it to be the Oxus or Araxes. Josephus considers it to be the Nile, which is said to be called Guyon by the modern Abyssinians. Bishop Patrick and Dr. Wells suppose it to be one of the channels into which the Euphrates is divided after its junction with the Tigris. See **EDEN**.

GILBOA, a ridge of mountains, memorable for the defeat and death of Saul and Jonathan (1 Sam. xxxi.), running north of Beth-shan or Scythopolis, and forming the western boundary of that part of the plain of the Jordan. They are said to be extremely dry and barren, and are still called, by the Arabs, Djebel-gilbo. The summits of the mountains of this range are lofty and peaked; their sides are bare, or covered only with a little withered grass and a few stunted shrubs; they look as if they had not borne bloom or verdure since the fatal day on which the "beauty of

Israel" was slain upon their "high places." In their present state, we may perhaps be able to recognise the effects of the inspired bard's malediction: "Ye Mountains of Gilboa, let there be no dew; neither let there be rain upon you, nor fields of offerings."

GILEAD, a mountainous district east of the Jordan, and which separated the lands of Ammon, Moab, Reuben, Gad, and Manasseh, from Arabia Deserta. Gen. xxxi. 21.

The scenery of the Mountains of Gilead is described by Mr. Buckingham as being extremely beautiful. The plains are covered with a fertile soil, the hills are clothed with forests, and at every new turn the most beautiful landscapes that can be imagined are presented. The Scripture references to the stately oaks and herds of cattle in this region are well known.

"Rising on the southern border of Manasseh," to quote the description of Mr. Wylie, "the hills of this range traverse the ancient territory of the tribe of Gad, and terminate about six miles south of the River Jabbok. Their length, in a straight line, may be estimated at about twenty-five miles. Jacob, on his return from Padan-aram, traversed these mountains; on their summit he was overtaken by his uncle, Laban, who had pursued him with a hostile intention; but being forbidden of God in a dream, he refrained from doing him injury. The parties, on their meeting, entered into a friendly compact, and a heap of stones was raised on the summit of the hill in token of the transaction; and from that day the mountains were termed Galeed or Gilead—the mountains of the heap. Till the beginning of the present century, the territory of Gilead, and indeed the eastern possessions of Israel generally, were an 'unknown land;' no one had crossed the Jordan, for the purpose of exploring the country lying beyond it, which, up to the time we have indicated, was generally believed to be a desert, and as such represented in our maps; judge, then, of the surprise of the traveller, when, on entering this region for the first time, he found its fertile soil and rich prospects not surpassed, and scarcely equalled, by the finest parts of Samaria and Galilee. Around it is thrown a rampart of barren mountains, but these once passed, scenes of extraordinary beauty and grandeur disclose themselves to the eye, resembling rather what we might expect to meet in a long inhabited and highly cultivated country, than in this neglected land." "The path," says Lord Lindsay, "wound through thickets of the most luxuriant growth, and of every shade of verdure, frequently overshadowing the road, and diffusing a delicious coolness, though a delightful breeze so allayed the heat that it was never oppressive; while the cooing of wood-pigeons, the calling of partridges—magnificent birds as large as pheasants—the incessant hum of insects and hiss of grasshoppers, singing in the trees as happy as kings, after breakfasting on the dews of Mount Gilead, and the thought that gave zest to it all, that this was Mount Gilead, made up a full cup of enjoyment."

GILGAL, the seat of the encampment of the Israelites after passing the Jordan. It is nearly three miles distant from Jericho. The word Gilgal signifies *rolling* or *revolution*. The ark was long stationed at this place, and it appears also to have been one of the towns in which idolatrous worship was set up. Accordingly, there are various allusions to Gilgal in the prophecies of the Old Testament. Thus Hos. iv. 15: "Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither

go ye up to Beth-aven, nor swear, The Lord liveth." "Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years." Amos iv. 4. We read in Judges iii. 19 of the "quarries" that were by Gilgal, a word which, in the margin, is translated "graven images," probably referring to the idols of the Moabites.

GILOH, a city belonging to the tribe of Judah, taken from the Philistines, of which Abithophel was a native. Josh. xv. 51; 2 Sam. xv. 12.

GIMZO, a city of Judah, taken by the Philistines in the time of Ahaz. 2 Chron. xxviii. 18.

GIN, a net, snare, or trap, especially used in the art of fowling. The word occurs in Isa. viii. 14, and Amos iii. 5.

GIRDLE. "The girdle is an indispensable article in the dress of an Oriental," says Professor Paxton, "and the principal use is to tuck up their long flowing vestments, that they may not incommode them in their work, or on a journey. The Jews, according to some writers, wore a double girdle—one of greater breadth, with which they girded their tunic when they prepared for active exertions; the other they wore under their shirt, around their loins. The upper girdle was sometimes made of leather, the material of which the girdle of John the Baptist was made; but it was more commonly fabricated of worsted, often very artfully woven into a variety of figures, and made to fold several times about the body; one end of which being doubled back, and sewn along the edges, serves them for a purse, agreeably to the acceptance of *zōnyē* in the Scriptures, which is translated *purse* in several places of the New Testament. Matt. x. 9; Mark vi. 8. The Turks make a further use of these girdles, by fixing their knives and poniards in them; while the writers and secretaries suspend in them their ink-horns; a custom as old as the Prophet Ezekiel, who mentions "a person clothed in white linen, with an ink-horn upon his loins." Ezek. ix. 2. That part of the ink-holder which passes between the girdle and the tunic, and receives their pens, is long and flat; but the vessel for the ink, which rests upon the girdle, is square, with a lid to clasp over it."

"To loose the girdle and give it to another, was, among the Orientals, a token of great confidence and affection. A girdle curiously and richly wrought, was, among the ancient Hebrews, a mark of honour, and sometimes bestowed as a reward of merit. 2 Sam. xviii. 11. People of rank and fashion in the East wear very broad girdles, all of silk, and superbly ornamented with gold and silver and precious stones, of which they are extremely proud, regarding them as the tokens of their superior station, and the proof of their riches. "To gird up the loins," is to bring the flowing robe within the girdle, and so to prepare for a journey, or for some vigorous exercise.

GIRGASHITES. See **GERGESHITES**.

GITTITES, the inhabitants of Gath. Josh. xiii. 3. Obed-edom and Ittai are called Gittites (2 Sam. vi. 10, xv. 19), probably, because they visited David at Gath, or because they were natives of Gittaim, a city of Benjamin. 2 Sam. iv. 3.

GITTITH, a Hebrew word, which occurs frequently in the titles of the psalms. It is generally translated "wine-presses." Calmet is of opinion that such psalms were given to the class of young women or songstresses of Gath, to be sung by them (Ps. viii.), remarking that Gittith does not signify wine-presses,

but "a woman of Gath." If wine-presses were meant, it should be *gitteth*.

GIVE, properly signifies to bestow a thing freely, as in alms. John iii. 16. But it is used to signify the imparting or permitting of anything good or bad. Ps. xvi. 7; John xviii. 11; Ps. xxviii. 4. To *give* ourselves to Christ, and his ministers and people, is solemnly to devote ourselves to the faith, profession, worship, and obedience of Jesus Christ, as our husband, teacher, saviour, portion, and sovereign Lord; and to a submissive subjection to the instruction, government, and discipline of his ministers: and to a walking with his people in all the ordinances of his grace. 2 Cor. viii. 5. To be *given* to a thing, is to be much set upon, earnest for, and delighted in it. 1 Tim. ii. 3.

GLASS (*hualos*). This word occurs Rev. iv. 6, xv. 2, xxi. 18, 21. There seems to be no reference to glass in the Old Testament. The art of making it was not known. Our translators have rendered the Hebrew in Exod. xxxviii. 8, and Job xxxvii. 18, "looking-glass." But the making mirrors of glass, coated with quicksilver, is an invention quite modern. Mirrors were anciently made of polished metal. The word *esoptron*, or *mirror*, occurs in 1 Cor. xiii. 12; 2 Cor. iii. 18, and James i. 23. Dr. Pearce thinks that in the first of these passages it signifies any of those transparent substances which the ancients used in their windows, and through which they saw external objects obscurely. It is certain that the specimens of Roman glass, dug up from Pompeii, are all dull and cloudy. But others are of opinion that the word denotes a mirror of polished metal; as this, however, was liable to many imperfections, so that the object before it was not seen clearly or fully, the meaning of the apostle is, that we see things as it were by images reflected from a mirror, which shows them very obscurely and indistinctly. In the two latter passages, a mirror undoubtedly is meant. Thus, in 2 Cor. iii. 18, Christians are said to be changed into the image of Christ, "from glory to glory:" and the apostle having spoken of this change as resulting from our "beholding, as in a glass, the glory of the Lord," it is plain that the allusion is to the reflected brightness from the surface of the highly-polished metal, as if he had said "from brightness to brightness," or from one degree of brightness to another.

GLASSITES, a sect which arose in Scotland about the year 1728. It derived its name from the Rev. John Glass, who was its founder. Mr. Glass was for several years minister of the parish of Tealing, near Dundee; and having been led to imbibe opinions opposed to civil establishments of religion, he left the Established Church, and became minister of a church formed on Congregational principles, after which he promulgated various peculiar religious opinions, which led to great controversy. The sect thus formed receives the name of Glassites in Scotland, and Sandemanians in England—this latter name being derived from Robert Sandeman, the son-in-law of Mr. Glass, who, by his acute writings, tended considerably to spread the distinguishing tenets of the sect. Mr. Fuller, by his "Strictures on Sandemanianism," afforded a very convincing reply to the erroneous doctrines of this body of professing Christians. On the fundamental point of the ground of a sinner's acceptance before God, Mr. Glass and also Mr. Sandeman, taught that faith is nothing more than the bare belief of the bare truth; or, in other words, that faith is a mere act of the understanding, in opposition to

the moral nature of faith taught by the apostle, when he says, "With the *heart* man believeth unto righteousness." It is to this point of the system that Fuller chiefly, and indeed almost exclusively, directs attention in his "Strictures." The other opinions and practices in which this sect differs from other Christians are their weekly administration of the Lord's supper; their love-feasts, of which every member is not only allowed but required to partake, and which consist of their dining together at each other's houses, in the interval between the morning and afternoon services; their kiss of charity, used on the occasion of the admission of a new member, and at other times when they deem it necessary and proper; their weekly collection before the Lord's supper, for the support of the poor, and paying their expenses; mutual exhortation; abstinence from blood and things strangled; the washing of each other's feet, the precept concerning which, as well as other precepts, they understand literally; community of goods, so far as that every one is to consider all that he has in his possession and power liable to the calls of the poor and the Church; and the unlawfulness of laying up treasures upon earth, by setting them apart, for any distant, future, and uncertain use. They allow of public and private diversions, so far as they are unconnected with circumstances really sinful; but apprehending a lot to be sacred, they disapprove of lotteries, playing at cards, dice, and other similar amusements. They contend for a plurality of elders, pastors, or bishops, in each church; and the necessity of the presence of two elders in every act of discipline, and at the administration of the Lord's supper. In the choice of these elders, second marriages disqualify for the office; but want of learning, and engagements in trade, are no sufficient objections, if qualified according to the instructions given to Timothy and Titus; and elders are ordained by prayer and fasting, imposition of hands, and giving the right hand of fellowship. In their discipline they are strict and severe, and think themselves obliged to separate from the communion and worship of all such religious societies as appear to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it. We shall only add, that in every transaction they esteem unanimity to be absolutely necessary. Such is a brief and rapid sketch of the doctrines and practices of the Glassites, or Sandemanians.

GLEANING. The Hebrews were not permitted to go over their trees or fields a second time, to gather the fruit or the grain, but were to leave the gleanings for the poor, the fatherless, and the widow. Lev. xix. 10, xxiii. 22; Deut. xxiv. 21; Ruth ii. 3. See HARVEST.

GLEDE, a fowl of the ravenous kind. It is called *daah*, from its swift flight; and *raah*, from its quick sight. It is impatient of cold, and so is seldom seen in the winter. Through fear and cowardice, it seldom attacks any but tame fowls, hens, &c. Deut. xiv. 13. It is called a vulture, Lev. xi. 14. The etymology would seem to indicate it to be a swift-flying bird; but it is very difficult to ascertain what particular bird is referred to. A modern authority supposes it to be the *Neophron percnopterus*, or Pharaoh's chicken, one of the smallest of the vultures, and very common in all the warm portions of the Old World.

GLORIFY, to render glorious. God is *glorified* by Christ, or by creatures, when his perfections are acknowledged, or manifested by their praising, trust-

ing in, or serving him; or are displayed in his favours and judgments; for example, John xvii. 4; Ps. l. 23; Rom. iv. 20; Lev. x. 3; Isa. xlv. 23. Christ is *glorified* in God's receiving him into heaven, bestowing on him the highest honour, power, and authority, as our Mediator (John xvii. 1, 5); and in the Holy Ghost's declaring and revealing his excellences, and communicating his fulness to men (John xvi. 14); and in his people's believing on him, walking in him, praising, obeying, and imitating him; and his exerting, and manifesting his power and wisdom, by doing good to them. 2 Thess. i. 10, 12; John xi. 4. Men are *glorified* when endowed with great and shining holiness, happiness, and honour, in the heavenly and eternal state. Rom. viii. 17, 30. *To glorify one's self*, is to claim or boast of honour not due to us. Heb. v. 5; Rev. xviii. 7.

GLORY, splendour, magnificence; also admiration, praise, or honour, attributed to God, in adoration or worship. *The glory of God*, is the splendid manifestation of the divine perfections in creation, providence, and grace. Exod. xxxiii. 18. It is also used for the state of future happiness. Rom. iii. 23, v. 2. We may be said to give glory to God when we confess our sins, when we love him supremely, when we commit ourselves to him, are zealous in his service, improve our talents, walk humbly, thankfully, and cheerfully before him, and recommend, proclaim, or set forth, his excellences to others. Josh. vii. 19; John xv. 8; Ps. l. 23; Matt. v. 16. See GLORIFY.

GNASH. The expression of "gnashing with the teeth" occurs in various passages of Sacred Scripture, and it is intended to denote rage or anguish. Thus it is said of the place of eternal torment: "There shall be weeping, and wailing, and gnashing of teeth."

GNAT (*kōnōps*—Matt. xxiii. 24), a small winged insect, comprehending a genus of the order *Diptera*. In those hot countries, as Servius remarks, speaking of the East, gnats and flies are very apt to fall into wine, if it be not carefully covered; and passing the liquor through a strainer, that no gnat or part of one might remain, became a proverb for exactness about little matters. This may help us to understand that passage (Matt. xxiii. 24), where the proverbial expression of carefully straining out a fly from the liquor to be drunk, and yet swallowing a camel, intimates that the scribes and Pharisees affected to scruple in regard to little things, and yet disregarded those of the greatest moment.

GNOSTICS (from *gnosticos*, knowing), ancient heretics, famous from the first rise of Christianity, principally in the East. It appears from several passages of Scripture, particularly 1 John ii. 18, 1 Tim. vi. 20, Col. ii. 8, that many persons were infected with the Gnostic heresy in the first century; though the sect did not render itself conspicuous, either for numbers or reputation, before the time of Adrian, when some writers erroneously date its rise. The name was adopted by this sect, on the presumption that they were the only persons who had the true *knowledge* of Christianity. At first the Gnostics were the only philosophers and wits of those times, who formed for themselves a peculiar system of theology, agreeable to the philosophy of Pythagoras and Plato; to which they accommodated all their interpretations of Scripture. But Gnostics afterwards became a generic name, comprehending divers sects and parties of heretics, who rose in the first centuries, and

who, though they differed among themselves as to circumstances, yet all agreed in some common principles. They corrupted the doctrine of the gospel by a profane mixture of the tenets of the oriental philosophy, concerning the origin of evil and the creation of the world, with its divine truths. Such were the Valentinians, Simonians, Carpocratians, Nicolaitanes, &c.

The word Gnostics sometimes also occurs in a good sense, in the ancient ecclesiastical writers, particularly Clemens Alexandrinus. In the seventh book of his *Stromata*, he shows that none but the Gnostic, or learned person, has any true religion. He affirms that were it possible for the knowledge of God to be separated from eternal salvation, the Gnostic would make no scruple to choose the knowledge; and though God should promise him impunity in doing of any thing he has once spoken against, or offer him heaven on those terms, he would never alter a whit of his measures. In this sense the father uses Gnostics in opposition to the heretics of the same name, affirming that the true Gnostic is grown old in the study of the holy Scripture, and that he preserves the orthodox doctrine of the apostles, and of the Church; whereas the false Gnostic abandons all the apostolical traditions, as imagining himself wiser than the apostles.

Such as would be thoroughly acquainted with all their doctrines, reveries, and visions, may consult *Irenæus*, *Tertullian*, *Clemens Alexandrinus*, *Origen*, and *Epiphanius*; particularly the first of these writers, who relates their sentiments at large, and confutes them. Indeed, he dwells more on the Valentinians than on any other sect of Gnostics; but he shows the general principles whereon all their mistaken opinions were founded, and the method they followed in explaining Scripture. He accuses them of introducing into religion certain vain and ridiculous genealogies; that is, a kind of divine processions or emanations, which had no other foundation but in their own wild imagination. The Gnostics confessed that these *æons* or emanations were nowhere expressly mentioned in the Sacred Writings; but insisted that Jesus Christ had intimated them in parables to such as could understand them. They built their theology not only on the Gospels and the Epistles of Paul, but also on the law of Moses and the Prophets. These last were peculiarly serviceable to them, on account of the allegories and allusions with which they abound, which are capable of different interpretations; though their doctrine concerning the creation of the world by one or more inferior beings of an evil or imperfect nature, led them to deny the divine authority of the books of the Old Testament, which contradicted this idle fiction, and filled them with an abhorrence of Moses and the religion he taught; alleging that he was actuated by the malignant author of this world, who consulted his own glory and authority, and not the real advantage of men. Their persuasion that evil resided in matter, as its centre and source, made them treat the body with contempt, discourage marriage, and reject the doctrine of the resurrection of the body, and its reunion with the immortal spirit. Their notion, that malevolent genii presided in nature, and occasioned diseases and calamities, wars and desolations, induced them to apply themselves to the study of magic, in order to weaken the powers or suspend the influence of these malignant agents. The Gnostics considered Jesus Christ as the Son of God, and inferior to the Father, who came into the world

for the rescue and happiness of miserable mortals, oppressed by matter and evil beings; but they rejected our Lord's humanity, on the principle that everything corporeal is essentially and intrinsically evil, and therefore the greater part of them denied the reality of his sufferings. They set a great value on the beginning of the Gospel of John, where they fancied they saw a great deal of their *æons*, or emanations, under the terms the *word*, the *life*, the *light*, &c. They divided all nature into three kinds of beings, viz., *hylie*, or material; *psychic*, or animal; and *pneumatic*, or spiritual. On the like principle they also distinguished three sorts of men—*material*, *animal*, and *spiritual*. The first, who were material, and incapable of knowledge, inevitably perished, both soul and body; the third, such as the Gnostics themselves pretended to be, were all certainly saved; the *psychic*, or animal, who were the middle between the other two, were capable either of being saved or damned, according to their good or evil actions. With regard to their moral doctrines and conduct, they were much divided. The greatest part of this sect adopted very austere rules of life, recommended rigorous abstinence, and prescribed severe bodily mortifications, with a view of purifying and exalting the mind. However, some maintained that there was no moral difference in human actions; and thus confounding right with wrong, they gave a loose rein to all the passions, and asserted the innocence of following blindly all their motions, and of living by their tumultuous dictates. They supported their opinions and practice by various authorities. Some referred to fictitious and apocryphal writings of Adam, Abraham, Zoroaster, Christ, and his apostles; others boasted that they had deduced their sentiments from secret doctrines of Christ, concealed from the vulgar; others affirmed that they arrived at superior degrees of wisdom by an innate vigour of mind; and others asserted that they were instructed in these mysterious parts of theological science by Theudas, a disciple of Paul, and by Matthias, one of the friends of our Lord. The tenets of the ancient Gnostics were revived in Spain, in the fourth century, by a sect called the Priscillianists. At length the name Gnostic, which originally was glorious, became infamous, by the idle opinions and dissolute lives of the persons who bore it.

GO. When God is said to *go down*, or *up*, it does not mean that he changes his place in respect of his essence, but that his knowledge, or powerful operation, or the symbol of his presence, bears such relation to a particular place. Gen. xi. 5, 7, xviii. 21. His goings are the display of his perfections, and the acts of his providence towards the world, towards Jesus, or his Church; and in respect of this he may be said to *come* or *go from one*. Ps. lxxviii. 24. Christ's goings forth from everlasting prove his divine nature, prior to his incarnation. Micah v. 2. The saints' *going out and in*, denotes their whole conversation, which is by Christ as the door. They have great liberty in him, and live by faith on him. Ps. xvii. 5, cxxi. 8; John x. 9. "*The Prince in the midst of them when they go in shall go in; and when they go forth shall go forth.*" Jesus, who is among his people in their heart, always present to assist them, shall *go* with them when they *go in* to the throne of grace, that he may present their petitions, and render them acceptable; when they *go in* to the house of God, he shall *go in* to feed them on good pasture; when they *go in* to their heart to search it, he shall *go in* to discover it to them,

and comfort against all grief on every side. When they *go out* from public ordinances, he shall *go* with them, to impress what they have been about on their mind; he shall *go out* with them to the world, to keep them from the evil; he shall *go out* of the world with them at death, to introduce them to eternal glory. Ezek. xlv. 10.

GOAD, a long staff or wand for driving cattle. Judg. iii. 31. It had a piece of sharply-pointed iron on the small end, and perhaps a paddle on the other, to cut up weeds. "*The words of the wise are as goads;*" they penetrate into men's minds, and stir them up to the practice of duty. Eccles. xii. 11. In the Book of Judges, Shamgar is said to have used this weapon with terrible effect against the enemies of Israel. The incident is thus recorded: "And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel." Judg. iii. 31. Maundrell describes this weapon as "about eight feet long, and at the larger end about six inches in circumference, armed at the lesser end with a sharp prickle for driving the oxen, and at the other end with a small paddle of iron, strong and massive, for cleansing the plough from the clay." Stubborn and refractory oxen often resisted the goad, and kicked it with their feet. This proverbial saying the glorified Redeemer applied to Saul on the road to Damascus: "It is hard for thee to kick against the pricks."

GOAT (*gnar*). The goat was one of the clean beasts which the Israelites might both eat and offer in sacrifice. The kid is often mentioned as a food, in a way that implies that it was considered as a delicacy. The *akar*, or *wild goat*, mentioned in Deut. xiv. 5, and nowhere else in the Hebrew Bible, is supposed to be the *tragelaphus*, or "goat deer." Schultens conjectures that this animal might have its name from its shyness, or running away. The word *jol*, or *jaal*, occurs 1 Sam. xxiv. 2; Job xxxix. 1; Ps. civ. 18; Prov. v. 19; and various have been the sentiments of interpreters on the animal intended by it. Bochart insists that it is the *ibex*, or "rock goat." The root whence the name is derived, signifies to *ascend*, to *mount*; and the ibex is famous for clambering, climbing, and leaping on the most craggy precipices. The Arab writers attribute to the *jaal* very long horns, bending backwards; consequently it cannot be the chamois. The horns of the *jaal* are reckoned among the valuable articles of traffic. Ezek. xxvii. 15. The ibex is finely shaped, graceful in its motions, and gentle in its manners. The female is particularly celebrated by natural historians for tender affection to her young, and the incessant vigilance with which she watches over their safety, and also for ardent attachment and fidelity to her mate. Goats are often mingled with the sheep in Eastern countries, and can with difficulty be distinguished from them. Hence the allusion in Matt. xxv. 32: "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." In illustration of this, Mr. Howard Malcolm remarks, in his Travels in South-eastern Asia: "So completely do sheep lose their distinctive features in these hot climates, that in seeing them mixed with goats, I never could tell them apart. They are never white as with us, and their wool degenerates into hair."

GOATS' HAIR was used by Moses in making the curtains of the tabernacle. Exod. xxv. 4, &c. The hair of the goat is plucked off or shorn like the wool

of the sheep, and manufactured in the East into different kinds of articles. The hair of the spouse is compared, in the Song of Solomon, to a flock of goats from Mount Gilead. "Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats that appear from Mount Gilead." Cant. iv. 1. Michal, the daughter of Saul, placed a pillow of goats' hair for a bolster to the image in the bed of David.

GOB, a plain where two battles were fought between the Hebrews and Philistines. 2 Sam. xxi. 18, 19. In 1 Chron. xx. 4, we read Gezer instead of Gob. The Septuagint, in some copies, reads Nob instead of Gob, and in others Gath.

GOBLET. This word implies a round basin in Cant. vii. 2. It is also found in Exod. xxiv. 6, where it is rendered "bason," and denotes a vessel employed for receiving the blood of the victims, for the purpose of being sprinkled on the people. They were of various materials.

GOD, that infinitely great, intelligent, and free Being; of perfect goodness, wisdom, and power; transcendently glorious in holiness; who made the universe, and continues to support it, as well as to govern and direct it, by his providence and laws. The name is derived from the Icelandic *Godi*, which signifies the supreme magistrate, and is thus perfectly characteristic of JEHOVAH as the moral governor of the universe. It also corresponds to the Jewish and Christian sense of the Greek words *Theos* and *Kurios*, in the New Testament, the names usually applied to the ETERNAL. For an account of the various attributes which enter into our conception of the divine character, as revealed in the Scriptures, the reader is referred to those articles. Also, see ATTRIBUTES.

2. By his personality, intelligence, and freedom, God is distinguished from Fate, Nature, Destiny, Necessity, Chance, *Anima Mundi*, and from all other fictitious beings acknowledged by the Stoics, Pantheists, Spinosists, and other sorts of Atheists. See ATHEISM.

3. The knowledge of God, his nature, attributes, word, and works, above all, his moral character, with the relations between him and his creatures, makes the subject of the extensive science called theology, that master-science, of which all the other sciences are but subordinate and illustrative parts. If there have been men of science, who have failed to trace the relation of all science to the knowledge of God, it has been owing to a bias of mind altogether foreign to sound philosophy.

4. Not only the works of creation, but the course of divine operation in the government of the world, has from age to age been a manifestation of the divine character; continually receiving new and stronger illustrations, until the completion of the Christian revelation by the ministry of Christ, and his inspired followers; and still placing itself in brighter light, and more impressive aspects, as the scheme of human redemption runs on to its consummation. From all the acts of God as recorded in the Scriptures, we are taught that he alone is God; that he is present everywhere, to sustain and govern all things; that his wisdom is infinite, his counsel settled, his truth sure, and his power irresistible; that his character, as well as his law, is immutably holy, just, and good; above all, that he is rich in mercy; that he has freely provided, whether as Father, or Son, or Holy Ghost, the means of our salvation; that he is alike and at once the

Father and Lord, the Redeemer and Judge, the Sanctifier and Friend of man.

5. Under these deeply awful but consolatory views do the Scriptures present to us the supreme object of our worship, love, and trust; and they dwell upon each of the above particulars with inimitable sublimity and beauty of language, and with an inexhaustible variety of illustration. Nor can we compare these views of the divine nature with the conceptions of the most enlightened Pagans, without feeling how much reason we have for everlasting gratitude, that a revelation so explicit, so comprehensive, and so joyful, should have been made to us, in our guilty and perplexed condition. It is thus that Christian philosophers, even when they do not use the language of the Scriptures, are able to speak of this great and mysterious Being in language so clear, and with conceptions so noble; in a manner, too, so equable, so different from the sages of antiquity, who, if at any time they approach the truth, never fail to mingle with it some essentially erroneous or grovelling conception.

6. "The idea of the Supreme Being," says Robert Hall, "has this peculiar property, that as it admits of no substitute, so, from the first moment it is formed, it is capable of continual growth and enlargement. God himself is immutable; but our conception of his character is continually receiving fresh accessions, is continually growing more extended and refulgent, by having transferred to it new elements of beauty and goodness; by attracting to itself as a centre whatever bears the impress of dignity, order, or happiness. It borrows splendour from all that is fair, subordinates to itself all that is great, and SITS ENTHRONED ON THE RICHES OF THE UNIVERSE.

7. "As the object of worship will always be in a degree the object of imitation, hence arises a fixed standard of moral excellence; by the contemplation of which the tendencies to corruption are counteracted, the contagion of bad example is checked, and human nature rises above its natural level."

Who, then, as he contemplates this glorious Being in the transcendent beauty of his revealed character, can forbear to pray, "THY NAME BE HALLOWED; THY KINGDOM COME; THY WILL BE DONE; AS IN HEAVEN, SO IN EARTH?"

GOD, EXISTENCE OF. The methods usually followed in proving the existence of God are two—the first called *argumentum à priori*, which, beginning with the cause, descends to the effect; the other, *argumentum à posteriori*, which, from a consideration of the effect, ascends to the cause. The former of these has been particularly laboured by Dr. Samuel Clarke; but after all he has said, the possibility of any one's being convinced by it hath been questioned. The most general proofs are the following:—

"1. All nations—Heathens, Jews, Mohammedans, and Christians—harmoniously consent that there is a God who created, preserves, and governs all things. To this it has been objected, that there have been, at different times and places, men who were Atheists, and deniers of a God. But these have been so few, and by their opinions have shown that they rather denied the particular providence than the existence of God, that it can hardly be said to be an exception to the argument stated. And even if men were bold enough to assert it, it would not be an absolute proof that they really believed what they said, since it might proceed from a wish that there were no God to whom they must be accountable for their sin, rather than a belief

of it. Ps. xiv. 1. It has also been objected, that whole nations have been found in Africa and America that have no notion of a Deity: but this is what has never been proved; on the contrary, upon accurate inspection, even the most stupid Hottentots, Saldanians, Greenlanders, Kamtschatkans, and savage Americans, are found to have some idea of a God.

"2. It is argued from the law and light of nature, or from the general readiness of mankind, arising from their intellectual constitution, to acquiesce in the truth of his existence, whenever they understand the terms in which it is expressed. Whence could this proceed, even in the minds of such whose affections and carnal interests dispose them to believe the contrary, if there were no impression made by the contemplation of nature on their hearts? Admitting that there are no innate ideas in the minds of men, an inspired apostle assures us that even the Gentiles, destitute of the law of Moses, have the 'work of the law written in their hearts.' Rom. ii. 15.

"3. The works of creation plainly demonstrate the existence of a God. The innumerable alterations and manifest dependence, everywhere observable in the world, prove that the things which exist in it neither are, nor could be, from eternity. It is self-evident that they never could form themselves out of nothing, or in any of their respective forms; and that chance, being nothing but the want of design, never did nor could form or put into order anything, far less such a marvellous and well-connected system as our world is. Though we should absurdly fancy matter to be eternal, yet it could not change its own form, or produce life or reason. Moreover, when we consider the diversified and wonderful forms of creatures in the world, and how exactly those forms and creatures correspond with their respective ends and uses; when we consider the marvellous and exact machinery, form, and motions of our own bodies; and especially when we consider the powers of our soul, its desires after an infinite good, and its close union with, and incomprehensible operations on, our bodies, we are obliged to admit a Creator of infinite wisdom, power, and goodness." "The plain argument," says Maclaurin, in his *Account of Sir I. Newton's Philosophical Discoveries*, "for the existence of the Deity, obvious to all, and carrying irresistible conviction with it, is from the evident contrivance and fitness of things for one another, which we meet with throughout all parts of the universe. There is no need of nice or subtle reasonings in this matter—a manifest contrivance immediately suggests a contriver. It strikes us like a sensation; and artful reasonings against it may puzzle us, but it is without shaking our belief."

"4. It is argued from the support and government of the world. Who can consider the motions of the heavenly luminaries, exactly calculated for the greatest advantage to our earth and its inhabitants; the exact balancing and regulating of the meteors, winds, rain, snow, hail, vapour, thunder, and the like; the regular and never-failing return of summer and winter, seed-time and harvest, day and night; the astonishing and diversified formation of vegetables; the propagation of herbs, almost everywhere, that are most effectual to heal the distempers of animal bodies in that place; the almost infinite diversification of animals and vegetables, and their pertinents, that notwithstanding an amazing similarity, not any two are exactly alike, but every form, member, or even feather or hair of animals, and every pile of grass,

stalk of corn, herb, leaf, tree, berry, or other fruit, hath something peculiar to itself; the making of animals so sagaciously to prepare their lodgings, defend themselves, provide for their health, produce, and protect, and procure food for their young; the direction of fishes and fowls to and in such marvellous and long peregrinations at such seasons, and to such places, as best correspond with their own preservation and the benefit of mankind; the stationing of brute animals by sea or land at less or greater distances, as are most suited to the safety, subsistence, or comfort of mankind; and preventing the increase of prolific animals, and making the less fruitful ones, which are used, exceedingly to abound; the so diversifying the countenances, voices, and hand-writings of men, as best secures and promotes their social advantages; the holding of so equal a balance between males and females, while the number of males, whose lives are peculiarly endangered in war, navigation, &c., is generally greatest; the prolonging of men's lives, when the world needed to be peopled, and now shortening them when that necessity hath ceased to exist; the almost universal provision of food, raiment, medicine, fuel, &c., answerable to the nature of particular places, cold or hot, moist or dry; the management of human affairs relative to societies, government, peace, war, trade, &c., in a manner different from, and contrary to, the carnal policy of those concerned; and especially the strangely similar but diversified erection, preservation, and government of the Jewish and Christian Churches;—who, I say, can consider all these things, and not acknowledge the existence of a wise, merciful, and good God, who governs the world, and everything in it?

"5. It is proved from the miraculous events which have happened in the world; such as the overflowing of the earth by a flood; the confusion of languages; the burning of Sodom and the cities about by fire from heaven; the plagues of Egypt; the dividing of the Red Sea; raining manna from heaven, and bringing streams of water from flinty rocks; the stopping of the course of the sun, &c.

"6. His existence no less clearly appears from the exact fulfilment of so many and so particularly circumstantiated predictions, published long before the events took place. It is impossible that these predictions, which were so exactly fulfilled in their respective periods, and of the fulfilment of which there are at present thousands of demonstrative and sensible documents in the world, could proceed from any but an all-seeing and infinitely wise God.

"7. The existence of God further appears from the fearful punishments which have been inflicted upon persons, and especially upon nations, when their immoralities became excessive, and that by very unexpected means and instruments; as in the drowning of the old world; destruction of Sodom and Gomorrah; plagues of Pharaoh and his servants; overthrow of Sennacherib and his army; miseries and ruin of the Canaanites, Jews, Syrians, Assyrians, Chaldeans, Persians, Egyptians, Greeks, Romans, Saracens, Tartars, and others.

"8. Lastly, the existence of God may be argued from the terror and dread which wound the consciences of men when guilty of crimes which other men do not know, or are not able to punish or restrain, as in the case of Caligula, Nero, and Domitian, the Roman emperors; and this while they earnestly labour to persuade themselves or others that there is no God."

Moses began his writings by supposing the being of

a God; he did not attempt to explain it. Although many of the inspired writers asserted his existence, and to discountenance idolatry, pleaded for his perfections, yet no one of them ever pretended to explain the manner of his being. Our duty is clear. We are not commanded nor expected to understand it. All that is required is this: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6.

GODFATHERS and **GODMOTHERS**. See **SPONSORS**.

GODLINESS, strictly taken, is right worship or devotion; but in general it imports the whole of practical religion. 1 Tim. iv. 8; 2 Pet. i. 6. It is difficult, as Saurin observes, to include an adequate idea of it in what is called a definition. "It supposes knowledge, veneration, affection, dependence, submission, gratitude, and obedience; or it may be reduced to these four ideas—*knowledge* in the mind, by which it is distinguished from the visions of the superstitious; *rectitude* in the conscience, that distinguishes it from hypocrisy; *sacrifice* in the life or renunciation of the world, by which it is distinguished from the unmeaning obedience of him who goes as a happy constitution leads him; and, lastly, *zeal* in the heart, which differs from the languishing emotions of the lukewarm." The advantages of this disposition are, honour, peace, safety, usefulness, support in death, and prospect of glory; or, as the apostle sums up all in a few words: "It is profitable unto all things, having the promise of the life that now is, and of that which is to come." 1 Tim. iv. 8.

GODLY, godlike, that which proceeds from God, and is pleasing to him. It also signifies conformity to his will, and an assimilation to his character. Ps. xii. 1; Mal. ii. 15; 2 Cor. i. 12; Tit. ii. 12, &c.

GOËL. See **AVENGER OF BLOOD**.

GOG and **MAGOG**, proper names which occur in Ezek. xxxviii, and xxxix. Dr. Hales thinks they are general names of the northern nations of Europe and Asia, or of the districts north of Caucasus or Mount Taurus. Gog rather denotes the people, Magog the land. Josephus conjectures that these are to be understood as names applied to the Scythians of the ancients, answering to the Tartars of the moderns, a people extending through the centre of Asia and the south-east of Europe. Many are of opinion that the prophecies concerning Gog and Magog have a reference to the Turks as being descended from the Tartars. The Arabian geographers have placed the country of Gog and Magog at the remotest extremity of Tartary.

GOLD, the most esteemed of the precious metals. It is the heaviest of all known bodies, and the most ductile of all the metals. It is wholly incapable of rust, and is not sonorous when struck upon. It requires a strong fire to melt it, remaining unaltered in the degree of heat that fuses tin or lead, but running with a less vehement one than is necessary to the fusing of iron or copper. It does not retain its colour till the time of melting, but becomes ignited and white before it runs, and, when in fusion, it appears of a pale bluish-green colour on the surface. Common fire carried to its utmost vehemence has no further effect on gold than the fusing of it. It will remain ever so long in its fiercest heat, and come out at last unaltered, and with its weight entire.

Arabia had formerly its golden mines. "The gold of Sheba" (Ps. lxxii. 15), is, in the Septuagint and Arabic versions, "the gold of Arabia." Sheba was

the ancient name of Arabia Felix. Mr. Bruce, however, places it in Africa, at Azab. The gold of Ophir, so often mentioned, must be that which was procured in Arabia, on the coast of the Red Sea. We are assured by Sanchoniathon, as quoted by Eusebius and by Herodotus, that the Phœnicians carried on a considerable traffic with this gold even before the days of Job, who speaks of it, ch. xxii. 24.

In Zech. xiii. 9, it is said, "I will try them as gold is tried." Mr. Roberts tells us, in illustration of this passage: "The people of the East try the quality of the gold by the touch. Thus they have a small stone on which they first rub a needle of known quality; they then take the article they wish to try and rub it near to the mark left by the other, and by comparing the two, they judge of the value of that which they try." In those regions, there are not any marks by which we can judge of the quality except in the way alluded to.

GOLDEN CALF. See **AARON**—**APIS**—**CALF**.

GOLGOTHA. See **CALVARY**.

GOLIATH, a famous giant of Gath (1 Sam. xvii. 4, &c. A.M. 2941), who defied the Hebrews, and was encountered and slain by David. He was descended from Rapha—that is, the old Rephaim. See **GIANTS**—**ARMS, MILITARY**.

GOMARISTS, Calvinists, so called from Francis Gomar, the chief antagonist of Arminius.

GOMER, the eldest son of Japheth (Gen. x. 2), peopled a considerable part of Asia Minor, particularly the region of Phrygia; the appellation of which Bochart conceives, with great probability, to be a translation into Greek of the Hebrew word *Gomer*, "a coal." *Phrygia* is literally "the burnt country." See **DISPERSION**.

GOMORRAH, one of the five cities of the plain, consumed by fire. Gen. xix. 24, &c. See **DEAD SEA**.

GOOD, in general, is whatever increases pleasure or diminishes pain in us. Great confusion has been introduced into philosophical writings, from not distinguishing between the three distinct senses in which this term *good* is used. 1. The *agreeable*, or that which gives immediate pleasure, without regard to consequences. 2. The *useful*, or that which, on the whole, is best for us in the present life. And 3, The *virtuous*, or that which God approves as right, and which is productive of everlasting happiness. If men always choose the *greatest apparent good*, as metaphysicians have contended, we must never forget to examine which *kind* of good it is which they prefer, since this determines their character. Those who consult only their senses, prefer the agreeable; those who consult their reason only, prefer the useful; and those who consult their conscience, prefer the virtuous. This last is the only true wisdom; for this kind of good, in the natural order as well as in the final event of things, comprehends every other.

GOOD FRIDAY, a fast kept in the English and Romish Churches, in memory of the sufferings and death of Jesus Christ. It is observed on the Friday in Passion Week, and it is called, by way of eminence, *good*, because of the good effects of our Saviour's sufferings. Among the Saxons it was called Long Friday; but for what reason does not appear, except on account of the long offices then used. The Protestants on the Continent consider this day as the most solemn in the whole year; by the Roman Catholics, however, it is only celebrated as a half holiday.

GOODNESS, philosophically, the fitness of a thing

to produce any particular end. In morals, perfection, kindness, benevolence.

GOODNESS OF GOD relates both to the absolute perfection of his own nature, and his kindness manifested to his creatures. Goodness, says Dr Gill, is essential to God, without which he would not be God. Exod. xxxiii. 19, xxxiv. 6, 7. Goodness belongs only to God—he is solely good (Matt. xix. 17); and all the goodness found in creatures is only an emanation of the divine goodness. He is the chief good—the sum and substance of all felicity. Ps. cxliv. 12, 15, lxxiii. 25, iv. 6, 7. There is nothing but goodness in God, and nothing but goodness comes from him. 1 John i. 5; James i. 13, 14. He is infinitely good; finite minds cannot comprehend his goodness. Rom. xi. 35, 36. He is immutably and unchangeably good. Zeph. iii. 17. The goodness of God is communicative and diffusive. Ps. cxix. 68, xxxiii. 5. With respect to the objects of it, it may be considered as general and special. His general goodness is seen in all his creatures; yea, in the inanimate creation, the sun, the earth, and all his works; and in the government, support, and protection of the world at large. Ps. xxxvi. 6, cxlv. His special goodness relates to angels and saints;—to angels, in creating, confirming, and making them what they are—to saints, in election, calling, justification, adoption, sanctification, perseverance, and eternal glorification.

GOPHER-WOOD. See **ARK**.

GOSHEN. This name is given in Gen. xlvii. 1 to the best and most fruitful portion of the land of Egypt, where, by the command of Pharaoh, the Israelites were located. It is generally considered as having stretched along the eastern side of the Pelusiac branch of the Nile, including the district of Heliopolis. Jablonski places Goshen in the district immediately bordering on Suez; while Dr Adam Clarke, Pococke, Sicard, Norden, and St John consider it as situated on the Wady Toumilat, in which the Cairo Canal terminates. All writers agree in maintaining that it lay on the Arabian side of the Nile, and that all the transactions which Scripture records occurred in Lower Egypt, or the district immediately bordering on it. Dr Hales shows the wise policy of the Egyptians in assigning Goshen to the Hebrews. "It formed," he says, "the eastern barrier of Egypt towards Palestine and Arabia, the quarter from which they most dreaded invasion, and whose nakedness was now covered in a short time by a numerous, a brave, and an industrious people, amply repaying, by the additional security and resources which they gave to Egypt, their hospitable reception and naturalization in the country."

GOSPEL, the revelation of the grace of God to fallen man through a Mediator. It is taken also for the history of the life, actions, death, resurrection, ascension, and doctrine, of Jesus Christ. The word is compounded of two Saxon words—*god*, "good," and *spell*, "a message," or "tidings," and thus corresponds to the Greek *euangelion*, which signifies a joyful message, or good news. It is called the *gospel of his grace*, because it flows from his free love, Acts xx. 24; the *gospel of the kingdom*, as it treats of the kingdom of grace and glory; the *gospel of Christ*, because he is the author and subject of it, Rom. i. 16; the *gospel of peace and salvation*, as it promotes our present comfort, and leads to eternal glory, Eph. i. 13, vi. 15; the *glorious gospel*, as in it the glorious perfections of Jehovah are displayed, 2 Cor. iv. 4; the

everlasting gospel, as it was designed from eternity, is permanent in time, and the effects of it are eternal, Rev. xiv. 6. The histories of the life of Christ in the New Testament, known by the name of the Gospels, were written by four of his contemporaries, two of whom had been constant attendants on his public ministry. The first of these was written within a few years after his death—some think about eight years after our Lord's ascension, others think about fifteen. It was published in that very country where Christ had lived, and among the people who had seen him, and observed his conduct. "Besides our Gospels and the Acts of the Apostles," says Dr. Paley, "no Christian history claiming to be written by an apostle, or apostolical man, is quoted within three hundred years after the birth of Christ, by any writer now extant or known; or if quoted, is quoted with marks of censure and rejection." There are many apocryphal Gospels; amongst these are the Gospels of St. Peter, St. Andrew, St. Barnabas, the Gospel of the Infancy of our Saviour, the Gospel of the Birth of Mary, the Prot-Evangelion of James, and the Gospel of Nicodemus. In perusing the writings of the four Evangelists, it is well to bear in mind that their object was not to give a regular chronologically-arranged history of the life, ministry, and sufferings of Jesus Christ, but the collection of such a body of well-authenticated facts as might disclose the nature, and form sufficient proof of the truth, of Christianity.

GOSPEL CALL. See **CALLING**.

GOURD (*kikican*—Jonah iv. 6, 7, 9, 10). Michaëlis, in his remarks on this subject, says, "Celsius appears to me to have proved that it is the *kiki* of the Egyptians." Niebuhr says, "I saw, for the first time at Basra, the plant *el-keroa*, mentioned in Michaëlis' 'Questions.' It has the form of a tree. The trunk appeared to me rather to resemble leaves than wood; nevertheless, it is harder than that which bears Adam's fig. Each branch of the *keroa* has but one large leaf, with six or seven foldings in it. This plant was near to a rivulet, which watered it amply. At the end of October, 1765, it had risen in five months' time about eight feet, and bore at once flowers and fruit, ripe and unripe. Another tree of this species, which had not had so much water, had not grown more in a whole year. The flowers and leaves of it which I gathered withered in a few minutes; as do all plants of a rapid growth. This tree is called at Aleppo, *palma Christi*. An oil is made from it called *oleum de keroa*—*oleum ficus infernalis*. The Christians and Jews of Mosul (Nineveh) say, it was not the *keror* whose shade refreshed Jonah, but a sort of gourd, *el-keror*, which has very large leaves, very large fruit, and lasts but about four months."

The epithet which the prophet uses in speaking of the plant, "son of the night it was, and as a son of the night it died," does not compel us to believe that it grew in a single night, but either, by a strong Oriental figure, that it was of rapid growth, or akin to night in the shade it spread for his repose. The figure is not uncommon in the East, and one of our own poets has called the rose "child of the summer." Nor are we bound to take the expression, "on the morrow," as strictly importing the very next day, since the word has reference to much more distant time. Exod. xiii. 14; Deut. vi. 20; Josh. iv. 6. It might be simply taken as *afterwards*. But the author of "Scripture Illustrated" justly remarks, "As the history in Jonah expressly says, 'The Lord prepared this plant,' no doubt we may conceive of it

as an extraordinary one of its kind, remarkably rapid in its growth, remarkably hard in its stem, remarkably vigorous in its branches, and remarkable for the extensive spread of its leaves, and the deep gloom of their shadow; and, after a certain duration, remarkable for a sudden withering, and a total uselessness to the impatient prophet."

2. We read of the wild gourd in 2 Kings iv. 39. This plant or fruit is called in Hebrew *pakorat* and *pakoim*. There have been various opinions about it. Celsius supposes it to be the *colocynth*. The leaves of the plant are large, placed alternate; the flowers white, and the fruit of the gourd kind of the size of a large apple; which, when ripe, is yellow, and of a pleasant and inviting appearance, but to the taste intolerably bitter, and proves a drastic purgative. It seems that the fruit, whatever it might have been, was early thought proper for an ornament in architecture. It furnished a model for some of the carved work of cedar in Solomon's temple. 1 Kings vi. 18, vii. 24.

GOVERNMENT OF GOD is either providential, moral, or spiritual. His *providential* government, is the disposal of his creatures, and all events relative to them, according to his infinite justice, power, and wisdom. His *moral* government, is his rendering to every man according to his character, considered as good or evil. His *spiritual* government, is that which he maintains by his Spirit and Word over the hearts and lives of his saints, both individually and as collected into the visible Church; hence called, in the current language of the New Testament, the "kingdom of God." Rom. xiv. 17; 1 Cor. iv. 20; Col. i. 12, 13; John iii. 3-7. God governs all things by directing and disposing them to the end for which he designed them. "But our God is in the heavens: he hath done whatsoever he hath pleased." Ps. cxv. 3. "And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Dan. iv. 35. The government of God may be considered in a twofold view—natural and moral. This twofold view of his government arises from the two general classes which are the objects of it. The irrational and inanimate creatures are the subjects of his *natural* government. The rational part of the creation, as angels and men, are the subjects of his *moral* government. Thus the whole creation, animate and inanimate, rational and irrational, are comprehended under the government of that all-wise and all-powerful Being, whose kingdom ruleth over all, from the highest seraph in the heavens, to the meanest insect that crawls upon the earth. Every part of the material world has an immediate dependence on the will and power of God, in respect of every motion and operation, as well as in respect of continued existence; but he governs the material world by certain physical laws—commonly called the *laws of nature*, and in Scripture, the *ordinances of heaven*—and agreeably to these laws, so far as relates to second causes, certain effects uniformly and necessarily follow certain causes. The providence of God is also concerned about the volitions and actions of intelligent creatures; but his providential influence is not destructive of their rational liberty, for they are under no compulsion, but act freely; and all the liberty which can belong to rational creatures is that of acting according to their inclinations. Though there is no event contingent with respect to God, "who declareth the end from the beginning,

and from ancient times the things which are not yet done, saying, My counsel shall stand, and I will do all my pleasure;" yet many events are contingent or accidental with regard to us, and also with respect to second causes. See DOMINION—SOVEREIGNTY.

GOVERNOR OF THE FEAST. This officer is thus described by Professor Paxton in his "Illustrations of Sacred Scripture:" "The entertainment was conducted by a symposiarch, or governor of the feast. He was, says Plutarch, one chosen from among the guests, the most pleasant and diverting in the company, that would not get drunk, and yet would drink freely; he was to rule over the rest, to forbid any disorder, but to encourage their mirth. He observed the temper of the guests, and how the wine worked upon them; how every one could bear his wine, and endeavoured accordingly to keep them all in harmony, and in an even composure, that there might be no disquiet nor disturbance. To do this effectually, he first proclaimed liberty to every one to drink what he thought proper, and then observing who among them was most ready to be disordered, mixed more water with his wine, to keep him equally sober with the rest of the company; so that this officer took care that none should be forced to drink, and that none, though left to their own choice, should get intoxicated. Such, we have reason to believe, was the governor of the feast at the marriage in Cana of Galilee, which our Lord honoured with his presence. The term *architriklinos*, literally signifies the governor of a place furnished with three beds; and he acted as one having authority; for he tasted the wine before he distributed it to the company, which, it is universally admitted, was one of the duties of a symposiarch. Neither the name nor the act accords with the character and situation of a guest; he must, therefore, have been the symposiarch, or governor of the feast. It is admitted he knew not the wine was done, and that they were at a loss for more; but this only proves that he was not so fully acquainted with the state of matters as he ought to have been, and as such persons commonly were; and, besides, it is easy to discern a secret arrangement of Divine Providence, by which the governor of the feast was, in this instance, ignorant of one thing belonging to his office, that the miracle might be attested by an unexceptionable witness, and on his authority made known to the whole company. But the existence of such an officer among the Jews is placed beyond a doubt by a passage in the apocryphal Book of Ecclesiasticus, where his office is thus described: 'If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care of them, and so sit down. And when thou hast done all thine office, take thy place, that thou mayest be merry with them, and receive a crown for the well-ordering of the feast.'"

GOZAN, a city or country in Northern Mesopotamia, called by Ptolemy Gauzanitis, to which the Israelites were carried into captivity. Gozan was also the name of a river which runs through the province. 2 Kings xvii. 6, xviii. 11.

GRACE, a term of very frequent occurrence in the Scriptures, especially those of the New Testament, in which the place it occupies is so important, that, without a proper understanding of its import, we can never make any considerable progress in the knowledge of the Scriptures, or indeed comprehend the general design of divine revelation; and yet, unhappily, no subject is more misunderstood.

If we carefully examine the Scriptures concerning this important subject, we shall find the revealed properties of divine grace to be the following: It is *free, foregoing, distinguishing, sovereign, effectual, rich, eternal, and regulated by infinite wisdom* in such a way as to satisfy justice, secure holiness, maintain truth, and secure happiness.

Divines have distinguished grace into *common* or *general*, and *special* or *particular*. *Common grace* is what all men have who hear the Gospel—the illumination and strivings of God's Spirit, convictions of sin, &c. Gen. vi. 3; John xvi. 7–15. *Special grace* is that which is peculiar to the saved; such as electing, redeeming, justifying, pardoning, adopting, establishing, and sanctifying grace. Rom. viii. 30. This special grace is by some distinguished into imputed and inherent. *Imputed* grace consists in the holiness, obedience, and righteousness of Christ, imputed to us for our justification; *inherent* grace is what is wrought in the heart by the Spirit of God in regeneration. Grace is also said to be *efficacious, irresistible, and victorious*; not but that there are in human nature, in the first moments of conviction, even in the saved, some struggles, opposition, or conflict; but by these terms we are to understand that, in the end, victory declares for the grace of the Gospel. There have been many other distinctions of grace; but as they are of too frivolous a nature, and are now obsolete, they need not a place here.

Growth in grace, is the progress we make in the divine life. It discovers itself by an increase of spiritual light and knowledge; by our renouncing self, and depending more upon Christ; by growing more spiritual in duties; by being more humble, submissive, and thankful; by rising superior to the corruptions of our nature, and finding the power of sin more weakened in us; by being less attached to the world, and possessing more of a heavenly disposition.

GRAIN. See AGRICULTURE.

GRANARY. See BARN—GARNER.

GRAPE, the fruit of the vine. There were fine vineyards and excellent grapes in the Promised Land. The bunch of grapes which was cut in the Valley of Eshcol, and was brought upon a staff between two men to the camp of Israel at Kadeshbarnea (Numb. xiii. 23), may give us some idea of the largeness of the fruit in that country. It would be easy to produce a great number of witnesses to prove that the grapes in those regions grow to a prodigious size. By Calmet, Scheuchzer, and Harmer, this subject has been exhausted. "At Beidtdjin," says Schultz, "a village near Ptolemais, we took our supper under a large vine, the stem of which was nearly a foot and a half in diameter, the height about thirty feet, and which covered with its branches and shoots (for the shoots must be supported) a hut of more than fifty feet long and broad. The bunches of these grapes are so large that they weigh from ten to twelve pounds, and the grapes may be compared to our plums. Such a bunch is cut off and laid on a board, round which they seat themselves, and each helps himself to as many as he pleases." Forster, in his Hebrew Dictionary (under the word Eshcol), says, that he knew at Nuremburg a monk of the name of Acacius, who had resided eight years in Palestine, and had also preached at Hebron, where he had seen bunches of grapes which were as much as two men could conveniently carry. The time of ripe grapes in Palestine appears to be about the middle of September. The juice of the grape, it is well known, is expressed by treading

in the East; and to this custom there is an allusion in Mic. vi. 15: "Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine." When a few clusters of grapes are to be squeezed, it may be done by the hand; in this way Pharaoh's butler supposed he took the grapes and pressed them into his master's cup. But when a large quantity of juice was required, the grapes were subjected in a wine-press to the feet of a treader. See VINE—WINE-PRESS—VINEYARD.

The wild grapes (Isa. v. 2–4) are the fruit of the wild or bastard vine; sour and unpalatable, and good for nothing but to make verjuice. Hasselquist is inclined to believe that the prophet here means the *Solanum incanum*, "hoary nightshade," because it is common in Egypt and Palestine, and the Arabian name agrees well with it. The Arabs call it *aneb el dib*, "wolf's grapes." The prophet could not have found a plant more opposite to the vine than this; for it grows much in the vineyards, and is very pernicious to them. Gesenius thinks the wild grapes must have been the *Aconitum napellus*, "wolf's bane" or "monk's hood," a well-known poisonous plant, bearing berries in the form of grapes. See Jer. ii. 21; Deut. xxxii. 32, 33.

GRASS (*desha*) or HERBAGE (Gen. i. 11), the well-known vegetable upon which flocks and herds feed, and which decks our fields, and refreshes our sight with its grateful verdure. Its feeble structure and transitory duration are mentioned in Scripture as emblematic of the frail condition and fleeting existence of man. The inspired poets draw this picture with such inimitable beauty as the laboured elegies on mortality of ancient and modern times have never surpassed. See Ps. xc. 6, ciii. 15, 16, and particularly Isa. xl. 6–8. As, in their decay, the herbs of the fields strikingly illustrate the shortness of human life, so, in the order of their growth, from seeds dead and buried, they give a natural testimony to the doctrine of a resurrection. The Prophet Isaiah and the Apostle Paul both speak of bodies rising from the dead, as of so many seeds springing from the ground to renovated existence and beauty, although they do not, as some have absurdly supposed, consider the resurrection as in any sense analogous to the process of vegetation. Isa. xxvi. 19; 1 Cor. xv. 35–44. See HAY—HERB—FUEL.

In several places, Scripture refers to grass growing on the house tops, but which comes to nothing. The following quotation, from Jowett's "Christian Researches," will show the nature of this: "In the morning the master of the house laid in a stock of earth, which was carried up, and spread evenly on the top of the house, which is flat. The whole roof is thus formed of mere earth, laid on, and rolled hard and flat. On the top of every house is a large stone roller, for the purpose of hardening and flattening this layer of made soil, so that the rain may not penetrate; but upon this surface, as may be supposed, grass and weeds grow freely. It is to such grass that the Psalmist alludes as useless and bad." It is a common practice in the East to set the dry grass on fire before the autumnal rains; which, for want of care, often occasions great damage. The season for consuming the dry herbage, and undergrowth on the mountains is in the latter end of July. The tops of the houses in Judea are flat, and being covered with plaster of Paris, are frequently grown over with grass, which, as it is but small and weak, and from

its elevation exposed to the scorching sun, is soon withered. To prevent this they pluck it up, for the use of their cattle, with the hand. To this practice there is a beautiful allusion in Ps. cxxix. 6, 7: "Let them be as the grass upon the house-tops, which withereth afore it groweth up: wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom." The amazingly rapid growth of vegetation is noticed by every traveller in the East. The refreshing showers, and the copious dews, are often referred to in Scripture: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Dent. xxxii. 2. But such extraordinary quickness of growth is incompatible with strength and permanence; the feeble and sickly blade yields as quickly to the burning heat, and vanishes away. Hence such expressions as that of the Psalmist abound in the Bible: "It is withered afore it groweth up."

GRASSHOPPER (*hagab*), Lev. xi. 22; Numb. xiii. 33; 2 Chron. vii. 13; Eccles. xii. 5; Isa. xl. 22; Judges vi. 5; Jer. xlv. 23. In Arabic, *giaba*. Our translators render the Hebrew word *locust*, in the prayer of Solomon at the dedication of the temple (2 Chron. vii. 13), and with propriety. But it is rendered *grasshopper*, in Eccles. xii. 5, where Solomon, describing the infelicities of old age, says, "The grasshopper shall be a burden."

The Prophet Isaiah contrasts the grandeur and power of God, with everything reputed great in this world, by a very expressive reference to this insect: "Jehovah sitteth on the circle of the earth, and the inhabitants are to him as grasshoppers." Isa. xl. 22. What atoms and inanities are they all before him, who sitteth on the circle of the immense heavens, and views the potentates of the earth in the light of grasshoppers, those little insects that wander over the barren heath for sustenance, spend the day in insignificant chirpings, and take up their contemptible lodging at night on a blade of grass! See **LOCUST**.

GRATITUDE, is that pleasant affection of the mind which arises from a sense of favours received, and by which the possessor is excited to make all the returns of love and service in his power. "Gratitude," says Mr. Cogan, in his Treatise on the Passions, "is the powerful reaction of a well disposed mind, upon whom benevolence has conferred some important good. It is mostly connected with an impressive sense of the amiable disposition of the person by whom the benefit is conferred, and it immediately produces a personal affection towards him." We shall not wonder at the peculiar strength and energy of this affection, when we consider that it is compounded of *love* placed upon the good communicated, *affection* for the honour, and *joy* at the reception. Thus it has goodness for its object, and the most pleasing, perhaps *unexpected*, exertions of goodness for its immediate cause. *Thankfulness* refers to verbal expressions of gratitude. See **THANKFULNESS**.

GRAVE. See **SEPULCHRE**.

GRAVEL, small stones, fragments of rock reduced to a minute size by attrition. This word occurs in Prov. xx. 17: "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel;" and Lam. iii. 16: "He hath also broken my teeth with gravel stones, he hath covered me with ashes."

GRAVEN. This word is found in Isa. xlix. 16: "Behold, I have graven thee upon the palms of my

hands; thy walls are continually before me." There is here an allusion to the Eastern custom of tracing out on the hands sketches of certain eminent cities or places, and then rubbing them with the powder of the henna or cypress, and thereby making the marks perpetual. Mr. Roberts says, "The palms of the hands are believed to have written on them the fate of the individual; and from this it is common to say, in reference to men or things, 'They are written on the palms of his hands.'"

GRAVEN IMAGE. This is mentioned in Deut. xxvii. 15: "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen." It seems to refer to the household gods, which will be more fully considered under the article **TERAPHIM**, which is the earliest name by which these domestic idols are mentioned in the Bible.

GRAVITY, is that seriousness of mind, united with dignity of behaviour, that commands veneration and respect. It is often enjoined in the New Testament as a branch of Christian morals.

GREATNESS OF GOD, is the infinite glory and excellency of all his perfections. His greatness appears by the attributes he possesses (Dent. xxxii. 3, 4); the works he hath made (Ps. xix. 1); by the awful and benign providences he displays (Ps. xcvi. 1, 2); the great effects he produces by his word (Gen. i.); the constant energy he manifests in the existence and support of all his creatures (Ps. cxlv.); and the everlasting provision of glory made for his people. 1 Thess. iv. 17. This greatness is of himself, and not derived (Ps. xxi. 13); it is infinite (Ps. cxlv. 3); not diminished by exertion, but will always remain the same. Mal. iii. 6. The consideration of his greatness should excite veneration (Ps. lxxxix. 7, 8), admiration (Ps. lxxii. 18), humility (Job xlii. 5, 6), dependence (Isa. xxvi. 4), submission (Job i. 22), obedience. Deut. iv. 39, 40. See **ATTRIBUTES**.

GREAVES, defensive armour for the legs. They were composed of brass, copper, or other metals. They reached from the knee to the ankle, and were fastened behind. They were at first worn, however, on the left leg, just as the buckler was carried on the left arm, the left side being most exposed in the action. Goliath appears to have worn greaves of brass upon his legs. See **ARMS, MILITARY—ARMOUR**.

GREEKS were, properly, the inhabitants of Greece; but this is not the only acceptation of the name in the New Testament. It seems to import—(1.) Those persons of Hebrew descent who, being settled in cities where Greek was the natural language, spoke this language rather than their parental Hebrew. They are called Greeks to distinguish them from those Jews who spoke Hebrew. Acts vi. 1. (2.) Such persons as were Greek settlers in the land of Israel, or in any of its towns. After the time of Alexander these aliens were numerous in some places. Mark vii. 26.

GREYHOUND. This well-known animal is mentioned only in Prov. xxx. 31. Critics have variously interpreted the word. The Septuagint, Vulgate, Chaldee, Syriac, and Arabic versions translate it "cock," while others render it a "zebra."

GRIEVE. God is *grieved*, when he is highly offended with men's sinning, and provoked to execute his judgments on them. Gen. vi. 6; Heb. iii. 10.

Men *grieve the Holy Ghost*, when they resist his persuasions, abuse his gifts or grace, and so displease and offend him, and provoke him to withdraw his influences, and give them up to their corrupt lusts. Eph. iv. 30.

GRIEVOUS, that which furnishes great cause of grief. (1.) What is very offensive; so sin is *grievous* when it is very great and aggravated (Lam. i. 8, 20; Ezek. xiv. 13), and men are *grievous revolvers* when they sin exceedingly. Jer. vi. 28. (2.) What is very ill-natured, outrageous, and provoking; so *grievous* words stir up anger. Prov. xv. 1. (3.) What is very afflicting and hard to be borne; and so war, visions, &c., are said to be *grievous*. Isa. xxi. 15; Matt. xxiii. 4. (4.) What is very hurtful and destructive; so wolves and false teachers are called *grievous*. Acts xx. 29. Men write *grievousness*, which they have prescribed, when they establish and ratify wicked and oppressive laws. Isa. x. 1, 2.

GRIND. See **MILL**.

GRISLED. This word, which is found in Gen. xxxi. 10, 12, means speckled, spotted, hail-spotted, or marked with large white spots like hail-stones on a dark ground. This was the colour of the horses seen in the fourth chariot in Zechariah's vision (Zech. vi. 3), bay mottled with white. The Syriac version gives, both here and in Genesis, "spotted with red."

GROANING, is expressive of great trouble, and of a vehement desire of relief. Exod. ii. 24. The saints *groan earnestly*, and *with groanings that cannot be uttered*; they have a deep and heart-burdening sense of their sins and afflictions, and, with ardent desire, long and cry for deliverance. 2 Cor. v. 2, 4; Rom. viii. 26.

GROUND. It was a common mark of reverence to a superior, to bow with the face to the ground. An Eastern conqueror requires the vanquished to fall prostrate on the ground before him; they kiss his feet, and the very ground on which he treads. Hence the submission which the world shall one day render to the Messiah is thus expressed: "They that dwell in the wilderness shall bow before him; his enemies shall lick the very dust." There is an allusion to the same custom in Isa. lx. 14: "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel."

GROVE. It is difficult to determine the precise reason why groves were selected in ancient times for sacred purposes. Some suppose that they were so used in consequence of the refreshing coolness of the shade; and others, because of the sombre character of the situation. It is somewhat doubtful whether the one advantage or the other be referred to in Hos. iv. 13: "They sacrifice upon the tops of mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery." As places consecrated to religious exercises, groves appear to have been planted at a very early period. Thus in the time of Abraham, Gen. xxi. 33: "And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God." Such places were not used for the worship of the true God alone, but they became scenes of idol-worship. Hence the Israelites were prohibited from

the use of these groves, as in Deut. xvi. 21, 22: "Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee. Neither shalt thou set thee up any image; which the Lord thy God hateth." They were commanded also to cut down and burn the groves of the Canaanites: "And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place." Deut. xii. 3. Some think that grove-worship began with the worship of demons or departed spirits. There is no doubt that it was an ancient custom to bury the dead under trees or in woods. Thus Gen. xxxv. 8: "But Deborah Rebe-kah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth." And again, 1 Sam. xxxi. 13: "And they took their bones, and buried them under a tree at Jabesh, and fasted seven days." Afterwards the custom was introduced of planting groves and building temples near the tombs of departed heroes.

GUARDIAN ANGEL. See **ANGEL**.

GUEST. Gospel hearers are likened to *guests*; at Christ's invitation, by his ministers, or others, they come to his ordinances, professing to feed with him on his fulness. Matt. xxii. 10, 11. The Chaldeans were *guests* bidden to the Lord's sacrifice; he raised them up and enabled them to execute his vengeance; and they satiated their own pride and covetousness in murdering and spoiling the Jews, and nations around. Zeph. i. 7.

GUEST-CHAMBER. See **CHAMBER**.

GUIDE. God is a *guide*; he directs the motions of all his creatures (Job xxxviii. 32), and, by his Word, Spirit, and providence, he directs his people in their proper course, and comforts them under their troubles. Isa. xlix. 10. A first husband is called a *guide of youth* (Prov. ii. 17); so God was to the Hebrews. Jer. iii. 4.

GUILT, the state of a person justly charged with a crime; a consciousness of having done amiss, liability to punishment.

GUILTY, chargeable with crimes that expose to punishment. Gen. xlii. 21. He that offends in one point is *guilty of all*—of breaking all the commandments of God; he tramples on the authority which establishes, and fails of that love which fulfils, the whole law. James ii. 10. An unworthy partaker of the Lord's supper is *guilty of the body and blood of the Lord*; he is chargeable with the horrid crime of crucifying Christ afresh, and offering the highest indignity to his person and righteousness, represented by the symbols of that ordinance. 1 Cor. xi. 27.

GULF. The *great gulf fixed between Abraham and the rich man*, may denote the great distance between heaven and hell, and the irremovable hindrances of coming from one to the other. Luke xvi. 26.

GUR-BAAL. The name of a town or district only mentioned in 2 Chron. xxvi. 7, as inhabited by Arabians; it is rendered by the Septuagint, Petra in Arabia, the celebrated capital of Arabia Petraea. See **EDOM**.

GUTTER. The same word which, in 2 Sam. v. 8, is rendered "gutter," is translated in Ps. xlii. 7 "water-spout." Gesenius supposes it to mean a water-course, or water-fall. Dr Boothroyd terms it "secret passage." It seems to refer to some subterraneous passage through which water passed. By such passages besiegers sometimes entered a city.

H.

HABAKKUK. We have no certain information concerning the tribe or birth-place of Habakkuk. The pseudo Epiphanius affirms that he was of the tribe of Simeon, and was born at Bethcazar. Some commentators have supposed that he prophesied in Judea in the reign of Manasseh, but Archbishop Ussher places him, with greater probability, in the reign of Jehoiakim. Comp. Hab. i. 5, 6. Consequently this prophet was contemporary with Jeremiah. Several apocryphal predictions and other writings are ascribed to Habakkuk, but without any foundation. His genuine writings are comprised in the three chapters which have been transmitted to us; and the subject of them is the same with that of Jeremiah, viz., the destruction of Judah and Jerusalem by the Chaldeans, for the heinous sins of the Jewish people; the consolation of the faithful amid all their national calamities; and warnings to repent and to return unto the Lord.

HABERGEON. See ARMS, MILITARY.

HABIT, a peculiar power and facility of doing any thing, acquired by frequent repetition of the same action. It is distinguished from custom. Custom respects the action, habit the actor. By custom we mean a frequent reiteration of the same act, and by habit the effect that custom has on the mind or body. "Man," as one observes, "is a bundle of habits. There are habits of industry, attention, vigilance, advertency; of a prompt obedience to the judgment formed, or of yielding to the first impulse of passion; of apprehending, methodizing, reasoning; of vanity, melancholy, fretfulness, suspicion, covetousness, &c. In a word, there is not a quality or function, either of body or mind, which does not feel the influence of this great law of animated nature." To cure evil habits, we should be as early as we can in our application, to cross and mortify the inclination by a frequent and obstinate practice of the contrary virtue. To form good habits, we should get our minds well stored with knowledge; associate with the wisest and best men; reflect much on the pleasure good habits are productive of; and, above all, supplicate the Divine Being for direction and assistance.

HABITATION. God is the *habitation* of his people; in him they find the most delightful rest, safety, and comfort. Ps. xci. 9. Justice and judgment are the *habitation* or *establishment* of God's throne; all his royal acts are founded on justice and judgment: he takes pleasure to execute them; and being executed on our Redeemer, they became the foundation of his exercise of mercy, and performance of his promises to us. By his righteous distribution of rewards and punishments, he supports the honour of his character. Ps. lxxxix. 14. The land of Canaan, the city of Jerusalem, the tabernacle and temple, heaven and the heart of saints, are represented as the *habitation* of God; there he did or does signally show himself present, work by his power, or bestow his favour and influence. Jer. xxv. 30; Ezra vii. 15; Exod. xv. 2; Ps. cxxxii. 5, 13; Eph. ii. 22. Eternity is represented as his *habitation*; he is eternal in a manner no other is,

nor does his duration increase as that of angels and men. Isa. lvii. 15. He *inhabited* the praises of Israel; he dwelt in the temple when they praised; he owns, deserves, is the object of, and kindly accepts, the praises of his people. Ps. xxii. 3.

HACHILAH, a hill about ten miles south of Jericho, where David concealed himself from Saul. 1 Sam. xxiii. 19. Jonathan Maccabæus built here the castle of Massada.

HADAD, the son of a king of East Edom, who, when Joab—as is recorded in 1 Kings xi. 14—issued a cruel order to exterminate all the males of Edom, escaped the consequences of this bloody edict by being carried into Egypt by his father's servants. In that country the royal fugitive was treated with great kindness, having received from the king a house and lands, and the queen's sister as his wife. When tidings reached Egypt of the death of David, and the murder of Joab, Hadad wished to return to Edom, a desire which Pharaoh, though reluctantly, at length gratified. The Egyptian monarch was naturally anxious to retain in his dominions so near a relative as the husband of his beloved sister Tahpenhes. He tried to prevail upon Hadad to prolong his residence in the country which had so benevolently harboured him in the days of his calamity, when he might have fallen a victim to the savage tyranny of Joab. Hadad, however, was resolved to return. On reaching his own country, Hadad tried to rouse the people to revolt against Solomon, to whom they were tributary. With the assistance of Rezon, Hadad succeeded in conquering part of Syria, from which he made frequent invasions upon the territories of Solomon. Hadad was also the name of a Syrian deity, otherwise called Ahad or Achad. Macrobius says that the word signifies *one* or *only*, and that it is on that account applied to the sun. The early Syrian kings were fond of assuming the name of Benhadad (son of Hadad), and a similar practice prevailed among other Pagan sovereigns.

HADADEZER, king of Zobah, a country which extended from Libanus to the Orontes, whom David defeated first with his own forces, and afterwards when reinforced by auxiliaries from Damascus. 2 Sam. viii. 3.

HADAD-RIMMON. See ADAD-RIMMON.

HADES, the *invisible world*, or the place of the departed in the intermediate state, prior to the resurrection. The corresponding term in Hebrew is *sheol*; which is derived from a root signifying to *demand*, *inquire*, and either denotes the place with respect to which it may be asked "Man giveth up the ghost, and where is he?" (Job xiv. 10), or the insatiable receptacle which crieth *Give, give*, and never saith, It is enough. Prov. xxx. 15, 16. Both words, *sheol* and *hades*, are employed to express the state of the dead, in its most comprehensive point of view; including the grave as the invisible residence of the body, and the world of spirits as the invisible abode of the soul. At other times they are used, either of the one or the other, taken separately. They are often very im-

properly rendered *hell* in our common version; the instances being comparatively few in which the words have the accessory signification of the place of punishment. In other passages the term *grave* is too limited a rendering. The reader must judge from the context, and all the circumstances of the case, in which acceptance the words are to be taken.

HADID, or CHADID, a city of Benjamin (Ezra ii. 33; Neh. vii. 37); probably the Adita or Adida of Josephus, and of 1 Macc. xii. 38, xiii. 13, in Sephela or in the plain of Judah.

HADORAM, the name of an Arabian nation descended from Joktan. It is mentioned in Gen. x. 27, and 1 Chron. i. 21.

HADRACH, or ADRA, a district mentioned by Zechariah (ix. 1), who denounced dreadful threatenings against it. Ptolemy notices a city called Adra. It could not be far from Damascus; for Zechariah calls Damascus the bulwark, defence, and confidence of Hadrach.

HAGAR, an Egyptian female, taken by Abraham at the suggestion of Sarah, in consequence of her own barrenness, to be his secondary wife. It is a curious circumstance that the Mahometans, who hold Hagar in very high regard, calling her by the appellation of "Mother Hagar," contend that she was the lawful wife of Abraham. The origin of this strange admiration of the Egyptian slave is probably to be found in the fact that her son Ishmael was the ancestor of the Arabians. In Gal. iv. 24, 25, the name Hagar is used allegorically to represent the inferior condition of the Jewish people under the law, to that of Christians under the gospel. They are as much inferior, in fact, as the handmaid Hagar was to Sarah, the legitimate spouse of the patriarch.

HAGARITES, the descendants of Ishmael, called also Ishmaelites and Saracens, or Arabians, from their country. They are mentioned in 1 Chron. v. 10, and are supposed to have settled in the neighbourhood of Mount Sinai.

HAGGAI, one of the minor prophets of the Old Testament. He is generally supposed to have been a native of Babylon, and to have accompanied the Jewish captives on their return to their own land. There he continued until he was inspired by the Spirit of God to speak in prophecy to the Jews, exhorting Zerubbabel and Joshua to rebuild the temple of Jerusalem. Animated by the encouraging assurances of the Lord by his prophet, the Jews resumed the work in the second year of Darius. Haggai pointed out to the Jews the great superiority of this second temple which they were about to build, when compared with the temple of Solomon, not on account of its greater outward magnificence, but because it would be honoured by the presence, in person, of the Messiah, the desire of all nations. Haggai is said by Epiphanius to have been descended from Aaron; but we have no certain information as to his descent.

HAGIOGRAPHIA (Greek for *holy writings*), the name given to the third division of the Jewish Scriptures, which comprises the Book of Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, Ruth, Lamentations, Ecclesiastes, the Song of Solomon, Esther, and the Chronicles. These books appear to have received the name of "Sacred Writings," to intimate that, though they were not written by Moses, nor by any of the prophets, strictly so called, they were nevertheless to be received as of the same divine authority, having been written or added to the canon under the

influence of that Holy Spirit by whose inspiration the other books were composed. See BIBLE.

HAIL! an ordinary mode of salutation in the East, intending to express simply a desire for the welfare of the person thus addressed. It was used by the angel when addressing the Virgin Mary, "Hail! thou that art highly favoured among women;" and some Roman Catholic writers, in their anxiety to magnify the mother of our Lord, attach importance even to the word "Hail;" but every one at all acquainted with the writings of the best Greek authors, knows that no word is more frequently used as an expression of good will on meeting one whom we either love or respect. It is ridiculous to assert that in employing the word "Hail!" the angel designed to adore the Virgin.

HAILSTONES, congealed drops of rain, frozen in the higher regions of the atmosphere. We find hail mentioned (Exod. ix. 24, 25) as one of the plagues of Egypt: "So there was hail, and fire mingled with hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field." Hail was also the means made use of by God for defeating an army of the kings of Canaan. Josh. x. 11. God's judgments are likened to a hail-storm in Isa. xxviii. 2; but the most tremendous hail mentioned in Scripture, or in any writer, is that alluded to in Rev. xvi. 21: "Every stone was about the weight of a talent."

HAIR. "The hair of the Jews, as is the case in eastern countries generally, was almost universally of a black colour. By the men it was always worn short, except sometimes, perhaps, by delicate and vain persons like Absalom, or by such as were under the Nazarite vow. 'All the days of the vow of his separation there shall no razor come upon his head; until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow.' Numb. vi. 5. It was common to anoint the hair, especially on festival occasions. The liquid ointment used for that purpose was made out of the best oil of olives, mixed with spices. 'Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.' Ps. xxiii. 5. 'My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.' Luke vii. 46. In conformity with this custom, Mary poured ointment on our Saviour's head, as he sat at meat in the house of Simon the leper; but to show her very great regard for his person, she used ointment far more costly than the common kind—'ointment of spikenard, very precious.' Mark xiv. 3. At the same time, to express still more affection and profound respect, she anointed also his feet, and wiped them with the hair of her head. 'Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.' John xii. 2. Females, as in all other countries, wore their hair long. The Apostle Paul teaches us that this usage ought never to be abandoned: 'Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.' 1 Cor. xi. 14, 15. The same apostle, however, was alto-

gether opposed to the fashion of dressing up this simple ornament with an artificial glory of braided tresses and gold and costly gems. On this subject Peter also thought it proper to leave his inspired admonition. 1 Pet. iii. 3. Such vain decorations were very common among the Jewish ladies." Cutting off the hair was a sign of mourning (Jer. vii. 29); but sometimes in mourning they suffered it to grow long. In ordinary sorrows they neglected their hair; and in violent paroxysms they plucked it off with their hands. Such a violent expression of sorrow is exemplified in the conduct of Ezra, which he thus describes: "And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished." Ezra ix. 3. See BALDNESS.

HALAH, a river of Media, or of Colchis; also, a city or country of Media, to which the kings of Assyria transplanted the Ten Tribes. It is mentioned with Habor (2 Kings xvii. 6); which shows it to have been on the River Gozan. Hyde supposes it to be Holwan; Bochart thinks it to be the metropolis of the Calachene, admitting a permutation of the first letter.

HALHUL, a town in the territory of Judah, mentioned in Josh. xv. 58. Jerome speaks of a place called Alula near Hebron, which may probably be the same.

HALI, a town in the territory of Asher. Josh. xix. 25.

HALLEL. This was the name which, by way of eminence, the Jews gave to the Hallelujah Psalms, which comprised Ps. cxiii.—cxviii., and was divided into two parts—the first including Ps. cxiii.—cxv., sung before eating the passover, or rather before drinking the second cup; and the second part including Ps. cxvi.—cxviii., sung after the passover was concluded, or in mixing the fourth and last cup. Whether this hymn, to which allusion is supposed to be made in Matt. xxvi. 30, was sung or recited, has been matter of discussion, but the probability is that it was sung.

HALLELUJAH. See ALLELUIA.

HALLOW, to render sacred, set apart, consecrate. The English word is from the Saxon, and is properly to *make holy*; hence hallowed persons, things, places, rites, &c.; hence, also, the name, character, power, dignity of God, is to be hallowed; that is, profoundly revered as holy in every human heart. Matt. vi. 9; Luke xi. 2. See SANCTIFICATION—HOLY.

HALT, lame. Many persons who were halt were cured by our Lord. To halt between two opinions (1 Kings xviii. 21), should plainly be understood as implying to hesitate, from indecision which to embrace, or to stagger from one to the other, repeatedly—some say it is an allusion to birds, who hop from spray to spray, forwards and backwards—as the contrary influence of supposed convictions vibrate in the mind in alternate affirmation and doubtfulness.

HAM or CHAM is supposed to have been the youngest son of Noah. In the division of the earth which followed upon the deluge, it is thought that the southern parts were assigned to him. The land of Ham, when mentioned by David in the Psalms, is understood to signify Egypt. By the descendants of Ham were founded the first great empires of Assyria and Egypt. A melancholy incident in the history of Ham is related in Gen. ix. 20–25. When Noah awoke, he pronounced a prophecy in reference to Canaan, the son of Ham. (See CANAAN.) From the descendants of Ham were peopled the republics of Tyre, Sidon, and Carthage; but they

early fell to decay; and Egypt, which was one of the first, became the last and "basest of the kingdoms" (Ezek. xxix. 15), and has been successively in subjection to the Shemites and Japhethites, as have also the settlements of the other branches of the Hamites. (See CANAAN—DIVISION OF MANKIND.) Egypt is designated the "land of Ham" by the Psalmist. Ps. lxxviii. 51, cv. 23, 27, cvi. 22. It has been thought that the idol Hamun or Amnun, worshipped in Egypt and Libya, was Ham. Jupiter Ammon was the sun, to whom divine honours were paid at a very early period. See AMMON.

HAMAN, the son of Hammedatha the Amalekite. He rose to a high office at the court of the king of Persia, with whom he used all the influence which he possessed for obtaining the persecution of the Jews. In the providence of God, however, all his designs were defeated, and he himself suffered an ignominious death, being hanged on a gallows fifty feet high, which he himself had erected for Mordecai, the uncle of queen Esther. The instructive history of this wicked man is contained in the book of Esther.

HAMATH, a noted city of Syria, supposed to have been situated on the river Orontes. The entrance which led to the city was by a pass of Mount Hermon, which is called in Scripture the "entrance of Hamath," an expression which is used to denote the northern boundary of Canaan. The modern Hamah, which is situated at the northern extremity of the beautiful vale of Cœlo-Syria, is probably the same with the ancient Hamath. The kingdom of Hamath, indeed, seems to have corresponded, particularly in its southern and central parts, with this great plain and valley between Libanus and Antilibanus, stretching northward as far as Hamath, its capital. In Amos vi. 2, it is called Hamath the Great, and in 2 Chron. viii. 3, Hamath-zobah. It was originally occupied by a nomadic tribe of Canaanites; but afterwards rose into a separate kingdom, which, in the time of David, was ruled by Toi, an ally of that prince.

HAMMER. God's Word is like a *hammer*; with it he breaks our hearts. Jer. xxiii. 29. *Babylon was the hammer of the whole earth*; the Chaldean armies broke in pieces and subdued a multitude of nations. Jer. i. 23. The pins of the tent of the Bedouin Arab are generally of wood, and are driven into the ground by a mallet; which is probably the hammer referred to in Judg. iv. 21.

HAMMON, a town in the tribe of Asher. Josh. xix. 28. Also a town in the tribe of Naphtali. 1 Chron. vi. 76.

HAMMOTH-DOR, a Levitical city in the tribe of Naphtali, ceded to the family of Gershon. Josh. xxi. 32.

HAMONAH, a city where Ezekiel (xxxix. 16) foretold the burial of Gog and his people would be. We know not any town of this name in Palestine. Hamonah signifies *multitude*; and the prophet intended to show that the slaughter of Gog's people would be so great, that the place of their burial might be called *multitude*.

HAMON-GOG, a valley near the Sea of Gennesareth, called also the Valley of the Passengers, probably because it was the great road by which the merchants and traders from Syria and other Eastern countries went into Egypt. The Ishmaelite merchants to whom Joseph was sold were passing this way towards Egypt.

HANANEEL, the name of a tower at Jerusalem, mentioned in Zech. xiv. 10.

HANANI, mentioned in 1 Kings xvi. 7, as the father of Jehu. Nothing is known of this person. The same name belongs to a seer who is thus spoken of in 2 Chron. xvi. 7: "And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand." On hearing this, the king was enraged, and ordered the prophet to be seized and thrown into prison. This seer is sometimes supposed to have been identical with the father of Jehu, but there is not the slightest probability that he is the same person.

HANANIAH, one of the three Hebrew youths, who, when carried captive to Babylon, signalized themselves by refusing to worship the golden image set up by Nebuchadnezzar. Hananiah received in Chaldea the name of Shadrach, and was selected to wait upon the king. The few, though remarkable events, which composed the history of this noble young man, are recorded in the book of Daniel. Another person bearing the name of Hananiah, was a false prophet of Gibeon, who, coming to Jerusalem in the fourth year of Zedekiah, king of Judah (A.M. 3409) foretold to Jeremiah and all the people that within two years all the vessels of the Lord's house that Nebuchadnezzar, king of Babylon, had carried to Babylon, would be restored. Jer. xxviii.

HAND. This word occurs very frequently in Sacred Scripture, and in different connections, which modifies its signification. Thus, to kiss one's hand, is an act of adoration and worship. "If I beheld the sun when it shined, and my mouth hath kissed my hand." Job xxxi. 26, 27. To lift up one's hand, is a way of taking an oath which has been in very general use. Striking hands was a ceremony introduced at an early period, to ratify a bargain or agreement. Thus we find Solomon alluding to it, Prov. vi. 1: "My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger." And even long before the days of Solomon, Job (xvii. 3), in his solemn appeal to God, thus expresses himself: "Lay down now, put me in a surety with thee; who is he that will strike hands with me?" This form of swearing is also mentioned in the history of Jehu. 2 Kings x. 15. As instances of lifting up the right hand in making an oath, we may refer to Gen. xiv. 22, and Deut. xxxii. 40. Another mode of taking an oath at a very early period, was by putting the hand under the thigh. Thus, Gen. xxiv. 2, 3: "And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell." A very solemn mode of taking an oath, in the East, is by joining hands, uttering at the same time a curse upon the false swearer. Sometimes when two persons make a contract, they bring the palms of their right hands into contact, and then raise them to their lips and forehead. At other times, and far more usually, they rub the forefingers of their right hands rapidly together, repeating the words "Right, right, or Together, together." To give one's hand, signifies to grant peace, to swear friendship, to promise entire security, to make alliance. 2 Kings x. 15. The Jews say they were obliged to

give the hand to the Egyptians and Assyrians, that they might procure bread (2 Macc. xiii. 22); that is, to surrender to them, to submit. To stretch out one's hand, signifies to chastise, to exercise severity or justice. Ezek. xxv. 7. God delivered his people with a high hand, and stretched out arm, by performing many wonders, and inflicting many chastisements, on the Egyptians. To stretch out one's hand, sometimes denotes beseeching; thus, "I have spread out my hands," entreated, "all the day unto a rebellious people." Isa. lxxv. 2. To seat one on the right hand, is a token of high favour. Ps. xvi. 11, lxxvii. 10. The Son of God is often represented as sitting at the right hand of his heavenly Father: "The Lord said unto my Lord, Sit thou at my right hand" (Ps. cx. 1); thou hast done thy work upon earth, now take possession of that sovereign kingdom and glory which by right belongeth unto thee; do thou rule with authority and honour, as thou art Mediator. The accuser was commonly at the right hand of the accused: "Let Satan stand at his right hand." Ps. cix. 6. And in Zech. iii. 1, Satan was at the right hand of the high priest Joshua, to accuse him. Often, in a contrary sense, to be at one's right hand signifies to defend, to protect, to support him: "I have set the Lord always before me; because he is at my right hand, I shall not be moved." Ps. xvi. 8. Our Saviour, in Matt. vi. 3, to show with what privacy we should do good works, says that our left hand should not know what our right hand does. Above all things, we should avoid vanity and ostentation in all the good we undertake to do, and should not think that thereby we merit anything. Clapping the hands was used in the East as an expression of joy. In this way, the enemies of Jerusalem expressed their malignant satisfaction at its fall: "All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call, The perfection of beauty, The joy of the whole earth?" Lam. ii. 15. And Job, after describing the destruction of a wicked man, says, "Men shall clap their hands at him, and shall hiss him out of his place." When sentence of death was pronounced upon a criminal, the witnesses put their hands upon his head and said, "Thy blood be upon thine own head." To this custom the Jews alluded, when they cried, "His blood be on us, and on our children." When a malefactor was led to execution, his hands were secured with cords, and his feet with fetters. Hence David's lamentation over the dust of Abner: "Thy hands were not bound, nor thy feet put in fetters." The hands, as well as the head and the feet, of state criminals were often cut off, and fixed on the most public places, as a warning to others. Thus: "And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron." 2 Sam. iv. 12.

Laying on hands, or imposition of hands, is understood in different ways both in the Old and New Testaments. It is often taken for ordination and consecration of priests and ministers, as well among the Jews as Christians. Numb. viii. 10; Acts vi. 6, xiii. 3; 1 Tim. iv. 14. Thus, when Moses constituted Joshua his successor, God appointed him to lay his hands upon him. Numb. xxvii. 18. Jacob laid his hands on Ephraim and Manasseh, when he gave them his last blessing. Gen. xlviii. 14. The high priest stretched out his hands to the people, as

often as he recited the solemn form of blessing, Lev. ix. 22. The Israelites who presented sin-offerings at the tabernacle, confessed their sins while they laid their hands upon them. Lev. i. 4. This testified that the person acknowledged himself worthy of death, that he laid his sins upon the sacrifice, that he trusted in Christ for the expiation of his sins, and that he devoted himself to God. Our Saviour laid his hands upon the children that were presented to him, and blessed them. Mark x. 16. And the Holy Ghost was conferred on those who were baptized, by the laying on of the hands of the apostles. Acts viii. 17, xix. 6.

HANDBREADTH, a measure of about four inches. *Our days are as a handbreadth*; they are very short, and their shortness ought to be ever before us. Ps. xxxix. 5.

HANDMAID, a maid servant, a female slave or domestic, who, according to the usages of Eastern nations in early times, might be disposed of as her mistress chose. This accounts for Sarah giving Hagar to Abraham as his inferior or secondary wife. The prompt and ready obedience which the Eastern slaves render to the slightest command of their master or mistress is beautifully alluded to in Ps. cxxiii. 2: "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us."

HANDMILL. See **MILL**.

HANDWRITING. The ceremonial law is called a *handwriting* against us; its rites witnessed our guilt and desert of death, and it was a means of shutting out the Gentiles from the Church of God. Col. ii. 14.

HANES, a city of Egypt, mentioned in Isa. xxx. 4, and supposed to be the same as Tahapanes, mentioned in Jer. ii. 16.

HANGING, a mode of inflicting capital punishment, which seems to have been practised in the earliest times, as appears from the notice of it which occurs in the history of Joseph, when the unfortunate end of the chief baker is recorded in such a manner as to convey the impression that it was a customary mode of executing criminals in Egypt. The Hebrew custom, however, was no more than hanging up their bodies after they were dead, and exposing them for some time to open shame. For this purpose a piece of timber was fixed in the ground, out of which came a beam, to which the hands of the criminal were tied, so that his body hung in the posture of a person on the cross. When the sun set, the body was taken down; for the law says, "He that is hanged on a tree is accursed of God;" not that the criminal was accursed because he was hanged, but he was hanged because he was accursed.

HANGINGS. The curtain before the door of the tabernacle of the congregation is termed a hanging. Exod. xxvi. 36. This inner covering was of fine linen, splendidly embroidered with figures of cherubim and fancy work, in scarlet, purple, and light blue. It is described in the same terms as the veil of the holy of holies.

HANNAH, wife of Elkanah, and the excellent mother of Samuel. She dwelt at Ramath, or Ramathaim, in Ephraim. 1 Sam. i. 2.

HANNATHON, a town in the tribe of Zebulun. Josh. xix. 14.

HANUN, son of Nabash, king of the Ammonites, is known for his grievous insult to David's ambassadors, sent to comfort him after his father's death. 2 Sam. x. 1-5; 1 Chron. xix. 1-5.

HAPHRAIM, a city belonging to the tribe of Issachar. Josh. xix. 19.

HAPHTOROTH. When Antiochus Epiphanes conquered the Jews about 167 B.C., he issued an edict prohibiting the Jews from the use of the Law in the synagogues, on pain of death. That they might not be wholly deprived of the Word of God, they selected, from other parts of the Bible, fifty-four portions, which were termed Haphtoroth. From this custom of the Jews, the primitive Christians adopted the practice of reading a lesson every Sabbath out of the Old and New Testaments. The Paraschioth, or sections of the Law, and the Haphtoroth, or sections of the Prophets, have been read together since the days of the Maccabees.

HAPPINESS, absolutely taken, denotes the durable possession of perfect good, without any mixture of evil; or the enjoyment of pure pleasure unalloyed with pain; or a state in which all our wishes are satisfied: in which senses happiness is only known by name on this earth. The word happy, when applied to any state or condition of human life, will admit of no positive definition, but is merely a relative term; that is, when we call a man happy, we mean that he is happier than some others with whom we compare him, than the generality of others, or than he himself was in some other situation.

True happiness consists in the exercise of the dispositions, and the enjoyment of the blessings, pointed out by our Lord in his sermon on the mount. Matt. v.-vii.; Rom. v. 1-10. In subordination to these, human happiness may be greatly promoted by the exercise of the social affections, the pursuit of some engaging end, the prudent regulation of the habits, and the enjoyment of health.

HARA, a city or district of Media, to which the Israelites of the Ten Tribes were transplanted by Tiglath-pileser. 1 Chron. v. 26.

HARADAH, a camp-station of Israel. Numb. xxxiii. 24. (See **EXODUS**.) From its vicinity to Egypt, the place of bustle, or hasty removal.

HARAN, the eldest son of Terah, and the brother of Abraham and Nahor. The children of Haran were Lot, Milcah, and Iscah. Haran seems to have died early, some time before his father Terah. The name Haran is also given to the city in Mesopotamia which Abraham first arrived at after setting out on his journey from Ur, and where Terah died and was buried. It is called Charran in the New Testament. It is by this latter name that the martyr Stephen speaks of it when, reviewing the history of the patriarch Abraham, he says, Acts vii. 4: "Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell." It was to this place that Jacob removed when he fled from the face of his brother Esau, of whom he was afraid. It is situated in the north-western part of Mesopotamia, on a river running into the Euphrates.

HARD. "A hard heart," denotes a mind void of holy affections; "a hard forehead," determined, insolent. "I have made thy forehead hard against their foreheads" (Ezek. iii. 8); the Israelites are hardened to insensibility, have lost all shame; but I will make you still harder, still bolder in reproving evil, than they are in committing it. Isa. i. 7.

HARE (Heb. *arnabeth*, Arab. *arneb*, Lev. xi. 6; Deut. xiv. 7.) This name is derived, as Bochart and others suppose, from *areh*, to crop, and *nib*, the pro-

duce of the ground; these animals being remarkable for devouring young plants and herbage. This animal resembles the rabbit, but is larger, and somewhat longer in proportion to its thickness. The hare in Syria, says Dr. Russell, is distinguished into two species, differing considerably in point of size. The larger is the Turkman hare, and chiefly haunts the plains; the other is the common hare of the desert: both are abundant. The difficulty as to this animal is, that Moses says the *arnabeth* chews the cud; but Aristotle takes notice of the same circumstance, and affirms that the structure of its stomach is similar to that of ruminating animals. Cowper, the poet, also tells us that his three hares "chewed the cud all day till evening." The animal here mentioned may, then, be a variety of the species.

HARETH, a forest of Judah, in which David concealed himself from the pursuit of Saul. 1 Sam. xxii. 5.

HARLOT, literally a common prostitute (Prov. xxix. 3); but the term most commonly occurs in Scripture metaphorically, to denote the unchaste conduct of the Israelites in mingling the worship of the true God with the impure and idolatrous rites of the heathen nations, in violation of the covenant which had been ratified between God and them. Isa. i. 21. In Josh. ii. 1, Rahab, who concealed the spies, is called by the opprobrious name of a harlot. Several writers have attempted to explain the Hebrew word differently, terming her a hostess. But besides that, the caravanseraï, or Eastern inns, had neither hosts nor hostesses, the word does not occur anywhere else, in a sense which the context will allow to be rendered "hostess;" and the Septuagint, as well as the apostles Paul and James, have given it the common interpretation.

HARNESS, the furniture of a horse, to render him fit for work or war (Jer. xlvi. 4); but it is more frequently taken for a set of defensive armour. 1 Kings xxii. 34. (See **ARMOUR**.) The harness of the Egyptian war chariots was composed of leather, and the hangings were richly decorated, being stained with a great variety of colours, and studded with gold and silver. See **CHARIOTS OF WAR**.

HAROD, a well or fountain, not far from Jezreel and Mount Gilboa, called, from the apprehensions and fears of those who were here tried by Gideon, "Palpitation of the heart," as a symptom of alarm and terror. Judg. vii. 1, 3.

HAROSHETH OF THE GENTILES, that is, of the heathen nations as opposed to the Hebrews; so called, perhaps, from the remains of the Canaanitish nations having resorted thither in great numbers, to assist Sisera, the commander of Jabin's armies, and to obtain his protection. It was situated in the tribe of Naphtali, near the west border of the lake Samechonitis, in the region which was afterwards called "Galilee of the Gentiles."

HARP, a stringed musical instrument. Among the Egyptians, harps were made of all sizes, from a few inches to six or seven feet in length, and of a great variety of forms. With the people of Israel the harp appears to have been a peculiar favourite. The first mention made of it in Scripture is Gen. iv. 21, when its invention is ascribed to Jubal. As there is no instrument that forms a finer accompaniment to the human voice, it was very extensively employed in the religious worship of the Jews, and is spoken of in the book of Revelation as similarly employed by the redeemed in heaven, when they shall stand

with the Lamb on Mount Zion, and sing "a new song before the throne."

HARROW, an agricultural implement seldom used in Palestine, the grain being covered, when sown, by repassing the plough along the edge of the furrow; and in places where the soil is sandy, they first sow, and then plough the seed into the ground. The harrow was often nothing more than a large piece of wood, or a bundle of thick prickly bushes, dragged over the surface of the field, to make it plain, as appears from Isa. xxviii. 24, 25: "Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye in their place?" See **AGRICULTURE**.

HART (*ail*, Deut. xii. 15, xiv. 5; Ps. xlii. 1; Isa. xxxv. 6), the stag or male deer. Dr. Shaw considers its name in Hebrew as a generic word, including all the species of the deer kind; whether they are distinguished by round horns, as the stag; or by flat ones, as the fallow deer; or by the smallness of the branches, as the roe. Dr. Good observes that the hind and roe, the hart and the antelope, were held, and still continue to be, in the highest estimation in all the Eastern countries, for the voluptuous beauty of their eyes, the delicate elegance of their form, and their graceful agility of action. The names of these animals were perpetually applied, therefore, to persons, whether male or female, who were supposed to be possessed of any of their respective qualities. In 2 Sam. i. 19, Saul is denominated "the roe of Israel;" and in the 18th verse of the ensuing chapter, we are told that "Asahel was as light of foot as a wild roe;" a phraseology perfectly synonymous with the epithet *swift-footed*, which Homer has so frequently bestowed upon his hero Achilles. Thus again: "Her princes are like harts which find no pasture; they are fled without strength before their pursuers." Lam. i. 6. "The Lord Jehovah is my strength; he will make my feet like hinds' feet; he will cause me to tread again on my own hills." Hab. iii. 19. See **HIND**.

HARVEST. The season of harvest was denominated, by the Rabbins, *Ketsir*, and included the latter half of Nisan, the whole of Zif, and the former half of Sivan; extending, according to our computation, from the commencement of April to the beginning of June. During the first two weeks of this period, the "latter rain" generally fell in torrents, and regulated, by its continuance, the approach of harvest. When the Land of Promise resembled Eden, and yielded its strength like the garden of the Lord, the beginning of this season was a time of intense interest and eager anticipation to the husbandman. He was now in the buoyant expectation of reaping the reward of his toils, and bringing home his sheaves rejoicing. The vintage, indeed, could only be viewed in the distance; but the grapes were already forming in the cluster. The fig-tree had yielded its blossoms; the olive was flourishing in the grove, and by the mountain side. The luxuriant pastures were not yet scorched with the drought of summer; the cattle were browsing amidst the profusion of nature. The choice wheat was appearing in the ear. The cultivated terraces on the heights of Judea, were loaded with the bounty of heaven; and the barley fields, especially in the plains of Jericho, were crowned with the mellow tinge of autumn.

Thereapers generally went forth to the barley harvest about the feast of the Passover, and to the wheat harvest about the feast of Pentecost; but according to the statements of modern travellers, the barley is sometimes longer in coming to maturity in the regions of the East. When Dr Richardson traversed the plains of Jordan in the month of May, the fields were loaded with waving crops of barley, ready for the sickle; and when the deputation, sent by the Church of Scotland to Palestine, to inquire into the condition of the blinded sons of Abraham, entered Judea, at the beginning of June, they "found the reapers busy in the Valley of Eshcol; and met many a camel carrying to the thrashing-floor the ripe barley."

The season of harvest was a period of mirth and jovialty. Hence Isaiah says, "They joy before thee, according to the joy in harvest." And when the same prophet lamented the desolations of the land, the bereavement of the joy in harvest was so overpowering to him, that he burst into tears—"Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh; for the shouting for thy summer fruits and for thy harvest is fallen." Isa. xvi. 9.

HASSIDEANS. See ASSIDEANS.

HASTE, HASTEN. To *hasten* righteousness, is to execute judgment and justice with all proper speed. Isa. xvi. 5. To *hasten to the coming of the day of God*, is earnestly to long after and prepare for the last judgment. 2 Pet. iii. 12.

HATE. To hate is not always to be understood rigorously, but frequently signifies merely a less degree of love. "If a man have two wives, one beloved and another hated" (Deut. xxi. 15); that is, less beloved. Our Saviour says that he who would follow him, must hate father and mother; that is, he must love them less than Christ, less than his own salvation, and not prefer them to God. "Jacob have I loved, and Esau have I hated;" that is, have deprived of the privileges of his primogeniture, through his own profaneness, and visited him with severe judgment on account of his sins.

HATRED is the aversion of the will to any object considered by us as evil, or to any person or thing we suppose can do us harm. (See ANTIPATHY.) Hatred is ascribed to God, but it is not to be considered as a passion in him, as in man; nor can he hate any of the creatures he has made, as his creatures. Yet he is said to hate the wicked (Ps. v. 5), and indignation and wrath, tribulation and anguish, will be upon every soul of man that does evil. Rom. ii. 9. See WRATH OF GOD.

HATS. This word occurs only once in the Sacred Writings, viz., in Dan. iii. 21, where it is rendered in the margin "turbans," but which is the right translation of the Chaldee word it is difficult to decide. Perhaps the Hebrews began to wear turbans in imitation of their conquerors. See HEAD-DRESS.

HAURAN, a town and district of country situated on the north-east of Canaan, anciently belonging to the half tribe of Manasseh, and identical, in all probability, with the Ituræa of Luke iii. 1. It is mentioned by Ezekiel, (xlvii. 16, 18), in connection with the eastern boundary of Canaan. It is the later Auranitis. Dr Wilson tells us that Eshluneskin is the present capital of the Hauran, and that the whole province is full of ruined villages, built

almost entirely of hewn stone of the time of the Romans.

HAVEN. The Hebrew word which is rendered "haven" in Gen. xlix. 13, is rendered in other passages either "sea-shore" or "sea-coast," and properly implies a maritime region rather than a haven or port. There is a place mentioned in Acts xxvii. 8, by the name of Fair Havens, which is a small bay in Candia, still called by the inhabitants *Calos Limenas*, about two leagues to the east of Matala.

HAVILAH. There is a country called Havilah mentioned in Gen. ii. 11, so named from its first and most distinguished occupant. The territory of Havilah, the son of Cush, the son of Ham, lay in Arabia, near the Persian Gulf. The other person of this name (Gen. x. 29), was the son of Joktan, of the race of Shem. His possessions fell to him to the east of Persia, in the country watered by the Indus, in or near the region afterwards termed Cabul. He was brother to Ophir, whose land is celebrated for gold; and the English editor of Calmet, with other eminent geographers, is of opinion that the ships of Solomon, in sailing to Ophir, ascended the Indus. The two brothers may be supposed to have settled near each other. On the east, accordingly, the land of Eden seems to have extended to the borders of India, and in accordance with this, the Targum of Jonathan renders Gen. ii. 11: "The name of the first river is Phiseu, which runs along the whole land of India, where there is gold, and the gold of that land is excellent."

HAVOTH-JAIR. The Hebrew or Arabic *Haroth* or *Avoth* signifies cabins or huts, such as belong to the Arabians, and are placed in a circle; such a collection of them forming a hamlet or village. The district mentioned in Numb. xxxii. 41; Deut. iii. 14, was in the Batanæa, beyond Jordan, in the land of Gilead, and belonged to the half-tribe of Manasseh. It included about sixty cities, which Jair took from the Amorites.

HAWK (*nets*, from the root *netsa*, to fly, because of the rapidity and length of flight for which this bird is remarkable. Lev. xi. 16; Deut. xiv. 15; Job xxxix. 26.) *Naz* is used generically by the Arabian writers to signify both falcon and hawk; and the term is given in both these senses by Meninski. There can be little doubt that such is the real meaning of the Hebrew word, and that it imports various species of the falcon family, but more especially the sparrowhawk. As this is a bird of prey, cruel in its temper, and gross in its manners, it was forbidden as food, and all others of its kind, in the Mosaic ritual. The Greeks consecrated the hawk to Apollo; and among the Egyptians no animal was held in so high veneration as the ibis and the hawk. Most of the species of hawk, we are told, are birds of passage. The hawk, therefore, is produced, in Job xxxix. 26, as a specimen of that astonishing instinct which teaches birds of passage to know their times and seasons, when to migrate out of one country into another, for the benefit of food, or a warmer climate, or both. The word rendered in our version, Lev. xi. 16, "night-hawk," was in all probability a species of owl. The hawk was held in so great veneration by the Egyptians, that to kill one of these birds was a capital crime.

HAY. See GRASS.

HAZAEI, an officer of Benhadad, King of Syria, and deputed by him to inquire from Elisha, the prophet, how his sickness was to terminate. The interview which ensued between the courtier and the pro-

phet of the Lord is very remarkable. After having sent through Hazael a message for Benhadad, we are informed, 2 Kings viii. 12, that Elisha wept, "and Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child." Hazael was enraged at the prophet for predicting such things concerning him, and he said, "What! is thy servant a dog, that he should do this great thing?" Little did Hazael know his own heart, and how readily men are often found to commit those very crimes from which at one time they would have shrunk with abhorrence, and the very thought of which was almost intolerable. And Elisha answered, "The Lord hath showed me that thou shalt be king over Syria." This awful prediction was soon fulfilled. Hazael put Benhadad to death; and through his popularity with the army he readily obtained the now vacant throne. On succeeding to the government of Syria he fulfilled to the uttermost the predictions concerning him of the Israelitish prophet. He reigned upwards of forty years.

HAZEL. The Hebrew *luz*, which our translators render hazel, occurs only in Gen. xxx. 37-39, where we are told of Jacob: "And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which was in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted." The plant alluded to is probably the *Corylus*, a genus of the class *Monœcia*, order *Polyandria*, and the species *Corylus avellina* or hazel-nut tree. This is one of the plants where the males and females, in the Linnæan language, dwell in separate houses.

HAZERIM, HAZEROTH, HAZOR, AZEROTHAIM, are all names which signify villages or hamlets, and are often put before the names of places. There is a town called Hazor in Arabia Petraea, in all probability the same as Hazerim, the ancient habitation of the Hivites, before they were driven away by the Caphtorim (Deut. ii. 23), who settled in Palestine. It seems also to be the Hazeroth where the Hebrews encamped. Numb. xi. 35, xii. 16, xxxiii. 17.

HAZEON-TAMAR, a town (Gen. xiv. 7) called En-gedi in Josh. xv. 62; 1 Sam. xxiv. 1; 2 Chron. xx. 2; Cant. i. 14; Ezek. xlvii. 10.

HEAD. It was very common among the Orientals to swear by the head. This practice prevailed also among the Greeks and Romans. The most sacred oath among the Persians is by the head of the king. In the time of our Lord, the custom of swearing by the head appears to have been common among the Jews; for, said he to the multitudes, "Neither shalt thou swear by thy head, because thou canst not make one hair white or black." The usual token of a man of quality and power in Persia, is to have a spear stuck up at his bolster head—a custom which has continued since the days of Saul. Thus, 1 Sam. xxvi. 7: "So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about

him." Bowing the head is, in the East, as among us, a token of respect; but there the head is bowed down to the ground in approaching a superior. When receiving a letter from a prince, or a person of high rank, the precious document is kissed and applied to the forehead. Nay, when great respect is entertained, the letter is fastened upon the head, or sometimes upon the shoulder. To this custom there is an allusion in Job xxxi. 35, 36: "O that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book. Surely I would take it upon my shoulder, and bind it as a crown to me." As a mark of contempt, wagging the head is frequent in Eastern countries. Thus, Lam. ii. 15: "All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?"—"To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head." Jer. xviii. 16. To express distress, the Orientals often put dust or ashes upon their head. Hence, Josh. vii. 6: "And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads." The mourner sometimes laid his hands upon his head. Accordingly, the prophet says (Jer. ii. 37): "Yea, thou shalt go forth from him, and thine hands upon thine head: for the Lord hath rejected thy confidences, and thou shalt not prosper in them." In great distress they occasionally covered the head. Thus, when Haman was ordered to honour Mordecai, he is said to have "hastened to his house mourning, and having his head covered." And in the time of a severe famine, we are told of the Jews: "They were ashamed and confounded, and covered their heads." Jer. xiv. 3.

The word *head* has several significations besides its natural one. It is taken for one that hath rule and pre-eminence over others. Thus God is the head of Christ; as Mediator, from him he derives all his dignity and authority. Christ is the only spiritual head of the Church, both in respect of eminence and influence; he communicates life, motion, and strength to every believer. Also, the husband is the head of his wife, because by God's ordinance he is to rule over her (Gen. iii. 16); also in regard to pre-eminence of sex (1 Pet. iii. 7), and excellency of knowledge. 1 Cor. xiv. 35. The apostle mentions this subordination of persons in 1 Cor. xi. 3: "But I would have you know, that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God." "The stone which the builders rejeeted was made the head of the corner." Ps. cxviii. 22. It was the first in the angle, whether it were disposed at the top of that angle, to adorn and crown it, or at the bottom, to support it. This, in the New Testament, is applied to Christ, who is the strength and beauty of the Church, to unite the several parts of it, namely, both Jews and Gentiles, together. See HAND.

HEAD-BANDS. These were fillets bound round the head, for the purpose of fastening the several parts of the head-dress. They were of the richest texture, and sparkled with rubies and pearls, and precious stones of different kinds. This is mentioned by Isaiah (iii. 20) in the minute description which he gives of the different parts of an Eastern lady's dress.

HEAD-DRESS. The ancient Jews very seldom wore any covering upon their head, except when they were in mourning, or worshipping in the temple or in the synagogue. Folds of lawn or other light stuffs, wound loosely round the temples, were the only head-coverings in use in the times of the patriarchs. The number and variety of the folds in the modern turban indicate the rank of the wearer. During the Babylonish captivity, the Jews began to wear turbans, after the example of their conquerors. Accordingly, the three Jewish youths were cast into the fiery furnace with their hats, or turbans, as it is in the margin. In the time of the Maccabees, Antiochus Epiphanes introduced the habits and fashions of the Greeks among the Jews, and among other changes, he made them wear hats. The Jews were accustomed in ancient times to bind a narrow fillet about their temples. The diadem was also a part of the Jewish head-dress. Hence Isa. xxviii. 5: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people." The diadems of kings in ancient times were nothing more than turbans of fine linen, adorned in front with a row of gold or precious stones. (See **HEAD-BANDS.**) Fragrant ointments were often poured upon the head. Thus we find Mary pouring ointment upon the head of Christ, as he sat at meat in the house of Simon. To this custom the Psalmist alludes: "Thou anointest my head with oil." Ps. xxiii. 5. And also Ps. xlv. 7: "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." The Orientals attached a great importance to a good head of hair, and held baldness in contempt. (See **BALDNESS.**) In dressing their heads the Eastern ladies plait and perfume their hair, and fix about their head a triangular piece of linen, adorned with various figures in needlework. Over this, among ladies of high rank, is worn a *sarmah*, which consists of thin flexible plates of gold or silver, of a triangular shape, carefully cut through, and engraved in imitation of lace. This, perhaps, is what the prophet refers to in Isa. iii. 18, when he speaks of "round tires like the moon." A handkerchief of crape, gauze, silk, or fine linen, is bound close over the *sarmah*, and hangs carelessly upon the favourite lock of hair. The Syrian ladies wear upon their heads a hollow silver horn, which rises obliquely from their forehead. See **HORN.**

HEADSHIP OF CHRIST. This important doctrine is very plainly revealed in the Word of God. There is a double headship of which the Bible speaks—a headship over all things to the Church, and a headship over the Church itself. Both are exercised by the Lord Jesus Christ. It is expressly stated by the Apostle Paul, when speaking of Christ's exaltation, "And gave him to be head over all things to the Church." And Jesus himself declared, before he left the world: "All power is given unto me in heaven and on earth." This mediatorial headship over all things differs from the universal, essential, absolute sovereignty which Christ possesses as God. And in proof of this we may simply refer to the fact, that the power which belongs to Christ as mediator is said to be *given* him; whereas his essential authority is original, inherent, undervived. The ultimate object of both is no doubt the same—the glory of God. But the immediate object of Christ's headship as mediator, is the salvation of his Church. And besides, it is important to

remark further, that Christ is directly said to be "the head of the Church." Thus Col. i. 18: "He is the head of the body, the Church." "For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body." Eph. v. 23. This headship, like that which we have just been noticing, is a gift from the Father; but it rests, further, on the right of conquest. He hath purchased the Church with his own blood, and he hath purchased the right to rule over it. Hence it follows that to Christ belongs supreme power in the Church. "Two things," as has been well remarked, "are implied in this supremacy of Christ in his Church, and are necessary to the display and exercise of his headship of it, viz., that he prescribes its laws and institutions—that he appoints those by whom these laws and institutions are to be administered. Laws flow from the supreme authority in any body or state. To give laws is the most striking proof of possessing the supreme authority—the authority to which all in that particular state or body must bow. Were there any one who could give laws to the Church beside Christ—were there any one entitled to alter or annul Christ's laws, or to demand the Church's submission to laws of his own—then he, and not Christ, would be the Church's head. But inasmuch as Christ is the head, he alone must reign within Zion's walls; and all things in the Church—its order, institutions, and government—must be regulated by his will, and by his will alone. Human authority may not interfere. The Church must listen to her Lord alone, receive the law at his lips, and be free to obey it. Human power may not meddle with the homage which the Church owes to her exalted King. No human law can release her from her obligation to consider only her Lord's commands, and obey them. And if any power whatever cross her path, obstruct her faithfulness to Christ, command her to break his law, or to regulate her proceedings by anything else than a regard to his mind, she must not obey—she must refuse compliance, at whatever hazard. It was thus that Daniel was tried; and he disobeyed. It was thus that Shadrach, Meshach, and Abednego were tried; and they disobeyed. It was by the highest court in Judea that Peter and John were interdicted from preaching Christ's Gospel, just as the ministers of the Church of Scotland were interdicted by the Court of Session from preaching the same Gospel in various parishes of this land. Peter and John broke the former interdict with the declared approbation of their Lord. Those who broke the latter interdict also received, we doubt not, their Lord's approbation.

"How are Christ's laws to be known, since he is not on earth personally to issue his mandates, or to be consulted as to the ordering of his body, the Church? There is no difficulty here. All are agreed that the Bible is Christ's statute-book. There we are to learn his will in regard to all things pertaining to his kingdom.

"It is also implied in Christ's supremacy, that he appoints those by whom his laws and institutions are to be administered. They must have their commission from him, else would he cease to be head of the Church. And the question arises, To whom has he intrusted the administration of the Church's affairs? Few Presbyterians are ignorant, or ever supposed that there was any ground for questioning the statement of the Confession, that 'the Lord Jesus, as king and head of his Church, hath therein appointed

a government in the hand of Church officers, distinct from the civil magistrate.' But this has been often denied, and is denied by many still; and power over the Church, not in temporal things merely, but in the things of Christ, has been, and is still, claimed for the civil magistrate. This is Erastianism—a heresy against which the Confession carefully guards, against which our fathers struggled, and in resisting which many of them shed their blood, but which is as tenacious of life as old Adam, and which statesmen have of late applauded and defended, and civil courts abundantly practised. We may, therefore, glance at the proof of the Confession's statement, that 'the Lord Jesus has appointed a government in the hand of Church officers, distinct from the civil magistrate.' It was remarked already, that the difference between Christ's headship of the Church and his sovereignty as God, affords an absolute certainty that there must be authorities for the administration of this special kingdom different from civil magistrates and judges, unless Christ has expressly invested them with this office. Has he done so? It cannot be even pretended, on the ground of any law of his. Where is the statute of Christ which makes civil magistrates Church officers? It cannot be found in all his Word. And there being no such declaration of the mind of Christ, the consideration just adverted to excludes for ever the civil magistrate, as such, from any authority in Christ's house. But he is further excluded by the express appointment of distinct Church officers for the rule and administration of the Church. Not only has Christ not given this work to magistrates, but he has positively given it to others. In Matt. xvi. 18, 19, and xviii. 15-18, we find Christ committing the 'keys' of his kingdom or Church to the apostles. These keys for opening and shutting, or power to bind and loose, do not signify mere teaching, but government and discipline; for the ease to which the latter passage refers is one of Church censure. And though our Lord spoke to the apostles, it is obvious that the power communicated was to belong to the Church by its ministers in every age; because the matter is of permanent and universal application; because he does not say, 'Tell it to the apostles,' but 'Tell it to the Church'—a word belonging to every land and age; and because he immediately subjoins a promise of the most enduring kind, as specially applicable to the duty he had been prescribing: 'Where two or three are gathered together in my name, there am I in the midst of them.' And, accordingly, the possession of this power by the ordinary and standing office-bearers of the Church is shown in many passages in which we get glimpses of the arrangements of the Church in the apostles' days, and in which duties are prescribed for all times. 'Remember them which have the rule over you, who have spoken to you the word of God'—'Know them that labour among you, and are over you in the Lord.' These passages identify the rulers of the Church with its ordinary teachers and pastors. They intimate that a power of ruling is possessed by those who teach and labour in spiritual things, and to these they restrict that power. It is superfluous to quote other passages running almost in the same terms. But we have the exercise of this power of discipline and government commanded and performed. 'Put away from among yourselves that wicked person,' said Paul respecting the scandalous Corinthian. And in reference to the act of authority by which this offender was cut off from the

visible Church, he says in his next epistle to them, 'Sufficient to such a man is this punishment which was inflicted of many.' So again, when we find the rule laid down, 'A man that is an heretic, after the first and second admonition, reject'—that is, repulse from the communion of the faithful—we have the rule carried into operation in the case of Hymeneus and Alexander, 'whom,' says Paul, 'I have delivered unto Satan, that they may learn not to blaspheme.' And we find the angel of the Church of Thyatira reproved, because he did not put forth this power in a similar case: 'I have a few things against thee, because thou sufferest that woman Jezebel to teach and to seduce my servants to eat things sacrificed unto idols.'

"Though these are but samples of a multifarious proof (see 'Gillespie's Aaron's Rod Blossoming,' book ii. ch. 9), yet are they sufficient to establish irrefragably the doctrine of the Confession, that 'the Lord Jesus, as king and head of his Church, hath therein appointed a government in the hands of Church officers, distinct from the civil magistrate;' and that the civil magistrate, as such, is excluded from all interference with the proper affairs of Christ's kingdom, not only by the nature of that kingdom, but by the express appointment, by the Church's Head, of other office-bearers for that end—office-bearers invested with a different commission—possessed of a different power—the power of the keys, not of the sword; not controlling by holding in their hands, like the civil magistrate, the disposal of men's lives and properties, but by appeals to the conscience alone; ruling not by laws of human device, but by the immutable laws which are laid down in the Bible, the statute-book of their heavenly King.

"From the headship thus belonging to Christ, it necessarily results—1. That all in the Church must obey Christ, whether office-bearers or private members. In regard to the matter which has been so much agitated of late years—the appointment and settlement of ministers—there are duties enjoined on the private members of the Church. In these they are bound to obedience to Christ; they must 'try,' and 'receive,' or refuse to receive, according to their conscientious application of His directions to this matter. And the duties in regard to the ordination of ministers, and formation of the pastoral bond, which are laid on the office-bearers of the Church, they, too, must fulfil.

"2. All the members of the Church are free, and must be left free, and cannot surrender their freedom to obey Christ their Head. Such freedom is due to them as the servants of Christ, whom, in the things of his own service, he hath made free from all—free from the doctrines and commandments of men. It is due to Christ, who hath given them his law and required their obedience by all the authority of his headship as king in Zion. To attempt to hinder their obeying the will of Christ, from whatever quarter the attempt may come, is an offence against the liberty of Christ's freedmen, and an act of direct rebellion against Christ himself. If Church courts, as often of old, interfere with the expression of a people's mind in regard to that judgment of any one proposed for their minister which Christ himself commands them to form, and, in opposition to that judgment, thrust a man upon them, they will be guilty of the same offence against the Christian people, and the same rebellion against Christ. And if attempt be made to coerce Church courts in regard to their duties

in the ordination and admission of ministers, or any other duties, as these are laid down by Christ, the same rebellion is perpetrated against him. It matters not whether this should be done, as in the days of the Charleses, in the name of 'the prerogative of the king,' or in the name of 'the law of the land.' Whatever the name, and however done, by courts or by kings, the act does not change its character. It is an assault on the lordly rule and prerogative of the Lord Jesus Christ; for it is an overthrowing of the government and order which he has appointed in his own house. It is a sin against him who has a rod of iron wherewith to dash in pieces his enemies like a potter's vessel, and who subjoins to this declaration the admonition: 'Be wise now, therefore, O ye kings; be instructed, ye judges of the earth;' as if kings and judges were in special danger of trenching on his rights, and provoking his wrath.

"The freedom of which neither office-bearers nor private members of the Church may be deprived by any, they may not themselves surrender or bargain away. They are not at liberty to part with that which Christ has secured to them, and in the possession and exercise of which they are commanded to 'stand fast.' To do so were to sin. And if they should, in any form, consent to give or bargain away this freedom, there is no one that may insist on retaining the gift, or on the fulfilment of the bargain; for no one may insist that another shall sin. If any portion of Christ's Church should find itself under compact to yield any part of its freedom under his law, it ought to break the compact—not keep it. Its sin was the entering into such a compact; and to keep the compact is just to repeat the sin.

"3. The office-bearers and members of the Church are not at liberty to take directions respecting the administration of the Church's affairs from any power or quarter whatever, except from Christ. If any authority issue a commandment counter to Christ's, the answer of Christians must ever be, 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.' But should the case be considerably different—should there be issued a command affecting the things of Christ, and applying immediately to the government of his Church, yet of such a character that it could not at once be shown to be directly counter to a statute of Christ—even in such a case, since there is no power on earth, beyond the Church itself, which has a right to issue such a command, the Church is not at liberty to obey simply because such a command has been laid on it. It must judge for itself by the light of Christ's instructions, and be free to determine, according to its own conscientious interpretation of the mind of Christ, how it is to act. To deny it this liberty, much more to attempt to coerce it against its own solemn convictions of what Christ's mind is, is to encroach on his prerogative."

Such is a clear and luminous view of the great principles involved in the Headship of the Lord Jesus Christ; a doctrine which it is of the utmost importance that all professing Christians should fully understand.

HEALTH. This word occurs in Ps. xlii. 11: "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." The word literally denotes "the salvation of the face," and the same phrase still occurs in the language of the East.

HEAP. It was a custom in early times that heaps of stones were raised as a memorial of important events. Such heaps were also piled up by the Hebrews, in some cases, to point out the burying-place of some remarkable person. Thus over the grave of Achan. Josh. vii. 26. The burying-place of Absalom also was distinguished by a similar erection, as a monument of his disgrace to future ages. 2 Sam. xviii. 17.

HEAR, or HEARING. It literally denotes the exercise of that bodily sense of which the ear is the organ; to receive information by the ear—(2 Sam. xviii. 12); and as hearing is a sense by which instruction is conveyed to the mind, and the mind excited to attention and obedience, so the ideas of attention and obedience are grafted on the expression or sense of hearing. The caution to take heed how we hear, or what we hear, includes application, reception, and practice.

HEARING THE WORD OF GOD, is an ordinance of divine appointment. Rom. x. 17; Prov. viii. 4; Mark iv. 24. Public reading of the Scriptures was a part of synagogue worship (Acts xiii. 15, xv. 21), and was the practice of the Christians in primitive times. Under the former dispensation there was a public hearing of the law at stated seasons. Deut. xxxi. 10–13; Neh. viii. 1–3. It seems, therefore, that it is a duty incumbent on us to hear; and, if sensible of our ignorance, we shall also consider it our privilege. As to the *manner* of hearing, it should be *constantly* (Prov. viii. 34; James i. 23–25); *attentively* (Luke xxi. 38; Acts x. 33; Luke iv. 20, 22); with *reverence* (Ps. lxxxix. 7); with *faith* (Heb. iv. 2); with an endeavour to *retain* what we hear (Heb. ii. 1; Ps. cxix. 11); with an *humble, docile disposition* (Luke x. 39); with *prayer* (Luke xviii. 1–8).

The *advantages of hearing* are *information* (2 Tim. iii. 16), *conviction* (1 Cor. xiv. 24, 25; Acts ii.), *Conversion* (Ps. xix. 7; Acts iv. 4), *Confirmation* (Acts xiv. 22), *Consolation* (Phil. i. 25; Isa. xl. 1, 2, xxxv. 3, 4.)

HEART. The Hebrews used this word for the soul, comprehending all its feelings and faculties. Hence are derived many modes of expression. "An honest and good heart" (Luke viii. 15), is a heart studious of holiness, being prepared by the Spirit of God to receive the Word with due affections, dispositions, and resolutions. We read of an evil heart, a broken heart, a clean heart, a liberal heart. To "turn the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. iv. 6), signifies to cause them to be perfectly reconciled, on the principles of true piety. To want heart, sometimes denotes to want wisdom and resolution: "Ephraim is like a silly dove, without heart." Hosea vii. 11. "O fools, and slow of heart" (Luke xxiv. 25); that is, ignorant, and reluctant to admit unwelcome truth. "This people's heart is waxed gross, lest they should understand with their heart" (Matt. xiii. 15); their heart is through sin become incapable of understanding spiritual things—they resist the light, and are proof against all impressions of truth. "The prophets prophesy out of their own heart" (Ezek. xiii. 2); that is, according to their own imagination, without any warrant from God. To walk in the ways of one's heart, is to prefer pleasures to God. Eccles. xi. 9.

The heart of man is naturally depraved and inclined to evil. Jer. xvii. 9. A divine power is requisite for its renovation. Deut. xxx. 6; Jer. xxxi.

33, xxxii. 38-40; Ezek. xviii. 31; John iii. 1-10. When thus renewed, the effects will be seen in the temper, conversation, and conduct at large.

We must distinguish, however, between that hardness of heart which even a good man complains of, and that of a *judicial nature*. (1.) Judicial hardness is very seldom perceived, and never lamented; a broken and contrite heart is the last thing such desire; but it is otherwise with believers, for the hardness they feel is always a matter of grief to them. Rom. vii. 24. (2.) Judicial hardness is perpetual; or, if ever there be any remorse or relenting, it is only at such times when the sinner is under some outward afflictions, or filled with the dread of the wrath of God (Exod. ix. 27); but as this wears off, or abates, his stupidity returns as much as or more than ever; but true believers, when no adverse dispensations trouble them, are often distressed because their hearts are no more affected in holy duties, or inflamed with love to God. Rom. vii. 15. (3.) Judicial hardness is attended with a total neglect of duties, especially those that are secret; but that hardness of heart which a believer complains of, though it occasions his going uncomfortably in duty, yet does not keep him from it. Job xxiii. 2, 3. (4.) When a person is judicially hardened, he makes use of indirect and unwarrantable methods to maintain that false peace which he thinks himself happy in the enjoyment of; but a believer when complaining of the hardness of his heart, cannot be satisfied with anything short of Christ. Ps. ci. 2. (5.) Judicial hardness generally opposes the interest of truth and godliness; but a good man considers this as a cause nearest his heart, and although he has often to lament his lukewarmness, yet he constantly desires to promote it. Ps. lxxii. 19. See BLINDNESS—HARDNESS OF HEART.

Keeping the heart is a duty enjoined in the Sacred Scriptures. It consists, says Mr. Flavel, in the diligent and constant use and improvement of all holy means and duties to preserve the soul from sin, and maintain communion with God; and this, he properly observes, supposes a previous work of sanctification, which hath set the heart right by giving it a new bent and inclination. (1.) It includes frequent observation of the frame of the heart. Ps. lxxvii. 6. (2.) Deep humiliation for heart evils and disorders. 2 Chron. xxxii. 26. (3.) Earnest supplication for heart purifying and rectifying grace. Ps. xix. 12. (4.) A constant holy jealousy over our hearts. Prov. iv. 23. (5.) It includes the realizing of God's presence with us, and setting him before us. Ps. xvi. 8; Gen. xvii. 1.

This is—(1.) The hardest work; heart work is hard work indeed. (2.) Constant work. Exod. xvii. 12. (3.) The most important work. Prov. xxiii. 26.

This is a duty which should be attended to, if we consider it in connection with—(1.) The honour of God. Isa. lxvi. 3. (2.) The sincerity of our profession. 2 Kings x. 31; Ezek. xxxiii. 31, 32. (3.) The beauty of our conversation. Prov. xii. 26; Ps. xlv. 1. (4.) The comfort of our souls. 2 Cor. xiii. 5. (5.) The improvement of our graces. Ps. lxxiii. 5, 6. (6.) The stability of our souls in the hour of temptation. 1 Cor. xvi. 13.

The seasons in which we should more particularly keep our hearts are—(1.) The time of prosperity. Deut. vi. 10-12. (2.) Under afflictions. Heb. xii. 5, 6. (3.) The time of Zion's troubles. Ps. xlv. 1-4. (4.) In the time of great and threatening dangers. Isa. xxvi. 20, 21. (5.) Under great wants. Phil. iv. 6, 7. (6.) In the time of duty. Lev. x. 3. (7.) Under injuries

received. Rom. xii. 17, &c. (8.) In the critical hour of temptation. Matt. xxvi. 41. (9.) Under dark and doubting seasons. Heb. xii. 5, 6; Isa. l. 10. (10.) In time of opposition and suffering. 1 Pet. iv. 12, 13. (11.) The time of sickness and death. Jer. xlix. 11.

The means to be made use of to keep our hearts are—(1.) Watchfulness. Mark xiii. 37. (2.) Self-examination. 2 Cor. xiii. 5. (3.) Prayer. Luke xviii. 1. (4.) Reading God's Word. John v. 39. (5.) Dependence on divine grace. Ps. lxxxvi. 11.

HEARTH. See BAKE—BREAD.

HEATH, Jer. xvii. 6. Taylor and Parkhurst render it "a blasted tree stripped of its foliage." If it be a particular tree, the tamarisk is as likely as any. Celsius thinks it to be the juniper; but from the mention of it as growing in a salt land, in parched places, the author of "Scripture Illustrated" is disposed to seek it among the *lichens*, a species of plants which are the last production of vegetation under the frozen zone, and under the glowing heat of equatorial deserts; so that it seems best qualified to endure parched places and a salt land. Hasselquist mentions several kinds seen by him in Egypt, Arabia, and Syria. The Septuagint translators render it, in Jer. xlviii. 6, *onosagrios* (*wild ass*); and as this seems best to agree with the flight recommended in the passage, it is to be preferred. See ASS, WILD.

HEATHEN (from *heath*, barren, uncultivated), Pagans who worship false gods, and are not acquainted either with the doctrines of the Old Testament or the Christian dispensation.

For many ages before Christ, the nations at large were destitute of the true religion, and gave themselves up to the grossest ignorance, the most absurd idolatry, and the greatest crimes. Even the most learned men among the Heathens were in general inconsistent, and complied with, or promoted, the vain customs they found among their countrymen. It was, however, divinely foretold, that in Abraham's seed all nations should be blessed; that the Heathen should be gathered to the Saviour, and become his people. Gen. xxii. 18, xlix. 10; Ps. ii. 8, lxxii., Isa. xlii. 6, 7; lx. In order that these promises might be accomplished, vast numbers of the Jews, after the Chaldean captivity, were left scattered among the Heathen; the Old Testament was translated into Greek, the most common language of the Heathen; and a rumour of the Saviour's appearance in the flesh was spread far and wide among them. When Christ came, he preached chiefly in Galilee, where there were multitudes of Gentiles. He assured the Jews that vast numbers of the Heathen should be brought into the Church. Matt. viii. 11, 12; xxi. 43.

For seventeen hundred years past the Jews have been generally rejected, and the Church of God has been composed of the Gentiles. Upwards of four hundred and eighty millions (nearly half the globe), however, are supposed to be yet in Pagan darkness. Considerable attempts have been made of late years for the enlightening of the Heathen; and there is every reason to believe immense good has been done. From the aspect of Scripture prophecy, we are led to expect that the kingdoms of the Heathen at large shall be brought to the light of the Gospel. Matt. xxiv. 14; Isa. lx., Ps. ii. 7, 8, xxii. 28, 29.

HEAVEN, the centre and metropolis of the universe, in which the omnipresent Deity affords a nearer and more immediate view of his perfections, and a more sensible manifestation of his glory, than in the other



HEBRON.

Temple erected over the graves of Abraham and the Patriarchs.

parts of the divine kingdom. 1 Kings viii. 27; Isa. lxiii. 15, lxvi. 1; Matt. vi. 9.

The Jews enumerated three heavens. The first was the region of the air, where the birds fly, and which are therefore called "the fowls of heaven." Job xxxv. 11. It is in this sense also that we read of the dew of heaven, the clouds of heaven, and the wind of heaven. The second is that part of space in which are fixed the heavenly luminaries, the sun, moon, and stars, and which Moses was instructed to call "the firmament" or expanse of heaven. Gen. i. 8. The third heaven, of which the Jewish holy of holies was the interesting type, is the seat of God and of the holy angels—the place into which Christ ascended after his resurrection, and into which Paul was caught up, though it is not, like the other heavens, perceptible to mortal view. John iii. 12, 13; Heb. viii. 1, ix. 24.

That there is a state of future happiness, both reason and Scripture indicate; a general notion of happiness after death has obtained among the wiser sort of Heathens, who have only had the light of nature to guide them. If we examine the human mind, it is also evident that there is a natural desire after happiness in all men, and, which is equally evident, is not attained in this life. It is no less observable that in the present state there is an unequal distribution of things, which makes the providences of God very intricate, and which cannot be solved without supposing a future state. Revelation, however, puts it beyond all doubt. The Divine Being hath promised it (1 John ii. 25; v. 11; James i. 12), hath given us some intimation of its glory (1 Pet. iii. 22; Rev. iii. 4), declares Christ hath taken possession of it for us (John xiv. 2, 3), and informs us of some already there, both as to their bodies and souls (Gen. v. 24; 2 Kings ii. 1–11).

Heaven is to be considered as a place as well as a state. It is expressly so termed in Scripture (John xiv. 2, 3); and the existence of the body of Christ, and those of Enoch and Elijah, is a further proof of it. For if it be not a place, where can these bodies be? and where will the bodies of the saints exist after the resurrection? Where this place is, however, cannot be determined. Suppositions are more curious than edifying, and it becomes us to be silent where divine revelation is so.

Heaven, however, we are assured, is a place of inexpressible felicity. The names given to it are proofs of this. It is called "paradise" (Luke xxiii. 43), "light" (Rev. xxi. 23), "a building and mansion of God" (2 Cor. v. 1; John xiv. 2), "a city" (Heb. xi. 10, 16), "a better country" (Heb. xi. 16), "an inheritance" (Acts xx. 32), "a kingdom" (Matt. xxv. 34), "a crown" (2 Tim. iv. 8), "glory" (Ps. lxxxiv. 11; 2 Cor. iv. 17), "peace, rest, and joy of the Lord." Isa. lvii. 2; Heb. iv. 9; Matt. xxv. 21, 23. The felicity of heaven will consist in freedom from all evil, both of soul and body (Rev. vii. 17); in the enjoyment of God as the chief good; in the company of angels and saints; in perfect holiness, and extensive knowledge. 1 Cor. xiii. 10–12.

However inadequate may be our conceptions as to some circumstances, this we may be assured of, that the happiness of heaven will be perfect and eternal. That it will be progressive, and that the saints shall always be increasing in their knowledge, joy, &c., is almost equally clear. Some, indeed, have supposed that this indicates an imperfection in the felicity of the saints for any addition to be made; but when we reflect that it is perfectly analogous to the dealings of God with us here, we must admit it.

HEBREWS, EPISTLE TO THE. This Epistle has given rise to much controversy among the learned. It has been disputed who the Hebrews were to whom it was addressed. Mr Horne gives the following summary of the opinions maintained upon this subject: "Sir Isaac Newton was of opinion that by 'the Hebrews' in this Epistle we are to understand those Jewish believers who had left Jerusalem a short time before its destruction, and were now dispersed throughout Asia Minor; but of this we have no authentic record. Others again have imagined that it was addressed to the Hebrew Christians in Spain, Galatia, Macedonia, or at Rome, or to those who resided in Palestine. Clement of Alexandria, Jerome, Eusebius, Chrysostom, Theodoret, Theophylact, and other fathers, were of opinion that the Epistle to the Hebrews was sent to the converted Jews living in Judea; who in the apostles' days were called Hebrews, to distinguish them from the Jews in the Gentile countries, who were called Hellenists or Grecians. Acts vi. 1, ix. 29, xi. 20. The opinion of these learned fathers is adopted by Beza, Louis Cappel, Carpzov, Drs Lightfoot, Whitby, Mill, Lardner, and Macknight, Bishops Pearson and Tomline, Hallet, Rosenmüller, Scott, and others. Michaelis considers it as written for the use of the Jewish Christians at Jerusalem and in Palestine; and observes that it is a question of little or no moment, whether it was sent to Jerusalem alone, or to other cities in Palestine; because an epistle intended for the use of Jewish converts at Jerusalem must equally have concerned the other Jewish converts in that country. The very ancient opinion last stated is corroborated by the contents of the Epistle itself, in which we meet with many things peculiarly suitable to the believers in Judea."

The authorship of the Epistle has also been disputed, some ascribing it to Barnabas, others to Clement of Rome, others to Luke, and the Christian Church generally to the Apostle Paul. Without noticing the arguments adduced for and against the first three opinions, we shall simply state some of the principal grounds for attributing the Epistle to Paul. 1. Peter refers to it as written by Paul in 2 Pet. iii. 15, 16. 2. The testimony of the ancient Church decidedly favours the opinion that Paul was the author. 3. Paul's warm love to his countrymen rendered it very probable that he would address a letter to them. 4. The mode in which the author of the Epistle handles his subject, and the manner of his reasoning, strikingly resemble those of Paul. 5. Several of the exhortations, and even the style, and some of the phrases, are identical with those of Paul. To this strong body of evidence, the only objections urged against Paul as its author are the omission of the writer's name, and the alleged superior elegance of the style in which it is written.

HEBRON, a very ancient city of Canaan, which, according to Numbers xiii. 22, was "built seven years before Zoan in Egypt." It is situated on an eminence about twenty miles south from Jerusalem. This city was assigned to Caleb for an inheritance; it was also a Levitical city, and a city of refuge. The ancient name of Hebron was Kirjath-arba, probably from the circumstance that it was founded by Arba, father of Anak, from whom the Anakim were descended. Here Abraham, and Isaac, and Jacob dwelt; and here they, along with Sarah, were buried. After the death of Saul, David fixed his residence at Hebron. It was further celebrated as being the birth-

place of John the Baptist. Its name was probably derived from Hebron, grandson of Levi. Imbedded amongst a cluster of hills, in a deep and narrow valley, Hebron still retains many of its ancient features. Mr Stephen describes it as now a small Arab town. The present inhabitants are the wildest, most lawless and desperate people in the Holy Land; and it is a singular fact, that they sustain now the same mutinous character with the rebels of ancient days, who armed with David against Saul, and with Absalom against David. In the late desperate revolution against Mohammed Ali, they were foremost in the strife.

HECATOMB (*hekaton bous*, a hundred oxen), the sacrifice of a hundred oxen, or, in a large sense, of a hundred animals of any sort. Such sacrifices were offered by the ancient heathen on extraordinary occasions.

HEDGE. Eastern gardens were sometimes open plantations, at other times they were enclosed with walls or hedges. The hedges were composed of thorny plants of different kinds, such as rose bushes, wild pomegranate trees, &c. Hence we find in Prov. xv. 19: "The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain." And Hos. ii. 6: "Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths." And in the days of Micah the magistrates of Judah are thus described: "The best of them is a brier; the most upright is sharper than a thorn hedge."

HEEL. To have the *heels* bare, denotes shame, contempt, captivity, or distress. Jer. xiii. 22. To lift up the *heel*, or kick, is to render evil for good to a superior, as a beast when it strikes its master. So Judas acted in betraying our Lord. Ps. xli. 9; John xiii. 18. Men are taken by the *heels* in a snare, when they suddenly fall into some calamity, from which they cannot free themselves. Job xviii. 9. Satan is said, in Gen. iii. 15, to bruise Christ's heel, as being the least vital part in man, and where a bruise or injury would be attended with the most trifling consequences. The phrase in Scripture, "sitting before the Lord," is probably to be explained by a reference to the humble posture which Orientals often assume, resting the body upon the heels—an attitude by which they show respect for a superior.

HEGIRA, an Arabic word signifying *flight*, and used to denote the day on which Mohammed fled from Mecca to Medina, viz., the 16th of July, 622 A.D. From this date the Mohammedans are wont to calculate in reckoning time.

HEIDELBERG CATECHISM. This celebrated compend of Christian truth was published in 1563, at the instigation of Frederick III., elector of the Palatinate. It was chiefly compiled by Ursinus, professor of divinity at Heidelberg, and Olevianus, a minister in the same town.

HEIFER, a young cow used in sacrifice at the temple. A very remarkable typical ceremony connected with the sacrifice and sprinkling of blood of a red heifer is thus described in Numb. xix. 1-10: "And the Lord spake unto Moses and unto Aaron, saying, This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: and ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face. And

Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times. And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn. And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever." To this important type a direct allusion is made in Heb. ix. 13, 14. It may be noticed in connection with the colour of the heifer in this ceremony, that in the East idols are almost universally painted with a red colour.

HEIR, one who is entitled to succeed to property of any kind. From the most ancient times it has been the practice for childless persons to adopt a favourite slave as their heir, to whom they bequeath a large portion of their wealth. This custom throws light upon the declaration of the patriarch, Gen. xv. 3: "And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir." In the East children often enter upon their inheritance even while their parents are yet alive. Hence we find the prodigal son represented as asking and obtaining from his father the portion of goods to which he was entitled. Believers are called in Scripture children of God; and, "if children," it is argued, "then are they heirs, heirs of God, and joint-heirs with Christ." For them there is provided an eternal inheritance in the heavens.

HELAM, a place mentioned in 2 Sam. x. 16, and celebrated as the scene of a victory gained by David over the forces of Hadarezer.

HELBAN, a city belonging to the tribe of Asher (Judg. i. 31); the inhabitants of which were allowed to remain.

HELBON, a city of Syria, famous for its wines (Ezek. xxvii. 18); and supposed to be the present Haleb, or, as called in Europe, Aleppo. It is situated, according to Russell, who has given a very full description of it, in latitude 36° 11' 25" north, longitude, 37° 9' east, about one hundred and eighty miles north of Damascus, and about eighty inland from the coast of the Mediterranean Sea. In 1822, Aleppo was visited by a dreadful earthquake, by which it was almost entirely destroyed.

HELEPH, a town on the borders of Naphtali. Josh. xix. 33.

HELIOPOLIS. See **ON**.

HELKATH, a city belonging to the tribe of Asher, and assigned to the Levites of the family of Gershon. Josh. xix. 25.

HELKATH-HAZZURIM (*the field of strong men*, as the word implies), a place near Gibeon, celebrated as the scene of the contest of twelve men of Ishbosheth's army and twelve men of David's army 2 Sam. ii. 16.

HELL. Four distinct words in the Hebrew and Greek Scriptures, *Sheol*, *Hades*, *Tartaros*, and *Gehenna*, are in our common version translated hell. The first two signify, like the Hindu *Padalon*, or *Patala*, the Egyptian *Amenti*, and the Latin *Pluto*, *Orcus*, and *Infernus*, the world of departed souls in general; without any distinction, in ordinary cases, between the good and the bad, the happy and the miserable. (See **HADES**.) But the last two are more specific in their character, and strictly signify (as our English word hell does now, in the language of theology,) the place of final punishment after death. As all religions have supposed a future state of existence after this life, so all have their hell, or place of torment, in which the wicked are to be punished. Ancient and modern Heathens, the Jews, and the Mohammedans, we find, believe in a future state of retribution; it is not, therefore, a sentiment peculiar to Christianity.

We have already shown, under the word **HADES**, that neither *Sheol* nor *Hades* usually denotes hell in the strict sense, but the regions of the dead in general, including both Paradise and *Gehenna*—the world of bliss, and the world of woe. To denote this latter, the New Testament writers make use of the Greek word *Gehenna*, which is compounded of two Hebrew words, *Ge Hinnom*; that is, "The Valley of Hinnom," a place near Jerusalem, in which children were cruelly sacrificed by fire to Moloch, the idol of the Ammonites. 2 Chron. xxxiii. 6. This place was also called *Tophet* (2 Kings xxiii. 10); alluding, as is supposed, to the noise of drums (*toph* signifying a drum) there raised to drown the cries of helpless infants. (See **GEHENNA**.) As in process of time this place came to be considered an emblem of hell, or the place of torment reserved for the punishment of the wicked in a future state, the name *Tophet* came gradually to be used in this sense, and at length to be confined to it. In this sense, also, the word *Gehenna*, a synonymous term, is always to be understood in the New Testament, where it occurs twelve times; always in addressing Jews, to whom the analogical sense was easily intelligible. Matt. v. 22, 29, 30, x. 28, xviii. 9, xxiii. 15, 33; Mark ix. 43, 45, 47; Luke xii. 5; James iii. 6.

There have been many curious and useless conjectures respecting the *location* of hell. But, as Dr Doddridge observes, we must here confess our ignorance; and shall be much better employed in studying how we may avoid this place of horror, than in labouring to discover where it is.

Of the *nature of this punishment* we may form some idea from the expressions made use of in Scripture. It is called a place of torment (Luke xvi. 23), the bottomless pit (Rev. xx. 3), a prison (1 Pet. iii. 19), darkness (Matt. viii. 12; Jude 13), fire (Matt. xiii. 42, 50), the worm that never dies (Mark ix. 44, 48), the second death (Rev. xxi. 8), the wrath of God (Rom. ii. 5).

HELL, CHRIST'S DESCENT INTO. That Christ locally descended into hell, is a doctrine believed not only by the Papists, but by many among the Reformed. The text chiefly brought forward in support of this doctrine, is 1 Pet. iii. 19: "By which he went and preached to the spirits in prison." But it evidently appears,—1. That the "Spirit" there mentioned was not Christ's human soul, but the Holy Spirit (by which he was quickened, and raised from the dead); and by the inspiration of which, granted to Noah, he preached to those noto-

rious sinners who are now in the prison of hell for their disobedience. See a similar form of expression in Eph. ii. 17: "And *came* and preached peace," &c., where it is certain that the personal presence of Christ is not intended. 2. Christ, when on the cross, promised the penitent thief his presence that day in paradise; and accordingly, when he died, he committed his soul into his heavenly Father's hand: in heaven, therefore, and not in hell, we are to seek the separate spirit of our Redeemer at this period. Luke xxiii. 43, 46. That his soul was in Hades, or the unseen world, is, however, admitted; for this state includes both heaven and hell. 3. Had our Lord descended to preach to the damned, there is no supposable reason why the unbelievers in Noah's time only should be mentioned rather than those of Sodom, and others who died in sin. Ps. xvi. 10; Acts ii. 31. See **HADES**.

HELLENISTS, a term occurring in the Greek text of the New Testament, and which, in the English version, is rendered Grecians. Acts vi. 1. The authors of the Vulgate version render it, like ours, *Græci*; but the Port Royal writers more accurately, *Juifs Grecs*, Greek or Grecian Jews, it being the Jews who spoke Greek that are here treated of, and are hereby distinguished from the Jews called *Hebreus*; that is, who spoke the Hebrew tongue of that time.

The Hellenists, or Grecian Jews, were those who lived in Egypt and other parts where the Greek tongue prevailed. These Hellenists first settled in Egypt about six hundred years before Christ. Their number was increased by the numerous colonies of Jews planted there by Alexander the Great B.C. 336, and still later by Ptolemy Lagus. Under the reign of Augustus, they amounted to nearly a million. The mixture of the Jewish and Egyptian national characters, and the influence of the Greek language and philosophy, which were adopted by these Jews, laid the foundation of a new epoch of Græco-Jewish literature, which, from its prevailing character, received the name of the *Hellenistic*. The systems of Pythagoras and Plato were strangely combined with those Oriental phantasies which had been reduced to a system in Egypt, and with which the mystical doctrines of the Gnostics were imbued. The most noted of the Jewish Hellenistic philosophers was Philo of Alexandria; and the principal of the learned labours of the Alexandrian Jews was the Greek translation of the Old Testament. The Hellenists (Acts vi. 1, ix. 29, xi. 20) are properly distinguished from the *Hellenes*, or Greeks, mentioned John xii. 20, who were Greeks by birth and nation, and yet proselytes to the Jewish religion.

Commentators are by no means agreed as to the meaning of the word *Hellenists*, in Acts vi. 1. Erasmus, Drusius, Heinsius, Scaliger, Lightfoot, Hammond, Le Clerc, Schoettgen, Bengel, Rosenmüller, and others, are of opinion that they were foreign Jews who spoke Greek. On the contrary, Camerarius, Beza, Salmasius, Wolf, Merus, Zeigler, and others, regard them as proselytes, men in origin and religion Gentiles, but afterwards made Jews by circumcision, and now finally converted to Christianity. Wetstein, Heumann, Kuinöl, and Heinrichs, maintain that they were foreign Jewish proselytes who spoke Greek.

The term *Hellenists* is also given to those who maintained the classical purity of the New Testament Greek. Their opponents were called *Hebraists*.

HELM, the rudder of a ship, a word occurring only in James iii. 4.

HELMET, a piece of defensive armour, designed to protect the head. It has been used from the remotest ages by almost all warlike nations. Both Goliath and Saul wore helmets of brass. At first it appears to have been only an ordinary cap, lined with a thick padding of wool. Among the Greeks the skins of beasts, overlaid with plates of brass, composed the helmets which they used. The Jews, however, seem to have worn helmets of brass or iron. The precise form of the Jewish helmet is not known. There are various allusions in Scripture to this piece of armour. Thus Isaiah represents Christ as having put on "a helmet of salvation," and Paul exhorts the believer to put on "for an helmet the hope of salvation." See **ARMS, MILITARY—ARMOUR**.

HELP-MEET. In Gen. ii. 18, it is said, "And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him." The meaning of the word seems to be a help, or companion suitable for him. In the original the expression is "an help as before him," one corresponding to him, one adapted to him, a counterpart of himself, always present before him, to aid, sympathize with, and comfort him; in a word, a second self. According to Eastern customs and manners, the expression "as before him" gives a proper view of her condition; for she literally has to "stand before" her husband, to serve him on all occasions, and especially when he takes his food, she being then his servant.

HEMAN, a prophet or seer of the tribe of Levi, who was appointed by David to be one of the chiefs of the sacred singers.

HEMERO-BAPTISTS, a sect among the ancient Jews, thus called from their washing and bathing every day, in all seasons; and performing this custom with the greatest solemnity, as a religious rite necessary to salvation. Epiphanius, who mentions this as the fourth heresy among the Jews, observes, that in other points these heretics had much the same opinion as the scribes and Pharisees; only that they denied the resurrection of the dead, in common with the Sadducees, and retained a few other of the proprieties of these last.

HEMLOCK (*rosh* and *rash*), Deut. xxix. 18, xxxii. 32; Ps. lxi. 21; Jer. viii. 14, ix. 15, xxiii. 15; Lam. iii. 5, 19; Hos. x. 4; Amos vi. 12. In the two latter places our translators have rendered the word *hemlock*, in the others *gall*. Hiller supposes it to be the *centaureum*, described by Pliny; but Celsius shows it to be the hemlock. Michaelis supposes it to be the *hyoscyamus* or henbane, which is also a poisonous plant, and resembles hemlock in its effects.

HEN, a well-known domestic fowl, mentioned in Matt. xxiii. 37, and Luke xiii. 34. It is particularly remarkable for its strong affection to its brood, which, when any danger threatens, it gathers under its wings. In allusion to this our Saviour exclaims, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" "It does not appear," says Michaelis, in his Commentaries on the Laws of Moses, "that the Israelites were accustomed to the breeding of poultry; for in the history of the patriarchs, where so much is said on rural economy, not a word do we find concerning poultry, not even in the laws relating to offerings. Nay, great as is the number of other animals mentioned in it, the Hebrew Bible does not so much as furnish a name for them; unless perhaps

in a work written about the commencement of the Babylonish captivity (the Books of Esdras); and even there, through the mistakes of transcribers, it is rendered almost undiscoverable."

HENA, the name of a town in Mesopotamia, translated by the Septuagint *Ara*, and mentioned in connection with idolatry in 2 Kings xviii. 34. It also occurs in Isa. xxxvii. 13. Sennacherib, king of Assyria boasted of overthrowing it.

HERACLEONITES, a sect of Christians, the followers of Heracleon, who refined upon the Gnostic divinity, and maintained that the world was not the immediate production of the Son of God, but that he was only the occasion or cause of its being created by the demiurgus. The Heracleonites denied the authority of the prophecies of the Old Testament; maintained that they were mere random sounds in the air; and that John the Baptist was the only true voice that directed to the Messiah.

HERALD. This word is found only in Dan. iii. 4. The decrees of kings were publicly proclaimed by criers who were called heralds, as indeed they still are both in Eastern and Western countries. The heralds usually made their proclamations at the gates of cities, as being the most public places, and at Jerusalem in the temple.

HERBS. This word, which occurs in various passages, includes vegetables of every description. See **GARDENS—AGRICULTURE**.

HERBS, BITTER. See **BITTER HERBS**.

HERD. See **CATTLE**.

HERDMAN, a person appointed to take charge of a herd of cattle; and the same name was applied to one who possessed cattle. An occupation of this kind, in a pastoral country like Palestine, was accounted highly honourable; and we find the Prophet Amos (vii. 14) designating himself a herdsman. Where large herds of cattle abounded, and much pasture was required, contentions sometimes arose, as between the herdsmen of Abraham and those of Lot. Wells of water also, in those warm countries, sometimes formed the subject of quarrel, as in the case of Abimelech's herdsmen and those of Isaac.

HERES, the name of a mount near Aijalon. Judg. i. 35.

HERESIARCH, one who introduces or founds any particular heresy; a leader of any body of heretics.

HERESY. The original Greek word from which the English term is derived means simply *choice*, and appears to have been chiefly applied to the choice of one opinion in preference to another. The word afterwards came to denote a sect or class of men adhering to some particular tenets. Hence Josephus speaks of the three *heresies* of the Pharisees, Sadducees, and Essenes. Luke makes use of the word in this sense in Acts v. 17, xv. 5, and applies it to the Christians, xxiv. 5, 14. The word has undergone considerable modification in its meaning in modern times. Accordingly Dr Johnson defines it in his Dictionary, "An opinion of private men different from that of the catholic or orthodox church." The following remarks of Buck, however, may be quoted as giving a succinct account of heresy as it is viewed in modern times and in our own country:—"According to the laws of this kingdom, heresy consists in a denial of some of the essential doctrines of Christianity, publicly and obstinately avowed. It must be acknowledged, however, that particular modes of belief or unbelief not tending to overturn Christianity, or to sap the foundations of

morality, are by no means the object of coercion by the civil magistrate. What doctrines shall therefore be adjudged heresy was left by our old constitution to the determination of the ecclesiastical judge, who had herein a most arbitrary latitude allowed him; for the general definition of an heretic, given by Lyndewode, extends to the smallest deviation from the doctrines of the holy church, as the statute, 2 Hen. IV. cap. 15, expresses it, 'teachers of erroneous opinions, contrary to the faith and blessed determinations of the holy church.' Very contrary this to the usage of the first general councils, which defined all heretical doctrines with the utmost precision and exactness; and, what ought to have alleviated the punishment, the uncertainty of the crime seems to have enhanced it in those days of blind zeal and pious cruelty." "By stat. 1 Eliz., cap. 1, all former statutes relating to heresy are repealed; which leaves the jurisdiction of heresy as it stood at common law, viz. as to the infliction of common censures in the ecclesiastical courts; and in case of burning the heretic, in the provincial synod only. Sir Matthew Hale is, indeed, of a different opinion, and holds that such power resided in the diocesan also; though he agrees that in either case the writ *de hæretico comburendo* was not demandable of common right, but grantable or otherwise merely at the king's discretion. But the principal point now gained was, that by this statute a boundary was for the first time set to what should be accounted heresy; nothing for the future being to be so determined, but only such tenets which have been heretofore so declared,—1. by the words of the canonical Scriptures; 2. by the first four general councils, or such others as have only used the words of the Holy Scriptures; or, 3. which shall hereafter be so declared by the parliament, with the assent of the clergy in convocation. Thus was heresy reduced to a greater certainty than before, though it might not have been the worse to have defined it in terms still more precise and particular, as a man continued still liable to be burnt for what, perhaps, he did not understand to be heresy, till the ecclesiastical judge so interpreted the words of the canonical Scriptures; for the writ *de hæretico comburendo* remained still in force, till it was totally abolished, and heresy again subjected only to ecclesiastical correction, *pro salute animæ*, by stat. 29 Car. II. cap. 9, when, in one and the same reign, our lands were delivered from the slavery of military tenures, our bodies from arbitrary imprisonment by the *habeas corpus* act, and our minds from the tyranny of superstitious bigotry, by demolishing this last badge of persecution in the English law. Every thing is now less exceptionable, with respect to the spiritual cognizance and spiritual punishment of heresy; unless, perhaps, that the crime ought to be more strictly defined, and no prosecution permitted, even in the ecclesiastical courts, till the tenets in question are by proper authority previously declared to be heretical. Under these restrictions, some think it necessary, for the support of the national religion, that the officers of the Church should have power to censure heretics; yet not to harass them with temporal penalties, much less to exterminate or destroy them. The legislature has, indeed, thought it proper that the civil magistrate should interpose with regard to one species of heresy, very prevalent in modern times; for by stat. 9 and 10 Will. III., cap. 32, if any person, educated in the Christian religion, or professing the same, shall, by writing, printing, teaching, or advised speaking,

deny any one of the persons in the Holy Trinity to be God, or maintain that there are more Gods than one, he shall undergo the same penalties and incapacities which were inflicted on apostasy by the same statute."

HERETIC, a general name for all such persons under any religion, but especially the Christian, as profess or teach opinions contrary to the established faith, or to what is made the standard of orthodoxy.

HERMAS, a disciple mentioned in Rom. xvi. 14, was, according to several of the ancients, and many learned modern interpreters, the same as Hermas whose works are said to be still extant; but this is doubtful.

HERMENEUTICS. See BIBLICAL INTERPRETATION.

HERMOGENES, one who for a time was the companion of Paul, but afterwards deserted him 2 Tim. i. 15.

HERMOGENIANS, a sect of ancient heretics, denominated from their leader Hermogenes, who lived towards the close of the second century. Hermogenes established matter as his first principle; and regarding matter as the fountain of all evil, he maintained that the world, and everything contained in it, as also the souls of men and other spirits, were formed by the Deity from an uncreated and eternal mass of corrupt matter. The opinions of Hermogenes, with regard to the origin of the world and the nature of the soul, were warmly opposed by Tertullian. See GNOSTICS.

HERMON, a celebrated mountain, or range of mountains, in the Holy Land, often spoken of in Scripture. It is in the northern boundary of the country, beyond Jordan, and in the territories which originally were ruled over by Og, king of Bashan. It has two conspicuous summits, on account of which Dr Wilson thinks it is probably spoken of in Scripture as the hill of the Hermonites. The top of the mountain, which rises between nine and ten thousand Paris feet above the level of the sea, is never entirely free from snow. This mountain, also, is remarkable for the quantity of dew which falls upon it. The Psalmist alludes to this in Ps. cxxxiii. 3. In the Scriptures Tabor and Hermon are sometimes combined together, as in Ps. lxxxix. 12. Hermon forms properly the highest part of Anti-libanus, and by the Sidonians it was called Sirion, while by the Amorites it was called Shenir, Dent. iii. 9. The Mount Hermon of the Scriptures is the Djebel-esh-Shiekh of the Arabs. It is, in fact, a part of the chain of Anti-libanus, and is situated at the point where the chain divides to send off the two southern branches which run on either side of the Jordan. Its great height—for it is thought the highest peak in Syria—and the perpetual snows of its summit, render it a well marked object from almost every part of Samaria and Galilee, and from the plains of the Hauran on the east. It is still, as formerly, haunted by beasts of prey. Solomon alludes to this characteristic. Cant. iv. 8. The range of country stretching along for about thirty miles, and forming the eastern boundary of the ancient territory of Manasseh, formed probably the "land of the Hermonites," the scene of the beautiful elegy (Ps. xlii.) which David composed when the revolt of Absalom compelled him to flee from Jerusalem: "Therefore will I remember thee," says the royal bard, "from the land of Jordan, and of the Hermonites, and from the hill Mizar." It is probably to little Hermon, not far from Mount Tabor and

west of the Jordan, that David alludes when he says: "The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name." Ps. lxxxix. 12. "It is as if the Psalmist had said," write Messrs Bonar and M'Cheyne, "north, south, and *all that is between*; or, in other words, the whole land from north to south, to its very centre, and throughout its very marrow, shall rejoice in thy name."

HERNHUTERS. See MORAVIANS.

HEROD, a king of the Jews, an Idumean by birth, in whose reign our blessed Redeemer was born. This monarch is usually denominated the Great. When he had reached mature years, he was appointed governor of Galilee, and signalised himself by suppressing a band of robbers. In the civil wars, having joined the party of Cassius, he received the appointment of governor of Cœlo-Syria, and afterwards he became tetrarch of Judea, but was compelled to flee from Jerusalem, first to Idumea, then to Egypt. Afterwards he repaired to Rome, and unexpectedly obtained the sovereignty of Judea, on which he returned thither, and putting Antigonus to death, he took quiet possession of the kingdom, and to secure his authority over the Jews, he married Mariamne, the granddaughter of Hyrcanus. Herod was marked by the most atrocious acts of cruelty, having caused his brother-in-law Aristobulus to be killed, and afterwards his wife Mariamne. Conscious that his hands were stained with blood, the inhuman monster was at intervals, down to his dying hour, visited with the most painful remorse. The reign of Herod, however, was not altogether unattended with advantage to the country over which he ruled. Besides building Sebaste and Cæsarea and many other fortresses, he repaired and almost rebuilt the temple of Jerusalem, which continued to receive additional improvements for more than forty years. The natural ferocity of Herod's temper was not a little aggravated by the conspiracies which were formed against him even by his own nearest relatives. His own sons were convicted and executed for plotting against the person and government of their father. It was in the thirty-third year of this cruel tyrant's reign that Jesus Christ the Saviour of the world was born; and no sooner had this important event happened, than Herod sought the young child's life. The proud, profligate monarch trembled before the babe of Bethlehem. The hoary-headed sovereign, whose reign had been one unbroken series of deeds of oppression and murder and every hateful vice, had at last found a rival whose very name struck terror to his heart, and that rival a helpless infant! But Herod was imagining a vain thing. He was plotting against the Lord's Anointed One. Well had it been for Herod if he had accompanied the Eastern magi to the inn at Bethlehem, and done homage to the King of kings. But seventy long years spent in sin had blinded his eyes and hardened his heart, and he coolly and deliberately arranged his plans for the murder of the Son of God. To accomplish this unholy purpose, he slew all the male children at Bethlehem, from two years old and under. His plans, however, in the providence of God, were defeated, and the young child's life was saved. The massacre of the infants of Bethlehem was one of the last acts of Herod's reign; and it would appear that from that moment he had no rest, no peace. At length the Lord afflicted him with a disease disgusting to all that approached him. He was smitten with ulcers, and putrefying sores covered his whole body,

out of which issued swarms of loathsome vermin. But though thus laid low, a humbling spectacle to all his attendants, his madness knew no bounds. Only five days before his death, he ordered Antipater, his son and the heir of his throne, to be cruelly murdered; and feeling that his own end was approaching, and convinced that his decease would be a cause of joy, not of mourning, throughout his dominions, he summoned together the heads of the first families in Judea, and imprisoned them, with an order that as soon as he died they should be murdered; thus hoping to ensure mourners at his death. The king of terrors now held him in his grasp. So loathsome did his disease become, that his firmest adherents fled from his couch. Foaming with rage, the bloody tyrant expired, and, like Judas, passed to his own place.

HEROD AGRIPPA. See AGRIPPA.

HEROD ANTIPAS. See ANTIPAS.

HERODIANS, a sect among the Jews, at the time of our Saviour. Matt. xxii. 16; Mark iii. 6. The critics and commentators are very much divided with regard to the Herodians. Jerome, in his dialogue against the Luciferians, takes the name to have been given to such as owned Herod for the Messiah; and Tertullian and Epiphanius are of the same opinion. But the same Jerome, in his comment on Matthew, treats this opinion as ridiculous; and maintains that the Pharisees gave this appellation, by way of ridicule, to Herod's soldiers, who paid tribute to the Romans; agreeably to which the Syrian interpreters render the word by *the domestics of Herod*; that is, "his courtiers." M. Simon, in his notes on Matt. xxii., advances a more probable opinion: The name *Herodian* he imagines to have been given to such as adhered to Herod's party and interest, and were for preserving the government in his family, about which there were great divisions among the Jews. F. Hardouin will have the Herodians and Sadducees to have been the same. Dr. Prideaux is of opinion that they derived their name from Herod the Great; and that they were distinguished from the other Jews by their concurrence with Herod's scheme for subjecting himself and his dominions to the Romans, and likewise by complying with many of their heathen usages and customs. This symbolizing with idolatry, upon views of interest and worldly policy, was probably that leaven of Herod against which our Saviour cautioned his disciples. It is further probable that they were chiefly of the sect of the Sadducees: because the leaven of Herod is also denominated the leaven of the Sadducees.

It is most probable that the Herodians did not form a distinct religious sect, but were rather a political party, composed of the courtiers, ministers, domestics, partisans, and adherents generally of Herod. Herod, however, neither favoured the domination of Cæsar nor the liberty of the Jews. Hence, whether Christ sided with him or with them, he would equally offend the Herodians. Herod aimed at a supreme and independent government, not accountable to others.

HERODIAS, the grand-daughter of Herod the Great, and daughter of Aristobulus and Berenice. She had married at a former period her uncle Philip; but the abandoned woman had left him, and while he was yet alive, she had married his brother Herod, tetrarch of Galilee. Herodias dreaded the influence of John the Baptist over the mind of Herod, lest, perhaps, the king should be led to repent of his sin, and to banish her from his palace. Eagerly, there-

fore, did she long for an opportunity of cutting short the life of the hated preacher of the truth. Such an opportunity at length occurred. On Herod's birthday, when many guests were assembled to celebrate the festive occasion, Herodias, in prosecution of her secret plans, sent in Salome, her daughter by her former husband, to dance before the king. Herod was delighted with the dancing of Salome, and in the enthusiasm of the moment, he rashly promised with an oath that he would give her whatsoever she asked. Salome gladly embracing the opportunity of accomplishing her mother's long-cherished purpose, lost no time in naming her demand, "Give me here John Baptist's head in a charger." Herod was sorry, but for the oath's sake, and through a false sense of honour, he granted the request. Herodias, ambitious of a crown, persuaded her husband to visit Rome, for the purpose of asking from the emperor permission to exchange the title of tetrarch for that of king. Instead of obtaining, however, the wished-for honour, he was banished to Lyons in Gaul. Herodias accompanied him into exile, where it is probable, as we have no further information concerning her, she died.

HERON (*anaph*—Lev. xi. 19; Deut. xiv. 18). This word has been variously understood. Some have rendered it the kite, others the woodcock, others the curlew, some the peacock, others the parrot, and others the crane. The root, *anap*, signifies to breathe short through the nostrils—to snuff, as in anger; hence to be angry; and it is supposed that the word is sufficiently descriptive of the heron, from its very irritable disposition. Bochart, however, thinks it the mountain falcon—the same that the Greeks call *anapaia*, mentioned by Homer; and this bears a strong resemblance to the Hebrew name.

HESHBON, a celebrated city of the Ammonites, twenty miles east of Jordan. Josh. xiii. 17. It was given to Reuben; but was afterwards transferred to Gad, and then to the Levites. It had been conquered from the Moabites, by Sihon, and was taken by the Israelites a little before the death of Moses. After the ten tribes had settled in the country beyond Jordan, the Moabites recovered it. Pliny and Jerome assign it to Arabia, under the name of Esbus. Solomon speaks of the pools of Heshbon. Cant. vii. 4. The town still subsists under its ancient name, and is situated, according to Burckhardt, on a hill.

HETERODOX (*thinking otherwise*), something contrary to the faith or doctrine established in what has been accounted the true Church. See **ORTHODOX**.

HETEROOUSIANS (*of other essence*), a sect or branch of Arians, the followers of Aëtius, and from him denominated Aëtians. (See **AETIANS**.) They were called the Heteroousii, because they held, not that the Son of God was of a substance like, or similar to, that of the Father, which was the doctrine of another branch of Arians, thence called Homoousians, Homoousii; but that he was of another substance different from that of the Father.

HETH, father of the Hittites, was eldest son of Canaan, and dwelt in the south of the promised land, at or near Hebron. Ephron, or Hebron, was of the race of Heth; and the city so called was peopled by the children of Heth. Some think there was a city called Heth; but we find no traces of it in Scripture.

HETHLON, a place mentioned by Ezekiel (xlvi. 15, xlviii. 1), as limiting the land of promise on the north. It is supposed to have been situated somewhere between Tyre and Damascus.

HEWING IN PIECES. This cruel mode of death seems to have been inflicted sometimes upon criminals in ancient times. Thus we are told, 1 Sam. xv. 33, "And Samuel hewed Agag in pieces before the Lord in Gilgal." Bruce tells us that this mode of punishment was common in Abyssinia.

HEWING OF WOOD. This laborious service among the Jews appears to have been imposed chiefly upon slaves and aliens. The Gibeonites were doomed to this menial employment by Joshua, for the service of the sanctuary. In 1 Kings v. 15, we read that Solomon "had fourscore thousand hewers in the mountains."

HEXAPLA, a Bible disposed in six columns, containing the text, and divers versions thereof, compiled and published by Origen, with a view to secure the sacred text from future corruptions, and to correct those that had been already introduced. This celebrated work, which Montfaucon imagines consisted of sixty large volumes, perished long ago; probably with the Library at Cesarea, where it was preserved in the year 653; though several of the ancient writers have preserved pieces thereof, particularly Chrysostom on the Psalms, Philoponus in his Hexameron, &c. Some modern writers have earnestly endeavoured to collect fragments of the Hexapla, particularly Flaminius, Nobilius, Drusius, and F. Montfaucon, in two folio volumes, printed at Paris in 1713. An edition was also published by Bahrtdt, in two volumes octavo, which is convenient for reference.

HEZEKIAH, one of the kings of Judah, distinguished for his public and private excellencies. He was the son of Ahaz, but his whole character was a perfect contrast to that of his father. He succeeded his father in the government at the age of twenty-five, and no sooner did he ascend the throne, than he commenced the work of national reformation, by throwing down the idolatrous altars, establishing the worship of the true God, and introducing many public works. It was during the reign of this virtuous prince that the Assyrian power in Judea was overthrown. He experienced in his own person a miraculous recovery from disease. The latter part of his life was spent in the utmost tranquillity, and at his death, A.M. 3306, he was succeeded by Manasseh, who was as remarkable for his wickedness as Hezekiah was for his goodness.

HIDDEKEL, one of the four rivers which watered the garden of Eden. (See **EDEN**.) It is supposed to be the Tigris.

HIDE, (1.) To cover, to keep secret: so God hides his commandments, when he shows not their meaning. Ps. cxix. 19. To *hide* his righteousness in our heart, is sinfully to neglect the due publishing and declaring of it. Ps. xl. 10. (2.) To lay up; so saints *hide* God's Word in their heart, when they lay it up in their memories, judgments, consciences, and affections, that it may influence and regulate their whole exercise in heart and life. Ps. cxix. 11. (3.) To protect. God *hides* his people in his pavilion, in the secret of his presence, and under the shadow of his wings; and is their *hiding-place*, when, in the exercise of his perfections, he gives them the most safe and refreshing protection from danger and hurt. Ps. xxvii. 5, xxxii. 7. *Jesus Christ is a hiding-place*; under the covert of his righteousness are we secured from the vengeance of God: and by his providence, power, and love, are we secured from the danger of sin, and Satan, and the world. Isa. xxxii. 2. *God hides himself, hides his face*, when he forbears kindly to show his favour in

his Word, ordinances, and providence. Ps. lxxxix. 46. Whatever is secret, hard to be known or found, is called *hid* or *hidden*. Saints are God's *hidden ones*. Their state and happy privileges are unknown to the world, and they are protected of God. Ps. lxxxiii. 3. The *Gospel* and *Christ* are a *hidden treasure*, and *hidden wisdom*, unknown to natural men. Matt. xiii. 44; 1 Cor. ii. 7.

HIEL, a person belonging to Bethel, who rebuilt Jericho, notwithstanding the predictive curse of Joshua against the person who should attempt it, and of which he experienced the effects, by losing his eldest son, Abiram, while laying the foundation, and his youngest son, Segub, when hanging up the gates. See **ABIRAM—JERICHO**.

HIERACITES, heretics in the third century, so called from their leader, Hierax, a philosopher of Egypt, who taught that Melchizedek was the Holy Ghost, denied the resurrection, and condemned marriage.

HIERAPOLIS, a city of Phrygia, not far from Colosse and Laodicea. Col. iv. 13. The following account of this place is given by Mr. Smith, a traveller in the end of the seventeenth century: "Hierapolis (now called by the Turks *Pambuck-Kulasi*, or the *Cotton Tower*, by reason of the white cliffs lying thereabouts), a city of the greater Phrygia, lies under a high hill to the north, having to the southward of it a fair and large plain about five miles over, almost directly opposite to Laodicea, the River Lycus running between, but nearer the latter; now utterly forsaken and desolate, but whose ruins are so glorious and magnificent, that they strike one with horror at the first view of them, and with admiration too; such walls, and arches, and pillars of so vast a height, and so curiously wrought, being still to be found there, that one may well judge, that when it stood, it was one of the most glorious cities not only in the East, but of the world. The numerousness of the temples there erected in the times of idolatry with so much art and cost, might sufficiently confirm the title of the *holy city*, which it at first derived from the hot waters flowing from several springs, to which they ascribed a divine healing virtue, and which made the city so famous; and for this cause Apollo, whom both Greeks and Romans adored as the god of medicine, had his votaries and altars here, and was very probably their chief deity. Several tombs still remain; some of them almost entire, very stately and glorious, as if it had been accounted a kind of sacrilege to injure the dead, and upon that account they had abstained from defacing their monuments. Entire tombs of a great length and height are still to be seen, some covered with stone shaped into the form of a cube, others ridge-wise."

HIERARCHY, an ecclesiastical establishment, or Church, in which a government of priests—hence the name—is maintained, with various gradations of authority and honour. (See **EPISCOPACY**.) It appears from Scripture, that all pastors were originally bound by the same obligations to "take care of the Church of God." 1 Tim. iii. 5. In the New Testament, which is our divine statute-book, we search in vain for any thing like a recognition of a hierarchy. Whence, then, did a hierarchy, or different orders of clergy, arise? It appears that so early as the second century, the pastors or bishops of large towns came to occupy a somewhat higher position than the country bishops. The consequence was, that the city bishops gradually acquired an undue influence in ecclesiastical assemblies or synods, and in the fourth century we find a con-

tinued effort to supplant the rural pastors. They were first deprived of the power of ordination, that duty being limited to the bishop of a city or large town. Thus diocesan Episcopacy was systematically and gradually established. The council of Laodicea, held A.D. 360, enacted that "bishops might not be appointed in villages or rural districts, and that those already appointed do nothing without the sanction of the city bishop." As parochial Episcopacy was abolished, the prelates themselves began to take precedence according to the rank of the cities in which they were located. At this period, the word *bishop*, which, in the New Testament, is the designation of an ordinary minister, became the title of a prelate. In the second century a bishop's charge was called his parish, but in the fourth it was styled his diocese. The bishops, in their turn, became subject to a still higher order, termed patriarchs, and thus a complete hierarchy was formed, which continues in the Greek Church till this day; but in the Latin Church, it was speedily transformed into a monarchy, centring in the person of the Pope. "At the era of the Reformation," says Dr M'Crie, "Episcopacy was not considered by any of the reformers as a part of divine institution, but as a mere human appendage. On this ground it was abolished and rejected by most of the Protestant Churches. In England it was retained, from political and prudential considerations. The English reformers, including Archbishop Cranmer and his colleagues, were unanimously of opinion, and did not scruple to express their opinion, that bishops and presbyters were all one at the beginning of Christianity." Bishop, pastor, elder, are convertible terms, used in the New Testament to denote those who rule in the Church of God, all of them having a parity among themselves, and only entitled to exercise authority over the flock or the members of the Church. The word hierarchy is sometimes used to denote that dominion of the Church over the State which is asserted by Roman Catholic writers.

HIGGAION. This word occurs in an unconnected form, standing alone in Ps. ix. 16. It means *meditation*, and probably indicates that a pause was to be made in the music, in order to make room for profound thought on the character or government of God. The Septuagint renders it "an interlude." In Ps. xcii. 3, the *higgaion* is generally supposed to be a musical instrument of some kind or other. It seems to mean "a musical instrument with a murmuring sound."

HIGH PLACES. This expression frequently occurs in the Old Testament as applied to places of religious worship, both before and after the building of the temple. It does not appear that high places were forbidden until the temple was erected, provided the worship of God was maintained there, and not of idols; but after that period it was unlawful to offer sacrifices elsewhere. Idolatry, however, was generally practised in high places. Hence the frequency with which the Israelites were commanded to destroy utterly all the places where the heathen served their gods upon the high mountains and upon the hills. And even the Israelites themselves were charged with imitating the heathen, by burning incense in all high places, and thus working wickedness to provoke the Lord. 2 Kings xvii. 9–13. Only a few princes in Scripture receive commendation for the destruction of high places. Hezekiah and Josiah were particularly distinguished for their zeal in this respect. Dr

Prideaux thinks that the proseuchæ or open courts, used as places of prayer and where prayer-meetings were often held, and referred to in the New Testament, corresponded to the high places of the Old Testament.

HIGH PRIEST. See **PRIEST, HIGH.**

HILLEL, surnamed Hassaken, a famous Jewish rabbi, who lived a little before the time of Christ. He was born at Babylon, B.C. 112, and was the disciple of Shammai. At the age of forty he went to Jerusalem, where he applied himself to the study of the law; and, at the age of fourscore, was made head of the sanhedrim. Of all their ancient doctors, he is unanimously regarded as the most learned in the Jewish laws and traditions. Differing in opinion from his master, Shammai, their disciples engaged in the quarrel, and several persons were killed on both sides. By the Jews Hillel is extolled to the skies, and is said to have educated upwards of a thousand pupils in the knowledge of the law; among whom were thirty who were worthy that the Spirit of God should have rested on them, as he did on Moses; thirty who, like Joshua, were worthy to stop the sun in his course; and twenty little inferior to the first and superior to the second. Rabbi Hillel was one of the compilers of the Talmud, and was the grandfather of Gamaliel, Paul's teacher.

HIN, a Hebrew measure, containing half a seah or the sixth part of a bath: one gallon and two pints. The hin was a liquid measure; as of oil (Exod. xxx. 24; Ezek. xlv. 24), or of wine. Exod. xxix. 40; Lev. xxiii. 13.

HIND (*ailch*—Gen xlix. 21; 2 Sam. xxii. 34; Job xxxix. 1; Ps. xviii. 33, xxix. 9; Prov. v. 19; Cant. ii. 7, iii. 5; Jer. xiv. 5; Hab. iii. 19), the mate or female of the stag. It is a lovely creature, and of an elegant shape. It is noted for its swiftness and the sureness of its step as it jumps among the rocks. David and Habakkuk both allude to this character of the hind: "The Lord maketh my feet like hinds' feet, and causeth me to stand on the high places." Ps. xviii. 33; Hab. iii. 19. The circumstance of their standing on the high places or mountains is applied to these animals by Xenophon.

HINDUISM, or BRAHMANISM. "The Hindu religion, in one form or other (says Mr. Ward, the missionary), it is highly probable, is professed by more than half the human race: the doctrines of the Veda, it is well known, are acknowledged all over India; the religion of Budh, a Hindu incarnation, prevails throughout the Burman Empire, Siam, Ceylon, &c. Lamaism, spread throughout Tartary, may also be traced to a Hindu origin; and if, as is conjectured, the Fo of the Chinese be the Budh of India, then it will be evident, that *far more than half the population of the world remain under the influence of the superstitions taught in the Veda.*" See **BUDHISTS**—Fo, &c.

Mr. Maurice, in his elaborate work, entitled "A History of the Antiquities of India," traced the origin of the Hindu nation, and developed their religious system. He supposes that the first migration of mankind took place before the confusion of tongues at Babel, from the region of Ararat, where the ark rested. By the time the earth became sufficiently dry, either Noah himself, or some descendant of Shem, gradually led on the first journey to the western frontiers of India; that this increasing colony flourished for a long succession of ages in primitive happiness and innocence, practising the purest rites of the patriarchal

religion, without images and temples; till at length the descendants of Ham invaded and conquered India, and corrupted their ancient religion.

According to the Hindu theology, *Brahm*, the great Being, is the supreme, eternal, uncreated God. Brahmā, the first created being, by whom he made and governs the world, is the prince of the beneficent spirits. He is assisted by Vishnu, the great preserver of men, who, nine several times, appeared upon earth, and under a human form, for the most beneficent purposes. Vishnu is often styled Krishna, the Indian Apollo, and in his character greatly resembles the Mithra of Persia. This prince of benevolent dewtas (or demons), has for a coadjutor Mahadeo, or Siva, the destroying power of God. And this threefold divinity, armed with the terrors of almighty power, pursues through the whole extent of creation the rebellious dewtas, headed by Mahasoor, the great malignant spirit who seduced them, and darts upon their flying bands the fiery shafts of divine vengeance.

According to Sir William Jones, the supreme god Brahm, in his triple form, is the only self-existent divinity acknowledged by the philosophical Hindus. When they consider the divine power as exerted in giving existence to that which existed not before, they call the deity Brahm. When they view him in the light of destroyer, or rather changer of forms, he is called Mahadeo, Siva, and by various other names. When they consider him as the preserver of created things, they give him the name of Vishnu; for since the power of preserving creation by a superintending providence belongs eminently to the godhead, they hold that power to exist transcendently in the preserving member of the triad, whom they suppose to be always everywhere, not in substance, but in spirit and energy.

Following the leading ideas of Sir William Jones, Mr. Maurice asserts, that there is a perpetual recurrence of the sacred triad in the Asiatic mythology; that the doctrine of a trinity was promulgated in India, in the Gita, fifteen hundred years before the birth of Plato; for of that remote date is the Indian history of Mahabharat, in which a triad of deity is alluded to and designated. Hence he supposes that the doctrine of a trinity was delivered from the ancient patriarchs, and diffused over the East during the migration and dispersion of their Hebrew posterity.

But to return to Hinduism, we are told the nine incarnations of Vishnu represent the deity descending in a human shape to accomplish certain awful and important events, as in the instance of the three first; to confound blaspheming vice, to subvert gigantic tyranny, and to avenge oppressed innocence, as in the five following; or finally, as in the ninth, to abolish human sacrifices.

The Hindu system teaches the existence of good and evil genii, or, in the language of Hindostan, *debtas*, *dewtas*, or *devitas*. These are represented as eternally conflicting together; and the incessant conflict which subsisted between them filled creation with uproar, and all its subordinate classes with dismay.

The doctrine of the metempsychosis, or transmigration of souls, is universally believed in India, in which country it is supposed to have originated many centuries before the birth of Plato, and was first promulgated in the Gita of Uyasa, the Plato of India. This doctrine teaches that degenerate spirits, fallen from their original rectitude, migrate through various spheres, in the bodies of different animals.

The Hindu supposes that there are fourteen *bobuns*, or spheres—seven below, and seven above the earth. The spheres above the earth are gradually ascending. The highest is the residence of Brama and his particular favourites. After the soul transmigrates through various animal mansions, it ascends the great sidereal ladder of seven gates, and through the revolving spheres, which are called in India the *bobuns* of purification.

“Our own earth,” remarks Dr. Duff, “the first of the ascending series of worlds, is declared to be ‘circular or flat, like the flower of the water-lily, in which the petals project beyond each other.’ Its habitable portion consists of seven circular islands or continents, each surrounded by a different ocean. The central or metropolitan island, destined to be the abode of man, is named Jamba Dwip, around which rolls the sea of salt water; next follows the second circular island, and around it the sea of sugar-cane juice; then the third, and around it the sea of spirituous liquors; then the fourth, and around it the sea of clarified butter; then the fifth, and around it the sea of sour curds; then the sixth, and around it the sea of milk; then the seventh and last, and around it, the sea of sweet water. Beyond this last ocean is an uninhabited country of pure gold, so prodigious in extent that it equals all the islands with their accompanying oceans in magnitude. It is begirt with a bounding wall of stupendous mountains, which enclose, within their bosom, realms of everlasting darkness.

“The central island, the destined habitation of the human race, is several hundred thousand miles in diameter; and the sea that surrounds it is of the same breadth. The second island is double the diameter of the first, and so is the sea that surrounds it. And each of the remaining islands and seas in succession is double the breadth of its immediate predecessor. So that the diameter of the whole earth amounts to several hundred thousand millions of miles—occupying a portion of space of manifold larger dimensions than that which actually intervenes between the earth and the sun! Yea, if our imagination could take the wings of the morning and dilate itself into a capacity for grasping what approximates the infinite; and if it could enable us to form the conception of a circular mass of solid matter, whose diameter exceeded that of the orbit of Herschell, the most distant planet in our solar system, such a mass would not equal in magnitude the earth of the Hindu mythologists!”

It is the invariable belief of the Brahmans, that man is a fallen creature. Their doctrine of the *transmigration* of the soul is built upon this foundation. The professed design of the metempsychosis was to restore the fallen soul to its pristine state of perfection and blessedness. The Hindus represent the Deity as punishing only to reform his creatures. Nature itself exhibits one vast field of purgatory for the classes of existence. Their sacred writings represent the whole universe as an ample and august theatre for the probationary exertion of millions of beings, who are supposed to be so many spirits degraded from the high honours of angelical distinction, and condemned to ascend, through various gradations of toil and suffering, to that exalted sphere of perfection and happiness which they enjoyed before their defection.

It is supposed that Pythagoras derived his doctrine of transmigration from the Indian Brahmans; for in the Institutes of Menu, said to be compiled many centuries before Pythagoras was born, there is a long chapter on transmigration and beatitude. It is

there asserted, that so far as vital souls, addicted to sensuality, indulge themselves in forbidden pleasures, even to the same degree shall the acuteness of their senses be raised in their future bodies, that they may suffer analogous pain.

This doctrine, so universally prevalent in Asia, that man is a fallen creature, gave birth to the persuasion, that by severe sufferings, and a long series of probationary discipline, the soul might be restored to its primitive purity. Hence, oblations the most costly, and sacrifices the most sanguinary, in the hope of propitiating the angry powers, for ever loaded the altars of the Pagan deities. They had even sacrifices denominated those of *regeneration*, and those sacrifices were always profusely stained with blood.

The Hindus suppose that the vicious are consigned to continued punishment in the animation of successive animal forms, till, at the stated period, another renovation of the four grand astronomical periods shall commence, upon the dissolution of the present. Then they are called to begin anew the probationary journey of souls, and all will be finally happy.

The destruction of the existing world by fire is another tenet of the Brahmans.

Besides their various and frequent ablutions, and the daily offerings of rice, fruits, and ghee, at the pagodas, the Hindus have a grand annual sacrifice, not very unlike that of the *scape-goat* among the Hebrews, only that it is a horse, and not a goat, which they offer with great ceremony.

The temples, or pagodas, for divine worship in India, are magnificent; and their religious rites are pompous and splendid. Since the Hindus admit that the Deity occasionally assumes an elementary form, without defiling his purity, they make various idols to assist their imaginations, when they offer up their prayers to the invisible Deity.

From the same conviction of human depravity, and the necessity of atonement, arises the practice of voluntary torture which they inflict upon themselves.

We have already mentioned, under the term *CASTES*, the various tribes into which the nation is divided. As to the number of their gods, it is stated by Mr. Ward at three hundred and thirty millions; and their representative idols are diversified into almost every form the imagination could suggest: some highly ridiculous, as the monkey gods, and others grossly obscene, as the *Lingu*, the *Phallus* of Hindostan. This is worshipped by the women, to promote fruitfulness.

Kartikeya, the god of war, is represented as riding on a peacock, with six faces and twelve arms, and presents a singular specimen of the curious manner in which the Hindus portray their deities.

Their sects are numerously diversified, but the following three are stated as the principal:—

1. The worshippers of Shiva, who is represented as a white man, with five faces and four arms, riding on a bull. In one hand he holds an axe, to destroy the wicked; in a second, a deer, alluding to one said to have fled from sacrifice, and taken refuge under his protection, &c. He resembles the Greek Bacchus, both in his form and the obscenity of his rites.

2. The worshippers of Vishnu, who is drawn as a black man with four arms, sitting on a monster called Gurooru. He bears in his hands the sacred shell, the *chukru*, the lotus, and a club. Vishnu is called the preserver, and though without temples, has the greatest number of worshippers.

3. The worshippers of Durga, the wife of Shiva,

who is represented as a yellow female, with arms (holding weapons), and sitting on a bier. She is the Minerva of India, and her festivals are numerous attended. The Brahmans are chiefly worshippers of Shiva and Durga.

Beside these, there are two other sects of some celebrity. 1. The Sourus, or worshippers of Sooryu, or the sun; and, 2. The Ganuputyus, or worshippers of Guneshu, a fat, short, red man, with four arms and an elephant's head, sitting on a rat—a very popular and common idol.

But these are merely images to amuse the vulgar. The Brahmans have a secret doctrine, as well as the Greek philosophers; and that doctrine, according to Mr. Ward, is a specious atheism.

The following remarks of Dr. Duff, afford us a striking contrast between Hinduism and Christianity: "Of all the systems of false religion ever fabricated by the perverse ingenuity of fallen man, Hinduism is surely the most stupendous—whether we consider the boundless extent of its range, or the boundless multiplicity of its component parts. Of all systems of false religion it is that which seems to embody the largest amount and variety of semblances and counterfeits of divinely revealed facts and doctrines. In this respect it appears to hold the same relation to the primitive patriarchal faith, that Roman Catholicism does to the primitive apostolic faith. It is, in fact, the Popery of primitive patriarchal Christianity. All the terms and names expressive of the sublimest truths, originally revealed from heaven, it still retains; and under these it contrives to inculcate diametrically opposite and contradictory errors. Its account of the creation and destruction of the universe—of the floods and conflagrations to which it is alternately subjected—of the divine origin, present sinfulness, and final destiny of the soul—together with many cognate and subsidiary statements, must be regarded as embodying, under the corruptions of tradition and the exaggerations of fancy, some of the grandest truths ever communicated by the Almighty to man, whether before or after the fall. Its nomenclature on the subject of the unity and spirituality of the one great, supreme, self-existent Lord, is most copious; but, when analyzed, it presents us with nothing better than an infinite negation. Its vocabulary, descriptive of the natural attributes of the Great Spirit, superabounds to overflowing; but it evacuates every one of them of absolute perfection. There is unchangeableness; though constantly subject, at the confluence of certain cycles of time, not merely to alteration of plans and purposes, but to change of essence. There is omnipotence; but bereft of creative energy, it is limited to the power of eduction and fabrication. There is omniscience; but it is restricted to the brief period of wakefulness, at the time of manifesting the universe. And so of other natural attributes. Instead of possessing moral attributes, the Supreme Spirit is represented as assuming, when he awakes, certain generalized active qualities, which admit of being predicated of fire, or air, or water, or any other material substance, as well as spirit! What a contrast to all this do the statements of the Bible exhibit! Here we find the supreme, eternal, self-existent Spirit—Jehovah—distinguished by all the marks and characteristics of inherent independent personality, and arrayed in all the glory and grandeur of attributes infinitely perfect. His unchangeableness is absolute; being that of unalterable rectitude of will—innumerable purity and excellence of nature

and essence. His omnipotence is absolute; being the power which baffles all finite conception—the power of summoning everything into being out of nothing. His omniscience is absolute—extending not merely to the actual knowledge of all things that now are, or shall be, but to a perfect knowledge of all the countless possibilities of things; and that, too, throughout every moment of a never-ending eternity. And if the notices of Jehovah's natural attributes roll along the sacred pages with a sublimity of conception, a majesty of expression, a variety of beautiful illustration—all their own—what shall we say of the Bible portraiture of His moral attributes? Transcendently glorious though the former be, they seem almost eclipsed by reason of the glory of that which excelleth. They are the latter, which, in the Bible, may be said to occupy the foreground. His goodness, ever delighting to communicate without being exhausted; His mercy, or disposition to forgive, unallied with weakness; His pity, and compassion, and loving-kindness, unsullied by any tincture of frailty—all are set forth and illustrated in terms of inimitable tenderness. His awful holiness, or consuming hatred of all sin, and burning love of all rectitude; His inflexible justice, and unspotted righteousness; His unerring truth, and unchanging faithfulness;—all are portrayed with a vigour, variety, and sublimity of language, that absorb, ravish, and overpower the faculties. And when the moral are viewed in their inseparable association with the natural attributes, the whole constitutes an absolute, unbounded plenitude of perfection, in the eternal possession of which Jehovah shines forth under an aspect of ineffable glory, majesty, and loveliness—unapproached and unapproachable by the most seraphic spirit in his highest flight of meditative and adoring wonder."

This gigantic system of error, however, is daily losing ground in India. Its power over the mind of the natives is evidently becoming weaker, and the symptoms of decay are obvious. On this point we may quote the testimony of one well qualified to judge—the Rev. Dr. Wilson of Bombay. "We have seen enough," says he, "to compel us to observe the fact, that Hinduism itself has been subjected to constant change. The elemental worship of the Vedas has grown old. Their animal sacrifices have been abolished by authority. Their gods have been displaced from their spheres and stations; and other gods, unknown to them by name or description, have taken their place. Private tabernacles have become public temples. The site of the fire-altar is occupied by images, the work of men's hands. Legendary lore has been substituted for prayer. Primitive equality, modified by the respect given to influence, attainments, and occupation, has been destroyed by the establishment of caste. Laws, regulations, precepts and ceremonies, have been multiplied to infinity. Tradition has been supplanted by discussion, and discussion by imaginative invention. The customs of society have been nearly completely altered. The Hindus of the present day would not share the privileges of religion with their ancestors, were they to revive. There has been a gradual, but sure process of deterioration; and farther and farther have the Hindus wandered from the paths of truth. But it will not be so always. Their dominion has passed away; and the benevolence of England now rules in their land. A voice calls them to return; and it will wax louder and louder, till they for ever forsake the mountains of error and destruction. The page of true inspiration

is beginning to open to their view; and they may read, not in an obsolete and dead language, but in their own living tongues, the wonderful works of God. The gift is presented to all, without distinction of station, and by those who are the ministers, and not the lords, of the people. Truthful science, delighting to call herself the handmaid of religion, is displacing the prostitute 'philosophy, falsely so called.' Veritable history, recording the ways of God to man, engages the attention of those who have been perplexed by 'endless genealogies.' The light of the Sun of Righteousness begins to dawn on the eastern horizon; and it will continue to grow till the perfect day. The gods that have not made these heavens and this earth shall perish, and Jehovah shall be acknowledged to be the Most High. Meek and enlightened devotion will be substituted for formal and frivolous ceremony. The drink-offerings and oblations of blood will cease; and in the cross of Christ will be seen the great and only atonement. The muddy waves of the Ganges will be forsaken for that Fountain which has been opened for sin and for uncleanness. The shouts of those who are mad on their idols will grow faint; and there will be heard, as it were, 'the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth!'"

HINGE. This word is to be found only in 1 Kings vii. 50, where we are informed the hinges of the doors of Solomon's temple were made of gold; and in Prov. xxvi. 14, which runs thus: "As the door turneth upon his hinges, so doth the slothful upon his bed." There is here a slowness of motion evidently pointed at, which shows us that there must have been some difficulty in the motion of the doors; and this is actually the case in the East, from the circumstance that the doors move on pivots, and not on such hinges as we are accustomed to, and as the weight of the door rests on the lower pivot, it soon wears, and the movement of the door is retarded to some extent.

HINNOM, VALLEY OF, called also Tophet, and by the Greeks (or rather Grecian Jews) Gehenna; a small valley on the south-east of Jerusalem, at the foot of Mount Zion, where the Canaanites, and afterwards the Israelites, sacrificed their children to the idol Moloch, by making them "pass through the fire," or burning them. (See GEHENNA—HELL.) Its present appearance is thus described by Professor Robinson: "Its bottom is rock, covered with a thin sprinkling of earth washed down from the higher ground. Both its sides are cut down perpendicularly, as if it had served for a quarry to the ancient city. Its breadth is about fifty yards, and its depth perhaps twenty, measuring from the bottom to the highest part of Mount Zion. Nothing is known of the person who has given his name to the valley. A winter torrent runs through its bed, and falls into the brook Kidron."

HIRAM, a king of Tyre, who is spoken of in profane authors as remarkable for his wealth and splendour. From his vicinity to Lebanon, which abounded in cedar, he seems to have supplied the Jewish kings with precious building materials, which were carried along the coasts on floats to Joppa or some other convenient port, from which they were easily conveyed overland to Jerusalem. Thus a sovereign of this name built a palace for David, on his accession to the throne of Judah; and the same person, or more probably his son, sent ambassadors to Solomon,

on his accession to the throne, and furnished him with timber and stones, and even workmen, to build the temple of Jerusalem. The name of Hiram is also applied to a skilful workman who was sent for by Solomon out of Tyre. 1 Kings vii. 13.

HIRELING, a man that works for hire. Moses requires that the hireling should be paid as soon as his work is over: "The wages of him that is hired shall not abide with thee all night unto the morning." Lev. xix. 13. An hireling's days, or year, is a kind of proverb, signifying a full year, without abating anything of it: "His days are like the days of an hireling" (Job vii. 1); the days of man are like those of an hireling; as nothing is deducted from them, so nothing, likewise, is added to them. And again: "Till he shall accomplish as an hireling his day" (Job xiv. 6); to the time of death, which he waits for as an hireling for the end of the day. The following passage from Morier's Travels in Persia, illustrates our Lord's parable of the labourers in the vineyard: "The most conspicuous building in Hamadan is the Mesjid Jumah, a large mosque now falling into decay, and before it a maidan or square, which serves as a market-place. Here we observed, every morning before the sun rose, that a numerous band of peasants were collected with spades in their hands, waiting, as they informed us, to be hired for the day to work in the surrounding fields. This custom, which I have never seen in any other part of Asia, forcibly struck me as a most happy illustration of our Saviour's parable of the labourers in the vineyard, in Matt. xx.; particularly when passing by the same place late in the day, we still found others standing idle, and remembered his words, 'Why stand ye here all the day idle?' as most applicable to their situation; for, on putting the very same question to them, they answered us, 'Because no man hath hired us.'" The wages of an hireling for a day appears, from the parable now referred to, to have been at that time in Judea, a Roman denarius or penny, equal to sevenpence three farthings of our money.

HISS usually expresses insult and contempt: "All they who shall see the destruction of this temple, shall be astonished, and shall hiss, and say, How comes it that the Lord hath thus treated this city?" 1 Kings ix. 8; Job xxvii. 23; Jer. xix. 8, xlix. 17, 1. 13; Lam. ii. 15, 16; Ezek. xxvii. 36; Zeph. ii. 15. To call any one with hissing, is a mark of power and authority. Isa. v. 26, vii. 18.

HISTORY, ECCLESIASTICAL. See ECCLESIASTICAL HISTORY.

HITTITES. The descendants of Heth, the second family of Canaan mentioned by Moses, were planted in the southern division of Palestine. The principal settlements of the Hittites were in the mountainous part of the country; for the Hittites are mentioned with the Jebusites as dwelling in the mountains. See HETH.

HIVITES, a people descended from Canaan. Gen. x. 15-17. The inhabitants of Shechem, and the Gibeonites, were Hivites. Josh. xi. 19; Gen. xxxiv. 2. They were conquered by the Philistines. The name in Hebrew implies a serpent, and hence Bryant supposes them to be Ophites or serpent-worshippers. They occupied the northern parts of Canaan, for we find them thus spoken of in Judges iii. 3: "Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in Mount Lebanon, from Mount Baalhermon unto the entering in of Hamath."

HOBAB, the son of Jethro, and the brother-in-law of Moses. At the earnest solicitation of the Jewish lawgiver, he was induced to accompany the Israelites throughout a part of their journey to Canaan. Numb. x. 29. In Judges i. 16, Hobab is called a Kenite; and hence the idea has been entertained by some, that the Kenites, who inhabited a district south of Judah, were descended from Hobab.

HOBAB, a place said in Gen. xiv. 15 to be "on the left hand of Damascus." Calmet supposes it to correspond with Abila; and Taylor, the continuator of Calmet, regards it as the same with the present Habaya.

HOG. See **BOAR**, **WILD**—**SWINE**.

HOLD. *To take hold of God and his covenant*, is to embrace him as given in the Gospel, and by faith to plead his promises. Isa. lxiv. 7, lvi. 4. *Christians hold forth the word of life*; they, by practising it in their lives, give light and instruction to others. Phil. ii. 16. *Not holding Christ the head*, is neglecting to draw gracious influence from him, and to yield due subjection to him, and admitting saints and angels as mediators in his stead. Col. ii. 19.

HOLINESS, devotedness to the great end of being and doing good; hence, freedom from sin, or the conformity of the heart to God. It does not consist in knowledge, talents, nor outward ceremonies of religion, but hath its seat in the heart, and is the effect of the love of God shed abroad in the heart by the Holy Spirit. Eph. ii. 8–10; John iii. 5; Rom. v. 5, vi. 22. It is the essence of happiness, and the basis of true dignity. Prov. iii. 17, iv. 8. It will manifest itself by the propriety of our conversation, regularity of our temper, and uniformity of our lives. It is a principle progressive in its operation (Prov. iv. 18), and absolutely essential to the enjoyment of God here and hereafter. Heb. xii. 14. See **SANCTIFICATION**—**WORKS**.

HOLINESS OF GOD is the purity and rectitude of his character, or the consecration of all his high attributes to promote the highest good of the universe. It is an *essential* attribute of God, and the glory, lustre, and harmony of all his other perfections. Exodus xv. 11. He could not be God without it. Deut. xxxii. 4. It is *infinite* and *unbounded*—it cannot be increased or diminished; *immutable* and *invariable*. Mal. iii. 6. God is *originally* holy; he is so of and in himself, and the *author* and *promoter* of all holiness among his creatures. The holiness of God is visible by his *works*; he made all things holy. Gen. i. 31. By his *providences*, all which are to promote holiness in the end. Heb. xii. 10. By his *grace*, which influences the subjects of it to be holy. Tit. ii. 10–12. By his *word*, which commands it. 1 Pet. i. 15. By his *ordinances*, which he hath appointed for that end. Jer. xlv. 4, 5. By the *punishment of sin* in the death of Christ (Isa. liii.), and by the *eternal punishment* of it in wicked men. Matt. xxv. 46. See **ATTRIBUTES**.

HOLOCAUST, (formed from *holos*, "whole," and *kaiō*, "I consume with fire;") a kind of sacrifice, wherein the whole offering was burned or consumed by fire, as an acknowledgment that God, the Creator, Preserver, and Lord of all, was worthy of all honour and worship, and as a token of men's giving themselves entirely up to him. It is called in Scripture a **BURNT-OFFERING** (which see). Sacrifices of this sort are often mentioned by the Heathens as well as Jews. They appear to have been in use long before the institution of the other Jewish sacrifices

by the law of Moses. Job i. 5, xlii. 8; Gen. xxii. 13, viii. 20. On this account, the Jews, who would not allow the Gentiles to offer on their altars any other sacrifices peculiarly enjoined by the law of Moses, permitted them by the Jewish priests to offer holocausts, because these were a sort of sacrifices prior to the law, and common to all nations. During their subjection to the Romans, it was no uncommon thing for those Gentiles to offer sacrifices to the God of Israel at Jerusalem. Holocausts were deemed by the Jews the most excellent of all their sacrifices. See **SACRIFICE**.

HOLON, a city of refuge in the mountains of Judah. Josh. xv. 51, xxi. 15.

HOLY, set apart from a common to a special use; devoted to God. See **HOLINESS**.

HOLY DAY, a day set apart, in Romish and Anglican Churches, for the commemoration of some saint, or some remarkable particular in the life of Christ. It has been a question agitated by divines, whether it be proper to appoint or keep any holy days, the Sabbath excepted. The advocates for holy days suppose that they have a tendency to impress the minds of the people with a greater sense of religion; that if the acquisitions and victories of men be celebrated with the highest joy, how much more those events which relate to the salvation of man, such as the birth, death, and resurrection of Christ. On the other side, it is observed, that if holy days had been necessary under the present dispensation, Jesus Christ would have ordained something respecting them, whereas he was silent about them; that it is bringing us again into that bondage to ceremonial laws from which Christ freed us; that it is a tacit reflection on the Head of the Church in not appointing them; that it is a species of will-worship, for which there is no Scripture authority; that such days, on the whole, are more pernicious than useful to society, as they open a door for indolence and profaneness; yea, that Scripture speaks against such days. Gal. iv. 9–11.

HOLY GHOST, the third person in the Trinity, the Comforter of the Church of Christ. See **PROCESSION**.

I. The Holy Ghost is a real and distinct person in the Godhead. (1.) Personal powers of rational understanding and will are ascribed to him. 1 Cor. ii. 10, 11, xii. 11; Eph. iv. 3. (2.) He is joined with the other two divine persons, as the object of divine worship and fountain of blessings. Matt. xxviii. 19; 2 Cor. xiii. 14. (3.) In the Greek, a masculine article often is joined to his name, *Pneuma*, which is naturally of the neuter gender. John xiv. 26, xv. 26, xvi. 13; Eph. i. 13. (4.) He appeared under the emblem of a dove, and of cloven tongues of fire. Matt. iii. 16; Acts ii. 1–4. (5.) Personal offices of an intercessor belong to him. Rom. viii. 26. (6.) He is represented as performing a multitude of personal acts, as teaching, speaking, witnessing, &c. Mark xiii. 11; Acts xx. 23; Rom. viii. 15, 16; 1 Cor. vi. 19; Acts xv. 28, xvi. 6, 7, &c.

II. It is no less evident that the Holy Ghost is a divine person, equal in power and glory with the Father and Son. (1.) Names proper only to the Most High God are ascribed to him; as *Jehovah* (Acts xxviii. 25, with Isa. vi. 9; and Heb. iii. 7–9, with Exod. xvii. 7; Jer. xxxi. 31–34, Heb. x. 15–17); *God* (Acts v. 3, 4); *Lord* (2 Cor. iii. 17, 18); "The Lord, the Spirit." (2.) Attributes proper only to the Most High God are ascribed to him; as omniscience (1 Cor.

ii. 10, 11; Isa. xl. 13, 14), omnipresence (Ps. cxxxix. 7; Eph. ii. 17, 18; Rom. viii. 26, 27), omnipotence (Luke i. 35), eternity (Heb. ix. 14). (3.) Divine works are evidently ascribed to him. Gen. i. 2; Job xxvi. 13; Ps. xxxiii. 6, civ. 30. (4.) Worship, proper only to God, is required and ascribed to him. Isa. vi. 3; with Acts xxviii. 25; Rom. ix. 1; Rev. i. 4; 2 Cor. xiii. 14; Matt. xxviii. 19.

III. The agency or work of the Holy Ghost is divided by some into extraordinary and ordinary. The former, by immediate inspiration, making men prophets; the latter, by his regenerating and sanctifying influences, making men saints. It is only the latter which is now to be expected. This is more particularly displayed in—(1.) *Conviction of sin*. John xvi. 8, 9. (2.) *Conversion*. 1 Cor. xii. ii. 10, 12; Eph. i. 17, 18; John iii. 5, 6. (3.) *Sanctification*. 2 Thess. ii. 13; 1 Cor. vi. 11; Rom. xv. 16. (4.) *Consolation*. John xiv. 16, 26. (5.) *Direction*. John xiv. 17, 26; Rom. viii. 14. (6.) *Confirmation*. Rom. viii. 16, 26; 1 John ii. 24; Eph. i. 13, 14.

HOLY LAND. See CANAAN.

HOLY OF HOLIES. See TEMPLE.

HOLY PLACE. See TEMPLE.

HOLY WATER. On entering a Romish church, the first thing that strikes you as peculiar is the stone or marble basin of *holy water* placed near the door, in which the more ignorant and devout dip their fingers, and then, with their wet fingers, make upon themselves the sign of the cross. Holy water is a thing of universal use, and to which is ascribed wonderful potency in the Romish system.

The following account of the ceremony by which holy water is made has been given by Dr Murray, as he witnessed it at Rome:—

“The bishop read a little, then all sang and chanted. Thrice, at intervals, the bishop, with his hand, made the sign of the cross in the water, making quite a ruffle on its surface as he drew his hand through it; thrice, at intervals, he breathed into the water, commanding it at each time to receive the Holy Ghost. Then, from a vessel like a coffee-pot, he poured oil into it in the form of a cross; and from another similar vessel, at a brief interval, he poured some other liquid into the tub, again in the figure of a cross. At another interval he took both vessels by the handles in his right hand, and bringing their spouts near together, he poured into the tub a little stream in the form of a cross, formed by the liquids from both vessels uniting. A powder, something like fine salt, was also cast into it. Then, after mixing up all together, he washed his hands in the compound, which were most reverently wiped by his attendants. Before putting them in the water, his hands were divested of their gloves and rings, and were most devoutly kissed, as was his crook when taken by his attendants. It was thus I saw holy water made in Rome.

“It is sprinkled upon candles—upon palms on Palm-Sunday—upon the garments of the living—upon the coffins of the dead,—upon dogs, sheep, asses, mules, beds, houses, meat, bells, and cannons.”

HOMER, the same as the Cor, a Hebrew measure of ten baths, or thirty-two pecks and one pint of English corn measure. Isa. v. 10. It is about seventy-six gallons. See COR.

HOMILY (Gr. *homilia*), a sermon or discourse upon some point of religion, delivered in a plain manner, so as to be easily understood by the common people. The Greek word, says M. Fleury, signifies a familiar

discourse, like the Latin *sermo*; and discourses delivered in the church took these denominations, to intimate that they were not harangues, or matters of ostentation and flourish, like those of profane orators, but familiar and useful discourses, as of a master to his disciples, or a father to his children. All the homilies of the Greek and Latin fathers are composed by bishops.

“Homilies of the Church of England,” are those which were composed at the Reformation, to be read in churches, in order to supply the defects of sermons.

HONEY was formerly very plentiful in Palestine; and hence frequent expressions of Scripture, which import that that country was a land flowing with milk and honey. Moses says, that the Lord brought his people into a land whose rocks drop oil, and whose stones produce honey. Deut. xxxii. 13; see also Ps. lxxxii. 16. The Heathen were accustomed to offer honey in their sacrifices; and hence probably it was forbidden to the Jews (Lev. ii. 11), although they were enjoined to present the first-fruits for the use of the priests. The Jewish doctors observe that the word rendered *honey* in 2 Chron. xxxi. 5, signifies properly *dates*. Gesenius thinks that the honey mentioned in Gen. xliii. 11 is the syrup of grapes; that is, *must* boiled to the thickness of a syrup, which is still frequently exported from Palestine, especially from the neighbourhood of Hebron, to Egypt. Honey occupies a prominent place among the delicacies of the East. So agreeable was this food, that they seem to have sometimes indulged in it to excess. Hence the warning of Solomon: “Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.” Prov. xxv. 16. And again: “It is not good to eat much honey: so for men to search their own glory is not glory.” Verse 27. The superior flavour of honey in the comb is frequently alluded to in the Sacred Writings. Thus: “More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.” Ps. xix. 10. We find what appears to us a strange combination of fish and honey in Luke xxiv. 42: “And they gave him a piece of a broiled fish, and of an honeycomb.” Such a meal, however, is sometimes used in the East at this day.

HONOUR, a testimony of esteem or submission, expressed by words and outward behaviour, by which we make known the veneration and respect we entertain for any one, on account of his dignity or merit. The word is also used in general for the esteem due to virtue, glory, reputation, and probity; as also, for an exactness in performing whatever we have promised; and in this last sense we use the term, *a man of honour*. It is also applied to two different kinds of virtue; *bravery* in men, and *chastity* in women.

HOOD. It seems to be another name for a turban, and occurs in Isa. iii. 23. It was composed of folds of shawls loosely thrown around the head, and falling down the back, so that the corners were neatly brought round to cover the bosom. See HEAD-DRESS.

HOOK. This word is found in 2 Kings xix. 28. It denotes a ring either of iron or wood, which was passed through the nostrils of wild or intractable beasts, and attached to a rope which, when pulled by the hand of the driver, gave him so complete a command over them, that he could turn them at will in any direction. An allusion to this custom occurs in Job xli. 2, and Isa. xxxvii. 29. Hooks were sometimes used as

instruments of torture in the East. The criminals were thrown upon hooks, which were fastened in the wall, where they frequently hung in the most exquisite torture thirty or forty hours before they expired. Perhaps the bodies of Saul and his sons were fixed to such hooks; for it is said, "They fastened his body and the bodies of his sons to the wall of Beth-shan." 1 Sam. xxxi. 10.

HOPE is the desire of some good, attended with the possibility, at least, of obtaining it; and is enlivened with joy, greater or less, according to the probability there is of possessing the object of our hope. The hope of the Christian is an expectation of all necessary good, both in time and eternity, founded on the promises, relations, and perfections of God, and on the offices, righteousness, and intercession of Christ. It is a compound of desire, expectation, patience, and joy. Rom. viii. 24, 25. It may be considered—1. As *pure* (1 John iii. 2, 3), as it is resident in that heart which is cleansed from sin. 2. As *good* (2 Thess. ii. 16, in distinction from the hope of the hypocrite), as deriving its origin from God, and centring in him. 3. It is called *lively* (1 Pet. i. 3), as it proceeds from spiritual life, and renders one active and lively in good works. 4. It is *courageous* (Rom. v. 5; 1 Thess. v. 8), because it excites fortitude in all the troubles of life, and yields support in the hour of death. Prov. xiv. 32. 5. *Sure* (Heb. vi. 19), because it will not disappoint us, and is fixed on a sure foundation. 6. *Joyful* (Rom. v. 2), as it produces the greatest felicity in the anticipation of complete deliverance from all evil.

HOPHNI and PHINEHAS, sons of Eli, the high priest, were sons of Belial; that is, wicked and dissolute persons. 1 Sam. ii. 12. They knew not the Lord, nor performed the functions of their ministry as they ought, but disgraced their office by the most odious rapacity and impurity. The Lord threatened them and their father by the young prophet Samuel (1 Sam. iii. 11, 12), and soon afterwards Hophni and Phinehas were slain in battle by the Philistines, together with thirty thousand men of Israel. See ELI.

HOPHRAH. See APRIES.

HOPKINSIANS, so called from the Rev. Samuel Hopkins, an American divine, who, in his sermons and tracts, has made several additions to the sentiments first advanced by the celebrated Jonathan Edwards, late president of New Jersey College. His doctrinal views are contained in his "System of Divinity," published in a second edition at Boston, in 1811, in two volumes, 8vo.

The following is a summary of the distinguishing tenets of the Hopkinsians. That all true virtue, or real holiness, consists in disinterested benevolence. That all sin consists in selfishness. That there are no promises of regenerating grace made to the ungodly or unregenerate. That the impotency of sinners, with respect to believing in Christ, is not natural, but moral. That, in order to faith in Christ, a sinner must approve in his heart of the divine conduct, even though God should cast him off for ever; which, however, neither implies love of misery, nor hatred of happiness. That the infinitely wise and holy God has exerted his omnipotent power in such a manner as he purposed should be followed with the existence and entrance of moral evil into the system. That the introduction of sin is, upon the whole, for the general good. That repentance is before faith in Christ. That though men became sinners by Adam, according to a divine constitution, yet they have and

are accountable for no sins but personal. That though believers are justified *through* Christ's righteousness, yet his righteousness is not *transferred* to them.

The Hopkinsians warmly contend for the doctrine of the divine decrees, that of particular election, total depravity, the special influences of the Spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom and absolute dependence; and therefore claim it as their just due, since the world will make distinctions, to be called Hopkinsian Calvinists.

HOR, a mountain in Arabia Petraea, on the confines of Idumea, and probably the same with Mount Seir. One particular mountain of this tract, however, seems to be specially intended in Scripture. Here Aaron died and was buried, in the fortieth year after the departure from Egypt. Deut. xxxii. 50; Numb. xx. 25, 26, xxvii. 13. A small building is shown in Mount Hor, which is said to be the tomb of Aaron. It is a white building, surmounted by a cupola, and having a descent of several steps into a chamber excavated in a rock. Moses, in describing the promised land, says: "And this shall be your north border: from the great sea ye shall point out for you Mount Hor: from Mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad." Numb. xxxiv. 7, 8. Joshua, again, speaking of the lands which remained to be possessed, says: "And the land of the Gileites, and all Lebanon, toward the sun-rising, from Baal-gad under Mount Hermon unto the entering into Hamath." Josh. xiii. 5. By comparing these two passages, it seems probable that the Mount Hor, or Hor-ha-hor, as it is in the Hebrew, to which Moses refers, is the same with Mount Hermon, or, at all events, includes it.

HOREB, a mountain in Arabia, so close upon Sinai, that it may be regarded as a ridge of the same mountain. It lies to the west of Sinai, and is often confounded with it. At this mountain Moses was feeding the flocks of Jethro, when the Lord appeared to him in the burning bush, and commissioned him to be the deliverer of the Israelites from Egyptian bondage. It was at the foot of this mountain that the water gushed forth from the smitten rock. Elijah retired to Horeb to avoid the persecution of Jezebel. In Exod. xix. the law is said to have been proclaimed from Sinai; but in Deut. v. it is said to have been published from Horeb. The height of Horeb is from twelve to fifteen hundred feet high, according to Dr Wilson.

HOREM, a town belonging to the tribe of Naphtali. Josh. xix. 38.

HOR-HAGIDGAD, the name of an encampment of the Israelites in the wilderness. Numb. xxxiii. 32.

HORITES, an ancient people, who dwelt in the mountains of Seir. Gen. xiv. 6. They had princes, and were powerful before Esau conquered their country. The Horites and the Edomites seem afterwards to have composed but one people. Deut. ii. 1, xxxiii. 2; Judg. v. 4. Mount Hor, in the course of ages, exchanged its original name for Seir, the name of a distinguished Horite, whose descendants Moses enumerates in Gen. xxxvi. 20. The Horites seem to have inhabited the country as far as the wilderness of Paran.

HORMAH, originally called Zephath, the ancient capital of Arad. It was at first assigned to Judah,

and was afterwards ceded to the Simeonites. It was called Hormah, or accursed, because the Israelites, by a solemn vow, doomed the city of King Arad to extermination. To the elders of this city David despatched part of the booty taken from the Amalekites.

HORN, an eminence or projection. We read in the Old Testament of the horns of the altar, Exod. xxvii. 2; xxx. 2; which appear to have been nothing more than risings or projections at each corner of the altar. The use of them may be gathered from the expression used in Ps. cxviii. 27: "God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar,"—thus these horns were designed for the purpose of fastening the victim to the altar before it was slain. Professor Bush denies the probability of this explanation, and inclines to the idea that these horns were symbols of sovereignty, power, and majesty; and in support of this opinion, he refers to Hab. iii. 4: "And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power." There can be no doubt that frequently in Scripture the horn is used as an emblem of power. David, for example, often speaks of God exalting the horn of his people; and breaking the horn of the wicked. Kingdoms are also described under the symbol of horns. Thus in Dan. vii. 8: "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Frequent allusions to the horn in Scripture may be illustrated by reference to a peculiar species of head-dress worn in some places in the East, but especially by females among the Maronites and Druses in Syria. It is thus described by Pliny Fisk: "The women in these parts wear an ornament of a different kind from anything I ever saw elsewhere. It is of a conical form, and worn on the forehead. They call it *tantoor*. The tantoor is generally of silver, though sometimes of wood or leather. Each tantoor is about a foot long, and three or four inches in diameter at the base, and half that at the top. The silver ones descend from generation to generation, and are highly esteemed. They are sometimes worn by females whose dress and employments indicate great poverty. The tantoor is usually covered with a veil nearly as large as a sheet, which covers almost the whole body. This is drawn over the face, or removed from it at pleasure." In some places the horn points backwards, and in others, forwards. An unmarried woman is known by the horn being placed on the crown of her head, whereas a married woman wears it on the right side, a widow on the left, and those who have children raise it from its oblique direction a few inches higher, inclining towards the perpendicular. The horn, however, was not confined to women. Mr. Bruce tells us, that in Abyssinia the governors of provinces wear, in token of their dignity, a conical piece of gilt silver bound upon the forehead, and projecting about four inches. This is called a horn, and only worn on special occasions. There are many references in Scripture to this peculiarity in Oriental dress. Ps. lxxv. 10, lxxxix. 17, xcii. 10; Lam. ii. 3. The horn is also mentioned in Josh. vi. 5, as a musical instrument. At first it was made of the horns of oxen. Afterwards, as in the time of Joshua, it was made of rams' horns. Gesenius says that it was made of horn, or at least in the form of a

horn. It was used in the field of battle, on solemn occasions, and when the different anathemas were denounced at the feast of trumpets.

HORNET, a kind of large wasp, which has a powerful sting. The Lord drove out the Canaanites before Israel by means of this insect. Deut. vii. 20; Josh. xxiv. 12. (See FLY.) A few thousands of them would be sufficient to throw the best disciplined army into confusion. Two kings of the Amorites were driven from their land by these hornets.

HORONAIM, a city of the Moabites, where Sennacherib, a ruler of that country, resided. It occurs in Isa. xv. 5; Jer. xlviii. 3, 5.

HORROR, a passion excited by an object which causes a high degree of fear and detestation. It is a compound of wonder and fear. Sometimes it has a mixture of pleasure, from which, if predominant, it is denominated a pleasing horror. Such a horror seizes us at the view of vast and hanging precipices, a tempestuous ocean, or wild and solitary places. This passion is the original of superstition, as a wise and well tempered awe is of religion. Horror and terror seem almost to be synonymous; but the former refers more to what disgusts—the latter to that which alarms us.

HORSE (*sus*). Horses were very rare among the Hebrews in the early ages. The patriarchs had none; and after the departure of the Israelites from Egypt, God expressly forbade their ruler to procure them: "He shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses; forasmuch as the Lord hath said, Ye shall henceforth return no more that way." Dent. xvii. 16. As horses appear to have been generally furnished by Egypt, God prohibits these—1. Lest there should be such commerce with Egypt as might lead to idolatry. 2. Lest the people might depend on a well-appointed cavalry as a means of security, and so cease from trusting in the promised aid and protection of Jehovah. 3. That they might not be tempted to extend their dominion by means of cavalry, and so get scattered among the surrounding idolatrous nations, and thus cease, in process of time, to be that distinct and separate people which God intended they should be, and without which the prophecies relative to the Messiah could not be known to have their due and full accomplishment.

In the time of the judges we find horses and war-chariots among the Canaanites, but still the Israelites had none; and hence they were generally too timid to venture down into the plains, confining their conquests to the mountainous parts of the country. David's enemies brought against him a strong force of cavalry into the field; and in the Book of Psalms the horse commonly appears only on the side of the enemies of the people of God. 2 Sam. viii. 4. Solomon, having married a daughter of Pharaoh, procured a breed of horses from Egypt; and so greatly did he multiply them, that he had four hundred stables, forty thousand stalls, and twelve thousand horsemen. 1 Kings iv. 26; 2 Chron. ix. 25. It seems that the Egyptian horses were in high repute, and were much used in war. When the Israelites were disposed to place too implicit confidence in the assistance of cavalry, the prophet remonstrated in these terms: "The Egyptians are men, and not God; and their horses are flesh, and not spirit." Isa. xxxi. 3.

Josiah took away the horses which the kings of Judah, his predecessors, had consecrated to the sun. 2 Kings xxiii. 11. This luminary was worshipped

over all the East, and was represented as riding in a chariot, drawn by the most beautiful and swiftest horses in the world, and performing every day his journey from east to west, to enlighten the earth. In Persia, and among the Massagetæ, horses were sacrificed to the sun. It is thought that those which Josiah removed from the court of the temple were appointed for a similar purpose.

HORSE-LEECH (*olukeh*, from a root which signifies to *adhere*, *stick close*, or *hang fast*. Prov. xxx. 15), a sort of worm that lives in the water, of a black or brown colour, which fastens upon the flesh, and does not quit it till it is entirely full of blood. Solomon says, "The horse-leech hath two daughters, Give, give." This is so apt an emblem of an insatiable rapacity and avarice, that it has been generally used by different writers to express it.

HOSANNA, "Save, I beseech thee," or, "Give salvation," a well-known Jewish form of blessing, used at the FEAST of TABERNACLES (which see). Matt. xxi. 9, 15; Mark xi. 9, 10; John xii. 13.

HOSEA. Concerning the family of Hosea, we have no certain information, except what is furnished to us by the first verse of his prophecy, which states that he was the son of Beeri, whom some Jewish commentators confound with Beerah, a prince of the Reubenites, who was carried into captivity with the ten tribes, by Tiglath-pileser, king of Assyria. He prophesied during the reigns of Uzziah, Jotham, and Ahaz, and in the third year of Hezekiah, kings of Judah, and during the reign of Jeroboam II., king of Israel; and it is most probable that he was an Israelite, and lived in the kingdom of Samaria or of the ten tribes, as his predictions are chiefly directed against their wickedness and idolatry. But, with the severest denunciations of vengeance, he blends promises of mercy; and the transitions from the one to the other are frequently sudden and unexpected. Rosenmüller and Jahn, after Calmet, are of opinion that the title of this book is a subsequent addition, and that Hosea did not prophesy longer than from forty to sixty years, and that he died, or at least wrote his predictions, before the year 725, before the Christian era. His writings unquestionably were originally in a metrical form, although that arrangement is now, perhaps, irrecoverably lost.

Bishop Lowth thus speaks of the writings of this prophet. "The style of Hosea exhibits the appearance of very remote antiquity; it is pointed, energetic, and concise. It bears a distinguished mark of poetical composition in that pristine brevity and condensation which is observable in the sentences, and which later writers have in some measure neglected. This peculiarity has not escaped the observation of Jerome, who observes that this prophet is altogether laconic and sententious. But this very circumstance, which anciently was supposed to impart uncommon force and elegance, in the present state of Hebrew literature is productive of so much obscurity, that although the general subject of this writer is sufficiently obvious, he is the most difficult and perplexed of all the prophets." Hosea was also the name of the last king of Israel. It was in the reign of this monarch that Shalmaneser, king of the Assyrians, invaded Israel, and removed the Israelites beyond the river Euphrates.

HOSHEA, the name of Joshua, the successor of Moses, before he returned from spying the land of Canaan, when his name was changed to Jehoshua or Joshua.

HOSEN. This word occurs only once in the Sacred Writings. Dan. iii. 21. Gesenius regards it designed to denote the wide drawers or trousers which even at this day form a part of the Persian's dress.

HOSPITALITY, kindness exercised in the entertainment of strangers. This virtue, we find, is explicitly commanded by, and makes a part of the morality of, the New Testament. Thus we are expressly exhorted by an apostle, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares," referring, no doubt, to Abraham and Lot, who in the exercise of this virtue were surprised by the visits of angels.

The obligations to this duty arise from the fitness and reasonableness of it. It brings its own reward. Acts xx. 35. It is expressly commanded by God. Lev. xxv. 35, 38; Luke xvi. 9, xiv. 13, 14; Rom. xii.; Heb. xiii. 1, 2; 1 Pet. iv. 9. We have many striking examples of hospitality on divine record: Abraham (Gen. xviii. 1-8), Lot (Gen. xix. 1-3; Job xxxi. 17-22), the Shunammite (2 Kings iv. 8-10), the hospitable man mentioned in Judges (xix. 16-21), David (2 Sam. vi. 19), Obadiah (1 Kings xviii. 4), Nehemiah (Neh. v. 17, 18), Martha (Luke x. 38), Mary (Matt. xxvi. 6, 13), the primitive Christians (Acts ii. 45, 46), Priscilla and Aquila (Acts xviii. 26), Lydia (Acts xvi. 15), &c. Lastly, what should have a powerful effect on our minds, is the consideration of divine hospitality. God is good to all, and his tender mercies are over all his works. His sun shines and his rain falls on the evil as well as the good. His very enemies share of his bounty. He gives liberally to all men, and upbraids not; but especially we should remember the exceeding riches of his grace, in his kindness towards us through Christ Jesus. Let us lay all these considerations together, and then ask ourselves whether we can find it in our hearts to be selfish, parsimonious, and inhospitable.

HOST (from the Latin *hostia*, in the Church of Rome, a *victim* or *sacrifice*), a name given to the elements used in the eucharist, or rather to the consecrated wafer, which they pretend to offer up every day, as a new host or sacrifice for the sins of mankind. They pay adoration to the host, upon a false presumption that the elements are no longer bread and wine, but transubstantiated into the real body and blood of Christ. (See TRANSUBSTANTIATION.) Pope Gregory IX. first decreed a bell to be rung, as a signal for the people to betake themselves to the adoration of the host. The vessel wherein the hosts are kept is called the cibory, being a large kind of covered chalice.—The word host is very frequently used in the Bible to denote a large multitude, an army. It occurs in Luke x. 35, to denote the keeper of a house of public entertainment. See INN.

HOSTAGE, a person delivered into the hands of another as the security for the performance of some engagement. Conquered kings or nations often gave hostages for the payment of their tribute, or continuance of subjection. 2 Kings xiv. 14.

HOUR. The subdivision of the day into twenty-four parts or hours has undoubtedly prevailed since the remotest ages; but the earliest mention of the hour in Scripture is to be found in Dan. iii. 6. It is probable, therefore, that, as indeed Herodotus says, the Chaldeans were the first inventors of this division of time, and that the Jews learned it from them. The Jews computed the hours of their civil day from six in the morning till six in the evening; so that

their third hour, or time of morning sacrifice, corresponded with our nine o'clock; their sixth hour with our twelve; and their ninth hour, or time of evening sacrifice, with our three o'clock in the afternoon. The night, again, from six in the evening till six in the morning, was divided into watches. (See WATCH.) In after times, as appears from John xi. 9, the Jews divided the natural day into twelve portions or hours, which varied in their length with the seasons, being shorter in the winter, and longer in the summer. See DAY.

HOUSE, a place of residence. The purpose of a house being for dwelling, and that of tents being the same, they are called by one name (*beth*) in the Hebrew. On the same principle, the tabernacle of God, though only a tent, is sometimes called the temple; that is, the residence of God.

The Jews, after their settlement in Canaan, being chiefly employed in husbandry, dwelt generally in houses. Their houses, however, were very different, in several respects, from ours; and to understand some passages of the Bible, we must be acquainted with this difference. The same general plan of building seems to have continued from the earliest times to the present day in the eastern countries. Let us attend, then, to the account which travellers have given us of a house, as it is common there, taking for an example one of the largest and more respectable sort.

"The outside of the house presents a square figure, with a flat top and dull appearance, having only a single door in the front side, and one latticed window looking from the upper part. On opening this door, we enter into a square room of moderate size, which is called the *Porch*. On one side of it is fixed a seat for the accommodation of strangers, few persons being allowed to get any farther into the house, except on great festival occasions. Going straight forward through the porch, we open a second door, which brings us into a large open square, right in the centre of the building, called the *Court*. When we raise our eyes upward in this place, we find that there is nothing over our heads but the sky itself; the only covering which it ever has is a large veil or curtain, sometimes drawn over it by cords, from one side to the other, to keep off the sun, when a large company is to be received. When it rains, the water falls upon the pavement below, which is made of marble or some other solid material, and is carried out by a pipe or trough through the building. It is considered a great ornament and luxury to have a fountain in the middle of this pavement, constantly pouring forth its refreshing stream. Around the court, on its four sides, are seen large windows and handsome doors opening into it from all the rooms of the house. When you come out of these rooms, however, you do not generally step at once upon the pavement, but upon a covered walk, or porch with pillars, (such as we often see in front of our houses), which goes along each side of the square. If the house has more than one storey, the doors of the upper chambers open out upon a gallery or balcony that runs round above this porch, and has in front of it, toward the centre of the court, a balustrade, or some kind of railing, to keep people from falling down upon the hard pavement below. A person in going from one room to another must always come out of the first room and go into the second by the doors that open into the court, for there is no door or passage leading directly from one to the other in the inside. On

great occasions, such as a marriage, company is always received in the court.

"From the square room, called the *Porch*, into which, as we have seen, the front door on the outside opens, a flight of stairs rises to the upper storey, and so on to the roof of the house. The roof is flat, covered over with solid earth, or a kind of plaster, made of coals, ashes, stones, and other substances, well pounded together. It is surrounded on the outside with a low wall, and on the inside, round the court, with a breastwork or railing, like the balustrade of the balcony, to prevent persons from falling either way. Deut. xxii. 8. On such roofs, a little grass will sometimes spring up; but it soon withers under the heat of the sun. Ps. cxxix. 6-8. The roof has always been much used as a place of agreeable retirement. There it is common to walk in the evening, to enjoy the cool breeze; and there in summer persons often sleep under the broad arch of heaven. On such a roof Rahab concealed the spies with stalks of flax (Josh. ii. 6); Samuel talked with Saul (1 Sam. ix. 25); David walked at eventide (2 Sam. xi. 2); and Peter employed himself in meditation and prayer (Acts x. 9.) In cities the roof of one house is joined to another, so that a person may pass along a whole street sometimes without coming down. When, therefore, our Saviour said, 'Let him that is on the house-top not go down into the house, neither enter therein, to take any thing out of his house' (Mark xiii. 15), he might mean that he should pass right along the roofs of the houses, and get to the end of the street, and so out of the city, by the shortest possible way. More probably, however, he meant that he should go directly down the stairs into the *Porch*, and so out by the street-door, without turning backward through the *Court* to any of the chambers, lest even so small a delay should cost him his life. It seems to have been by taking advantage of this close connection of several roofs, that the friends of the man who was sick with the palsy brought him into the presence of Jesus. Mark ii. 3, 4. While the Redeemer was preaching in the court of a certain house in Capernaum, they came, carrying the sufferer upon a bed; but the crowd was so great in the house, and about the door, that they found it impossible to come near him. They then took the man up, through some neighbouring house, to the top, and thus brought him along till they stood by the inner breastwork of the roof, just over the place where our Saviour was. There they *uncovered the roof*,—that is, took away the covering of cloth that was spread over the court to keep off the sun, and *broke up*, or tore away, some part of the balustrade; and so, with cords, let down the bed, whereon the sick man lay, into the midst, right before Him who was able to heal. Luke v. 19.

"The rich sometimes have two houses; one for summer, and another for winter. Amos iii. 15. The former faces the north, to be cool; the latter opens toward the south, to be warm. The rooms are generally large, those in the upper storey being fitted up with more elegance than those below. The back part of the house is occupied by the women. An *Upper Chamber*, just over the porch, in the front part of the building, was generally, among the Jews, set apart to lodge strangers. 1 Kings xvii. 19. When the house had only one storey, this room seems to have been raised above it, to the height of a second, with a door opening out upon the roof. 2 Kings iv. 10. When fire was used, the smoke had no chim-

ney to carry it away; it went out by a hole in the wall, though it is called a chimney in one place. Hos. xiii. 3. Windows had no glass, but merely lattice-work.

"Houses, in earlier times, seem to have been commonly only one storey high in Palestine; but long before the time of Christ many of them were much higher, and very splendid, ceiled with cedar, painted with vermilion, and richly adorned with ivory, gold, and precious gems. Jer. xxii. 14; 1 Kings xxii. 39. Stone was used for building before the time of Moses (Lev. xiv. 40), and always continued common. Timber, too, was much employed. Isa. ix. 10. The bricks mentioned in several places were square pieces of clay, hardened merely by the heat of the sun. The walls of many houses of the more common sort were made of this material, which could seldom last longer than the life of one man. As it was comparatively soft, it was not hard to dig a hole right through it. Matt. vi. 19; Ezek. xii. 5. Serpents, also, would occasionally find a hiding-place in it. Amos v. 19. Heavy rains injure such walls very much; and if they were not well secured about the foundation, sometimes swept them utterly away. To such a house our Saviour seems to refer: 'The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.' Matt. vii. 27. Such frail houses are still common in the East. So many of them are in the city of Damascus, that when a violent rain falls, the streets become like a quagmire with the clay that is washed from the walls." These illustrations are quoted from the "Biblical Antiquities" of Dr Nevius.

HUKOK, a Levitical city of the tribe of Asher, and also a city of refuge. 1 Chron. vi. 75.

HULDAH, a prophetess, the wife of Shallum, who is mentioned in 2 Kings xxii. 14, as having been consulted by King Josiah concerning the book of the Law, which was found in the treasury of the temple.

HUMANITARIANS, those who believe in the simple humanity of Christ, or that he was nothing more than a mere man, born according to the usual course of nature, and who lived and died according to the ordinary circumstances of mankind. See **SOCINIANS**.

HUMANITY OF CHRIST. This expression is used by divines to denote that our blessed Lord took upon himself a true body and a reasonable soul. In the primitive times of the Christian Church this was denied by various sects, called **DOCETÆ** (which see), who held that Christ had not a real, but a mere shadowy body; while others in later times affirmed that Christ had a body, but not a soul. But the Scriptures declare explicitly, that "the Word was made flesh;" that "God sent forth his Son, made of a woman;" and that "forasmuch as the children were made partakers of flesh and blood, he himself likewise took part of the same." His apostles, who were admitted to familiar converse with him, were certain that it was not a mere phantom that they beheld, but a real body. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life." 1 John i. 1. That Christ had a human soul is equally unquestionable. He "increased in wisdom and stature"—the one in respect of his body, the other in respect of his soul. In his agony he said, "My soul is ex-

ceeding sorrowful, even unto death;" and on the cross he committed it to his Father, saying, "Father, into thy hands I commit my spirit."

HUMILIATION OF CHRIST, is that state of meanness and distress to which he voluntarily descended for the purpose of executing his mediatorial work. This appears—1. *In his birth*. He was born of a woman—a sinful woman, though he was without sin, Gal. iv. 4; a poor woman, Luke ii. 7, 24; in a poor country village, John i. 46; in a stable—an abject place; of a nature subject to infirmities (Heb. ii. 9), hunger, thirst, weariness, pain, &c. 2. *In his circumstances*. Laid in a manger when he was born; lived in obscurity for a long time; probably worked at the trade of a carpenter; had not a place where to lay his head; and was oppressed with poverty while he went about preaching the Gospel. 3. *It appeared in his reputation*. He was loaded with the most abusive railing and calumny (Isa. liii.); the most false accusations (Matt. xxvi. 59); and the most ignominious ridicule. Ps. xxii. 6; Matt. xxvii. 27–31; John xix. 2, 3. 4. *In his soul* he was often tempted (Matt. iv. 1–11; Heb. ii. 17, 18, iv. 15); grieved with the reproaches cast on himself, and with the sins and miseries of others (Heb. xii. 3; Matt. xi. 19; John xi. 35); was burdened with the hidings of his Father's face, and the fears and impressions of his wrath. Ps. xxii. 1; Luke xxii. 43; Heb. v. 7. 5. *In his death*. Scourged, crowned with thorns, received gall and vinegar to drink, and was crucified between two thieves. Luke xxiii., John xix., Mark xv. 6. *In his burial*. Not only was he born in another man's house, but he was buried in another man's tomb; for he had no tomb of his own, or family vault to be interred in. Isa. liii. 9; Matt. xxvii. 57–60. The humiliation of Christ was necessary—(1.) To execute the purpose of God, and covenant engagements of Christ. Acts ii. 23, 24; Ps. xl. 6–8. (2.) To fulfil the manifold types and predictions of the Old Testament. (3.) To satisfy the broken law of God, and procure eternal redemption for us. Isa. liii., Heb. ix. 12–15. (4.) To leave us an unspotted pattern of holiness and patience under suffering.

HUMILITY, a lovely disposition of mind, wherein a person has a low opinion of himself in comparison with God and good men. It is a branch of internal worship, or of experimental religion and godliness. It is the effect of divine grace operating on the soul, and always characterizes the true Christian. The heathen philosophers were so little acquainted with this virtue, that they had no name for it: what they meant by the word we use, was meanness and baseness of mind.

To obtain this excellent spirit, we should remember (1.) The example of Christ. Phil. ii. 5–8. (2.) That heaven is a place of humility. Rev. v. 8. (3.) That our sins are numerous, and deserve the greatest punishment. Lam. iii. 39. (4.) That humility is the way to honour. Prov. xvi. 18. (5.) That the greatest promises of good are made to the humble. Isa. lvii. 15; 1 Pet. v. 5, 6; Ps. cxlvii. 6; Matt. v. 5.

HUNGER. Spiritual desire after Jesus and his righteousness is called *hunger*. How it pains men till the blessings desired are obtained! Matt. v. 6; Luke i. 53. *Such as feed on Christ never hunger nor thirst*; finding enough in him, they never desire any thing else as the chief portion of their soul. John vi. 35. *A man's strength is hunger bitten* when it decays for want of food. Job xviii. 12.

HUPHAMITES, a family of the tribe of Ben-

jamin, so called from Hupham, a descendant of Benjamin.

HUR, the son of Caleb, and, as appears from various passages, a special favourite of Moses. Josephus affirms, but on what foundation we know not, that he was the husband of Miriam, the sister of Moses and Aaron. Hur was privileged, along with Aaron, to hold up the hands of Moses when praying on a mountain for the success of Israel against their enemies the Amalekites.

HUSBAND. See **MARRIAGE**.

HUSBANDMAN, a cultivator of the ground. It was the first employment in which man was engaged, for we are informed that Adam was put into the garden of Eden to dress it and keep it; and Cain, the elder son of Adam, was a tiller of the ground. See **AGRICULTURE**.

HUSHAI, the Archite, a friend of David, who signalled himself particularly by defeating the counsel of Ahithophel. 2 Sam. xvi. 16-19.

HUSKS (*keratia—siliquæ*), shells, as of peas or beans. The prodigal son, oppressed by want, and pinched by hunger, desired to feed on the husks given to the hogs. Luke xv. 16. In Numb. vi. 4, the word rendered in our version "husk," is generally considered to denote the skin of a grape. In 2 Kings iv. 42, a different word is translated "husk," in reference to corn; but Gesenius says it means a bag, sack, or pocket, and that the passage would read more correctly, "a bag of pounded or ground corn." It seems now generally agreed among critics and commentators that the word "husk," in Luke xv. 16, refers to the *ceratonia siliqua*. Sir Thomas Brown seems to have been the first who discovered what sort of vegetable is here meant.

HUSS, JOHN, a celebrated reformer, born in Bohemia in 1376. Through the blessing of God upon his perusal of the writings of Wickliffe, he was brought to a saving knowledge of divine truth, and set himself to the active diffusion of Protestant principles, both by his sermons and by his writings. He speedily attracted a number of followers, who renounced Popery, and brought down upon them the vengeance of the Church of Rome. Huss was imprisoned for a long time, and refusing to abjure his works and recant, he was sentenced to be degraded from the priesthood, that his books should be publicly burned, and himself delivered to the secular power. This sentence he heard without emotion. He immediately prayed for the pardon of his enemies. The bishops appointed by the council stripped him of his priestly garments, and put a mitre of paper on his head, on which devils were painted, with this inscription, "A ringleader of heretics!" The bishops delivered him to the emperor, and he delivered him to the Duke of Bavaria. His books were burned at the gate of the church, and he was led to the suburbs to be burned alive. Before his execution, he made a public and solemn appeal to God from the judgment of the Pope and council. He was then led to the stake, and expired amid the flames, praising God for the privilege of suffering for his sake. Huss was an upright man, and a real Christian. Gentle and condescending to the opinions of others, this amiable pattern of virtue was strict only in his principles. His great contest was with vice. His piety was calm, rational, and manly; his fortitude was undaunted.

HUTCHINSONIANS. The philosophic system of the Hutchinsonians is derived from their views of

the Hebrew Scriptures. It rests on these suppositions:—1. That the Hebrew language was formed under divine inspiration, either all at once, or at different times, as occasion required; and that the Divine Being had a view, in constructing it, to the various revelations which he in all succeeding times should make in that language; consequently, that its words must be the most proper and determinate to convey such truths as the Deity, during the Old Testament dispensation, thought fit to make known to the sons of men. Further than this: that the inspired penmen of those ages at least were under the guidance of Heaven in the choice of words for recording what was revealed to them; therefore, that the Old Testament, if the language be rightly understood, is the most determinate in its meaning of any book under heaven. 2. That whatever is recorded in the Old Testament is strictly and literally true, allowing only for a few common figures of rhetoric; that nothing contrary to truth is accommodated to vulgar apprehensions.

HYACINTH, a precious stone which formed the eleventh in the series of stones in the foundation of the heavenly Jerusalem. Rev. xxi. 20. The word is translated in our version "Jacinth." This is supposed to be the same with the stone called a Ligure, mentioned in Exod. xxviii. 19, as one of the stones in the high priest's pectoral. The colour of it is a red strongly tinged with orange-yellow.

HYMENÆUS, an individual probably belonging to Ephesus, who appears to have owed his conversion to the Apostle Paul. For some time he adhered faithfully to the truth, but at length lapsed into heresy in company with Philetus, another convert to the Christian faith. The point on which these two men erred was the resurrection of the body, which, they alleged, was past already. There has been some doubt as to the precise nature of the heresy alluded to by the apostle: "And their word will eat as doth a canker; of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." 2 Tim. ii. 17, 18. The most probable opinion is that of Augustine, who alleged that the heretics in question confounded the resurrection of the body with that of the soul, or regeneration, in which the soul rises from the death of sin to a life of holiness. Hymenæus, remaining obstinate in his error, was excommunicated by Paul, or, as it is described, "given over to Satan." The same individual is classed with another person called Alexander, in 1 Tim. i. 20. Nothing further is known of Hymenæus.

HYMN, a religious song or ode. We are told that our blessed Lord and his disciples after supper sung a hymn; and it is generally supposed that on that occasion they sung the Hallel, or Hallelujah Psalms, which the Jews were wont to sing at the close of the paschal feast. From the exhortation which Paul gives to Christians to "edify one another by psalms and hymns and spiritual songs," it is plain that the early Christians made use of hymns. Pliny mentions, in a letter to the Roman emperor, that such a custom prevailed among the Christians. The Jews accompanied their singing of hymns with instrumental music.

HYPOCRISY is a seeming or professing to be what in truth and reality we are not. It consists in assuming a character which we are conscious does not belong to us, and by which we intentionally impose upon the judgment and opinion of mankind con-

cerning us. The name is borrowed from the Greek tongue, in which it primarily signifies the profession of a stage-player, which is to express in speech, habit, and action, not his own person and manners, but *his* whom he undertakes to represent.

HYPOSTASIS, a term literally signifying substance or subsistence, or that which is put and stands under another thing, and supports it, being its base, ground, or foundation. Thus faith is the substantial foundation of things hoped for. Heb. xi. 1. The word is Greek, *hupostasis*, compounded of *hupo*, under, and *istēmi*, I stand, I exist; q.d. *subsistentia*. It hence likewise signifies confidence, stability, firmness. 2 Cor. ix. 4. It is also used for *person*. Heb. i. 3. Thus we hold that there is one nature or essence in God, but three hypostases or persons. This word occasioned great dissensions in the ancient Church, first among the Greeks, and afterwards among the Latins; but an end was put to them by a synod held at Alexandria, about the year 362, at which Athanasius assisted; from which time the Latins made no great scruple of saying *three hypostases*, nor the Greeks *three persons*. The *hypostatical union* is the union of the human nature of Christ with the divine; constituting two natures in one person, and not two persons in one nature, as the Nestorians believe. See JESUS CHRIST.

HYPSISTARIL, the same as COELICOLÆ, which see.

HYSSOP, a plant supposed by some to belong to the family of the Chenopodeæ, and to be the *Phytolacca decandra*, which, from the length and straightness of the stem, corresponds with the circumstance related by John (xix. 29): "Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth." It is spoken of in the ancient Jewish ritual as employed in ceremonial sprinkling and purifications. A bunch of it was taken and dipped in the blood of the paschal lamb, after which it was used to sprinkle the lintels and the two doorposts. From 1 Kings iv. 33, it would appear as if the hyssop were a very small herb, seemingly a kind of moss which grows on the walls of decayed houses. Hasselquist supposes it, therefore, to be the *Gymnostomum fasciculare*. Professor Sibthorpe, who likewise visited that part of Asia, thinks it more probably a little plant still called *hyssopo*, growing on rocks in the Holy Land. Sprengel supposes it to have been the *Thymbra spicata*. The truth is that the greatest diversity of opinion exists among naturalists as to the plant called hyssop in the Bible, Celsius reckoning up no fewer than eighteen different plants identified with it.

I.

I, is often used emphatically in Scripture. When it relates to God, it is expressive of his dignity (Ps. lxxxi. 14); his power (Gen. xvii. 1); his self-existence and unchangeableness (Exod. iii. 14), or the certainty of his promises and threatenings (Exod. vi. 2; Numb. xiv. 35). When used with reference to men, it expresses their pride (Isa. xlvii. 8), or the certainty of what they say (Gal. v. 2; Phil. iii. 18), and their readiness to perform their duty (Mic. iii. 8; Matt. xxi. 30).

IBERIANS, a denomination of Eastern Christians, who derive their name from Iberia, a province of Asia, now called Georgia; hence they are also called Georgians. Their tenets are nearly the same with those of the GREEK CHURCH (which see).

IBEX, a wild goat. See GOAT.

IBIS, a bird peculiar to Egypt, and, in early ages, held there in the utmost veneration, so that it was deemed a capital crime to kill one. Polyæneus states that Cambyzes, king of Persia, who was not unacquainted with this superstition, placed some of these birds before his army while he besieged Damietta. The Egyptians, not daring to shoot against them, nor consequently against the enemy, suffered the town to be taken, which was the key of Egypt. The ibis feeds upon serpents and destroys their eggs, and also devours destructive reptiles and insects, and is thus very serviceable to the inhabitants. This, probably, is the reason for the grateful estimation in which the bird was formerly held. The ibis was by some naturalists considered to be extinct; but it has been identified by Cuvier with the *abouhaunes*, a species of curlew, frequently seen by Bruce on the banks of the Nile. See EGYPT.

IBZAN, the tenth judge of Israel, who is mentioned as having belonged to Bethlehem, and to have had thirty sons and thirty daughters, all of them married. The opinion of some that Ibzan was the same with Boaz is not at all likely. He judged Israel seven years.

ICHABOD, son of Phinehas, and grandson of Eli, the high priest. He was born at the moment when his mother heard the fatal news of the ark being taken; whence he obtained his name—"Where is the glory?" 1 Sam. iv. 19-21.

ICONIUM, the chief of the fourteen cities of Lycaonia in Asia Minor. It is mentioned by Xenophon, and also by Cicero and Strabo. When Paul and Barnabas were driven from Antioch they went to Iconium, where they preached the gospel with no small measure of success. Here a church was planted about A.D. 45, and visited by Paul a second time, about A.D. 51. The city, however, never rose to any eminence, until the capture of Nice by the crusaders in 1097, when Iconium became the capital of one of the Turkish sultanies. A very minute and interesting account of the city is given by Captain Kinneir. It is now called Konieh, and is situated at the foot of Mount Taurus. The chief ornaments of the city are its mosques, of which twelve are large and upwards of a hundred small. The city wall has eighty gates of a square form, each known by a separate name, and, as well as most of the towers, embellished with Arabic inscriptions. Iconium was formerly a great city, and even yet it is of considerable importance, being the capital of the large province of Carmania. It is the place of chief strength and importance in the central parts of Asiatic Turkey, being sur-

rounded by a strong wall of four miles in circumference; but, as is the case with most Eastern cities, much of the enclosed space is waste. "The modern city has an imposing appearance, from the number and size of its mosques, colleges, and other public buildings; but these stately edifices are crumbling into ruins, whilst the houses of the inhabitants consist of a mixture of small huts built of sun-dried bricks, and wretched hovels thatched with reeds. The city contains about thirty thousand inhabitants, principally Turks, with only a small proportion of Christians."

IDALAH, a city belonging to the tribe of Zebulun, mentioned in Josh. xix. 15.

IDDO, a prophet of Judah, who wrote the history of Rehoboam and Abijah. It seems, by 2 Chron. xiii. 22, that he had entitled his work *Midrash*, or Inquiries. It appears he also wrote prophecies against Jeroboam, son of Nebat. 2 Chron. ix. 29. Josephus and others are of opinion, that he was sent to Jeroboam, at Bethel, and that it was he who was killed by a lion. 1 Kings xiii.

IDOLATRY (Gr. *eidōlon*, an idol, and *latría*, worship), the worship of idols, or the act of ascribing to things and persons properties which are peculiar to God alone. The principal source of idolatry seems to be the extravagant veneration for creatures from which benefits accrue to men.

The first objects of idolatrous worship are thought to have been the sun, moon, and stars. Others think that angels were first worshipped. Soon after the flood, we find idolatry greatly prevailing in the world. Abraham's father's family served other gods beyond the River Euphrates; and Laban had idols which Rachel brought along with her. In process of time, noted patriots or kings deceased, animals of various kinds, plants, stones, and, in fine, whatever people took a fancy to, they idolized. The Egyptians, though high pretenders to wisdom, worshipped pied bulls, snipes, leeks, onions, &c. The Greeks had about thirty thousand gods. The Gomerians deified their ancient kings; nor were the Chaldeans, Romans, and other heathens, a whit less absurd. Some violated the most natural affections by murdering multitudes of their neighbours and children, under pretence of sacrificing them to their god. Some nations of Germany, Scandinavia, and Tartary, imagined that violent death in war, or by self-murder, was the proper method of access to the future enjoyment of their gods. In far later times, even sixty-four thousand and eighty persons were sacrificed at the dedication of one idolatrous temple in the space of four days in America. The Hebrews never had any idols of their own, but they adopted those of the nations around.

The veneration which the Papists pay to the Virgin Mary, and other saints and angels, and to the bread in the sacrament, the cross, relics, and images, lays a foundation for the Protestants to charge them with idolatry, though they deny the charge. It is evident that they worship them, and they justify the worship, but deny the idolatry of it, by distinguishing *subordinate* from *supreme* worship—the one they call *latría*, the other *dulia*; but this distinction is vain, futile, and nugatory.

Idolatry has been divided into *metaphorical* and *proper*. By *metaphorical* idolatry is meant that inordinate love of riches, honours, and bodily pleasures, whereby the passions and appetites of men are made superior to the will of God; man, by so doing, making a god of himself and his sensual temper. *Proper* idolatry, is yielding divine honour to another. The

objects or idols of that honour which is given, are either *personal*—that is, the idolaters themselves, who become their own idols; or *internal*, such as fancying God to be a light, flame, matter, &c., or, which is perhaps more common, entertaining and admiring false ideas of his moral character; or *external*, as worshipping angels, the sun, moon, stars, animals, &c., instead of God.

IDUMEA, or EDOM. See EDOM.

IGNATIUS. It is unknown of what parentage this illustrious man was descended, or to what country he originally belonged. Some have supposed him to be the little child whom our Lord took and placed in the midst of his disciples, when he declared to them, "Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven." But whether Ignatius be here referred to or not, it is generally admitted that he enjoyed the benefit of the instructions of the Apostle John.

Little has come down to us in regard to the early years of this distinguished Christian father. That his character must have been held in the highest estimation, however, is obvious from the fact, that he was invested by the apostles with the office of bishop or pastor of the Church of Antioch—an office which he filled for forty years with great honour and usefulness. During this long period, Ignatius discharged his ministerial duties with such fidelity, that, amid the fiery trial through which the Christian Church passed in the reign of the Roman Emperor Domitian, many were encouraged to hold fast their profession, by his godly example and exhortations. Persecution raged around him, but he remained unmoved, longing for, rather than dreading, a martyr's crown. And though the accession of Nerva to the throne was followed by a state of temporary peace, the holy man ardently coveted the honour of dying for the sake of Christ. "I eagerly wish the lions to be prepared for me," says he, "and pray that they may be found ready against me; them also I shall encourage, that they may quickly devour me, not as sometimes, when they have left the faithful untouched. But should they not be inclined when I am willing, I shall even assault them with violence." These sentiments, though they may sufficiently display the holy ardour by which the soul of Ignatius was animated, are by no means accordant with that submissive spirit which dictated the language of the apostle: "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you; and having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith."

The wish of Ignatius to seal his testimony with his blood was at length gratified in the reign of Trajan, about the year 107. The emperor, marching in all the pride of conquest towards Armenia and Parthia, stopped at Antioch; and, incensed against the Christians because of their resistance to idolatrous practices of every kind, he resolved to punish them. The venerable Bishop of Antioch, anxious to deliver his people from the vengeance of Trajan, boldly presented himself before the haughty tyrant. Trajan then pronounced the following sentence against him: "Since Ignatius confesses that he carries within himself that which was crucified, we command that he be carried to great Rome, there to be thrown to the wild beasts, for the entertainment of the people." This barbarous sentence, far from

intimidating the martyr, filled his soul with joy. "I thank thee, O Lord," he exclaimed, "that thou hast vouchsafed to honour me with a perfect love towards thee, and hast made me to put on iron bonds with the Apostle Paul."

The sentence pronounced upon this holy man was what he had long coveted, and, accordingly, with thanksgiving to God, he voluntarily surrendered himself into the hands of the guards who were appointed to convey him to Rome. After conducting the aged saint on foot to Seleucia, his persecutors put him on board a vessel which was to coast the southern and western parts of Asia Minor. On arriving at Smyrna, his soul was refreshed by meeting with the venerable Polycarp, who encouraged him to maintain his confidence stedfast unto the end. Deputies from various Churches in Asia flocked to console him in the prospect of his approaching martyrdom. His soul, however, far from needing consolation, was filled with holy joy and triumph; and in such a spirit he penned, while at Smyrna, epistles to the Churches of Ephesus, Magnesia, Tralles, and Rome. From Smyrna Ignatius sailed to Troas, and thence by Neapolis to Philippi, where he was received with the utmost kindness by the brethren. He was now led on foot through Macedonia and Epirus, when he embarked for Italy. On reaching Puteoli, he expressed a wish to be permitted to proceed by land to Rome, that he might tread in the footsteps of the Apostle Paul. This, however, was denied him, and he was conducted by sea to Ostia, only sixteen miles from Rome. As soon as the Christians heard of his approach, many of them came from the city to meet him. The first impulse of their minds was to condole with him on the awful prospect which awaited him; but, with heroic courage, he commanded them to be silent, reminding them to what exalted honour that man is called who is privileged to suffer for Christ.

With firm and unfaltering step Ignatius entered Rome, when he was immediately conducted to the house of the prefect. The day of his execution was appointed, and although the streets of the city had often resounded with the cry, "The Christians to the lions!" it was intended that the punishment of the venerable Ignatius should be as striking as possible. Accordingly, the most solemn of the Roman festivals was selected as the fittest period to effect their murderous designs. Meanwhile the brethren urged upon the aged prisoner to effect his escape. No entreaties, however, could prevail. He looked forward with joy to the day of his execution, and when it did arrive, he calmly prepared for death. Kneeling down with his friends, he prayed earnestly for the Church, that the Almighty would interpose in its behalf, and put a stop to the persecution. Then rising from his knees, he was led into the amphitheatre, where, amid assembled multitudes, on a signal being given, the wild beasts were let loose upon him, and speedily no remains of the aged saint were to be seen save a few bones, which his friends carefully gathered up and conveyed to Antioch.

Thus died, about the commencement of the second century, one who, throughout a long life, had served the Lord faithfully, and who counted it his highest ambition to suffer for Christ, resting in the firm conviction that, at length, he and his beloved Master would be glorified together.

IGNATIUS DE LOYOLA, the founder of the order of the Jesuits, was born in 1491, of a noble family, possessed of influence in Spain. In 1521,

he was severely wounded at the siege of Pampluna. The result of his meditations on a bed of pain was, sorrow for his past debauched life, and a determination to devote himself to works of piety. He began by a pilgrimage to Jerusalem; after which he studied at Alcalá, Salamanca, and Paris, and began to preach and to make disciples. At first he was opposed, and even imprisoned; but at length the pope, in 1540, gave his sanction to the new order which Loyola had established, and appointed him its first general. He died in 1556, and was canonized in 1622. See JESUITS.

IGNORANCE, the want of knowledge or instruction. Mr. Locke observes, that the causes of ignorance are chiefly three:—1. Want of ideas. 2. Want of a discoverable connection between the ideas we have. 3. Want of tracing and examining our ideas. As it respects religion, ignorance has been distinguished into three sorts:—1. An *invincible* ignorance, in which the will has no part. It is an insult upon justice to suppose men will be punished because they were ignorant of things which they were physically incapable of knowing. 2. There is a *wilful* and *obstinate* ignorance; such an ignorance, far from exculpating, aggravates a man's crimes. 3. A sort of voluntary ignorance, which is neither entirely wilful nor entirely invincible; as when a man has the means of knowledge, and does not use them. See KNOWLEDGE—SIN.

IJE-ABARIM, one of the encampments of the Israelites in the wilderness, no doubt, as the word implies, meaning the heaps or heights of ABARIM (which see).

IJON, one of the cities which Benhadad, king of Syria, destroyed, when he invaded the kingdom of Israel, about 958 B.C. 1 Kings xv. 20.

ILLUMINATI, a term anciently applied to such as had received baptism. The name was occasioned by a ceremony in the baptism of adults, which consisted in putting a lighted taper in the hand of the person baptized, as a symbol of the faith and grace he had received in the sacrament. This was unknown in primitive times.

ILLUMINATI was also the name of a sect which appeared in Spain about the year 1575. They were charged with maintaining that mental prayer and contemplation had so intimately united them to God, that they were arrived at such a state of perfection as to stand in no need of good works or the sacraments of the Church, and that they might commit the grossest crimes without sin.

ILLUMINATI, a name assumed by a secret society, founded on the 1st of May, 1776, by Dr. Adam Weishaupt, professor of canon law in the university of Ingolstadt. The avowed object of this order was, "to diffuse from secret societies, as from so many centres, the light of science over the world; to propagate the purest principles of virtue, and to re-instate mankind in the happiness which they enjoyed during the golden age fabled by the poets." Such a philanthropic object was doubtless well adapted to make a deep impression on the minds of young men; and to such alone did Dr. Weishaupt at first address himself. But "the real object," we are assured by Professor Robison and Abbe Barruel, "was, by clandestine arts, to overturn every government and every religion; to bring the customs of civil life into contempt; and to reduce mankind to that imaginary state of nature, when they lived independent of each other on the spontaneous productions of the earth." Freemasonry being in high

reputation all over Europe when Weishaupt first formed the plan of his society, he availed himself of its secrecy to introduce his new order; of which he constituted himself *general*, after initiating some of his pupils, whom he styled *areopagites*, into its mysteries. And when report spread the news throughout Germany of the institution of, the order of the Illuminati, it was generally considered as a mere college lodge, which could interest the students no longer than during the period of their studies. Weishaupt's character, too, which at this time was respectable for morality as well as erudition, prevented all suspicion of his harbouring any such dark designs as have since come to light. Professor Robison informs us, that the order of the Illuminati was abolished in 1786 by the Elector of Bavaria, but revived immediately after, under another name, and in a different form, all over Germany. It was again detected, and seemingly broken up; but it had by this time taken so deep a root, that it still subsists in some degree in different countries of Europe.

ILLYRICUM, a province lying to the north and north-west of Macedonia along the eastern coast of the Adriatic Sea, or Gulf of Venice. It was distinguished into two parts: Liburnia to the north, where is now Croatia; and Dalmatia to the south, which still retains the same name, and to which, as Paul informs Timothy, Titus went. 2 Tim. iv. 10. Paul says, that he preached the Gospel from Jerusalem round about to Illyricum. Rom. xv. 19.

IMAGE, in a religious sense, is an artificial representation of some person or thing, used as an object of adoration; in which sense it is used synonymously with idol.

The use and adoration of images have been long controverted. It is plain, from the practice of the primitive Church, recorded by the earlier fathers, that Christians during the first three centuries, and the greater part of the fourth, neither worshipped images, nor used them in their worship. However, the generality of the Popish divines maintain that the use and worship of images are as ancient as the Christian religion itself. To prove this, they allege a decree, said to have been made in a council held by the apostles at Antioch, commanding the faithful, that they may not err about the object of their worship, to make images of Christ and worship them. So says Baronius. But no notice is taken of this decree till seven hundred years after the apostolic times, after the dispute about images had commenced. The first instance that occurs, in any credible author, of images among Christians, is that recorded by Tertullian in the second century, of certain cups, or chalices, as Bellarmine pretends, on which was represented the parable of the good shepherd carrying the lost sheep on his shoulders; but this instance only proves that the Church, at that time, did not think emblematical figures unlawful ornaments of chalices. The primitive Christians abstained from the worship of images, not, as the Papists pretend, from tenderness to heathen idolaters, but because they thought it unlawful in itself to make any images of the Deity. Tertullian, Clemens Alexandrinus, and Origen, were of opinion that, by the second commandment, painting and engraving were unlawful to a Christian, styling them evil and wicked arts. Such opinions, extravagant though they may appear to us, effectually secured against image-worship. The use of images in churches, as ornaments, was first introduced by some Christians in

Spain, in the beginning of the fourth century; but the practice was condemned as a dangerous innovation, in a council held at Eliberis in 305. Epiphanius may be considered as one of the first iconoclasts. The custom of admitting pictures of saints and martyrs into churches (for this was the first source of image worship) was rare in the end of the fourth century, but became common in the fifth. But they were still considered only as ornaments, and even in this view they met with very considerable opposition. In the following century the custom of thus adorning churches became almost universal, both in the East and West. It is not to be wondered at that such a practice should have gradually led to the introduction of image-worship. However, it continued to be the doctrine of the Church in the sixth, and in the beginning of the seventh century, that images were to be used only as helps to devotion, and not as objects of worship. The worship of them was condemned in the strongest terms by Gregory the Great, as appears by two of his letters written in 601. From this time to the beginning of the eighth century, there occurs no instance of any worship given, or allowed to be given to images, by any council or assembly of bishops whatever. But they were commonly worshipped by the monks and populace in the beginning of the eighth century, insomuch that in 726, when Leo published his famous edict, image-worship had already spread into all the provinces subject to the empire. The Lutherans condemn the Calvinists for breaking the images in the churches of the Romanists, looking on it as a kind of sacrilege; and yet they condemn the Romanists (who are professed *image-worshippers*) as idolaters: nor can these last keep pace with the Greeks, who go far beyond them in this point, which has occasioned abundance of disputes among them. The Jews absolutely condemn all images, and do not so much as suffer any statues or figures in their houses, much less in their synagogues or places of worship. The Mahometans have an equal aversion to images, which led them to destroy most of the beautiful monuments of antiquity, both sacred and profane, at Constantinople.

IMAGERY, CHAMBERS OF. The idolatry of the house of Judah, borrowed from their heathen neighbours, is thus described by Ezekiel (viii. 7-10) in his well-known vision: "And he brought me to the door of the court; and, when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and, behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about." This scene reminds us of Egyptian worship, and on this subject we quote the following very ingenious remarks of the Rev. Doctor Jamieson: "In order to show the reader how exactly this inner chamber that Ezekiel saw was constructed after the Egyptian fashion, we subjoin an extract from the work of another traveller, descriptive of the great temple of Edfoo, one of the admired relics of antiquity, from which it will be seen that the degenerate priests of Jerusalem had borrowed the whole style of the edifice in which they were celebrating their hidden rites—its form—its entrance, as well as its pictorial ornaments on the walls, from their idolatrous neighbours of Egypt. 'Considerably below the surface of the ad-

joining buildings,' says he, 'my conductor pointed out to me a *chink in an old wall*, which, he told me, I should creep through on my hands and feet—the aperture was not two feet and a half high, and scarcely three feet and a-half broad. My companion had the courage to go first, thrusting in a lamp before him; I followed. The passage was so narrow that my mouth and nose were almost buried in the dust, and I was nearly suffocated. After proceeding about ten yards in utter darkness, the heat became excessive—the breathing was laborious—the perspiration poured down my face, and I would have given the world to have got out; but my companion whose person I could not distinguish, though his voice was audible, called out to me to crawl a few feet farther, and that I should find plenty of room. I joined him at length, and had the inexpressible satisfaction of standing once more upon my feet. We found ourselves in a *splendid apartment of great magnitude*, adorned with an incredible profusion of *sacred paintings and hieroglyphics*.' In the dark recesses of such a chamber as this, which they entered, like the traveller, through a hole in the outer wall, and in which was painted to the eye the grotesque and motley group of Egyptian divinities, were the chief men at Jerusalem actually employed when Ezekiel saw them. With minds highly excited by the dazzling splendour and the clouds of fragrant smoke that filled the apartment, the performers of those clandestine rites seem to have surpassed even the enthusiastic zeal of their ancestors in the days of Moses, when, crowding around the pedestal of the golden calf, they rent the air with cries of 'These be thy gods, O Israel!' Beneath a calmer exterior, the actors pointed out to Ezekiel concealed a stronger and more intense passion for idolatry. Every form of animal life, from the noblest quadruped to the most loathsome reptile that spawned in Egypt, received a share of their insane homage; and the most extraordinary feature of the scene was, that the individual who appeared to be the director of those foul mysteries, the master of ceremonies, was Jaazaniah, a descendant of that zealous scribe who had gained so much renown as the principal adviser of the good King Josiah, and whose family had for generations been regarded as the most illustrious for piety in the land. The presence of such a scion of this venerated house in such a den of impurity, struck the prophet as an electric shock, and showed, better than all the other painful spectacles this chamber exhibited, to what a fearful extent idolatry had inundated the land.

"We might have supposed it impossible for men to have sunk to a lower depth of superstition than that of imitating the Egyptians in worshipping the monsters of the Nile, or the vegetable produce of their fields and gardens, had we not been informed that the prophet was directed to turn him yet again, and he would see greater abominations than they did. 'Then he brought me to the gate of the Lord's house, which was toward the north: and, behold, there sat women weeping for Tammuz.' This, the principal deity of the Phœnicians, and who was often called also by that people Adoni—that is, "my Lord"—became afterwards famous in the Grecian mythology under the well-known name of Adonis; and the circumstance of his being selected for the subject of their most beautiful fictions by so many of the classic poets, is a sufficient proof of the great popular interest his name and ritual excited among the idolaters of the ancient world. It is said to have originated

in a tragic adventure which befell an intrepid and beautiful prince of Phœnicia, who was killed while hunting a wild boar by which that land was infested, and whose untimely death in the cause of his country was bewailed in an annual festival, held to commemorate the disastrous event. During the seven days that the festival lasted, the Phœnicians appeared to be a nation of mourners; and in every town and village a fictitious representation of Tammuz was got up for the occasion, and the whole population assembled to pour forth their unbounded sorrow for his hapless fate; more especially at Byblos, in Syria, where a temple was erected to the honour of this national deity. A strange imposture was practised, to inflame the public lamentations. There was in this temple a gigantic statue of the god, the eyes of which were filled with lead; which, on fire being applied within, of course melted, and fell in big drops to the ground—a signal for the loud wailings of the bystanders, whose eyes, in sympathetic imitation, were dissolved in tears. Conspicuous among the crowd on such occasions, a band of mercenary females directed the orgies, and, in conformity with an ancient custom of bewailing the dead on anniversaries at the *doors of houses*, these took their station at the *gate*, with their faces directed northward—as the sun was said to have been in that quarter of the heavens at the time when the death of Tammuz occurred. These violent efforts in mourning were always followed by scenes of the most licentious and revolting revelry, which, though not mentioned, are manifestly implied among the 'greater abominations' that degraded this third group of idolaters.

"Besides the hieroglyphics of Egypt and the orgies of Tammuz, there was another form of superstition still, which in Jerusalem, then almost wholly given to idolatry, had its distinguished patrons. 'Turn ye, yet again,' said his celestial guide to the prophet, 'and thou shalt see greater abominations than these.' And he brought him 'into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five-and-twenty men with their backs towards the temple of the Lord, and their faces towards the east; and they worshipped the sun towards the east.' Perhaps, of all the varieties of superstition which had crept in among the Hebrews in that period of general decline, none displayed such flagrant dishonour to God as this; for as the most holy place was situated at the west end of the sanctuary, it was impossible for these twenty-five men to pay their homage to the rising sun without turning their backs directly on God, and the consecrated place of his residence; and accordingly, this fourth circle is introduced last, as if their employment formed the climax of abominations—the worst and most awful signs of the times."

IMAGE OF GOD in the soul, is distinguished into natural and moral. By *natural* is meant the understanding, reason, will, and other intellectual faculties. By the *moral* image, the right use of those faculties, or what we term holiness. See ADAM.

IMAGE OF NEBUCHADNEZZAR. See BABEL.

IMAN, a Mohammedan priest, or minister, who superintends the service and concerns of the mosques, reads prayers, and instructs the people. The term is also given, by way of eminence, to the chiefs or founders of the principal sects among the Mohammedans.

dans; and this dignity, or what is commonly called the *Imanate*, is hereditary, and possessed by the chief members of particular families in succession.

IMMANUEL. See EMMANUEL.

IMMENSITY, unbounded or incomprehensible greatness; an unlimited extension, which no finite and determinate space, repeated ever so often, can equal. See INFINITY OF GOD.

IMMORALITY, a system of action inconsistent with our duty towards men, and consequently contrary to the law of God, who hath commanded us to do justly and love mercy. See MORALITY.

IMMORTALITY, a state which has no end, the impossibility of dying. It is applied to God, who is absolutely immortal, or incorruptible (1 Tim. i. 17), and the human soul, which is only immortal by the will of God; as God, who at first gave it, could, if he please, deprive us of existence. Matt. x. 28. See SOUL—INTERMEDIATE STATE.

IMMUTABILITY OF GOD, is his unchangeableness. He is immutable in his essence (James i. 17), in his attributes (Ps. cii. 27), in his purposes (Isa. xxv. 1; Ps. xxxiii. 11), in his promises (Mal. iii. 6; 2 Tim. ii. 13), and in his threatenings (Matt. xxv. 41).

The contemplation of this divine perfection should raise in our minds admiration; should teach us to imitate, as far as our frailty will permit, that constancy and steadfastness which we adore (2 Cor. iii. 18); and, lastly, should excite trust and confidence in the Divine Being, amidst all the revolutions of this uncertain world.

IMPOSITION OF HANDS. See ORDINATION.

IMPRECATION. In early times, when a person made a voluntary oath, he elevated his right hand. To this we find an allusion, though the words of the imprecation are not recorded, in Gen. xiv. 22. There is a form of imprecation mentioned in 1 Kings xx. 10: "And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me."

IMPRISONMENT. This mode of punishment seems to have been early in use among the Egyptians, from the reference to it in Gen. xxxix. 20-23. At a later period we find it employed by the Jews. Thus Asa committed the Prophet Hanani to prison for reproving him. 2 Chron. xvi. 10. Ahab committed Micaiah (1 Kings xxii. 27), as Zedekiah did the Prophet Jeremiah, for the same offence. Jer. xxxvii. 21. John the Baptist was imprisoned by Herod (Matt. iv. 12), and Peter by Herod Agrippa. Acts xii. 4. Debtors and murderers were also committed to prison. Matt. xviii. 30; Luke xxiii. 19.

IMPURITY, want of that regard to decency, chastity, or holiness, which our duty requires. Impurity, in the law of Moses, is any legal defilement. Of these there were several sorts. Some were voluntary, as the touching a dead body, or any animal that died of itself, or any creature that was esteemed unclean; or touching things holy by one who was not clean, or was not a priest; the touching one who had a leprosy, or who was polluted by a dead carcass, &c. Sometimes these impurities were involuntary; as when any one inadvertently touched bones, or a sepulchre, or anything polluted; or fell into such diseases as pollute, as the leprosy, &c.

The beds, clothes, and movables, which had touched anything unclean, contracted also a kind of impurity, and in some cases communicated it to others.

These legal pollutions were generally removed by bathing, and lasted no longer than till the evening. The person polluted plunged over head in the water, and either had his clothes on when he did so, or washed himself and his clothes separately. Other pollutions continued seven days; as that which was contracted by touching a dead body. Some impurities lasted forty or fifty days; as that of women who were lately delivered, who were unclean forty days after the birth of a boy, and fifty after the birth of a girl. Others, again, lasted till the person was cured.

Many of these pollutions were expiated by sacrifices, and others by the unclean being sprinkled with the ashes of a red heifer, sacrificed on the great day of expiation. When the leper was cured, he went to the temple, and offered a sacrifice of two birds—one of which was killed, and the other set at liberty. He who had touched a dead body, or had been present at a funeral, was to be purified with the water of expiation, and this upon pain of death. The woman who had been delivered, offered a turtle-dove and a lamb for her expiation; or if she were poor, two turtle-doves, or two young pigeons.

These impurities, which the law of Moses has expressed with the greatest accuracy and care, were only figures of other more important impurities, such as the sins and iniquities committed against God, or faults committed against our neighbour. The saints and prophets of the Old Testament were sensible of this; and our Saviour, in the Gospel, has strongly inculcated, that they are not outward and corporeal pollutions which render us unacceptable to God, but such inward pollutions as infect the soul, and are violations of justice, truth, and charity.

IMPUTATION is the attributing of any matter, quality, or character, whether good or evil, to any person as his own, or the treating of him according to the character which he thus sustains. It may refer to what was originally his, antecedently to such imputation; or to what was not antecedently his, but becomes so by virtue of such imputation only. 2 Sam. xix. 19; Ps. cvi. 31.

The imputation that respects our justification before God is of the latter kind, and may be defined thus: It is God's gracious reckoning of the righteousness of Christ to believers, and his acceptance of their persons as righteous on the account thereof. Their sins being imputed to him, and his obedience being imputed to them, they are, in virtue hereof, both acquitted from guilt and accepted as righteous before God. Rom. iv. 6, 7, v. 18, 19; 2 Cor. v. 21.

When we speak of sin as being imputed to Christ, it is not meant that Christ actually and in person became a sinner, but that the condition or state which was *actually* ours, became by imputation *judicially* his. And thus, in law, Christ became fitted to be a sacrifice or sin-offering for us. Had he not been our substitute by the imputation of sin, he could never have become our substitute in the endurance of the penalty consequent upon sin. The two are necessarily and inseparably connected. In the very same sense in which Christ was made sin are we made the righteousness of God in him. He was made sin, not actually and personally, but by imputation; and we are made righteousness, not actually and personally, but by imputation. The imputation of our sins to Christ was necessary in order to the satisfaction on his part, as our substitute, of the demands of divine justice; and the imputation of Christ's righteousness to us is necessary in order to the satisfaction, on our part, of the

demands of the holy law of God. Thus it is declared in 2 Cor. v. 21: "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

IMPUTED RIGHTEOUSNESS. See **JUSTIFICATION**.

IN. The accurate consideration of the sense of this preposition *in*, is often of great use to lead to the true meaning of many texts in Scripture. God is *in* Christ—is one with him as God—has the closest connection, is well pleased with, and reconciled to, men *in* him; and Christ is *in* him; has the same nature as his Father. John xiv. 10; 2 Cor. v. 19. The truth is *in* Christ; he is the substance and exemplification of it; by his death it is ratified; and in beholding and receiving of him, its light and glory are perceived, and its power felt. Eph. iv. 21; 2 Cor. i. 21. *The law of the Spirit of life is in Christ*; the new covenant is established with him; he is the great agent in it, and the means of its operation. The Holy Ghost, as the Spirit of Christ, operates *in* us, by uniting us to, and maintaining our fellowship with, Christ. Rom. viii. 2. We are blessed, chosen, called, justified, adopted, sanctified, and obtain an inheritance, *in* Christ; our whole salvation was concerted with him as our Surety, purchased by him as our Ransomer, is lodged in him as our Treasury, and in a state of union to him we share of it; and the enjoyment of him as the Lord our wisdom, righteousness, sanctification, and redemption, is the sum of it. Eph. i. 3, 4, 6, &c. We are *in* Christ, and he *in* us. He dwells in our hearts by faith, and we are closely united to him as our Surety, our Head, Husband, and root of spiritual influence. John xvii. 26; Rom. xvi. 7. But persons are said to be *in* Christ, if they are members of his visible Church, and in outward profession joined to him. John xv. 6. To believe or trust *in* Christ, or *in* God, or *in* his name, is, in a way of receiving Christ, and God *in* him, as the Husband and Saviour of our souls, offered in the promises, to expect from his perfections, relations, and work, whatever is good and necessary for us. John xiv. 1. To be strong *in* the Lord, faithful *in* the Lord, to labour *in* the Lord, and salute others *in* the Lord, is, in a state of union to Christ's person, and exercise of daily receiving out of his fulness, to study faithfulness and diligence in the work of preaching the Gospel, or practising holiness, and to salute others from love to the Lord, and on account of their bearing his image. Eph. vi. 10; 1 Cor. iv. 17; Rom. xvi. 1-16, 22.

INABILITY, want of power sufficient for the performance of any particular action or design. It has been divided into *natural* and *moral*. We are said to be naturally unable to do a thing when we cannot do it if we wish, because of some impeding defect or obstacle that is extrinsic to the will, either in the understanding, constitution of the body, or external objects. *Moral* inability consists not in any of these things, but either in the want of inclination, or the strength of a contrary inclination, or the want of sufficient motives in view to induce and excite the act of the will, or the strength of apparent motives to the contrary.

It must not be forgotten that moral inability or disinclination forms no valid excuse for our omission of duty, though want of natural faculties or necessary means would. That God may command, though man has not a present moral ability to perform, is evident, if we consider, 1. That man once had a power to do

whatsoever God would command him, he had a power to cleave to God in his primitive state of purity. 2. That God did not deprive him of this ability, he voluntarily, and of his own free will, sinned against God. 3. Therefore God's right of commanding, and man's obligation of returning and cleaving to God, remain firm and unbroken.

INCARNATION, the act whereby the Son of God assumed the human nature; or the mystery by which the Eternal Word was made man, in order to accomplish the work of our salvation. See **HUMANITY OF CHRIST**.

INCENSE. The practice of offering incense in sacred worship belonged to the Levitical dispensation. Sweet incense was commanded to be offered morning and evening continually. As the daily sacrifice represented the perpetual efficacy of the atonement of Christ, so the burning of incense morning and evening typified his continual intercession for us. This offered incense was called a "perpetual incense," because it was regularly offered at the appointed time without cessation. The composition of the incense is minutely laid down in Exod. xxx. 34-36, and all incense of a different composition from that prescribed is called "strange incense," and is strictly forbidden. "And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with frankincense: of each shall there be a like weight: and thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: and thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy." Exod. xxx. 34-36. To the oblation of incense by the high priest, more especially on the great day of atonement, David obviously alludes in Psalm cxli. 2: "Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice." Incense is used in Scripture as a symbol of the prayers of the saints. Hence it is said of the prayers of Cornelius, "And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." Acts x. 4. The custom of offering incense prevailed among the Egyptians, who in all probability derived it from the Hebrews. Incense is used in the worship of the Roman Catholic Church, more especially in connection with the eucharist. Such a practice, however, dates no farther back than the time of Gregory the Great, and is obviously a confounding of the type with the antitype, of the Jewish with the Christian economy.

INCEST, the sin of criminal and unnatural commerce with kindred within the degrees forbidden by the law of God. In former times, incest was somewhat absurdly extended even to the seventh degree; but it is now restricted to the third or fourth.

Most nations look on incest with horror, Persia and Egypt excepted. In the history of the ancient kings of those countries we meet with instances of brothers marrying their own sisters, because they thought it too mean to join in alliance with their own subjects, and still more so to marry into any foreign family. Vortigern, king of South Britain, equalled, or rather exceeded them in wickedness, by marrying his own daughter. Such incestuous marriages with near relatives have sometimes occurred in modern times, more especially in Roman Catholic countries, a dispensation having been previously obtained from the Pope.

"In order," says Dr. Paley, "to preserve chastity in families, and between persons of different sexes brought up and living together in a state of unreserved intimacy, it is necessary, by every method possible, to inculcate an abhorrence of incestuous conjunctions; which abhorrence can only be upheld by the absolute reprobation of *all* commerce of the sexes between near relations. Upon this principle the *marriage*, as well as other cohabitation of brothers and sisters of lineal kindred, and of all who usually live in the same family, may be said to be forbidden by the law of nature. Restrictions which extend to remoter degrees of kindred than what this reason makes it necessary to prohibit from intermarriage, are founded in the authority of the positive law which ordains them, and can only be justified by their tendency to diffuse wealth, to connect families, or to promote some political advantage.

"The Levitical law, which is received in this country, and from which the rule of the Roman law differs very little, prohibits marriage between relations within *three* degrees of kindred; computing the generations not from, but through the common ancestor, and accounting affinity the same as consanguinity. The issue, however, of such marriages are not bastardized, unless the parents be divorced during their lifetime.

"The Egyptians are said to have allowed of the marriage of brothers and sisters. Amongst the Athenians, a very singular regulation prevailed: brothers and sisters of the half blood, if related by the father's side, might marry; if by the mother's side, they were prohibited from marrying. The same custom also probably obtained in Chaldea so early as the age in which Abraham left it; for he and Sarah his wife stood in this relation to each other: 'And yet indeed she is my sister: she is the daughter of my father, but not the daughter of my mother; and she became my wife.' Gen. xx. 12."

In the view of Scripture incest is regarded as a peculiarly heinous and abominable crime. Paul refers to one species of this sin in these strong condemnatory words: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife." 1 Cor. v. 1. The natural feelings of the human heart are in complete accordance with the dictates of the Bible on this point. We instinctively recoil from atrocities of this kind, apart altogether from the moral character of such unions. Hence it happens that even in periods and places noted for profligacy of manners, incestuous marriages are usually rare and exceptional rather than common.

INCOMPREHENSIBILITY OF GOD. This is a relative term, and indicates a relation between an object and a faculty—between God and a created understanding; so that the meaning of it is this, that no created understanding can comprehend God; that is, have a perfect and exact knowledge of him, such a knowledge as is adequate to the perfection of the object. Job xi. 7; Isa. xl.

God is incomprehensible—1. As to the nature of his essence. 2. The excellency of his attributes. 3. The depth of his counsels. 4. The works of his providence. 5. The dispensation of his grace. Eph. iii. 8; Job xxxvii. 23; Rom. xi.

The incomprehensibility of God follows—1. From his being a Spirit endued with perfections much superior to our own. 2. There may be (for anything we certainly know) attributes and perfections in God

of which we have not the least idea. 3. In those perfections of the divine nature of which we have some idea, there are many things to us inexplicable, and with which, the more deeply and attentively we think of them, the more we find our thoughts swallowed up; such as his self-existence, eternity, omnipresence, &c.

This should teach us, therefore—(1.) To admire and reverence the Divine Being. Zech. ix. 17; Neh. ix. 5. (2.) To be humble and modest. Ps. viii. 1-4; Eccles. v. 2, 3; Job xxxvii. 19. (3.) To be serious in our addresses, and sincere in our behaviour towards him.

INCONTINENCY, not abstaining from unlawful desires. See **CONTINENCY**.

INCORPOREALITY OF GOD, is his being without a body. That God is incorporeal is evident; for, (1.) Materiality is incompatible with self-existence; and God being self-existent, must be incorporeal. (2.) If God were corporeal, he could not be present in any part of the world where body is; yet his presence is necessary for the support and motion of body. (3.) A body cannot be in two places at the same time; yet he is everywhere, and fills heaven and earth. (4.) A body is to be seen and felt, but God is invisible and impalpable. John i. 18.

INDEED.—1. Truly, assuredly. Deut. ii. 15. 2. Eminently; in a very singular manner. So Christ makes *free indeed*, with a glorious liberty which can never be taken away. John viii. 35, 36. His flesh and blood are meat *indeed*, suited to every necessity, and quickening to the soul, secure everlasting life and strength, and are infinitely sweet and substantial. John vi. 55. And an Israelite *indeed* is one truly and eminently holy, and noted for wrestling with God. John i. 47. Widows *indeed* are such as behave gravely and piously, suitably to their condition, and are really poor and destitute. 1 Tim. v. 3, 5, 16.

INDEPENDENCE OF GOD, is his existence in and of himself, without depending on any other. "His being and perfections," as Dr. Ridgley observes, "are underived, and not communicated to him, as all finite perfections are by him to the creature. This attribute of independence belongs to all his perfections. (1.) He is independent as to his knowledge. He doth not receive ideas from any object out of himself, as intelligent creatures do. This is elegantly described by the prophet. Isa. lx. 13, 14. (2.) He is independent in power. As he receives strength from no one, so he doth not act dependently on the will of the creature. Job xxxvi. 23. (3.) He is independent as to his holiness, hating sin necessarily, and not barely depending on some reasons out of himself inducing him thereto; for it is essential to the divine nature to be infinitely opposite to sin, and therefore to be independently holy. (4.) He is independent as to his bounty and goodness. He communicates blessings, not by constraint, but according to his sovereign will. Thus he gave being to the world, and all things therein, which was the first instance of bounty and goodness; and this not by constraint, but by his free will.

INDEPENDENTS, a denomination of Protestant Christians, so called, because they hold that every particular congregation possesses in itself the power of self-government. See **CONGREGATIONALISTS**.

INDIA. The appellation of a vast region of Asia. The name is generally supposed to have been derived from the River Indus, which waters its western extremity, and which signifies the Blue or Black River.

Mr Conder thinks that the extensive application of the word renders it more probable that it was employed to denote the country of the *Indi*, or Asiatic Ethiops; answering to Persia or Hindustan, or the country of the Hindus. In support of the idea that there are several allusions to this country in the Old Testament, Mr Taylor has some remarks that are not without interest and weight.

It is said, in Esth. i. 1, that Ahasuerus reigned from India to Ethiopia. This fixes the extent of the Persian dominions eastward to the original station of the Hindus, at the head of the Indus. There is not, we believe, any memorial of the Persian power having permanently maintained itself east of the Indus, Alexander the Great only having ever thought of establishing a dominion in those countries. The Mohammedans, indeed, have so done; but then they have renounced the west. Nadir Shah penetrated to Delhi, but he returned to Persia, and did not attempt to retain both regions under his rule. The Hindus could not have adopted religious rites from the Romans, the Greeks, the Egyptians, or the Persians. Whoever has bestowed a moment's attention on this people, must know that it would be in utter violation of their most sacred tenets to do so; and whoever recollects that the sages of Greece travelled into India to learn wisdom, will be confirmed in the persuasion that others derived information from them, not they from others. In fact, all testimony brings letters, science, and the arts from the East.

INDIGNATION, a strong disapprobation of mind, excited by something flagitious in the conduct of another. It is produced by acts of treachery, abuse of confidence, base ingratitude, &c., which we cannot contemplate without being provoked to anger, and feeling a generous resentment.

INDUCTION, ECCLESIASTICAL, the act of giving a clergyman formal possession of his church, to which he has been appointed by *institution*. Induction, among Presbyterians, is the admission by the presbytery of a minister to the charge of the congregation among whom he is to minister. It is accompanied by the performance of divine service, when the minister is formally admitted or inducted into his charge in the presence of the people.

INDULGENCES, in the Romish Church, are a remission of the punishment due to sin, granted by the Church, and supposed to save the sinner from purgatory.

According to the doctrine of the Romish Church, all the good works of the saints, over and above those which were necessary towards their own justification, are deposited, together with the infinite merits of Jesus Christ, in one inexhaustible treasury. The keys of this were committed to Peter, and to his successors, the popes, who may open it at pleasure; and, by transferring a portion of this superabundant merit to any particular person for a sum of money, may convey to him either the pardon of his own sins, or a release for any one in whom he is interested, from the pains of purgatory. Such indulgences were first invented in the eleventh century, by Urban II., as a recompense for those who went in person upon the important enterprise of conquering the Holy Land. They were afterwards granted to those who hired a soldier for that purpose; and in process of time were bestowed on such as gave money for accomplishing any pious work enjoined by the pope. The power of granting indulgences has been greatly abused in the Church of Rome. Pope Leo X., in order to carry on

the magnificent structure of St. Peter's at Rome, published indulgences and a plenary remission to all such as should contribute money towards it. Finding the project take, he granted to Albert, elector of Mentz, and archbishop of Magdeburg, the benefit of the indulgences of Saxony, and the neighbouring parts, and farmed out those of other countries to the highest bidders; who, to make the best of their bargain, procured the ablest preachers to cry up the value of the ware. The form of these indulgences was as follows: "May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed apostles Peter and Paul, and of the most holy pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they may have been incurred; then from all thy sins, transgressions, and excesses, how enormous soever they may be; even from such as are reserved for the cognizance of the Holy See, and as far as the keys of the Holy Church extend. I remit to you all punishment which you deserve in purgatory on their account; and I restore to you the holy sacraments of the Church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism; so that, when you die, the gates of punishment shall be shut, and the gates of the paradise of delights shall be opened; and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost." It was the great abuse of indulgences that contributed not a little to the reformation of religion in Germany, where Martin Luther began first to declaim against the preachers of indulgences, and afterwards against indulgences themselves.

INDUSTRY, diligence, constant application of the mind, or exercise of the body. See **DILIGENCE**—**IDLENESS**.

INFALLIBILITY, the quality of not being able to be deceived or mistaken.

The infallibility of the Church of Rome has been one of the great controversies between the Protestants and Papists. By this infallibility, it is understood that she cannot at any time cease to be orthodox in her doctrine, or fall into any pernicious errors; but that she is constituted by divine authority the judge of all controversies in religion, and that all Christians are obliged to acquiesce in her decisions. This is the chain which keeps its members fast bound to its communion; the charm which retains them within its magic circle; the opiate which lays asleep all their doubts and difficulties: it is likewise the magnet which attracts the desultory and unstable in other persuasions within the sphere of Popery, the foundation of its whole superstructure, the cement of all its parts, and its fence and fortress against all inroads and attacks.

Under the idea of this infallibility, the Church of Rome claims—1. To determine what books are and what are not canonical, and to oblige all Christians to receive or reject them accordingly. 2. To communicate authority to the Scripture; or, in other words, that the Scripture, as to us, receives its authority from her. 3. To assign and fix the sense of Scripture, which all Christians are submissively to receive. 4. To decree as necessary to salvation whatever she judges so, although not contained in Scripture. 5. To decide all controversies respecting matters of faith. These are the claims to which the

Church of Rome pretends, but which we shall not here attempt to refute, because any man with the Bible in his hand, and a little common sense, will easily see that they are all founded upon ignorance, superstition, and error.

INFANT BAPTISM. See BAPTISM.

INFIDELITY, absolute want of faith in God, or the disbelief of the truths of revelation, and the great principles of religion. If we inquire into the source of infidelity, we shall find it is not, in ordinary cases, the result of sober inquiry, close investigation, or full conviction; but it is rather, as one observes, "the slow production of a careless and irreligious life, operating together with prejudices and erroneous conceptions concerning the nature of the leading doctrines of Christianity. It may, therefore, be laid down as an axiom, that 'infidelity is, in general, a disease of the heart more than of the understanding;' for we always find that infidelity increases in proportion as the general morals decline."

If we consider the *nature* and *effects* of infidelity, we shall find that it subverts the whole foundation of morals; it tends directly to the destruction of a taste for moral excellence, and promotes the growth of those vices which are the most hostile to social happiness, especially vanity, ferocity, and unbridled sensuality. Facts might easily be brought forward illustrating its close and intimate connection with licentiousness. But it is *destined* to be banished from the earth. Its inconsistency with reason; its incongruity with the nature of man; its cloudy and obscure prospects; its unsatisfying nature; its opposition to the dictates of conscience; its pernicious tendency to efface every just principle from the breast of man, and to lead the way to every species of vice and immorality, show that it cannot flourish, but must finally fall.

INFINITY OF GOD. Infinity is taken in two senses entirely different; that is, in a positive and a negative one. *Positive infinity* is the quality of being perfect in itself, or capable of receiving no addition. *Negative*, is the quality of being boundless, unlimited, or endless. That God is infinite is evident; for, as Doddridge observes—1. If he be limited, it must either be by himself or by another; but no wise being would limit himself, and there could be no other being to limit God. 2. Infinity follows from self-existence; for a necessity that is not universal must depend on some external cause, which a self-existent being does not. 3. Creation is so great an act of power, that we can imagine nothing impossible to that Being who has performed it, but must therefore ascribe to him infinite power. 4. It is more honourable to the Divine Being to conceive of him as infinite than finite. 5. The Scriptures represent all his attributes as infinite. His understanding is infinite (Ps. cxlvii. 5); His knowledge and wisdom (Rom. xi. 33); His power (Rom. i. 20; Heb. xi. 3); His goodness (Ps. xvi. 2); His purity, holiness, and justice (Job iv. 17, 18; Isa. vi. 2, 3.) 6. His omnipotence and eternity prove his infinity; for were he not infinite, he would be bounded by space and by time, which he is not.

INFINITE, without bounds or limits. Many have objected to the common opinion that sin is an *infinite evil*, but without sufficient grounds, since every sin is committed against a God of infinite excellence, in violation of infinite obligations, and in its natural results leads to the perpetuation of innumerable, inconceivable, and interminable miseries. Objectors

usually confound the finite act with the infinite evil—the metaphysical or physical *quantity* with the moral *quality*; which is an absurdity founded on a double sophism.

INFIRMITY, applied to the mind, denotes frailty, weakness. It has been a question what may properly be denominated sins of infirmity.

1. Nothing, it is said, can be excused under that name which at the time of its commission is *known* to be a sin. 2. Nothing can be called a sin of infirmity which is contrary to the express letter of any of the commandments. 3. Nothing will admit of a just and sufficient excuse upon the account of infirmity, which a man beforehand considers and deliberates with himself whether it be a sin or not. A sin of infirmity is, (1.) Such a failing as proceeds from excusable ignorance; (2.) Or unavoidable surprise; (3.) Or want of courage and strength. Rom. xv. 1.

By infirmity, also, we understand the corruptious that are still left in the heart (notwithstanding a person may be sanctified in part), and which sometimes break out. These may be permitted, to humble us, to animate our vigilance—perhaps that newly-convinced sinners might not be discouraged by a sight of such perfection as they might despair of ever attaining to; to keep us prayerful and dependent; to prevent those honours which some would be ready to give to human nature rather than to God; and lastly, to excite in us a continual desire for heaven. Let us be cautious and watchful, however, against sin in all its forms: for it argues a deplorable state of mind, when men love to practise sin, and then lay it upon constitution, the infirmity of nature, the decree of God, the influence of Satan, and thus attempt to excuse themselves by saying they could not avoid it.

INFLUENCE, DIVINE, a term made use of to denote the operations of the Divine Being upon the mind. This doctrine of divine influence has been much called in question of late; but we may ask—1. What doctrine can be more *reasonable*? "The operations which the power of God carries on in the natural world are no less mysterious than those which the Spirit performs in the moral world. If men, by their counsels and suggestions, can influence the minds of one another, must not divine suggestion produce a much greater effect? Surely the Father of spirits, by a thousand ways, has access to the spirits he has made, so as to give them what determination, or impart to them what assistance, he thinks proper, without injuring their frame, or disturbing their rational powers." We may observe, 2. Nothing can be more *scriptural*. Eminent men, from the patriarchal age down to John, the latest inspired writer, believed in this doctrine, and ascribed their religious feelings to this source. Our Lord repeatedly inculcated this truth; and that he did not mean miraculous, but moral influences of the Spirit, is evident from John iii. 3; Matt. vii. 22, 23; John vi. 44, 46; see also John xii. 32, 40; Rom. viii. 9; 1 Cor. ii. 14. And we may add, 3. Nothing can be more *necessary*, if we consider the natural depravity of the heart, and the insufficiency of all human means to render ourselves either holy or happy without a supernatural power.

INGATHERING, THE FEAST OF, after all the fruits of the fields and vineyards were gathered in, was the same with the **FEAST OF TABERNACLES** (which see). Exod. xxiii. 16. This was the festival of gratitude for the fruitage and vintage, commencing on the evening of the fourteenth day of the

seventh month, or October, called "the end of the year." It continued seven whole days until the twenty-first, and then received the addition of the eighth day, which had probably in ancient times been the wine-press feast of the Israelites. During these eight days the Israelites dwelt in booths formed of green branches interwoven together, which, in the warm region of Palestine, answered extremely well, as in October the weather is usually dry. It was celebrated from the 15th to the 23d of the seventh month, Tisri, which was the first month of the civil year. A great number of public sacrifices were required to be offered during this festival, an account of which may be found in Numb. xxix. 12-38. There were also several private peace-offerings observed during this season. Under the second temple, certain peculiar ceremonies were introduced into the celebration of the feast of tabernacles in addition to those which originally belonged to it by divine appointment. "On the first day of the feast, every person provided himself with a small collection of branches of palm and willow and myrtle, and was seen carrying it about, wherever he went, all the day long. On the following days it was not thus constantly carried, but only when individuals went up to the temple: each day, however, all were required to visit the temple, with their branches in their right hands, and every one a citron in his left, and thus pass around the altar, crying aloud, *Hosanna*, (which means *save now!*) and repeating also the whole 25th verse of Psalm cxviii., while all the time the sacred trumpets were sounding without restraint. On the seventh day this ceremony was repeated seven times, in memory of the conquest of Jericho.

"Some have thought that the whole manner in which our Saviour was met the last time he came up to Jerusalem, was borrowed from the usage that has been noticed of carrying branches in the hand, and shouting *Hosanna*, in the temple, on the feast of tabernacles; and that the use of the ceremony, at this time, was designed to intimate, that what the prayer in Ps. cxviii. 25, then so much used, had respect to, viz., the coming of the Messiah, was now truly accomplished; and that Jesus of Nazareth was no other than this glorious personage, the son of David, the Redeemer of Israel, that should come into the world: whence it was cried, at the same time, in the language that begins the next verse of the same Psalm—"Blessed is he that cometh in the name of the Lord!" Matt. xxi. 8, 9, 15; John xii. 12, 13. The use of palm branches on this occasion, as well as all the show of honour that was made, seems rather to have been taken from the general ancient manner of celebrating triumphs, or public entries of kings into cities; but there can be no doubt, that the minds of the people were carried, at the same time, by natural association, to the usage so familiar to their great feast, and that their acclamations, accordingly, were really derived from that quarter. A reference to the ceremony of drawing and pouring out water also, is discovered in the Gospel history: our Lord, it seems evident, made allusion to it, when, on the last day of the feast, he stood in the temple, and cried, 'If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.' It was in this way he was continually in the habit of taking advantage of earthly objects and circumstances around him to draw attention to spiritual truths, and to convey the most salutary instruction in a clear

and impressive manner; in the case before us, we are told 'that he spake of the Spirit, which they that believe on him should receive.' John vii. 37-39."

INIQUITY. This word means not only sin, but, by a metonymy, the punishment of sin, and the expiation of it: "Aaron will bear the iniquities of the people;" he will atone for them. Exod. xxviii. 38. The Lord "visits the iniquities of the fathers upon the children" (Exod. xx. 5); he sometimes causes visible effects of his wrath to fall on the children of criminal parents.

"To bear iniquity," is to endure the punishment of it—to be obliged to expiate it. The priests bear the iniquity of the people; that is, they are charged with the expiation of it. Exod. xxviii. 38; Lev. x. 17.

INJURIES, FORGIVENESS OF. See **FORGIVENESS**.

INJURY, a violation of the rights of another. Some, says Grove, distinguish between *injustice* and *injury*. Injustice is opposed to justice in general, whether negative or positive; an injury, to negative justice *alone*. (See **JUSTICE**.) An injury is, wilfully doing to another what ought not to be done. This is injustice, too, but not the whole idea of it; for it is injustice, also, to refuse or neglect doing what ought to be done. An injury must be wilfully committed; whereas it is enough to make a thing unjust, that it happens through a culpable negligence.

INJUSTICE. See **INJURY**.

INK. This word occurs only once in the Old Testament, viz., in Jer. xxxvi. 18: "Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book;" and once in the New Testament, 2 Cor. iii. 3: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." Both the Hebrews and the Egyptians appear in ancient times to have used ink of different colours, but from the word which Paul uses in the last-cited passage to denote ink, it must have been of a black colour, as it generally is at this day. From the nature of the writing referred to in Numb. v. 23, which was to be washed out with the bitter water, the ink used on that occasion must have resembled the ink still used in the East, which can be easily washed off with a wet sponge. In ancient times the ink was not so fluid as it is with us. Several tinctures were used for this purpose, and among others that obtained from the cuttle-fish.

INKHORN. The "writer's inkhorn" is referred to in Ezek. ix. 2. The expression seems to indicate that the individual there described could read and write. An Arab *Kateb* or scribe still wears his inkhorn as a mark of his office. The pens which are attached to these inkhorns are composed of reeds, with which those using them can write more quickly than with the iron pens or bodkins which engraved or scratched the writing. This facility in using the reed is referred to in Ps. xlv. 1: "My heart is inditing a good matter: I speak of the things which I have made touching the king; my tongue is the pen of a ready writer." There were pens in some inkhorns found in Herculaneum, but they were merely pointed sticks, like skewers. John (Rev. vii. 2) saw an angel with the seal of the living God, and therewith multitudes were sealed in their foreheads; but, to understand *what sort of mark* was made there, you

must have recourse to the inkhorn of Ezekiel. On the other hand, Ezekiel saw a person with an inkhorn, who was to mark the servants of God on their foreheads; that is, with ink; but how the ink was to be *applied*, is not expressed; nor was there any need that it should be, if in those times ink was applied with a seal—a seal being in one case plainly supposed—as in the Apocalypse the mention of a seal made it needless to take any notice of an inkhorn by his side. (See GIRDLE.) The inkhorn still in use in the East has a long shaft which holds the reeds, and is stuck into the girdle, while the place for the ink forms a head at the one end.

INN. The following minute and accurate account of the lodging-places for travellers in the East is extracted from Dr Jamieson's 'Eastern Manners':—

"The khans or caravansaries, which are stationed at great intervals upon the roads, and one of which, at least, is found in the suburbs of every town and village, are often nothing more than bare or roofless walls, erected at the side of a fountain as a resting-place for cattle; and even the best and largest of them are constructed only with the view of affording shade from the sun, and protection from the dews and plunderers of the night. Beyond this, no accommodation do they offer either for man or beast,—not an article of food or clothing can be procured for love or money,—not a vestige of furniture is to be seen in them, nor any flooring, save the bare ground,—and the keeper of this cheerless abode is satisfied with having done all that is expected, when he gives the traveller the key of his apartment, and leaves him to spread his own mattress, to open his stores, or to go to the neighbouring village in search of the provisions he requires, and cook them with the utensils and the fuel he can find.

"The extreme poverty and meanness of these inns is greatly increased by the style of their construction. Their principal feature is a large and open square court, along the sides of which is a range of sheds for cattle; and behind these, separated only by a thin partition, are the lodgings, or rather cells, for the reception of their masters, almost always situated on the ground floor; and as the sheds are all furnished with a niche or open window looking into the rooms, to enable every one to see and attend to his beasts at pleasure, the receptacles of the traveller are, from this state of constant exposure, liable to be defiled by all sorts of dust and vermin, and possess, indeed, little of the comfort and shelter of an inn but the name. From this description it will appear that, in point of accommodation, the transition is but slight from the chambers of the men to the resting-place of the beasts; and, indeed, we frequently meet, in the journals of travellers who have come to khans of a small size, or in a crowded state, with accounts of their being obliged to have recourse to the stables, and finding these fully as tolerable as the miserable apartments of which at first they regretted the want.

"The apertures already mentioned in the sides of the rooms, over against the head of every beast, are generally large,—so large, that Tavernier says three persons may conveniently lie in them; and immediately below these, inside of the shed, is a hole dug in the bare ground, unsupported by any vestige of stone or wood work, and serving as a receptacle for the provender of the cattle,—the only expedient which the poverty of Oriental art can contrive for a manger. The out-houses are in perfect keeping with

the mean style of the lodgings of which they are a necessary appendage, for they are often nothing more than a walled enclosure, boasting neither doors, nor a roof, nor stalls. A single stake here and there is all that secures the beasts and keeps them from each other; and the stables themselves never experience the attention of a cleaner, save when some traveller prepares with his own hand a corner for the accommodation of his toil-worn quadruped."

INNOCENT, INNOCENCE. The signification of these words is well known. The Hebrews considered innocence as consisting chiefly in an exemption from external faults committed contrary to the law; hence they often join *innocent* with *hands*. "I will wash my hands in innocency." Gen. xxxvii. 22; Ps. xxiv. 4, xxvi. 6. And, "Verily I have cleansed my heart in vain, and washed my hands in innocency." Ps. lxxiii. 13. Josephus admits of no other sins than those actions which are put in execution. Sins in thought, in his account, are not punished by God. To be innocent, is used sometimes for being exempt from punishment: "I will not treat you as one innocent," Jer. xlv. 28; literally, "I will not make thee innocent."

INQUISITION, a word used to denote a tribunal, in several Roman Catholic countries, erected by the popes for the examination and punishment of heretics. Its first objects and victims were more especially the Waldenses. This court was founded in the twelfth century, under the patronage of Pope Innocent, who issued out orders to excite the Roman Catholic princes and people to extirpate heretics, to search into their number and quality, and to transmit a faithful account thereof to Rome. Hence they were called inquisitors, and gave birth to this formidable tribunal, called the Inquisition. That nothing might be wanting to render this spiritual court formidable and tremendous, the Roman pontiffs persuaded the European princes, and more especially the Emperor Frederick II. and Louis IX., king of France, not only to enact the most barbarous laws against heretics, and to commit to the flames, by the ministry of public justice, those who were pronounced such by the inquisitors, but also to maintain the inquisitors in their office, and grant them their protection in the most open and solemn manner. The edicts to this purpose issued out by Frederick II. are well known—edicts sufficient to have excited the greatest horror, and which rendered the most illustrious piety and virtue incapable of saving from the most cruel death such as had the misfortune to be disagreeable to the inquisitors. These abominable laws were not, however, sufficient to restrain the just indignation of the people against those inhuman judges, whose barbarity was accompanied with superstition and arrogance, with a spirit of suspicion and perfidy, nay, even with temerity and imprudence. Accordingly, they were insulted by the multitude in many places, were driven in an ignominious manner out of some cities, and were put to death in others; and Conrad of Marburg, the first German inquisitor who derived his commission from Gregory IX., was one of the many victims that were sacrificed on this occasion to the vengeance of the public, which his incredible barbarities had raised to a dreadful degree of vehemence and fury.

This diabolical tribunal takes cognizance of heresy, Judaism, Mohammedanism, sodomy, and polygamy; and the people stand in so much fear of it, that parents deliver up their children, husbands their

wives, and masters their servants, to its officers, without daring in the least to murmur. The prisoners are kept for a long time, till they themselves turn their own accusers, and declare the cause of their imprisonment, although they are neither told their crime nor confronted with witnesses. As soon as they are imprisoned, their friends go into mourning, and speak of them as dead, not daring to solicit their pardon, lest they should be brought in as accomplices. When there is no shadow of proof against the pretended criminal, he is discharged, after suffering the most cruel tortures, a tedious and dreadful imprisonment, and the loss of the greatest part of his effects. The sentence against prisoners is pronounced publicly, and with extraordinary solemnity. In Portugal they erect a theatre capable of holding three thousand persons, in which they place a rich altar, and raise seats on each side, in the form of an amphitheatre. There the prisoners are placed, and over against them is a high chair, whither they are called one by one to hear their doom from one of the inquisitors. These unhappy persons know what they are to suffer by the clothes they wear that day. Those who appear in their own clothes are discharged on paying a fine; those who have a *santo benito*, or strait yellow coat without sleeves, charged with St. Andrew's cross, have their lives, but forfeit all their effects; those who have the resemblance of flames made of red serge sewed upon their *santo benito*, without any cross, are pardoned, but threatened to be burnt if ever they relapse; but those who, besides those flames, have on their *santo benito* their own picture surrounded with devils, are condemned to expire in the flames.

The Inquisition was put down by Napoleon in 1808; though restored at Rome over the clergy by Pius VII. In 1826, it condemned to death Casmir, a pupil of the Propaganda, who was appointed patriarch of Memphis, but not accepted by the viceroy of Egypt. His crime is unknown; but the pope commuted his punishment into imprisonment for life. Works on the Inquisition have been published by *Baker, Limborch, Geddes, Lavalle, Llorente, and Puig-blanch*. *The Records of the Inquisition*, from the original manuscripts taken from the inquisitorial palace at Barcelona, when it was stormed in 1819, were published at Boston, in North America, in 1828. In Spain alone nearly half a million have suffered as its victims.

INSPIRATION, divine dictation, the communication by the Holy Spirit of certain supernatural ideas and emotions to the human soul, or any supernatural influence of God upon the mind of a rational creature, whereby he is raised to a degree of information or excellence to which he could not, or would not, in fact, have attained in his present circumstances in a natural way. By the inspiration of the Scriptures we are to understand, that the sacred writers composed their works under so plenary and immediate an influence of the Holy Spirit, that God may be said to speak *by* those writers to men, and not merely that they spoke to men in the name of God, and by his authority. There is a considerable difference between the two propositions. Each supposes an authentic revelation from God; but the former secures the Scriptures from all error, both as to the *subjects* spoken and the *manner* of expressing them. This, too, is the doctrine taught in the Scriptures themselves. Heb. i. 1, iv. 12, 13; Acts iv. 24-28, xxviii. 25.

It is generally allowed that the Scriptures were

written by divine inspiration. That they claim this, in every variety of form, implied and express, is certain. See, for example, 2 Tim. iii. 16, 17; John x. 35, v. 39, 46, xii. 47, 48, xvii. 17; Rom. iii. 1, 2; 2 Sam. xxiii. 2; Acts i. 16, iii. 21, xi. 14, xvii. 10, 11, xxvi. 22; Ps. cxix. 111; Luke x. 10-16, xii. 47, 48, xvi. 29-32; 1 Pet. i. 10-12; Rom. iii. 4; Prov. xxx. 5, 6; Rev. xxii. 18, 19; Rom. ii. 12; 1 Cor. ii. 10-16, iv. 3, 4; Phil. iii. 16; 1 John iv. 1-6; Isa. viii. 20; Gal. i. 11, 12; Eph. iii. 3-5; 1 Thess. ii. 13, iv. 8, v. 27. The celestial ideas in them; the spirituality and elevation of their design; the majesty and simplicity of their style; the candour, disinterestedness, and uprightness of the penmen; the harmonious agreement of their various parts; their wonderful efficacy on the consciences and character of mankind; their astonishing preservation; the multitude of miracles wrought in confirmation of the doctrines they contain, and the exact fulfilment of all their predictions up to this hour, sufficiently prove this.

The inspiration of the Old Testament Scriptures is so expressly attested by our Lord and his apostles, that among those who receive their authority the only question relates to the inspiration of the New Testament. It is true we do not find the claim to inspiration formally advanced in the Four Gospels. This omission has sometimes been stated by those superficial critics, whose prejudices serve to account for their haste, as an objection against the existence of inspiration. But if we attend to the reason of the omission, we shall perceive that it is only an instance of that delicate propriety which pervades all the New Testament. The Gospels are the records of the great facts which vouch the truth of Christianity. These facts are to be received upon the testimony of men who had been eye-witnesses of them. The foundation of Christian faith being laid in an assent to these facts, it would have been preposterous to have introduced in support of them that influence of the Spirit which preserved the minds of the apostles from error. For there can be no proof of the inspiration of the apostles unless the truth of the facts be previously admitted. The apostles, therefore, bring forward the evidence of Christianity in its natural order, when they speak in the Gospels as the companions and eye-witnesses of Jesus, claiming that credit which is due to honest men who had the best opportunities of knowing what they declared. But after the respect which their character and conduct procured to their testimony, and the visible confirmation which it received from Heaven by miracles, &c., had established the truth of the facts they testified, no room was left to doubt of their inspiration. Without it they were indeed credible witnesses of facts, but without it they were not qualified to execute the higher office of apostles. Luke xxiv. 49. And, therefore, whenever the circumstances of the Church required the execution of that office, we find the claim which had been conveyed to them by the promise of their Master (John xiv.-xvii.; Acts i, ii.), and which is implied in the apostolical character, asserted in their history and writings. They uniformly demanded from all who had received the faith of Christ, submission to the doctrines and commandments of his apostles, as the inspired messengers of Heaven. 1 John iv. 6; 1 Cor. xiv. 37; 1 Thess. iv. 8.

It has been disputed, however, whether this inspiration is, in the most absolute sense, plenary or entire. As this is a subject of importance, and ought to be carefully studied by every Christian, in order that he

may render a reason of the hope that is in him, we shall here subjoin the remarks of an able writer, Mr. Robert Haldane, in whose views, as to the plenary verbal inspiration of the Word of God, we entirely coincide.

"The word *inspire* signifies to breathe into, and literally corresponds to the original in 2 Tim. iii. 16, '*All Scripture is inspired by God,*' or *breathed into the writers by God.* It is, therefore, of the *writing* that the inspiration is asserted. The Greek compound word, corresponding to our phrase *inspired by God*, was applied among the heathens to such dreams as were supposed to be breathed into men by any of the gods. This inspiration, which, without any exception, variation, or gradation, is claimed by the writers of the Scripture, and which entitles the whole of it to be denominated '*The Word of God,*' is of the highest kind, by which they were '*led into all truth.*' It consists in that communication, made to their minds by the Spirit of God, of the ideas and words which they have recorded in that sacred book. Paul expressly calls the Old Testament Scriptures '*The ORACLES of God,*' which were committed to the Jews. Rom. iii. 2. He afterwards gives the same denomination of '*oracles*' to all the revealed truth of God. Heb. v. 12. The same expression was used by the Greeks to denote the responses given out in distinct words, which their priests made, in name of their deities, to those who consulted them. In the same sense, Stephen, speaking under the immediate influence of the Holy Ghost, designates the writings of Moses as '*lively oracles.*' In this expression their *verbal* inspiration is distinctly asserted.

"In the passage above quoted, '*All Scripture is given by inspiration of God,*' the same thing is distinctly affirmed. Paul does not say the *meaning* of all Scripture, or the *ideas* contained in it, but all *Scripture*—all *writing*, or all that is *written* (taking writing in the appropriated sense in which he uses it) is given by inspiration of God. We have here a most unequivocal testimony to the inspiration of the *words* of Scripture, for neither a meaning nor an idea can be expressed in writing, except by words. If any writing is inspired, the words of necessity must be inspired, because the words are the writing; for what is a writing, but words written? The thoughts and sentiments are the meaning of the words. To say that a writing is inspired, while the *words* are uninspired, is a contradiction in terms. The affirmation of Paul, then, respects the words as containing the meaning, and not the meaning as containing the words. To the same purpose, the Apostle Peter affirms, that '*the prophecy came not of old time [at any time] by the will of man, but holy men of God spake as they were moved by the Holy Ghost.*' If they *spoke* as they were *moved*, they did not choose the language they uttered, but the words which they spoke were given to them by the Holy Ghost. In the same manner the disciples, on the day of Pentecost, '*were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.*' Here *utterance*, or the words they spoke, is expressly ascribed to the Holy Spirit. Nothing can more distinctly convey the meaning of inspiration than these words, '*Who by the mouth of thy servant David hast said.*' Acts iv. 25. And this inspiration, which, without variation or exception, is claimed for the Scriptures, by the sacred writers, entitles the whole of them to be called '*The Word of God;*' to which high designation they could not be entitled on any other ground.

"The words of Scripture, as used by the writers, were indeed their own words. But this does not imply that the Bible is partly the word of God, and partly the word of man. It is not the effect of any such co-operation, as supposes that one part was produced by God, and the other part by man, to make out a whole. The passages above quoted preclude our entertaining any such notion. Because the words were written by the prophets and apostles, this does not prevent them from being the words of God. The following remarks of President Edwards, when he is combating the deeply erroneous sentiment of the Arminians, respecting a co-operation between God and man in the work of grace, will explain this matter. '*In efficacious grace, we are not merely passive, nor yet does God do some, and we do the rest. But God does all, and we do all. God produces all, and we act all. For that is what he produces, viz., our own acts. God is the only proper author and foundation: we only are the proper actors. We are, in different respects, wholly passive and wholly active. In the Scriptures the same things are represented as from God and from us. God is said to convert, and men are said to convert and turn. God makes a new heart, and we are commanded to make us a new heart. God circumcises the heart, and we are commanded to circumcise our own hearts; not merely because we must use the means in order to the effect, but the effect itself is our act and our duty. These things are agreeable to that text, 'God worketh in you both to will and to do.'*"

"We grant," says Dr. Owen, "that they" (the sacred writers) "used their own *abilities of mind* and understanding in the choice of words and expressions. So the *preacher* sought to find out *acceptable words*. Eccles. xii. 10. But the Holy Spirit, who is more intimate into the minds and skill of men than they are themselves, did so guide and operate in them, as that the words they fixed upon were as directly and certainly from him, as if they had been spoken to them by an audible voice."

"We are not, however, required to suppose, that while inspired, the ordinary exercise of the faculties of the penmen of the Scriptures was counteracted or suspended, or that their minds did not entirely go along with what was communicated to them. '*They were all filled with the Holy Ghost.*' Acts ii. 4. '*They had the mind of Christ*' (1 Cor. ii. 16); and were themselves cast into the mould of that doctrine which they delivered to others. We are certain, then, as appears from the whole of their writings, that as far as they comprehended the truths which they were employed to record, they both fully acquiesced in them, and powerfully felt their force. It forms no objection to their inspiration, that the words of Scripture are occasionally changed in parallel passages or quotations, by Him who dictated them. The Holy Spirit is not confined to any one mode of expression, and in such places his mind is conveyed in words which, though varied by him, are yet perfectly adapted to communicate his will.

"Nor does the difference of style which we find among these writers at all conclude against their having the words they were to write imparted to them. On the same ground that the term '*Scripture*' includes the thoughts and words, so also does it necessarily comprehend the style in which it is written; which is, in fact, nothing more than the choice and arrangement of the words; for what is

style, abstracted from the words that express it? The style that God was pleased to employ was used, and the instruments were such as that style was natural to, flowing, like the words, with their full consent, and according to the particular tone of their minds. The style of the Scriptures is the characteristic style of the different writers; but God is the author of it. The style is as truly God's as the matter; for if he has employed the style of different writers, he has likewise employed their expressions, thoughts, reasonings, and arguments. God did not leave them to the operation of their own mind, but has employed the operations of their mind in his Word. The Holy Spirit could dictate to them his own words in such a way that they would also be their own words, uttered with the understanding. He could express the same thought by the mouth of a thousand persons, each in his own style. Is it, then, because we cannot comprehend the mode of such an operation, that arrogant and weak mortals dare to deny the obvious import of Scripture declarations?

"The objection to verbal inspiration, taken from the variety of style among the sacred writers, or from the circumstance that the same fact is often variously related by them, though at first sight it may seem plausible, is, in reality, both unfounded and absurd. It is taking it for granted that two or more accounts of the same thing, differing in phraseology, though substantially agreeing, cannot all be the words of inspiration; which has not the smallest foundation in truth. If variety of expression in relating the same things in the Gospel, would not affect the truth of the narrative, on the supposition that the writers were uninspired men, why is it presumed that it would affect it on the supposition of their being inspired? and why should it be thought improper for the Holy Ghost to make use of that variety? Or, because one peculiar cast of style distinguished every man's writings, is it thought impossible that the Spirit of God can employ a variety of styles; or is it supposed that He must be confined to one single mode of expression? The simple statement of such an idea contains its refutation. It is evident, too, that variety of style militates no more against verbal inspiration than against the supposed inspiration of *superintendence*; for if the Holy Spirit sanctioned variety, it was equally consistent to *dictate* variety. And it might be shown that such variety is of essential importance in the Gospel narratives, in bringing out very interesting views, that could not be so well exhibited in a single narrative.

"Of the fact, however, that the variety of style which is found among the writers of the Scriptures does not in the smallest degree militate against that verbal inspiration by which they affirm that they wrote, we have conclusive proof. For while it is evident to all, that there is a certain characteristic distinction of style, that pervades the whole of the Scriptures, and sufficiently attests that they are the work of the same Author, it is equally certain that each one of the writers is distinguished from the rest by a style peculiar to himself. Now the difference of style is as great among the prophets, when predicting future events which they did not understand, where, *as is admitted by all, the words they employed must necessarily have been communicated to them*, as it is found to be among them when relating events with which they were previously acquainted. Here, then, we have positive proof on this subject, which

it is impossible to set aside. The objection, too, that is founded on variety of style, to the communication of *words*, would equally militate against the communication of *ideas*. *There is as great diversity of MODES OF THOUGHT, and of viewing their subjects, as of EXPRESSION AND STYLE, among the writers of Scripture.* And can it for a moment be supposed that, either as to the one or the other, the Spirit of God is limited? 'He that planted the ear, shall he not hear? He that formed the eye, shall he not see?' 'Who hath made man's mouth, or who maketh the dumb, or the deaf, or the seeing, or the blind? did not I, the Lord?' He who conferred upon men all the varied powers and faculties which they possess, is he not able to communicate to their minds whatever to him seems good, in every possible variety of expression, and in every conceivable shape?

"It has been objected, that if the verbal inspiration of the whole of the Scriptures could be proved, it would follow that the words of all the speakers who are introduced in them, such as those of Job's friends, although their opinions were erroneous, nay, even the words of the devil himself, were inspired. This objection is so absurd, that, unless it had been sometimes gravely urged, it would be too trifling to be noticed. Is it not sufficiently plain, that while God dictated to the sacred penmen the words of those referred to, he dictated them to be inserted, not as *his* words, but as *their* words? Even the sayings of wicked men and of devils in the Scriptures are recorded by inspiration as truly as the sayings of Christ himself, and, as recorded by the Holy Ghost, suggest inspired instruction. Everything contained in the Bible, whether the words of the penmen, that contain the mind of God, or the words of others, that are inserted for the purpose of giving such information as he is pleased to impart, is equally, according to the express declarations of Scripture, dictated by God. It should, however, be observed, that it is not at all implied in the assertion of plenary verbal inspiration, that every example recorded in Scripture, without any judgment expressed with regard to the conduct, of good or even inspired men, should be for imitation. When the Word of God records human conduct, without pronouncing on its morality, whether it is sin or duty must be ascertained by an appeal to the general principles of Scripture.

"It is no valid objection to verbal inspiration, that the sacred writers were often acquainted beforehand with those facts which they recorded, and that they were directed to refer to this knowledge to establish their credibility. This no more proves that their relating these facts originated with themselves, than the previous knowledge of a messenger of the contents of the message he bears, proves that it originated with himself, or detracts from its truth or authority. Nor does it form any objection that the penmen of Scripture often appeal, in support of what they advance, to its own evidence, or that they reason from principles granted by those whom they addressed. This was practised by the Lord himself, as to whose words no Christian will affirm that they are not the words of God.

"There is a simplicity, harmony, and consistency, in that plan which represents the Scriptures as, in one point of view, the production of man, and in another wholly the book of God. This is precisely consistent with the language of the Apostle Paul, when he sometimes designates the Gospel, 'My Gospel,' and sometimes, 'The Gospel of God,' it being, in

fact, both the one and the other. Though the deepest wisdom of man could never have anticipated such a scheme of inspiration, yet when it is submitted to the mind, it manifests itself to be divine. And nothing but this view will harmonize all the assertions of the Scriptures." See CHRISTIANITY—SCRIPTURE.

INSTINCT. This word has been well defined by Lord Monboddó, in his work entitled "Ancient Metaphysics," as "a determination given by Almighty Wisdom to the mind of the brute, to act in such or such a way, upon such or such an occasion, without intelligence, without knowledge of good or ill, and without knowing for what end or purpose he acts." Thus, following an original impulse of that constitution which God hath given them, the lower animals make no progress in the skill with which their operations are conducted. The first nest which a swallow builds, is as completely finished in all its parts as any which it will ever construct. But man improves. The rude shapeless hut and the splendid palace prove, by contrast with each other, the essential difference there is between the reason of man and the instinct of brutes.

INSTITUTE, INSTITUTION, an established custom or law; a precept, maxim, or principle. Institutions may be considered as positive, moral, and human. 1. Those are called *positive* institutions or precepts which are not founded upon any reasons known to those to whom they are given, or discoverable by them, but which are observed merely because some superior has commanded them. 2. *Moral*, are those the reasons of which we see, and the duties of which arise out of the nature of the case itself, prior to external command. 3. *Human*, are generally applied to those inventions of men, or means of honouring God which are not appointed by him, and which are numerous in the Church of Rome, and some of them even in Protestant Churches.

INSTRUMENT. The second causes whereby God executes his works of mercy or judgment are his *instruments*. Isa. xli. 15. Sword, famine, pestilence, and diseases, are his *instruments of death*. Ps. vii. 13. The *evil instruments* of the churl are the sinful methods which he uses to increase his wealth. Isa. xxxii. 7. Men's bodies or members are *instruments* of righteousness or unrighteousness—are, as it were, tools by which they work the one or the other in outward acts. Rom. vi. 13.

INSTRUMENTAL MUSIC, music produced by instruments of various kinds, in contradistinction from vocal music. See MUSIC.

INTEGRITY, purity of mind, free from any undue bias or principle. Prov. xi. 3. Many hold that a certain artful sagacity, founded upon knowledge of the world, is the best conductor of every one who would be a successful adventurer in life, and that a strict attention to integrity would lead them into danger and distress. But, in answer to this, it is justly observed—1. That the guidance of integrity is the safest under which we can be placed; that the road in which it leads us is, upon the whole, the freest from dangers. Prov. iii. 21, &c. 2. It is unquestionably the most honourable; for integrity is the foundation of all that is high in character among mankind. Prov. iv. 8. 3. It is the most conducive to felicity. Phil. iv. 6, 7; Prov. iii. 17. 4. Such a character can look forward to eternity without dismay. Rom. ii. 7.

INTEMPERANCE, excess in eating or drinking.

This is the general idea of it; but we may observe, that whatever indulgence undermines the health, impairs the senses, inflames the passions, clouds and sullies the reason, perverts the judgment, enslaves the will, or in any way disorders or debilitates the faculties, may be ranked under this vice. See TEMPERANCE.

INTERCESSION OF CHRIST, his interposing for sinners by virtue of the satisfaction he made to divine justice.

1. As to the fact itself, it is evident, from many places of Scripture, that Christ pleads with God in favour of his people. Rom. viii. 34; Heb. vii. 25; 1 John ii. 1.

2. As to the manner of it, the appearance of the high priest among the Jews in the presence of God, on the day of atonement, when he offered before him the blood of the sin-offering, is at large referred to by Paul, as illustrating the intercession of Christ. Heb. ix. 11, 14, 22, 26, x. 12, 21. Christ appears before God with his own body; but whether he intercedes vocally or not cannot be known, though it is most probable that he does not; however, it is certain that he does not intercede in like manner as when on earth, with prostration of body, cries, and tears, which would be quite inconsistent with his state of exaltation and glory; nor as supplicating an angry judge, for peace is made by the blood of the cross; nor as litigating a point in a court of judicature; but his intercession is carried on by showing himself as having done, as their surety, all that law and justice could require, by representing his blood and sacrifice as the ground of his people's acceptance with the Father. Rev. v. 6; John xvii. 24.

3. The end of Christ's intercession is not to remind the Father of anything which he would otherwise forget, nor to persuade him to anything which he is not disposed to do; but it may serve to illustrate the holiness and majesty of the Father, and the wisdom and grace of the Son; not to say that it may have other unknown uses with respect to the inhabitants of the invisible world. He is represented, also, as offering up the prayers and praises of his people, which become acceptable to God through him. Rev. viii. 3, 4; Heb. xiii. 15; 1 Pet. ii. v. He also pleads for the conversion of his unconverted ones; and for the consolation, preservation, and glorification, of his people. John xvii.; 1 John ii. 1, 2.

4. Of the properties of Christ's intercession, we may observe—(1.) That it is authoritative; he intercedes not without right. John xvii. 24; Ps. ii. 8. (2.) Wise; he understands the nature of his work, and the wants of his people. John ii. 25. (3.) Righteous; for it is founded upon justice and truth. 1 John iii. 5; Heb. vii. 26. (4.) Compassionate. Heb. ii. 17, iv. 15; Isa. lxiii. 9. (5.) He is the sole advocate. 1 Tim. ii. 5. (6.) It is perpetual. Heb. vii. 25. (7.) Efficacious. 1 John ii. 1, 2; John xi. 42.

5. The use we should make of Christ's intercession is this:—(1.) We may learn the wonderful love of God to man. Rom. v. 10. (2.) The durability and safety of the Church. Luke xxi. 31, 32. (3.) The ground we have for comfort. Heb. ix. 24; Rom. viii. 34. (4.) It should excite us to offer up prayers to God, as they are acceptable through him. Rev. viii. 3, 4. See ADVOCATE.

INTERDICT, an ecclesiastical censure, by which the Church of Rome forbids the performance of divine service in a kingdom, province, town, &c. This censure has been frequently executed in France, Italy, and Germany; and, in the year 1170, Pope Alexander

III. put all England under an interdict, forbidding the clergy to perform any part of divine service, except baptizing infants, taking confessions, and giving absolution to dying penitents. An interdict, in the language of Scotch law, implies a prohibition issued by the legal authorities against further procedure in any operation until the legality of such procedure be ascertained.

INTERIM, the name of a formulary, or confession of faith, obtruded upon the Protestants, after the death of Luther, by the Emperor Charles V., when he had defeated their forces. It was so called because it was only to take place in the interim, till a general council should decide all the points in question between the Protestants and Roman Catholics.

INTERMENT. See BURIAL.

INTERPRETATION. See BIBLICAL INTERPRETATION.

INTERPRETING OF TONGUES, a gift bestowed on the apostles and primitive Christians, so that in a mixed assembly, consisting of persons of different nations, if one spoke in a language understood by one part, another could repeat and translate what he said into the different languages understood by others. 1 Cor. xii. 10, xiv. 5, 6, 13. See GIFT OF TONGUES.

INTOLERANCE. See TOLERATION.

INVESTITURE, in ecclesiastical policy, is the act of conferring any benefice on another. It was customary for princes to make investiture of ecclesiastical benefices, by delivering to the person they had chosen a pastoral staff and a ring. The account of this ceremony may be seen at large in *Mosheim's Ecclesiastical History*.

INVOCATION, a calling upon God in prayer. It is generally considered the first part of that necessary duty, and includes—1. A making mention of one or more of the names or titles of God, indicative of the object to whom we pray. 2. A declaration of our desire and design to worship him. And, 3. A desire of his assistance and acceptance, under a sense of our own unworthiness.

In the Church of Rome, invocation also signifies adoration of, and prayers to, the saints. The Council of Trent expressly teaches, that the saints who reign with Jesus Christ are employed as the intercessors of men, and offer up their prayers to God, and condemn those who maintain the contrary doctrine.

IONIC PHILOSOPHY. Thales was the founder of this early sect of Greek philosophy. He was the first of the Greeks who gave a systematic form to philosophy. Our knowledge of the tenets of this school is necessarily imperfect, as none of the writings of either Thales or his followers, among whom the most celebrated are Anaximander, Anaximenes, and Anaxagoras, have come down to us. One thing seems to be acknowledged on all hands—that the studies of this sect were chiefly directed to natural objects. Thales held water to be the first principle of universal nature, from which all other objects originated. He believed in God as the soul of the world, and that the world was animated. Cicero has given a summary of the doctrine of Thales in the following terms: "Thales of Miletus, the first who engaged in these inquiries, says, that water is the original of things, and that God is that intelligence who from water formed all beings." Some of his followers, for example, Anaximander and Anaximenes, dropped from their systems the notion of God, and thus entered upon the path of a purely material cosmology. Anaxa-

goras, however, brought back the primitive conception of Thales—matter as the subject of forms, and intelligence the active principle of forms.

IRENÆUS, bishop of Lyons, in France, one of the best Christian writers of the second century. He was a Greek by birth, and probably born of Christian parents. He was in early life a disciple of the venerable Polycarp, bishop of Smyrna, by whom he was sent to preach the gospel among the Gauls. His labours were remarkably useful. He employed his pen against the internal and domestic enemies of the Church, by attacking the monstrous errors adopted by some classes of professed Christians. His five Books against Heresies are yet preserved in a Latin translation, through the barbarity of which, though excessive, it is easy to discern the eloquence and erudition that reign throughout the original. Only the first book is yet extant in the original Greek.

IRON (*barzel*) occurs first in Gen. iv. 22, and afterwards frequently; and the Chaldee *prezel*, in Dan. ii. 33, 41, and elsewhere often in that book; Greek *sidēros*, Rev. xviii. 12, and the adjectives, Acts xii. 10; Rev. ii. 27, ix. 9, xii. 5, xix. 15; a well-known and very serviceable metal. The knowledge of working it was very ancient, as appears from Gen. iv. 22. We do not, however, find that Moses made use of iron in the fabric of the tabernacle in the wilderness, or Solomon in any part of the temple at Jerusalem. Yet, from the manner in which the Jewish legislator speaks of iron, the metal, it appears, must have been in use in Egypt before his time. He celebrates the great hardness of it (Lev. xxvi. 19; Deut. xxviii. 23, 48); takes notice that the bedstead of Og, king of Bashan, was of iron (Deut. iii. 11); he speaks of mines of iron (Deut. viii. 9); and he compares the severity of the servitude of the Israelites in Egypt to the heat of a furnace for melting iron (Deut. iv. 20.) We find, also, that swords (Numb. xxxv. 16), axes (Deut. xix. 5), and tools for cutting stones (Deut. xxvii. 5), were made of iron.

By the "northern iron" (Jer. xv. 12), we may probably understand the hardened iron, called in Greek *chalubs*, from the Chalybes, a people bordering on the Euxine Sea, and consequently lying on the north of Judea, by whom the art of tempering steel is said to have been discovered. Strabo speaks of this people by the name of Chalybes, but afterwards Chaldæi, and mentions their iron mines. These, however, were a different people from the Chaldeans, who were united with the Babylonians.

ISAAC, the son of Abraham and Sarah, was born A.M. 2108. The incident which gave rise to his name is recorded in Gen. xviii. 10-12. The character of Isaac does not appear conspicuous for any great exploits which he performed, or for any very striking events which happened to him. He ranks, however, as one of the Hebrew patriarchs. Jehovah declares himself as the God of Isaac as well as of Abraham; besides, we are informed (Luke xiii. 28) that he shall be an inhabitant of the kingdom of God. The birth of Isaac, who was emphatically "the child of promise," was attended with extraordinary circumstances, which are mentioned in Gen. xxi. &c. Very early in life he was exposed to the profane contempt of Ishmael, the son of the bondwoman, which the Apostle Paul states (Gal. iv. 29) to be typical of the persecution of God's people in all ages. When Isaac had arrived at a state of manhood, he was required to give a signal proof of his entire devotedness to God: Abraham was commanded to offer up his be-

loved son. The details of this remarkable trial are given in Gen. xxii. In this transaction Isaac was an eminent type of Jesus Christ. After the death of Abraham, God blessed his son Isaac. By faith he sojourned in the land of Canaan; and although he had been encouraged to expect a numerous family, nearly twenty years elapsed, and there appeared no prospect of a child. At length, however, two children were born to him at one time, concerning whom the Divine purpose was declared to the mother, that "the elder should serve the younger." Isaac loved Esau the elder more than Jacob the younger—a preference which led to many calamitous events. The whole life of the worthy patriarch, indeed, was full of troubles. Driven from Canaan by a famine, he took up his abode among the Philistines, where he was guilty of the sin of denying his wife, representing her as his sister. A very painful incident which occurred in the old age of the patriarch is recorded in Gen. xxvii., where we are informed of the dishonourable and fraudulent means by which Jacob obtained the birthright blessing in preference to Esau. The life of Isaac was protracted to a considerable length, for he died at the advanced age of 180 years.

ISAIAH. Though fifth in the order of time, the writings of the Prophet Isaiah are placed first in order of the prophetic books, principally on account of the sublimity and importance of his predictions, and partly also because the book which bears his name is larger than all the twelve minor prophets put together.

1. Concerning his family and descent nothing certain has been recorded, except what he himself tells us (Isa. i. 1), namely, that he was the son of Amoz, and discharged the prophetic office "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah," who successively flourished between A.M. 3194 and 3305. There is a current tradition that he was of the blood-royal; and some writers have affirmed that his father Amoz or Amos was the son of Joash, and consequently brother of Uzziah, king of Judah. He must have exercised the office of a prophet during a long period of time; for the lowest computation, beginning from the year in which Uzziah died, when he is by some supposed to have received his first appointment to that office, to the reign of Manasseh, brings it to sixty-one years. But the tradition of the Jews, which has been adopted by most Christian commentators, that he was put to death by Manasseh, is very uncertain; and Aben Ezra, one of the most celebrated Jewish writers, is rather of opinion that he died before the decease of Hezekiah; which Bishop Lowth thinks most probable. Of his wife and two sons, we have notices in Isa. vii. 3, viii. 1-3. The name of Isaiah, as Vitranga has remarked, after several preceding commentators, is in some measure descriptive of his high character, since it signifies the *Salvation of Jehovah*; and was given with singular propriety to him, who foretold the advent of the Messiah, through whom "all flesh shall see the salvation of God." Isa. xl. 5; Luke iii. 6; Acts iv. 12. Isaiah was contemporary with the Prophets Amos, Hosea, Joel, and Micah.

2. Besides the volume of prophecies, which we are now to consider, it appears, from 2 Chron. xxvi. 22, that Isaiah wrote an account of "the acts of Uzziah," king of Judah. This has perished with some other writings of the prophets, which, as probably not written by inspiration, were never admitted into

the canon of Scripture. There are also two apocryphal books ascribed to him, namely, the Ascension of Isaiah, and the Apocalypse of Isaiah; but these are evidently forgeries of a later date, and the Apocalypse has long since perished.

3. Isaiah is uniformly spoken of in the Scriptures as a prophet of the highest dignity. Bishop Lowth calls him the prince of all the prophets, and pronounces the whole of his book to be poetical, with the exception of a few detached passages. The scope of Isaiah's predictions is threefold, namely—(1.) To detect, reprove, aggravate, and condemn the sins of the Jewish people especially, and also the iniquities of the ten tribes of Israel, and the abominations of many Gentile nations and countries; denouncing the severest judgments against all sorts and degrees of persons, whether Jews or Gentiles. (2.) To invite persons of every rank and condition, both Jews and Gentiles, to repentance and reformation, by numerous promises of pardon and mercy. It is worthy of remark, that no such promises are intermingled with the denunciations of divine vengeance against Babylon, although they occur in the threatenings against every other people. (See *BABYLON*.) (3.) To comfort all the truly pious, in the midst of all the calamities and judgments denounced against the wicked, with prophetic promises of the true Messiah, which seem almost to anticipate the Gospel history, so clearly do they foreshow the divine character of Christ.

4. Isaiah has, with singular propriety, been denominated the evangelical prophet, on account of the number and variety of his prophecies concerning the advent and character, the ministry and preaching, the sufferings and death, and the extensive, permanent kingdom of the Messiah. So explicit and determinate are his predictions, as well as so numerous, that he seems to speak rather of things past than of events yet future; and he may rather be called an evangelist than a prophet. No one, indeed, can be at a loss in applying them to the mission and character of Jesus Christ, and to the events which are cited in his history by the writers of the New Testament. This prophet, says Bishop Lowth, abounds in such transcendent excellences, that he may be properly said to afford the most perfect model of prophetic poetry. He is at once elegant and sublime, forcible and ornamented; he unites energy with copiousness, and dignity with variety. In his sentiments there is uncommon elevation and majesty; in his imagery, the utmost propriety, elegance, dignity, and diversity; in his language, uncommon beauty and energy; and, notwithstanding the obscurity of his subjects, a surprising degree of clearness and simplicity. To these we may add, that there is such sweetness in the poetical composition of his sentences, whether it proceed from art or genius, that, if the Hebrew poetry at present is possessed of any remains of its native grace and harmony, we shall chiefly find them in the writings of Isaiah; so that the saying of Ezekiel may most justly be applied to this prophet:—

"Thou art the confirmed exemplar of measures,
Full of wisdom, and perfect in beauty."

Ezek. xxviii. 12.

Isaiah also greatly excels in all the graces of method, order, connection, and arrangement; though in asserting this we must not forget the nature of the prophetic impulse, which bears away the mind with irresistible violence, and frequently in rapid transitions from near to remote objects—from human to divine. We must likewise be careful in remarking

the limits of particular predictions, since, as in our version, they are often improperly connected, without any marks of discrimination; which injudicious arrangement, on some occasions, creates almost insuperable difficulties.

ISCARIOT. See JUDAS ISCARIOT.

ISHBOSHETH or ISHBAAL, the son and successor of Saul. By the arrangements of Abner, the general of Saul's army, Ishbosheth was recognised as king at Mahanaim while David was reigning as king at Hebron. When the son of Saul ascended the throne he was forty-four years of age, and his reign was short; for at the end of two years, he was assassinated by two captains of his own troops. This prince closed the line of Saul's descendants, B.C. 1048.

ISHMAEL, the son of Abraham by his bondmaid Hagar, whom he had taken by the advice of Sarah, as his inferior or secondary wife. The child received the name of Ishmael, because of the affliction of Hagar in being envied and hated by Sarah, and compelled to flee into the wilderness, where an angel of the Lord appeared to her and comforted her by the promise of a son, whose future character and destiny are thus foretold: "And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren." Gen. xvi. 12. This prediction was remarkably fulfilled; for from Ishmael were descended the various tribes of Arabs who, both in ancient and modern times, have been a powerful people. Dr Keith remarks, "The descendants of Ishmael have ever maintained their prophetic character: they have remained under every change of condition a wild people; their hand has still been against every man, and every man's hand against them." The handmaid and her son were cast out of Abraham's house; and the Apostle Paul, commenting upon that incident, regards it as an allegorical representation of the covenant of works and the covenant of grace. On this point Dr Candlish, in his 'Exposition of Genesis,' makes the following observations:—

"Hagar, in the apostle's view, typified, first Mount Sinai in Arabia, and, secondly, Jerusalem as it then was. In other words, she is the symbol, first of the legal dispensation, and, secondly, of the Jewish Church under that dispensation. Of the former, it is said that it gendereth to bondage; of the latter, that she is in bondage with her children. For whatever might be the meaning of the old economy, spiritually apprehended, and whatever might be the intimations of gospel truth conveyed by it to a spiritually enlightened mind,—the law given by Moses was, to the nation at large, a method of salvation by works. As such, it laid upon the conscience a heavy load of unfulfilled obligation, and of accumulated, uncanceled guilt; and the people, looking for life according to its terms, were helplessly bound under its yoke of service and its sentence of condemnation. Their standing before God, therefore, in his Church on earth, is fitly compared to that of the bond-maid's son in the family; who is tolerated and put upon his good behaviour, as it were, but has no indefeasible title to the adoption or the birthright.

"Over against this condition and channel of life,—the legal covenant and Church,—the apostle sets one higher, more free, and incorruptible. And it is remarkable that he partly loses sight here of the symbol. He speaks not of Sarah, the proper antithesis to Hagar, in his ascending series of contrasts.

But, reaching at once the summit, he brings the Jerusalem which is above into antagonism with the Jerusalem which now is. He confronts 'the Church of the first-born, which are written in heaven,' with the Church constituted upon earth in terms of the law."

ISHTOB, a country situated at the northern extremity of the mountains of Gilead, towards Mount Libanus. 2 Sam. x. 6. See TOB.

ISLAMISM, the orthodox religion of the followers of Mohammed. Dr Henderson says, "The word signifies an entire submission or devotion to the will of another, and especially of God, and thence the security, peace, and prosperity which those who thus submit themselves enjoy. The profession of faith in the unity of God and the divine apostleship of Mohammed, is called *aslama*; and every one who makes such a profession, receives the name of *Moslem*; that is, one who has entirely embraced the true faith, and surrendered himself to the will of God. The plural of this would be *Muslim*; but the dual number, *Muslimani*, being commonly substituted for the singular by the Persians and Turks, the word *Mussulman*, or *Musselman*, has in these, as well as in the European languages, nearly superseded the shorter and more correct term."

ISRAEL (*who prevails with God*), a name given to Jacob by an angel, after having wrestled with him at Mahanaim, or Peniel. Gen. xxxii. 1, 2, 28–30; Hosea xii. 3. (See JACOB.) By the name Israel is sometimes understood the person of Jacob; sometimes the people of Israel, the race of Jacob; and sometimes the kingdom of Israel, or the ten tribes, as distinct from the kingdom of Judah.

ISRAELITES. See JEWS.

ISSACHAR, the fifth son of Jacob and Leah, was born about B.C. 1749. He had four sons—Tola, Phuvah, Job, and Shimron. Gen. xlvi. 13. We know nothing particular of his life. Jacob, blessing him, said, "Issachar is a strong ass, couching down between two burdens. And he saw that rest was good, and the land that it was pleasant, and bowed his shoulder to bear, and became a servant unto tribute." The Chaldee translates it in a quite contrary sense: "He shall subdue provinces, and make those tributary to him who shall remain in his land." The tribe of Issachar had its portion among the best parts of the land of Canaan, along the great plain or valley of Jezreel, with the half-tribe of Manasseh to the south, Zebulun to the north, the Mediterranean Sea west, and Jordan, with the south point of the Sea of Tiberias, east. See CANAAN.

ISSUE. The *issues from death*—that is, all the means of escape from sin or misery, and all the persons redeemed—belong to the Lord. Ps. lxviii. 20. *Out of the heart are the issues of life*. The holy thoughts and good works of men demonstrate spiritual life to be in their heart, and prepare them for eternal life. Prov. iv. 23.

ITALY. A large country of Southern Europe. We know not the ancient name of Italy in the Hebrew language. Jerome has sometimes rendered *Chittim*, *Italy* (Numb. xxiv. 24; Ezek. xxvii. 6); and in Isa. lxvi. 19, he translates *Tubal*, *Italy*; though, according to others, the Tibarenians are here meant. In the sacred books written in Greek, there is no ambiguity in the word *Italy*; it signifies that country of which Rome is the capital. See ROME.

The Italian band mentioned in Acts x. 1, is thought by Calmet to have been a cohort, named

from Italica, a city in Spain, built by Scipio, A.D.C. 654, at the beginning of a peace with the Carthaginians. Appian informs us that Scipio collected his wounded soldiers into one city, which, from Italy, he named Italica. This name, however, appears rather to have been given by way of distinction, as being formed chiefly of Italians; since most of the cohorts and other forces of the Romans, then stationed in Syria and Judea, seem to have been raised from provincials. Thus Josephus relates that most of the recruits were derived from Syria. In Gruter's Inscriptions, mention is made of a voluntary cohort of Italian soldiers, which was in Syria. It seems to be admitted by all recent commentators and critics, that we are not to understand the Italian legion, which does not appear to have then existed, but the Italian cohort, which Dr. Doddridge supposes to have been the life-guard of the Roman governor.

ITHAMAR, Aaron's fourth son, who, with his descendants, exercised the functions of common priests only, till the high priesthood passed into his family in the person of Eli. The successors of Eli, of the family of Ithamar, were Ahitub, Ahiah, Ahimelech, and Abiathar, whom Solomon deposed. 1 Kings ii. 27.

ITUREA, a province of Syria, beyond Jordan. It was situated to the east of Batanæa, and to the south of Trachonitis. It seems to have derived its name from Jetur, the son of Ishmael, and was also called Auranitis from Hauran. Luke mentions that Philip was governor of both Iturea and Trachonitis, when John the Baptist entered on his public ministry. The Itureans were a bold, warlike people, much skilled in archery. They are generally supposed to be identical with the modern Druses, who have much of the independent spirit of their ancestors.

IVORY. (Heb. *schenhabim*, from *schen*, a tooth, and *habim*, elephants; Greek, *elephantinos*. Rev. xviii. 12.)

The first time that ivory is mentioned in Scripture is in the reign of Solomon. If the 45th Psalm was written before the Canticles, and before Solomon had constructed his royal and magnificent throne, then that contains the first mention of this commodity. It is spoken of as used in decorating those boxes of perfume, whose odours were employed to exhilarate the king's spirits. It is probable that Solomon, who traded to India, first brought thence elephants and ivory to Judea. 1 Kings x. 22; 2 Chron. ix. 21. It seems that Solomon had a throne decorated with ivory, and inlaid with gold; the beauty of these materials relieving the splendour, and heightening the lustre of each other. 1 Kings x. 18. Cabinets and wardrobes were ornamented with ivory, by what is called marquetry. Ps. xlv. 8. These were named "houses of ivory," probably because made in the form of a house, or palace; as the silver *naoi* of Diana, mentioned Acts xix. 24, were in the form of her temple at Ephesus; and as we have now ivory models of the Chinese pagodas, or temples. In this sense we may understand what is said of the ivory house which Ahab made. 1 Kings xxii. 39. As to dwelling-houses, the most we can suppose in regard to them is, that they might have ornaments of ivory, as they sometimes have of gold, silver, or other precious materials, in such abundance as to derive an appellation from the article of their decoration; as the emperor Nero's palace, mentioned by Suetonius, was named *aurea*, or "golden," because "overlaid with gold." This method of ornamenting buildings, or apartments, was very ancient among the Greeks. Homer mentions ivory as employed in the palace of Menelaus, at Lacedæmon.

Bacchylides, cited by Athenæus, says, that, in the island of Ceos, one of the Cyclades, the houses of the great men "glisten with gold and ivory."

IZHARITES, the descendants of Izhar, the son of Kohath. Numb. iii. 27.

J.

JAAZANIAH, son of Shaphan, one of the principal among the idolatrous Israelites, whom Ezekiel saw in vision. Ezek. viii. 11. Another person of this name is mentioned by the same prophet (chap. xi. 1) as one of the princes of the people, and son of Azur.

JAAZER, or JAZER, a place belonging to the Amorites, and taken by the Israelites. It was one of the encampments of the Israelites in the wilderness. Numb. xxi. 32, xxxii. 35.

JABAL, son of Lamech and Adah, father of those who lodge under tents, and of shepherds (Gen. iv. 20); that is, the first distinguished example of that class of men, who, like the Arab Bedouins, live under tents, and are shepherds.

JABBOK, a small brook rising in the mountains of Gilead, which falls into the Jordan eight miles below the Sea of Tiberias. Near the ford of this brook the angel wrestled with Jacob. Gen. xxxii. 22. Mr. Buckingham thus describes it: "The banks of this stream are so thickly wooded with oleander

and plane trees, wild olives and wild almonds in blossom, with many flowers, the names of which were unknown to us, with tall and waving reeds, at least fifteen feet in height, that we could not perceive the water through them from above, though the presence of these luxuriant borders marked the winding of its course; and the murmur of its flow, echoing through its long, deep channel, was to be heard distinctly from afar. The river, where we crossed it at this point, was not more than ten yards wide, but it was deeper than the Jordan, and nearly as rapid; so that we had some difficulty in fording it. As it ran in a rocky bed, its waters were clear, and we found their taste agreeable." It is now called El Zerkah.

JABESH, or JABESH-GILEAD, the name of a city in the half tribe of Manasseh, east of Jordan. Nahash, king of the Ammonites, besieged it. 1 Sam. xi. 1, &c. The inhabitants were friendly to Saul and his family. 1 Sam. xxxi. 11, 12.

JABIN (1.) king of Hazor, in the northern part of Canaan. Josh. xi. 1, &c. Discomfited at the con-

quests of Joshua, who had subdued the south of Canaan, he formed, with other kings in the northern part along the Jordan and the Mediterranean, and in the mountains, a league offensive and defensive. With their troops they rendezvoused at the waters of Merom; but Joshua attacked them suddenly, defeated them, and pursued them to Great Zidon, and the Valley of Mizpeh. He lamed their horses, burnt their chariots, took Hazor, and killed Jabin, about A.M. 2555. (2.) Another king of Hazor, who oppressed the Israelites twenty years, from A.M. 2699 to 2719. Judg. iv. 2, &c. Sisera, his general, was defeated by Barak at the foot of Mount Tabor; and the Israelites were delivered.

JABNEEL, a city in the tribe of Judah (Josh. xv. 11), and also another in the tribe of Naphtali. Josh. xix. 33.

JABNEH, or JABNIA, a city of the Philistines, thirty miles east of Jerusalem (2 Chron. xxvi. 6), called Jamnia (1 Macc. iv. 15), and Jamneia (chap. v. 58). Its situation may be gathered from the passage last cited, as being not far from Jaffa or Joppa. The following is Dr. Wittman's account of it: "Yebna is a village about twelve miles distant from Jaffa, in a fine open plain, surrounded by hills and covered with herbage. A rivulet formed by the rains supplies water. It is conjectured that the rock Etam, where Samson was surprised by the Philistines, was not far from Yebna. North-east of Yebna is a lofty hill, from which is an extensive and pleasing view of Ramla, distant about five miles. On sloping hills of easy ascent, by which the plains are bordered, Yebna, Ekron, Ashdod, and Ashkelon, were in sight." Compare 2 Chron. xxvi. 6.

JACHIN (*stability*), the name of a brass pillar placed at the porch of Solomon's temple. (See BOAZ.) These two brazen pillars were considered so valuable, that Nebuchadnezzar removed them to Babylon.

JACINTH. This precious gem, which is mentioned in Rev. xxi. 20, where it is called in the Greek text hyacinth, as it also is in Pliny, is now thought to be the amethyst of the moderns. The amethysts of the ancients are now called garnets. There seems to be no reason for doubting the propriety of rendering the Hebrew *ahalmah*, and the Greek *amethystos*, by *amethyst*. Pliny says, the reason assigned for its name is, that though it approaches to the colour of wine, it falls short of it, and stops at a violet colour. Others think it is called amethyst, because its colour resembles wine mixed with water; and in this view, also, it derives its name from *a*, negative, and *methy*, wine. The Oriental amethyst or jacinth is an extremely rare gem. If heated, it loses its colour and becomes transparent, in which state it is hardly distinguishable from the diamond. See AMETHYST.

JACKAL. See FOX.

JACOB, the younger twin son of Isaac and Rebekah, and father of the twelve patriarchs. He was given in answer to much prayer. Before he and his twin brother Esau were yet born, it was revealed to their mother that they were to be the heads of two mighty nations, and that, contrary to the usual custom, the dominion should go to the younger, and the inheritance be entailed upon him. The two children of Isaac early displayed very different dispositions: "And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents." Gen. xxv. 27. When they were advanced to a state of manhood, Jacob, who

was the mother's favourite, fixed his eye upon the birthright, which Esau, who made light of it, was easily persuaded to renounce. For a mess of pottage Esau sold his birthright; and as it involved various sacred privileges, he is condemned, on this account, as "a profane person." From this time nothing remarkable happened for a considerable period in the history of Jacob. At length an incident occurred which is recorded in Gen. xxvii., and which throws no little blame upon both Jacob and his mother. When Isaac proposed to bequeath the blessing to Esau, Rebekah suggested a plan to Jacob, by which he succeeded in imposing upon his aged parent, and thus by a fraud obtained the blessing. In the wise providence of God he was punished for his deceit. Esau became his avowed enemy, and to escape his brother's vengeance he was obliged to flee to Mesopotamia. In the course of his flight he was favoured with a remarkable vision at Bethel. On reaching the house of his uncle Laban, he was received with great kindness, and agreed to serve him for seven years, on condition of obtaining his beloved Rachel to wife. But, at the expiration of the period, he was disappointed of the object of his choice, by the base artifice of her father, who, substituting Leah instead of Rachel, proposed that Jacob should receive the woman of his choice, on condition of serving him other seven years. No sooner was the stipulated term expired than he desired to be dismissed, that he might be in a situation to provide for his family. Laban was unwilling to lose so faithful a servant, and it was agreed between them that all the cattle which should be produced of a peculiar description should be Jacob's property. It was expected that these would be inconsiderable in number, but very soon the chief increase was in Jacob's favour, and Laban's stock was both diminished and of a feebler kind. Jacob became rich; and yet his difficulties were not removed, but rather increased. At length the Almighty interposed, and by an express revelation directed Jacob to return to Canaan. Having collected together, therefore, all his property, he set out with his wives and handmaidens to return to his father Isaac. In this long and perilous journey he was beset with many trials. Laban pursued him, Esau was advancing to meet him, both intent on his destruction, yet neither were permitted to hurt him. In the midst of these trials, the great Angel of the Covenant appeared to him, and wrestled with him until the breaking of the day. Jacob was permitted to overcome; and, in token of his acceptance, Jacob received the new name of Israel, a prince with God. In memorial of this mysterious contest, the patriarch called the place Peniel, "for," said he, "I have seen God face to face, and my life is preserved." This renewed token of the divine favour did not prevent this good man from fearing to meet his brother Esau. But, in the gracious providence of God, he found Esau's heart melted to kindness, and the two brothers met and parted in peace and love. Jacob having arrived at the land of Canaan, prepared a settlement for himself and his family. And yet how soon were his prospects of happiness clouded! Instead of repose and comfort in his outyard circumstances, he had little else but vexation and disappointment. Many were his domestic troubles and misfortunes. The impatience of his favourite wife, "Give me children, or I die;" her death in bearing her second son, Benjamin; the rape of his daughter Dinah; the perfidy and cruelty of her brothers, Simeon and Levi,

to the Shechemites; the incest of Reuben; the supposed death of Joseph, his favourite son; these were altogether sufficient to have brought down his grey hairs with sorrow to the grave, had he not been divinely supported and encouraged throughout the whole of his pilgrimage. For the detail of the circumstances which led Jacob into Egypt, see art. JOSEPH. When the patriarch arrived in Egypt he was conducted to court, and introduced by Joseph to the notice of the king. He continued in a state of great prosperity, and enjoyed the society of his dear son Joseph for seventeen years more, and these were probably the most comfortable he had ever spent. But "Israel must die;" and when he felt his dissolution approaching, he sent for Joseph, and blessed him, praying for his two sons, Ephraim and Manasseh. Under the immediate influence of the Spirit, Jacob pronounced his parental benediction upon his twelve children, predicting the future condition of their descendants even in their last days. Gen. xlix. In firm dependence upon the Redeemer, the dying patriarch, in the midst of his address to his children, cried out, "I have waited for thy salvation, O Lord!" Thus at the age of one hundred and forty-seven years, he closed his afflicted life in peace, and faith, and joy.

JACOBITES, a sect of Christians in Syria and Mesopotamia; so called, either from Jacob, a Syrian, who lived in the reign of the Emperor Mauritius, or from one Jacob, a monk, who flourished in the year 550.

The Jacobites are of two sects—some following the rites of the Latin Church, and others continuing separated from the Church of Rome. There is also a division among the latter, who have two rival patriarchs, and consist of about thirty or forty thousand families, living in Syria and Mesopotamia. As to their belief, they hold but one nature in Jesus Christ. (See HYPOSTASIS—MONOPHYSITES.) With respect to purgatory, and prayers for the dead, they are of the same opinion with the Greeks and other Eastern Christians. They consecrate unleavened bread at the eucharist, and are against confession, believing that it is not of divine institution. They also practise circumcision before baptism. See NESTORIANS.

The name of *Jacobites* is also applied to the adherents of James II., particularly to the non-jurors who separated from the high Episcopal Church, simply because they would not take the oath of allegiance to the new king, and who, in their public services, prayed for the Stuart family.

JACOB'S WELL, a fountain near Sychar or Shechem. Gen. xxxiii. 19; John iv. 6. "The principal object of veneration here," says Dr. Edward Clarke, "is Jacob's well, over which a church was formerly erected. This is situated at a small distance from the town, in the road to Jerusalem, and has been visited by pilgrims of all ages, but particularly since the Christian era, as the place where our Saviour revealed himself to the woman of Samaria. The spot is so distinctly marked by the evangelist, and so little liable to uncertainty, from the circumstance of the well itself, and the features of the country, that, if no tradition existed for its identity, the site of it could hardly be mistaken. Perhaps no Christian scholar ever attentively read the 4th chapter of John's Gospel without being struck with the numerous internal evidences of truth which crowd upon the mind in its perusal. Within so small a compass it is impossible to find in other writings

so many sources of reflection and of interest. Independently of its importance as a document, it concentrates so much information, that a volume might be filled with the illustration it reflects on the history of the Jews, and on the geography of their country. All that can be gathered on these subjects from Josephus seems but as a comment to illustrate this chapter. The journey of our Lord from Judea into Galilee; the cause of it; his passage through the territory of Samaria; his approach to the metropolis of this country; its name; his arrival at the Amorite field, which terminates the narrow valley of Sychem; the ancient custom of halting at a well; the female employment of drawing water; the disciples sent into the city for food, by which its situation out of the town is obviously implied; the question of the woman referring to existing prejudices which separated the Jews from the Samaritans; the depth of the well; the Oriental allusion contained in the expression, '*living water*;' the history of the well, and the customs thereby illustrated; the worship upon Mount Gerizim;—all these occur within the space of twenty verses; and if to these be added what has already been referred to in the remainder of the same chapter, we shall perhaps consider it as a field which, in the words of Him who contemplated its ultimate produce, 'we may lift up our eyes and look upon, for it is white already to harvest.'" Maundrell thus describes it: "The well is covered at present with an old stone vault, into which you are let down through a very strait hole; and then removing a broad flat stone, you discover the mouth of the well itself. It is dug in a firm rock, and is about three yards in diameter and thirty-five in depth, five of which we found full of water." Mr. Buckingham informs us, that it is well known in the neighbourhood by the name of Bir-Samarea, or Well of Samaria.

JAEEL, or **JAHEL**, wife of Heber the Kenite, killed Sisera, general of the Canaanitish army. Judg. iv. 17-21. Why this woman violated the sacred rites of hospitality by murdering her guest, does not appear. Mr. Taylor suggests as probable—(1.) That Jael had herself felt the severity of the late oppression of Israel by Sisera; (2.) That she was actuated by motives of patriotism, and of gratitude toward Israel; (3.) That the general character of Sisera might be so atrocious, that at any rate his death was desirable. We find a similar proceeding in the case of Judith.

JAGUR, a town in the tribe of Judah. Josh. xv. 21.

JAH, one of the names of God; which is combined with many Hebrew words—as Idonijah, Hallelujah, Malachia: God is my Lord, Praise the Lord, The Lord is my king, &c. The word Jah stands simply for the divine essence, or for Him who is and who necessarily must be. See JEHOVAH.

JAHAZ, or **JAHAZA**, the first town of the Amorites on crossing the frontiers of Moab, and where consequently Sihon posted his army of resistance against the march of the Israelites. Numb. xxi. 23, 24. It was afterwards given to the Reubenites, and was one of the Levitical cities. Josh. xxi. 36.

JAILER. The keeper of a prison in Eastern countries was not laid under the same restrictions, in the treatment of prisoners, as among us. A discretionary power was given him to treat his prisoners as he pleased—all that was expected of him being only to produce them when required. Hence the conduct of the jailer at Philippi, in thrusting Paul and Silas

into the inner prison, and making their feet fast in the stocks, was entirely gratuitous on his part. On the contrary, we find the jailer of the state-prison, in the house of Potiphar, the captain of the guard at the court of Pharaoh, king of Egypt, treating Joseph with the utmost lenity and kindness.

JAIR, of Manasseh, possessed the whole country of Argob beyond Jordan, to the borders of Geshuri and Maachathi. Judg. x. 3, 4. He succeeded Tola in the government of Israel, and was succeeded by Jephthah. His government continued twenty-two years—from A.M. 2795 to 2817. Compare Numb. xxxii. 41; Deut. iii. 14; Josh. xiii. 30; 1 Kings iv. 13; 1 Chron. ii. 22.

JAIRUS, chief of the synagogue at Capernaum, whose only daughter, twelve years of age, falling dangerously sick, was healed by Jesus. Mark v. 22.

JAMBRES. See JANNES.

JAMES, one of the twelve apostles, the brother of John, and the son of Zebedee and Salome. He is commonly called James the Greater or the Elder, to distinguish him from the other James, who is called the Less. They were both of them natives of Bethsaida in Galilee, and effectually called by Jesus while prosecuting their trade as fishermen. It would appear that even after the two sons of Zebedee had become followers of Christ, they were, for a long time, strangers to the true nature of his kingdom. Their mother, anxious to secure for her children places of distinction in the temporal kingdom which, as she imagined, Jesus was about to establish on the earth, came to the Saviour with this petition, "Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom." But Jesus said unto them, for it was evident to Jesus that James and John agreed with their mother in her earnest request, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with? They said unto him, We are able,"—evidently showing that they were total strangers to the spiritual nature of Christ's kingdom, and still under the dominion of worldly, unsanctified dispositions.

James and John were distinguished by the peculiar favour of Christ, and hence they, along with Peter, accompanied him on special occasions. We are told that Christ surnamed them Boanerges, which is, sons of thunder, probably on account of the powerful and energetic eloquence of their preaching. They appear to have both of them been men of a keen temper, so that when certain Samaritans refused to admit Jesus Christ into their city, they wished permission to pray for fire from heaven to consume them. Some days after the resurrection of our Saviour, they saw Jesus at the Sea of Tiberias, and both of them witnessed his ascension into heaven.

James appears to have been permitted to labour only for a short time after the apostles were endued with power from on high. He was the first of the apostles who suffered martyrdom. The account of his death is thus given in Acts xii. 1, 2: "Now, about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword." The Herod here mentioned was Herod Agrippa, who had been made tetrarch of Galilee by the Emperor Caligula, and afterwards King of Judea, and some neighbouring countries, by the Emperor Claudius. It was

from a desire to please the Jews that he beheaded James, and in the righteous judgment of God an awful death awaited the royal persecutor. See Acts xii. 21–23. James has left no writings behind him; but in his life he was a powerful preacher of the truth, and in his death a noble martyr. One of the early fathers tells us that the man who had accused James before Herod was so struck with the firmness and unshrinking boldness of his testimony that he declared himself a convert to Christianity, and was put to death along with the apostle.

JAMES THE LESS, son of Alpheus. He is styled the Lord's brother; thus Paul says, "But other of the apostles saw I none, save James the Lord's brother." Gal. i. 19. The word brother was often applied to a near relation of any kind, and the general opinion is that he was the cousin of our blessed Lord, being the son of Cleophas or Alpheus, and Mary, sister to the mother of our Lord. He was surnamed the Just, on account of the remarkable purity of his life. He is said to have been a priest, and to have observed the laws of the Nazarites from his birth. Nothing is recorded in Scripture concerning him, until after our Lord's resurrection. It is to him that the Apostle Paul is supposed to allude, when he says, "After that he was seen of James." He appears to have been held in great esteem among the apostles. Thus Peter, when delivered from prison, said: "Go show these things unto James, and to the brethren." In the famous synod of the apostles and elders, held at Jerusalem, to consider the question how far the ceremonies of the law of Moses were binding on Christians, James presided as pastor of the church at Jerusalem, and thus spoke: "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." Acts xv. 19, 20. This opinion was adopted by the council, and given forth as the decree of the Church. The early historians agree in stating that James continued in Jerusalem after the ascension of Christ, and that so persevering, and active, and successful were his exertions in his Master's cause, that the jealousy and indignation of the Jewish rulers were strongly excited, and he was condemned by the Jewish council. Placing him on a pinnacle of the temple, they called upon him to address the multitude assembled in the court below. In obedience to the command, James cried with a loud voice, "Why do ye inquire of Jesus, the Son of Man? He sits on the right hand of the Majesty on high, and will come again in the clouds of heaven." The people hearing this, some of them began to exclaim, "Hosanna to the Son of David." This so enraged the Jews, who were standing beside the apostle on the roof of the temple, that they cast him down headlong. On reaching the ground he was still alive, and able to get on his knees to pray for his murderers. While thus engaged, the old man was slain by one of the bystanders with a club; and even the Jewish historian, Josephus, is said to have represented his death as a great national crime, which brought upon the Jews the destruction of the city and temple. James the Less has left behind him one Epistle, which forms one of the canonical books of the New Testament.

JAMES, GENERAL EPISTLE OF. Considerable doubts have been entertained respecting the author of this Epistle, but it is now generally admit-

ted that it must be ascribed to James the Less. The date at which it was written is believed to be A.D. 61. Some diversity of opinion has prevailed concerning the canonical authority of the Epistle, but there is sufficient evidence to prove that it was written in the apostolic age. Clement of Rome has alluded to it twice, Hermas seven times. It was quoted as genuine by Origen, Jerome, Athanasius, and most of the subsequent ecclesiastical writers; and it is found in all the catalogues of the canonical books of Scripture which were published by the general and provincial councils. But the most decisive proof of its canonical authority is, that it is inserted in the Syriac version of the New Testament, executed at the close of the first or early in the second century. The design of the Apostle James, in writing this Epistle, is stated by Mr Horne to be as follows:—1. To prevent the Jewish Christians from falling into the vices which abounded among the Jews. 2. To set the Jewish Christians right as to the doctrine of justification by faith. 3. To prevent them from being impatient under their present persecutions or dark prospects. This Epistle of James is one of the most pathetic and instructive in the New Testament. Its style possesses all that beautiful and elegant simplicity which so eminently characterizes the sacred writers.

JANNES and JAMBRES. These were Egyptian magicians, who are thus referred to by the Apostle Paul: "Now, as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." 2 Tim. iii. 8. These two individuals are mentioned in the Rabbinical writings, and also in some profane authors of antiquity, as Numenius, Archelaus, and Pliny. They appear to have been priests at Memphis, and were among those who opposed their magic tricks to the miracles of Moses. The words of Numenius in reference to these magicians are, "Jannes and Jambres were sacred scribes of the Egyptians, who excelled in magic, at the time when the Jews were driven out of Egypt. These were the only persons whom the Egyptians found capable of opposing Moses, who was a man whose prayers to God were very powerful. These two men, Jannes and Jambres, were alone able to frustrate the calamities which Moses brought upon the Egyptians."

The Mohammedans have several particulars to the same purpose. Their recital supposes that the magicians wrought no miracle, but only played conjuring tricks, in which they endeavoured to impose upon the eyes of spectators. Moses, however, expresses himself as if Pharaoh's magicians operated the same effects as himself; so that Pharaoh and his whole court were persuaded that the power of their magicians was equal to that of Moses, till those magicians themselves were constrained to acknowledge, *This is the finger of God!* Exod. viii. 18, 19. See **PLAGUES of EGYPT.**

JANSENISTS, a sect of the Roman Catholics in France, who followed the opinions of Jansenius (Bishop of Ypres, and Doctor of Divinity of the Universities of Louvain and Douay), in relation to grace and predestination.

"In the year 1640, the two universities just mentioned, and particularly Father Molina and Father Leonard Celsus, thought fit to condemn the opinions of the Jesuits on grace and free-will. This having set the controversy on foot, Jansenius opposed to the doctrine of the Jesuits the sentiments of St Augus-

tine, and wrote a treatise on grace which he entitled *Augustinus*. This treatise was attacked by the Jesuits, who accused Jansenius of maintaining dangerous and heretical opinions; and afterwards, in 1642, obtained of Pope Urban VIII. a formal condemnation of the treatise written by Jansenius, when the partisans of Jansenius gave out that this bull was spurious, and composed by a person entirely devoted to the Jesuits. After the death of Urban VIII., the system of Jansenism began to be more warmly controverted, and gave birth to a great number of polemical writings concerning grace; and what occasioned some mirth were the titles which each party gave to their writings. One writer published the *Torch of St Augustine*; another found *Snuffers of St Augustine's Torch*; and Father Veron formed *A Gag for the Jansenists*, &c. In the year 1650, sixty-eight bishops of France subscribed a letter to Pope Innocent X., to obtain an inquiry into and condemnation of the five following propositions, extracted from Jansenius' *Augustinus*: 1. Some of God's commandments are impossible to be observed by the righteous, even though they endeavour with all their power to accomplish them. 2. In the state of corrupted nature we are incapable of resisting inward grace. 3. Merit and demerit, in a state of corrupted nature, do not depend on a liberty which excludes necessity, but on a liberty which excludes constraint. 4. The Semi-pelagians admitted the necessity of an inward preventing grace for the performance of each particular act, even for the beginning of faith; but they were heretics in maintaining that this grace was of such a nature that the will of man was able either to resist or obey it. 5. It is Semi-pelagianism to say that Jesus Christ died or shed his blood for all mankind in general.

"In the year 1652, the Pope appointed a congregation for examining into the dispute relative to grace. In this congregation Jansenius was condemned; and the bull of condemnation, published in May 1653, filled all the pulpits in Paris with violent outcries and alarms against the Jansenists. In the year 1656, Pope Alexander VII. issued out another bull, in which he condemned the five propositions of Jansenius. However, the Jansenists affirmed that these propositions were not to be found in this book; but that some of his enemies having caused them to be printed on a sheet, inserted them in the book, and thereby deceived the Pope. At last Clement XI. put an end to the dispute by his constitution of July 17, 1705, in which, after having recited the constitutions of his predecessors in relation to this affair, he declared, 'That, in order to pay a proper obedience to the Papal constitutions concerning the present question, it is necessary to receive them with a respectful silence.' The clergy of Paris, the same year, approved and accepted this bull, and none dared to oppose it. This is the famous bull *Unigenitus*, so called from its beginning with the words *Unigenitus Dei Filius*, &c., which has occasioned so much confusion in France.

"It was not only on account of their embracing the doctrines of Augustine that the Jesuits were so embittered against them; but that which offended the Jesuits, and the other creatures of the Roman pontiff, was their strict piety and severe moral discipline. The Jansenists cried out against the corruptions of the Church of Rome, and complained that neither its doctrines nor morals retained any traces of their former purity. They reproached the clergy

with an universal depravation of sentiments and manners, and an entire forgetfulness of the dignity of their character, and the duties of their vocation; they censured the licentiousness of the monastic orders, and insisted upon the necessity of reforming their discipline according to the rules of sanctity, abstinence, and self-denial, that were originally prescribed by their respective founders. They maintained, also, that the people ought to be carefully instructed in all the doctrines and precepts of Christianity, and that for this purpose the Holy Scriptures and public liturgies should be offered to their perusal in their mother tongue; and, finally, they looked upon it as a matter of the highest moment to persuade all Christians that true piety did not consist in the observance of pompous rites, or in the performance of external acts of devotion, but in inward holiness and divine love."

JAPHETH, one of the three sons of Noah, and, as we learn from Gen. x. 21, the eldest. His name signifies *enlargement*; and this is strictly applicable to the widely-extended wanderings of his descendants, who first settled in the islands of the Mediterranean Sea, and on the neighbouring coasts of Asia Minor, and of Europe, whence they spread into the north and west. Japheth is mentioned by profane authors under the name of Japetus, whom the Greeks reckoned the father of their race.

JAPHIA, a town in the territory of the tribe of Zebulun. Josh. xix. 12.

JAPHO, a name of Joppa mentioned in Josh. xix. 46. See **JOPPA**.

JAR. A Hebrew month answering to our April.

JAREB (Hos. v. 13, x. 6), the name of a king, or, as Calmet thinks, of an idol, for it was common among the heathen to call their idols kings. Gesenius says that it was used as a title of the Assyrian kings.

JARHA, the name of an Egyptian slave belonging to an Israelite named Sheshan, who, according to 1 Chron. ii. 34, 35, gave him his daughter in marriage.

JARMUTH, the name of a city in the tribe of Judah. Josh. xv. 35. Its king was slain by Joshua. Josh. xii. 11. Jarmuth was also the name of a Levitical city belonging to the tribe of Issachar. Josh. xxi. 29.

JASHER, BOOK OF, a modern apocryphal work, intended to impose on the credulous and ignorant, to sap the credit of the books of Moses, and to blacken the character of Moses himself. It pretends to be a translation of the ancient record mentioned Josh. x. 13, and 2 Sam. i. 18, but is one of the most clumsy and impudent forgeries that ever were attempted to be palmed on the public. It was first published by Jacob Ilive, a printer, in 1751, in quarto, who worked it off secretly by night, at a private press. Some have supposed the Book of Jasher, referred to in Joshua, to be the same with the Book of Judges, because it mentions the miracle of the sun standing still. Josephus, with greater probability, conjectures that it has been composed of certain Jewish records. Bishop Lowth, on the other hand, views it as a collection of sacred songs, composed at different times and on different occasions.

JASON, a high priest of the Jews, and brother of Onias III. He was a man of unbounded ambition, who scrupled not to divest his brother of the high priesthood, in order to seize that dignity himself, sacrilegiously purchasing it from Antiochus Epiphanes. Jason did all he could to abolish the wor-

ship of God in Jerusalem, and to prevail with the very priests to adopt the religion of the Greeks. He is to be considered as the cause of all the calamities which befell the Jews under Antiochus. He died at Lacedæmon, a city in alliance with the Jews, to which he had fled from Aretas, or Menelaus; and his body remained without burial—the greatest indignity that could be offered to him.

JASON, Paul's kinsman, and his host at Thessalonica (Rom. xvi. 21), who hazarded his life to preserve him during a sedition in that city. Acts xvii. 7.

JASPER. (Heb. *jaspeh*; Exod. xxviii. 20, xxxix. 13; Ezek. xxviii. 13. Gr. *iaspis*; Rev. iv. 3, xxi. 11, 18, 19.) The Greek and Latin name, *jaspis*, as well as the English jasper, is plainly derived from the Hebrew, and leaves little room to doubt what species of gem is meant by the original word. The jasper is usually defined, a hard stone, of a bright, beautiful green colour; sometimes clouded with white, and spotted with red or yellow.

JATTIR, a Levitical city in the tribe of Dan. Josh. xv. 48.

JAVAN, or **ION** (for the Hebrew word, differently pointed, forms both names), was the fourth son of Japheth, and the father of all those nations which were included under the name of Grecians, or Ionians, as they were invariably called in the East. See **DIVISION OF THE EARTH—GREECE**.

JAVELIN. See **ARMS, MILITARY**.

JEALOUSY, is that particular feeling of uneasiness which arises from the fear that some rival may rob us of the affection of one whom we greatly love, or suspicion that he has already done it. The first sort of jealousy is inseparable from love before it is in possession of its object; the latter is unjust, generally mischievous, and always troublesome.

God's tender love towards his Church is sometimes called jealousy. Paul says to the Corinthians, that he is jealous over them with a godly jealousy, that he might present them as a chaste virgin to Christ. The word, however, is frequently used to express the vindictive acts of dishonoured love. Thus the Psalmist (Ps. lxxix. 5), representing the Church as smarting under divine judgments, occasioned by her infidelity to God, says, "How long, Lord? shall thy jealousy burn like fire?" See also 1 Cor. x. 22.

JEARIM (*mount*—Josh. xv. 10), a boundary of the inheritance of Judah. It was a woody mountain, on which the city of Balah, or Kirjath-jearim, was situated.

JEBUS, the son of Canaan (Gen. x. 16), and father of the people of Palestine called Jebusites. Their dwelling was in Jerusalem and round about, in the mountains. This people were very warlike, and held Jerusalem till David's time. Josh. xv. 63; 2 Sam. v. 6–9.

JEDUTHUN, a Levite of Merari's family, and one of the four great masters of music belonging to the temple. 1 Chron. xvi. 41. He is the same as Ethan; and some of the psalms are said to have been composed by him, as Ps. lxxxix., entitled, "Of Ethan the Ezrahite;" also xxxix., lxxii., and lxxvii., under the name of Jeduthun. There are some psalms with the name of Jeduthun affixed to them, which seem to have been composed during, or after, the captivity. These were probably composed, or sung, by his descendants, or class.

JEGAR-SAHADUTHA (*the heap of witness*). Gen. xxxi. 47, &c. The term is Chaldee, and it is usually thought to prove that the Chaldee language

was different from the Hebrew. It might be so; but we should remember that Jacob gave two names to this place, "Galeed and Mizpah." Might not Laban do the same? varying the term, as Mizpah differs from Galeed: for it does not appear that Laban when speaking afterwards uses the Chaldee words, *Jegar-shadutha*; but the Hebrew words which Jacob used, "This (*gall*) heap be witness, and this (*mispah*) pillar be witness." So that in these instances he certainly retained his Hebrew. See STONES.

JEHOAHAZ, otherwise SHALLUM, the son of Josiah, king of Judah. Jer. xxii. 11. Jehoahaz was made king in his room, though he was not Josiah's eldest son. 2 Kings xxiii. 30. He was in all probability thought fitter than any of his brethren to make head against the King of Egypt. He reigned, however, only three months in Jerusalem. B.C. 609.—being taken captive, and carried into Egypt by Pharaoh-necho. 2 Kings xxiii. 31–34. Jehoahaz was also the name of the son and successor of Jehu, king of Israel. He reigned seventeen years; in the course of which his kingdom was attacked first by Hazael, and afterwards by Benhadad, kings of Syria. 2 Kings xiii. 1–9.

JEHOASH. See JOASH.

JEHOIACHIN, king of Judah, who is also called Coniah (Jer. xxii. 24) and Jeconiah (1 Chron. iii. 17). His reign was of very short duration, extending only to three months. His father, Jehoiakim, or Ehakim, was carried to Babylon at the time of the first Babylonish captivity. In 2 Kings xxiv. 8, Jehoiachin is said to have been eighteen years of age when he began to reign; and in 2 Chron. xxxvi. 9, he is said to have been only eight when he ascended the throne. This apparent discrepancy is explained when we bear in mind that he was only eight when he began to reign with his father, and eighteen when he began to reign alone. There is a peculiar prophecy in reference to this monarch in Jer. xxii. 30: "Write ye this man childless," which cannot be understood in its literal sense, as he was the father of Salathiel and others, but as implying that he should have no heir to the throne, which proved to be actually the case.

JEHOIADA, a high priest among the Jews, who succeeded Azariah in that sacred office. Josephus, the Jewish historian, calls him Joadus. It was Jehoiada by whom, along with his wife Jehoshaba, Joash, the son of Joram, king of Judah, was rescued when a very young child, from the hand of the murderous Athaliah. It would appear from 2 Kings xi. 12, 2 Chron. xxiii. 24, that Joram was also indebted for his elevation to the throne to Jehoiada, by whose advice he was persuaded to adopt wise designs for the government of the nation. Among the plans proposed by this excellent high priest, was one for repairing the temple. Jehoiada lived to a very advanced age, having died at one hundred and thirty, B.C. 834.

JEHOIAKIM. This prince, who also bore the name of Eliakim, was the brother of Jehoahaz, king of Judah. He was raised to the throne at the death of his brother by Necho, king of Egypt. 2 Kings xxiii. 34–36. By orders of Nebuchadnezzar, Jehoiakim was bound in fetters with the view of being carried captive into Babylon. He does not appear to have been carried thither; for although the first year of Nebuchadnezzar corresponds to the fourth year of Jehoiakim, the latter is said in the books of Kings and Chronicles, to have reigned eleven

years; so that the probability is, Jehoiakim was never carried into Babylon, but kept in chains for a time in Jerusalem. The prediction of Jeremiah concerning the end of this king is a melancholy one: "Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah, They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." Jer. xxii. 18, 19. This prophecy was remarkably fulfilled, for, after being slain, his dead body was thrown into the common sewer. This happened B.C. 599.

JEHOIARIB, the head of the first of the twenty-four classes of priests established by David. 1 Chron. xxiv. 7. The family of the Maccabees appear to have been descended from him.

JEHORAM, son of Jehoshaphat, king of Judah. He began to reign along with his father, in the fifth year of Joram, son of Ahab, king of Israel, A.M. 3112. He married Athaliah, daughter of Omri, by whom he was ensnared into the practice and encouragement of idolatry, which brought many evils upon his kingdom. He commenced his reign as sole king after the death of his father, by putting to death all his brothers. His wickedness brought upon him the signal judgments of God, who permitted the Edomites, after having been long tributary to Judah, to revolt in his reign and assert their independence. 2 Kings viii. 20, 21. Jehoram died in Jerusalem, and was buried there, but not in the sepulchres of the kings. The name of Jehoram or Joram also belonged to the son of Ahab, king of Israel, whom he succeeded in the kingdom. He reigned for twelve years, at the end of which he was put to death by Jehu.

JEHOSHAPHAT, son of Asa, king of Judah, whom he succeeded at the mature age of thirty-five. In his wars with Israel, he conquered Baasha, and fortified the cities of Judah and Ephraim. He discouraged idolatry, and to prevent its progress, he cut down the groves and destroyed the high places. He made provision, at an early period of his reign, for the people being instructed in the law, and with this view, he employed priests and Levites to go through the country teaching his subjects. These efforts God remarkably blessed; so that under the reign of Jehoshaphat, the kingdom of Judah flourished, having become a powerful nation, with many fortified cities, and a very large army extending to a million of men. Into one sin, however, did Jehoshaphat, in his royal capacity, fall, having formed an alliance with the wicked and idolatrous Ahab. But in all the arrangements of the internal government of his kingdom, he was a model of a pious and good king, wisely administering the laws, regulating the ecclesiastical observances, and maintaining good order and regularity among the people. In his external wars, this good prince was no less successful. He reduced the Moabites and Ammonites to complete subjection. A second time did Jehoshaphat err in forming a mercantile alliance with Ahaziah, the idolatrous king of Israel, which God punished by the loss of his fleet. After a reign of twenty-five years, he died, and was buried in the royal sepulchre, B.C. 889.

JEHOSHAPHAT, VALLEY OF. This valley is a deep and narrow ravine, which runs from north to south, between the mount of Olives and mount Moriah; the brook Kidron flowing through the

middle of it, which is dry the greatest part of the year, but has a current of a red colour, after storms, or in rainy seasons.

The declivities in the middle of the valley are almost literally paved with tombstones; some of which are of the most ancient date; for here the Jew has been accustomed to bury his dead during the past three thousand years. These graves are of the simplest kind, no ornaments being employed to decorate them. The site is marked by a slab of unpolished stone, on which is written, in the Hebrew character, the name and age of the deceased, with the day of his death. The ground is rocky, and no little labour is required to excavate a grave. In this valley, among others, is the tomb of Jehoshaphat, consisting simply of an excavation in the rock, its entrance forming its only ornament. "The interior," says Stephens, "was damp, the water trickling from the walls, and nearly filled with sand and crumbling stone."

The Prophet Joel (iii. 2, 12) says, "The Lord will gather all nations in the valley of Jehoshaphat, and will plead with them there." Some maintain that the ancient Hebrews had named no particular place the valley of Jehoshaphat; but that Joel intended generally the place where God would judge the nations, and will appear at the last judgment in the brightness of his majesty. *Jehoshaphat*, in Hebrew, signifies "the judgment of God." It is very probable that the valley of Jehoshaphat—that is, of God's judgment—is symbolical, as well as the valley of slaughter, in the same chapter. From this passage, however, the Jews and many Christians have been of opinion that the last judgment will be solemnized in the valley of Jehoshaphat.

JEHOSHEBA, the daughter of Joram and sister of Ahaziah, king of Judah. She married Jehoiada, the high priest, and saved Joash, then only a year old, from the fury of Athaliah, who murdered all the other princes of the royal family. 2 Kings xi. 1-3.

JEHOVAH (*self-existent*), the awful and incommunicable name of the Divine Essence. It seems to be a compound of JAH, *the essence*, and HAVAH, *existing*; that is, *always existing*; whence the word ETERNAL appears best to express its import. It is well rendered, "He who is, and who was, and who is to come" (Rev. i. 4, xi. 17); that is, as the schoolmen speak, ETERNAL, both *a parte ante* and *a parte post*. Compare John viii. 58. That this name was known to the heathens, as the God of the Hebrews, there can be no doubt. Sanchoniathon writes it *Jebo*; Diodorus the Sicilian, Macrobius, Clemens Alexandrinus, Jerome, and Origen, write it *Jao*, Epiphanius, Theodoret, and the Samaritans, *Jabe*, *Jave*. The Latins hence took their *Jovis Pater*. The Egyptians also seem to have had some acquaintance with its sublime meaning; for on the temple of Isis was the following inscription, evidently borrowed from it: "I am whatever is, was, and will be, and no mortal has ever raised my veil."

According to Exod. vi. 2, 3, God never revealed himself by this peculiar and glorious name before the time of Moses; though Moses himself employs it in narrating the history of the patriarchs.

The Jews after their captivity in Babylon, out of an excessive and superstitious respect for this name, left off to pronounce it, and thus lost the true pronunciation. The Septuagint generally renders it *Kurios*, "the Lord." Origen, Jerome, and Eusebius, testify that in their time the Jews left the name of Jehovah written in their copies in Samaritan char-

acters, instead of writing it in the common Chaldee or Hebrew characters; which shows their veneration for this holy name, and the fear they were under lest strangers, who were not unacquainted with the Chaldee letters and language, should discover and misapply it. Josephus calls this Tetragrammaton, or four-lettered name (Heb. JHWH), the shuddering name of God.

The Jewish cabalists have refined much on the name of Jehovah. The letters which compose it, they affirm to abound with mysteries. He who pronounces it, shakes heaven and earth, and inspires the very angels with terror. A sovereign authority resides in it; it governs the world—is the fountain of graces and blessings—the channel through which God's mercies are conveyed to men.

It would be waste of time and patience to repeat all that has been said on this INCOMMUNICABLE NAME. It may not be amiss, however, to remind the reader, 1. That although it signifies the state of being, yet it forms no verb. 2. It never assumes a plural form. 3. It does not admit an article, or take an affix. 4. Neither is it placed in a state of construction with other words, though other words may be in construction with it.

It is usually marked in Jewish books, where it must be alluded to, by an abbreviation. (*Jod.*) It is also abbreviated in the term JAH, which, the reader will observe, enters into the formation of many Hebrew appellations. (See JAH.) In our version it is printed LORD, in large capitals. As applied to Christ, it becomes a decisive testimony to his divine nature. Ps. xcvi. ciii.; Jer. xxiii. 5, 6, xxxiii. 15, 16; Mal. iii. 1; Isa. xl. 3-11.

JEHOVAH-JIREH, *Jehovah will see or provide*. The name was doubtless given in allusion to the expression mentioned in Gen. xxii. 8: "God will provide himself a lamb for a burnt-offering." The name became a proverb in Israel, to express the Lord's remarkable goodness, not only to Abraham, but to all who like Abraham put their trust in him.

JEHOVAH-NISSI. This name implies "Jehovah my banner," and is found in Exod. xvii. 15: "And Moses built an altar, and called the name of it Jehovah-nissi." The use of such a term by Moses was probably designed as a grateful acknowledgment to God, who had given Israel the victory over Amalek.

JEHOVAH-SHALOM. This name, which signifies "Jehovah, Peace," was given by Gideon to an altar which he built in a place where the Angel of the Covenant, or the angel Jehovah, had appeared to him and said, "Peace be unto thee; fear not; thou shalt not die." Judges vi. 23, 24. The purpose for which the altar was erected is explained in the verses immediately following (verses 25, 26); and Gideon probably denominated the altar Jehovah-Shalom, in reference to the assurance of peace and blessing given him on that memorable spot.

JEHOVAH-SHAMMAH, a name applied by Ezekiel (xlvi. 35) to a future holy city described by him in the close of his prophecy. It is translated on the margin, "The Lord is there."

JEHOVAH-TZIDKENU. This appellation occurs in the margin of Jer. xxiii. 6, and xxxiii. 16, and is translated "The Lord our Righteousness." In the first passage the name is given to the Messiah, and in the second passage to Jerusalem or his people. Bishop Pearson, however, prefers interpreting the latter "He that shall call her;" in which case, both

passages apply the name to Christ Jesus. He is his people's righteousness, inasmuch as he hath brought in an everlasting righteousness, through the imputation of which, on the part of God, and their reception of which, by faith, all his people are justified or accepted in the sight of God.

JEHOZADAK, the son of Seraiah, a high priest of the Jews. 1 Chron. iv. 14, 15; Ezra iii. 2.

JEHU, son of Jehoshaphat and grandson of Nimshi, who conspired against and slew Jehoram, king of Israel, succeeding him in the government. Elijah the prophet was commanded by God to anoint him as king, that he might avenge the sins of the house of Ahab. He did not, however, forsake the sins of Jeroboam, for in 2 Kings x. 29, 31, he is accused of worshipping the golden calves. He reigned twenty-eight years over Israel, when he was succeeded in his throne by his son Jehoahaz.

JEHU, a prophet, son of Hanani, who was commissioned by God to predict the vengeance of heaven against Baasha, king of Israel. "Then the word of the Lord came to Jehu the son of Hanani against Baasha, saying, Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; behold I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat. Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the field shall the fowls of the air eat." 1 Kings xvi. 1-4. Many years after we find Jehu, son of Hanani, sent by God to Jehoshaphat, king of Judah. 2 Chron. xix. 1. In 2 Chron. xx. 34, mention is made of a book which appears to have been written by Jehu: "Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel." No trace of this book remains, but it must have existed at the time when the Chronicles were written.

JEPHTHAH, one of those remarkable men whom God raised up to judge Israel. He was the son of Gilead by a concubine (Judg. xi. 1, 2), and was invited by the people to lead them forth against the Ammonites. On that occasion he made the much contested vow contained in Judg. xi. 30, 31. Jephthah was successful in battle, having conquered the Ammonites and laid waste their country. On returning home, his daughter, an only child, came forth to meet him and congratulate him on his victory. The result was, that he did with her according to his vow. In reference to the nature of the vow which Jephthah made, we may quote the following judicious remarks of Dr Hales: "When Jephthah went forth to battle against the Ammonites, 'he vowed a vow unto the Lord, and said, If thou wilt surely give the children of Ammon into my hand, then it shall be, that whatsoever cometh out of the doors of my house to meet me, when I return in peace from the children of Ammon, shall either be the Lord's, or I will offer it up for a burnt-offering.' Judg. xi. 30, 31. According to this rendering of the conjunctions (*taus*) in the last clause, *either, or* (which is justified by the Hebrew idiom, the paucity of connecting particles in that language making it necessary that this conjunction should often be understood disjunctively), the vow consisted of two parts—1. That what *person* soever met him should be the Lord's, or

be dedicated to his service. 2. That what *beast* soever met him, if clean, should be offered up for a burnt-offering unto the Lord. This rendering, and this interpretation, is warranted by the Levitical law about vows. The *neder*, or *vow*, in general, included either persons, beasts, or things, dedicated to the Lord for pious uses; which, if it was a simple vow, was redeemable at certain prices, if the person repented of his vow, and wished to commute it for money, according to the age and sex of the person. Lev. xxvii. 1-28. This was a wise regulation to remedy rash vows. But if the vow was accompanied with *cherem*, *devotement*, it was irredeemable, as in the following cases: 'Notwithstanding, no devotement which a man shall devote unto the Lord, [either] of man, or of beast, or of land of his own property, shall be sold or redeemed. Everything devoted is most holy unto the Lord.' Lev. xxvii. 28. Here the three *taus* in the original should necessarily be rendered disjunctively, *or*; as the last actually is in our public translation, because there are three distinct subjects of devotement, to be applied to distinct uses; the *man*, to be dedicated to the service of the Lord, as Samuel by his mother, Hannah (1 Sam. i. 11); the *cattle*, if clean, such as oxen, sheep, goats, turtle-doves, or pigeons, to be sacrificed; and if unclean, as camels, horses, asses, to be employed for carrying burdens in the service of the tabernacle or temple; and the *lands*, to be sacred property. This law, therefore, expressly applied, in its first branch, to Jephthah's case, who had *devoted* his daughter to the Lord, or opened his mouth unto the Lord, and therefore could not go back; as he declared in his grief at seeing his daughter, and his only child, coming to meet him with timbrels and dances. She was, therefore, necessarily devoted, but with her own consent, to perpetual virginity, in the service of the tabernacle. Judg. xi. 36, 37. And such service was customary; for in the division of the spoils taken in the first Midianite war, of the whole number of captive virgins, 'the Lord's tribute was thirty-two persons.' Num. xxxi. 35-40. This instance appears to be decisive of the nature of her devotement. Her father's extreme grief on this occasion, and her requisition of a respite of two months to bewail her virginity, are both perfectly natural: having no other issue, he could only look forward to the extinction of his name and family; and a state of celibacy, which is reproachful among women everywhere, was peculiarly so among the Israelites, and was therefore no ordinary sacrifice on her part, who, though she generously gave up, could not but regret the loss of becoming 'a mother in Israel.' 'And he did with her according to his vow which he had vowed, and she knew no man,' or remained a virgin all her life. Judg. xi. 34-40."

Dr. Hales adds, "The other case of devotement (Lev. xxvii. 29) is utterly irrelative to Jephthah's vow, which did not regard a foreign enemy or a domestic transgressor devoted to destruction, but, on the contrary, was a vow of thanksgiving, and therefore properly came under the former case. And that Jephthah could not possibly have sacrificed his daughter, according to the vulgar opinion, founded on incorrect translation, may appear from the following considerations:—1. The sacrifice of children to Molech was an abomination to the Lord, of which, in numberless passages, he expresses his detestation; and it was prohibited by an express law, under pain of death, as 'a defilement of God's sanc-



Drawn by J.M.W. Turner R.A. from a sketch by the Rev. R. Master.

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JOSHUA VI

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tuary, and a profanation of his holy name.' Lev. xx. 2, 3. Such a sacrifice, therefore, unto the Lord himself must be a still higher abomination. And there is no precedent of any such under the law in the Old Testament. 2. The case of Isaac, before the law, is irrelevant, for Isaac was not sacrificed; and it was only proposed for a trial of Abraham's faith. 3. No father, merely by his own authority, could put an offending, much less an innocent, child to death, upon any account, without the sentence of the magistrates (Deut. xxi. 18-21), and the consent of the people, as in Jonathan's case. 4. The Mishna, or traditional law of the Jews, is pointedly against it:—'If a Jew should devote his son or daughter, his man or maid servant, who are Hebrews, the devotion would be void; because no man can devote what is not his own, or of whose life he has not the absolute disposal.'

It was the general opinion both of the Jews and early Christians, that Jephthah actually offered up his daughter in sacrifice. This, however, is far from certain. The language of the sacred writer does not amount to an assertion that such a sacrifice took place; and besides, human sacrifices were forbidden among the Jews. We quite coincide, therefore, in opinion with Dr Hales in the remarks above quoted, that Jephthah did not sacrifice his daughter, at all events, whatever may have been the precise nature of the vow.

JERAH, one of the sons of Joktan, mentioned in Gen. x. 26. He is said to have given his name to a district of Arabia.

JERAHMEEL, a district in the south of Judah, occupied by the descendants of Jerahmeel, the son of Hezron. 1 Sam. xxvii. 10, xxx. 29.

JEREMIAH, an eminent prophet of the Lord. He was a native of Anathoth, a village three miles north of Jerusalem. He was exposed to much trouble and persecution in the discharge of his prophetic office. Bishop Lowth thus speaks of him:—

"Jeremiah survived to behold the sad accomplishment of all his darkest predictions. He witnessed all the horrors of the famine, and, when that had done its work, the triumph of the enemy. He saw the strongholds of the city cast down, the palace of Solomon, the temple of God, with all its courts, its roofs of cedar and of gold, levelled to the earth, or committed to the flames; the sacred vessels, the ark of the covenant itself, with the cherubim, pillaged by profane hands. What were the feelings of a patriotic and religious Jew at this tremendous crisis, he has left on record in his unrivalled elegies. Never did city suffer a more miserable fate—never was ruined city lamented in language so exquisitely pathetic. Jerusalem is, as it were, personified, and bewailed with the passionate sorrow of private and domestic attachment; while the more general pictures of the famine—the common misery of every rank, and age, and sex, all the desolation, the carnage, the violation, the dragging away into captivity, the remembrance of former glories, of the gorgeous ceremonies and the glad festivals, the awful sense of the divine wrath heightening the present calamities—are successively drawn with all the life and reality of an eye-witness. They combine the truth of history with the deepest pathos of poetry." See LAMENTATIONS.

JERICOH was a city of Benjamin, about twenty miles north-east from Jerusalem, and six from the Jordan. Josh. xviii. 21. Moses calls it the city of

palm-trees. Deut. xxxiv. 3. Josephus says, that in the territory of this city were not only many palm trees, but also the balsam tree. (See BALSAM TREE.) This was the first city which Joshua took possession of after he led the Israelites across the Jordan into Canaan. On effecting its conquest by means of the miraculous interference of their covenant God, they set fire to the city, and utterly destroyed all that was in it. "And Joshua," we are told (vi. 26), "adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." This prediction was remarkably fulfilled five hundred and thirty years after, in the case of Hiel the Bethelite, who attempted to rebuild Jericho, but he lost his eldest son Abiram on laying the foundations of the city, and his youngest son Segub in setting up the gates. In the time of our Lord, Jericho was the second city in Judea. Its present appearance is thus described by Dr Wilson: "We encamped for the night outside Rihá, or Eríhá, the modern Jericho. It is merely a congeries of wretched stone huts, covered with thorn bushes, surrounded by a fence of the same material, and occupied by a set of poor and, I am sorry to add, profligate Arabs, whose character has been brought to its present debasement, particularly so far as the female portion of the community is concerned, by the proximity of a small detachment of Turkish soldiers. The officer commanding the guard occupies a ruinous square tower, with a dirty court, somewhat resembling the stables of Augeas, and which, though evidently of no great antiquity, in the want of a better, is set forth as the house of Zaccheus!" The situation of which Dr Wilson here speaks, is considered by most travellers to be that of ancient Jericho, but Buckingham thinks that the extensive field of ruins which is seen about six miles from Jordan, at the foot of the western hills, has a better claim to be regarded as the remains of Jericho. "These ruins occupy a space of about a mile square. They consist of long and regular mounds, overgrown with grass, indicating the foundations of walls and other buildings. Broken shafts of columns lie scattered about. There is not a single dwelling or inhabitant on the spot. The place is a dreary solitude, overhung by a lofty and barren mountain, and rarely visited, unless by the Arab, who wanders over it unconscious of the splendour on which he is treading. How clearly here has the prophecy been fulfilled, as it has also been on most of the once fortified cities of this land, *"The defenced city shall be desolate, and the habitation forsaken, and left like a wilderness!"*

JEROBOAM, the son of Nebat, whose inglorious distinction it was that "he made Israel to sin." He was born at Zereda, in the tribe of Ephraim. 1 Kings xi. 26. He was the leader of the revolt which led to the separation of the ten tribes, and the division of the kingdom into two parts. Jeroboam was the first king of Israel, and signalised his wicked reign by instituting the idolatrous worship of the golden calves at Dan and Bethel. He also caused idolatrous temples to be built, and priests to be ordained of the lowest of the people, who were neither of the family of Aaron nor of the tribe of Levi. After reigning twenty-two years he died, leaving Nadab, his son, to succeed him on the throne of Israel.

JEROBOAM, the second king of that name, was

the thirteenth king of Israel, and the son of Jehoahash. During his reign the kingdom of the ten tribes prospered greatly, notwithstanding his encouragement of idolatry. He occupied the throne for forty-one years, in the course of which appeared Amos, Jonah, and Hosea.

JERUBBAAL. See **GIDEON**.

JERUEL, a wilderness situated to the west of the Dead Sea, and south of Judah, between Engedi and Tekoah. It was the scene of a great victory obtained by Jehoshaphat over the Ammonites and Moabites, and was called also the Valley of Berachah, or Blessing. 2 Chron. xx. 26.

JERUSALEM, the capital city of Palestine, and situated on the borders of Judah and Benjamin. In very early times, under the name of Salem, it was the residence of Melchizedee, who was both a king and a priest. Afterwards it was occupied by the Jebusites, who maintained possession of the citadel even in the time of David. Ultimately it became the capital city of the Jews, and now it has so fallen in importance that it is nothing more than the chief town of a petty Turkish district, subject to the authority of the Pacha of Egypt. Pliny Fisk, the American missionary, has given a very succinct account of the holy city, which may enable our readers to form a vivid conception of its present appearance:—

“Jerusalem appears, in a general view, to be situated on the side of a mountain, descending toward the east, where it is divided from Mount Olivet by the Valley of Cedron. The summit of the mountain is considerably higher than the city, so that in coming from Jaffa you arrive near Jerusalem before you see it.

“On a nearer view of the city, you perceive that it is built on several hills, viz., Zion at the south-west part, Calvary at the north-west, Moriah at the south-east, and Bezetha at the north-east. According to the ancient descriptions of the city, it included another hill called Acra. This hill it is not now easy to distinguish; at least, we see nothing which corresponds entirely to the description of it given by Josephus. There is a hill between Zion and Moriah, which corresponds well to the east part of Acra. Josephus says the Valley of the Cheesemongers, which divided Acra from Zion, went out to Siloam. This applies precisely to the hill in question; but Josephus adds that Acra was in the form of a crescent. This does not apply to the hill of which we speak. Possibly this hill may have been anciently connected with what is now the west part of Zion, and separated by a small valley from the city of David. Before Titus besieged Jerusalem it had been captured five times, and once demolished entirely by the Babylonians. Titus spared the west wall and three towers; ‘but for all the rest of the wall, it was so thoroughly laid even with the ground, by those that dug it up to the foundation, that there was left nothing to make those that came thither believe that it had ever been inhabited.’ And since the time of Titus, Jerusalem has been often plundered, and at least partially destroyed. In the space of so many ages it is to be expected that some valleys should be filled up, and some hills levelled. It is also extremely difficult to trace little ascents and descents in an area covered with buildings of various heights. Whether the west part of what seems now to be Zion was formerly a part of Acra or not, it is difficult to decide. The Jews, at present,

call the whole hill Zion. We shall therefore speak of it as such, and give the name Acra to the hill which lies between Zion and Moriah.

“The south wall passes over Mount Zion near its summit, so that a great part of the hill is without the city. South of the hill is the deep valley of the Son of Hinnom; the same valley, turning north, bounds Zion likewise on the west. The valleys which separate it in the city from Calvary on the north, and Acra on the north-east, are not deep. Moriah has on the east the deep valley of Cedron. On the south of it, without the city, is a little elevation which is marked on D’Anville’s map as Ophel, thence the descent is steep, till you come to the fountain of Siloah. The valleys north and west of Moriah at present are not very deep. Calvary was perhaps only a small elevation on a greater hill, which is now the north-west part of the city; but the name is now given to the whole hill. Bezetha is separated from Calvary by a wide valley; and east of Calvary is the dividing valley between Moriah and Bezetha, in which is the Pool of Bethesda.

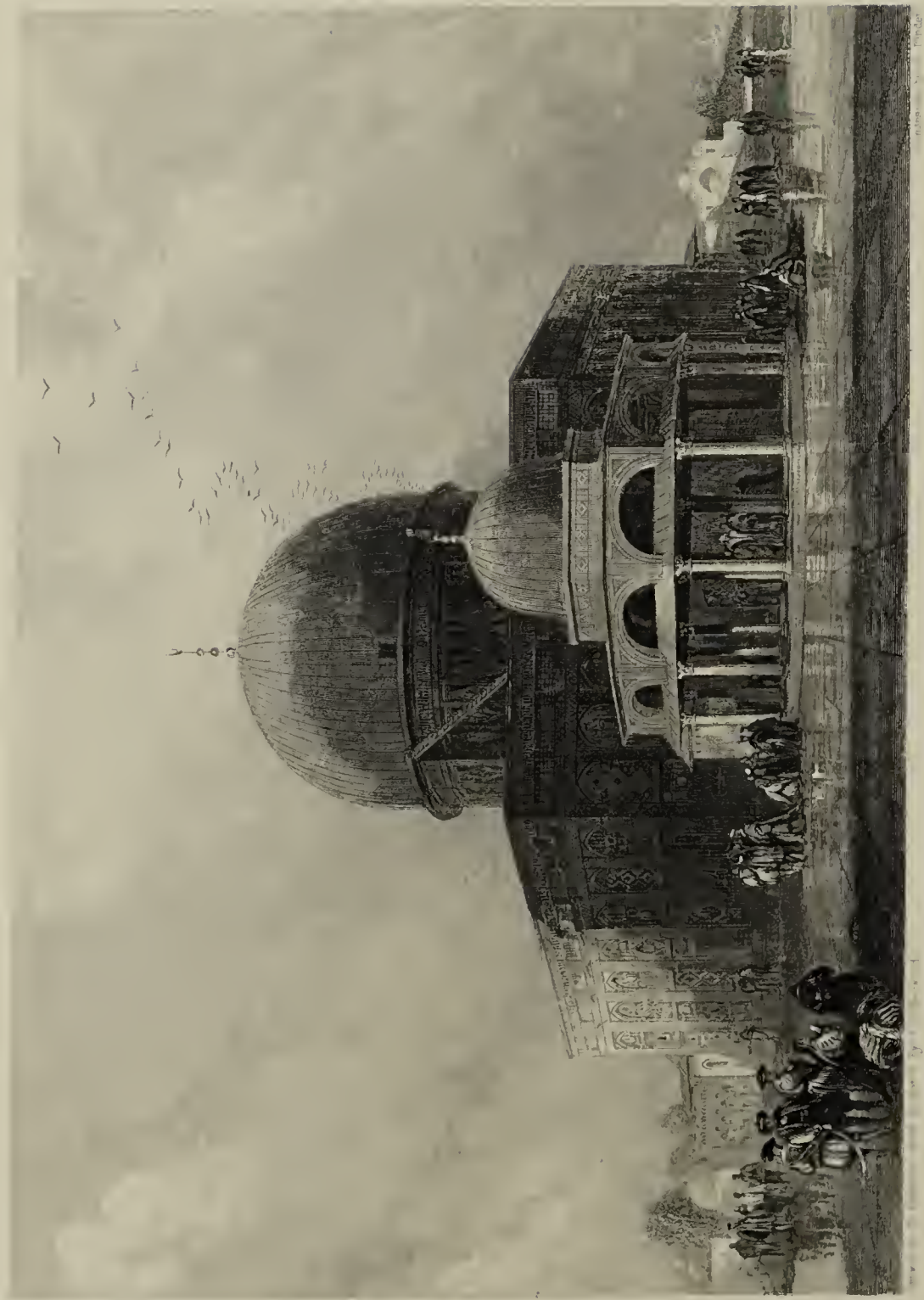
“We have viewed Jerusalem from different stations, have walked around it and within it, and have stood on the Mount of Olives, with Josephus’ description of it in our hands, trying to discover the hills and valleys as laid down by him near 1800 years ago; and, after all our research, we compare Jerusalem to a beautiful person whom we have not seen for many years, and who has passed through a great variety of changes and misfortunes, which have caused the rose on her cheeks to fade, her flesh to consume away, and her skin to become dry and withered, and have covered her face with the wrinkles of age, but who still retains some general features by which we recognise her as the person who used to be the delight of the circle in which she moved. Such is the present appearance of this holy city, which was once ‘the perfection of beauty, the joy of the whole earth.’

“Jerusalem, as to general form, may be called a square, or rather a rhomboid, for the north-east and south-west angles are acute, and the north-west and south-east are obtuse. The east wall is nearly straight the whole length. On the north and south sides the wall makes a bend outwardly; and on the west side it makes an inward bend, so that it would not be very inaccurate to call the city a heptagon. There are, likewise, many little irregularities in the wall.

“We measured the city by paces, and the following is the result:—West side, 768 paces; south side, 1149; east side, 943; north side, 1419: total, 4279 paces.

“Allowing five paces to a rood, this gives 856 roods, or about two miles and two-thirds for the circumference of the city. Maundrel measured the city, and judged it to be two miles and a-half in circumference.

“According to Josephus, it was 33 furlongs in circumference before Titus destroyed it. Mount Zion was then included, and the city seems, from his description, to have extended farther north than it does now. The wall of the city is high, but not thick. From counting the rows of stones, we suppose the height in different places to be 40, 50, and perhaps 60 feet. There is a castle, with two towers, on the west side, a little south of Jaffa gate, to which travellers have given the name of Pisan’s Tower. For a little distance, near the north-east corner, there is a trench without the wall, but now nearly filled up.



JERUSALEM. THE MOSQUE OF OMAR.

On Mount Moriah where the Temple of Solomon stood



JERUSALEM
View of the platform of the Mosque of Omar

A. F. & C. 1 in 4 in Edinburgh

"In regard to the population of Jerusalem, the following estimate seems to us as correct probably as any one we have heard, viz.:—Mussulmans, 10,000; Jews, 6,000; Greeks, 2,000; Catholics, 1,500; Armenians, 500; total, 20,000."

The following is a very spirited sketch of modern Jerusalem, from the pen of Mr. Buckingham:—

"Reposing beneath the shade of an olive tree upon the brow of this hill (the Mount of Olives), we enjoyed from hence a fine prospect of Jerusalem on the opposite one. This city occupies an irregular square, of about two miles and a half in circumference. Its shortest apparent side is that which faces the east, and in this is the supposed gate of the ancient temple, now closed up, and the small projecting stone on which Mohammed is to sit when the world is to be assembled to judgment in the vale below. The southern side is exceedingly irregular, taking quite a zigzag direction, the south-west extreme being terminated by the mosque built over the supposed sepulchre of David on the summit of Mount Zion. The form and exact direction of the western and southern walls are not distinctly seen from hence; but every part of this appears to be a modern work, and executed at the same time. The walls are flanked at irregular distances by square towers, and have battlements running all around on their summits, with loop-holes for arrows or musketry close to the top. The walls appear to be about fifty feet in height, but are not surrounded by a ditch. The northern wall runs over slightly declining ground; the eastern wall runs straight along the brow of Mount Moriah, with the deep valley of Jehoshaphat below; the southern wall runs over the summit of the hill assumed as Mount Zion, with the vale of Hinnom at its feet; and the western wall runs along on more level ground, near the summit of the high and stony mountains over which we had first approached the town. As the city is thus seated on the brow of one large hill, divided by name into several smaller hills, and the whole of these slope gently down towards the east, this view, from the Mount of Olives, a position of greater height than that on which the highest part of the city stands, commands nearly the whole of it at once.

"On the north, it is bounded by a level and apparently fertile space, now covered with olive trees, particularly near the north-east angle. On the south, the steep side of Mount Zion and the valley of Hinnom both show patches of cultivation and little garden enclosures. On the west, the sterile summits of the hills there barely lift their outlines above the dwellings. And on the east, the deep valley of Jehoshaphat, now at our feet, has some partial spots relieved by trees, though as forbidding in its general aspect as the vale of death could ever be desired to be by those who have chosen it for the place of their interment.

"Within the walls of the city are seen crowded dwellings, remarkable in no respect, except being terraced by flat roofs, and generally built of stone. On the south are some gardens and vineyards, with the long red mosque of Al Sakhara, having two tiers of windows, a sloping roof, and a dark dome at one end; and the mosque of Zion and the sepulchre of David are in the same quarter. On the west is seen the high square castle and palace of the same monarch, near the Bethlehem gate. In the centre rise the two cupolas, of unequal form and size, the one blue, and the other white, covering the church of the Holy

Sepulchre. Around, in different directions, are seen the minarets of eight or ten mosques, amid an assemblage of about two thousand dwellings; and on the east is seated the great mosque of Al Harrem, or, as called by Christians, the mosque of Solomon, from being supposed, with that of Al Sakhara near it, to occupy the site of the ancient temple of that splendid and luxurious king."

The Jerusalem of sacred history is, in fact, no more. Not a vestige remains of the capital of David and Solomon; not a monument of Jewish times is standing. The very course of the walls is changed, and the boundaries of the ancient city are become doubtful. (See CALVARY.) "A few gardens," says Dr. Richardson, "still remain on the sloping base of Mount Zion, watered from the pool of Siloam; the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive trees decaying, as if the hand that dressed and fed them were withdrawn; the Mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name; but all round about Jerusalem the general aspect is blighted and barren. The grass is withered; the bare rock looks through the scanty sward; and the grain itself, like the staring progeny of famine, seems in doubt whether to come to maturity, or die in the ear. The vine that was brought from Egypt is cut off from the midst of the land; the vineyards are wasted; the hedges are taken away; and the graves of the ancient dead are open and tenantless."

Jerusalem is used on several occasions in the New Testament as a type of the heavenly state, as well as of the Church of Christ on the earth. Thus, Gal. iv. 24-26, "Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."

The metaphor is resumed and enlarged by the writer of the Revelation, who describes a new Jerusalem after the destruction of the former city by Titus: "The city of my God, the new Jerusalem, which cometh down out of heaven from my God." Rev. iii. 12. Also: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and I saw the holy city, new Jerusalem." Rev. xxi. 1, 2. This he describes at large (verse 10, *et seq.*), in a strain of Oriental metaphor that can only agree to the celestial state. Similar allusions to certain parts of its decorations are found in Isa. liv. 11.

This celestial city, called the Holy City, and the Great City, had no temple, nor other peculiarities of the Jewish service; and the whole description of it, the dimensions, the parts, and the whole properties of it, are magnificent in the highest degree. The new Jerusalem on earth should be carefully distinguished from the new Jerusalem in heaven, in explaining the Apocalypse.

JESHANAH, a town in the tribe of Ephraim, taken from Jeroboam by Abijah. 2 Chron. xiii. 19. It is supposed to have been situated near Ai, a few miles to the north of Jericho.

JESHIMON, probably the same as Hesmona, Asemona, Esem, Esemon, and Esemona, a city in the wilderness of Maon, belonging to Simeon, in the south of Palestine, or Arabia Petrea. 1 Sam. xxiii. 24.

JESHUA, the first high priest of the Jews after their return from the Babylonish captivity. He is called in Haggai, Joshua the son of Josedeck. He is often mentioned by the prophets Haggai and Zechariah. On his arrival at Jerusalem, he restored the sacrifices, and regulated the offices and orders of the priests and Levites. Zechariah relates that the Lord showed him "Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Zech. iii. 1.

JESHURUN, a name given to the collective political body of Israelites. Some derive the word from *jeshar*, just or righteous, and so make it to signify that they were a righteous people. Being in covenant with God, they were recognised as legally righteous and accepted before him. It seems, however, to be simply a poetic expression applied to Israel, and indicating the warm affection which their heavenly Father entertained for them as his own special covenanted people, united to him by the closest bonds, and endeared by the tenderest relations. This word is to be found in Deut. xxxii. 15, xxxiii. 5, 26; Isa. xlv. 2.

JESSE. See DAVID—RUTH.

JESUITS, or the Society of Jesus, one of the most celebrated monastic orders of the Romish Church, was founded in the year 1540, by Ignatius Loyola, of Guipuzcoa. He produced a plan of its constitution and laws, which he affirmed to have been suggested by the immediate inspiration of Heaven, and applied to the Roman pontiff, Paul III., for the sanction of his authority to confirm the institution. At a time when the Papal authority had received so severe a shock from the progress of the Reformation, and was still exposed to the most powerful attacks in every quarter, this was an offer too tempting to be resisted. The reigning pontiff, though naturally cautious, and though scarcely capable, without the spirit of prophecy, of foreseeing all the advantages to be derived from the services of this nascent order, yet clearly perceiving the benefit of multiplying the number of his devoted servants, instantly confirmed by his bull the institution of the Jesuits, granted the most ample privileges to the members of the Society, and appointed Loyola to be the first general of the order.

The following brief but comprehensive view of this order is extracted from the historical introduction to a recent translation of "Pascal's Provincial Letters," by the Rev. Dr T. McCreie:—"Never was the name of the blessed Jesus more grossly prostituted than when applied to a Society which is certainly the very counterpart, in spirit and character, to Him who was 'meek and lowly,' 'holy, harmless, undefiled, and separate from sinners.' The Jesuits may be said to have invented, for their own peculiar use, an entirely new system of ethics. In place of the divine law, they prescribed, as the rule of their conduct, a 'blind obedience' to the will of their superiors, whom they are bound to recognise as 'standing in the place of God,' and in fulfilling whose orders they are to have no more will of their own 'than a corpse, or an old man's staff.' The glory of God they identify with the aggrandizement of their Society; and holding that 'the end sanctifies the means,' they scruple at no means, foul or fair, which they conceive may advance such an end. The supreme power is vested in the general, who is not responsible to any other authority, civil or ecclesiastical. A system of mutual espionage, and a secret corres-

pondence with head-quarters at Rome, in which everything that can, in the remotest degree, affect the interests of the Society is made known, and by means of which the whole machinery of Jesuitism can be set in motion at once, or its minutest feelers directed to any object at pleasure, presents the most complete system of organization in the world. Every member is sworn, by secret oath, to obey the orders, and all are confederated in a solemn league to advance the cause of the Society. It has been defined to be 'a naked sword, the hilt of which is at Rome.' Such a monstrous combination could not fail to render itself obnoxious. Constantly aiming at ascendancy in the Church, in which it is an *imperium in imperio*, the Society has not only been embroiled in perpetual feuds with the other orders, but has repeatedly provoked the thunders of the Vatican. Ever intermeddling with the affairs of civil governments, with allegiance to which, under any form, its principles are utterly at variance, it has been expelled in turn from almost every European State, as a political nuisance. But Jesuitism is the very soul of Popery; both have revived or declined together; and accordingly, though the order was abolished by Clement XIV. in 1775, it was found necessary to resuscitate it under Pius VII. in 1814; and the Society was never in greater power, nor more active operation, than it is at the present moment. It boasts of immortality, and, in all probability, it will last as long as the Church of Rome. It has been termed 'a militia called out to combat the Reformation,' and exhibiting, as it does to this day, the same features of ambition, treachery, and intolerance, it seems destined to fall only in the ruins of that Church of whose unchanging spirit it is the genuine type and representative.

"In prosecuting the ends of their institution, the Jesuits have adhered with singular fidelity to its distinguishing spirit. As the instructors of youth, their solicitude has ever been less to enlarge the sphere of human knowledge than to bar out what might prove dangerous to clerical domination; they have confined their pupils to mere literary studies, which might amuse without awakening their minds, and make them subtile dialecticians without disturbing a single prejudice of the dark ages. As missionaries, they have been much more industrious and successful in the manual labour of baptizing all nations than in teaching them the Gospel. As theologians, they have uniformly preferred the views of Molina; regarding these, if not as more agreeable to Scripture and right reason, at least (to use the language of a late writer) as 'more consonant with the common sense and natural feelings of mankind.' As controversialists, they were the decided foes of all reform and all reformers, from within or without the Church. As moralists, they cultivated, as might be expected, the loosest system of casuistry, to qualify themselves for directing the consciences of high and low, and becoming, through the confessional, the virtual governors of mankind. In all these departments they have, doubtless, produced men of abilities; but the very means which they employed to aggrandize the Society have tended to dwarf the intellectual growth of its individual members; and hence, while it is true that 'the Jesuits had to boast of the most vigorous controversialists, the most polite scholars, the most refined courtiers, and the most flexible casuists of their age,' it has been commonly remarked, that they have never produced a single great man."

JESUS CHRIST, the Son of God, the Messiah, and Saviour of the world; the first and principal object of the prophecies; prefigured and promised in the Old Testament; expected and desired by the patriarchs; the hope of the Gentiles; the glory, salvation, and consolation of Christians. The name Jesus, or, as the Hebrews pronounce it, *Jehoshua*, or Joshua, signifies the Saviour, or the Lord the Saviour. The name applies, in the full force of its signification, to Jesus Christ, who saves his people from sin, and death, and hell. He is called Christ, or anointed, because he is anointed or consecrated by God to his mediatorial office. It is unnecessary to dwell upon the atonement, the offices and work of Christ, which are all minutely noticed under the various articles; but we shall here more particularly consider his divinity, humanity, and character.

The divinity of Jesus Christ seems evident, if we consider—1. The language of the New Testament, and compare it with the state of the Pagan world at the time of its publication. If Jesus Christ were not God, the writers of the New Testament discovered great injudiciousness in the choice of their words, and adopted a very incautious and dangerous style. The whole world, except the small kingdom of Judea, worshipped idols at the time of Jesus Christ's appearance. Jesus Christ, the evangelists who wrote his history, and the apostles who wrote epistles to various classes of men, proposed to destroy idolatry, and to establish the worship of one only living and true God. To effect this purpose, it was absolutely necessary for these founders of Christianity to avoid confusion and obscurity of language, and to express their ideas in a cool and cautious style. The least expression that would tend to deify a creature, or countenance idolatry, would have been a source of the greatest error. Hence Paul and Barnabas rent their clothes at the very idea of the multitude's confounding the creature with the Creator. Acts xiv. 14. The writers of the New Testament knew that in speaking of Jesus Christ, extraordinary caution was necessary; yet, when we take up the New Testament, we find such expressions as these: "The Word was God" (John i. 1); "God was manifest in the flesh" (1 Tim. iii. 16); "God with us" (Matt. i. 23); the Jews "crucified the Lord of glory" (1 Cor. ii. 8); "Jesus Christ is Lord of all" (Acts x. 36); "Christ is over all, God blessed for ever." (Rom. ix. 5.) These are a few of many propositions which the New Testament writers lay down relative to Jesus Christ. If the writers intended to affirm the divinity of Jesus Christ, these are words of truth and soberness; if not, the language is incautious and unwarrantable; and to address it to men prone to idolatry, for the purpose of destroying idolatry, is a strong presumption against their inspiration. It is remarkable, also, that the richest words in the Greek language are made use of to describe Jesus Christ. This language, which is very copious, would have afforded lower terms to express an inferior nature; but it could have afforded none higher to express the nature of the supreme God. It is worthy of observation, too, that these writers addressed their writings, not to philosophers and scholars, but to the common people, and consequently used words in their plain, popular signification. The common people, it seems, understood the words in our sense of them; for in the Diocletian persecution, when the Roman soldiers burnt a Phrygian city inhabited by Christians, men, women, and

children, submitted to their fate, "calling upon Christ, the God over all."

2. Compare the style of the New Testament with the state of the Jews at the time of its publication. In the time of Jesus Christ, the Jews were zealous defenders of the unity of God, and of that idea of his perfections which the Scriptures excited. Jesus Christ and his apostles professed the highest regard for the Jewish Scriptures; yet the writers of the New Testament described Jesus Christ by the very names and titles by which the writers of the Old Testament had described the Supreme God. Compare Exod. iii. 14, with John viii. 58; Isa. xlv. 6, with Rev. i. 11, 17; Deut. x. 17, with Rev. xvii. 14; Ps. xxiv. 10, with 1 Cor. ii. 8; Hos. i. 7, with Luke ii. 11; Dan. v. 23, with 1 Cor. xv. 47; 1 Chron. xxix. 11, with Col. ii. 10. If they who described Jesus Christ to the Jews by these sacred names and titles intended to convey an idea of his deity, the description is just and the application safe; but if they intended to describe a mere man, they were surely of all men the most preposterous. They chose a method of recommending Jesus to the Jews the most likely to alarm and enrage them. Whatever they meant, the Jews understood them in our sense, and took Jesus for a blasphemer. John x. 33.

3. Compare the perfections which are ascribed to Jesus Christ in the Scriptures with those which are ascribed to God. Jesus Christ declares, "All things that the Father hath are mine" (John xvi. 15); a very dangerous proposition, if he were not God. The writers of revelation ascribe to him the same perfections which they ascribe to God. Compare Jer. x. 10, with Isa. ix. 6; Exod. xv. 18, with Heb. i. 8; Jer. xxxii. 18, with Isa. ix. 6; Ps. cii. 24-27, with Heb. xiii. 8; Jer. xxiii. 24, with Eph. i. 20, 23; 1 Sam. ii. 3, with John xvi. 30. If Jesus Christ be God, the ascription of the perfections of God to him is proper; if he be not, the apostles are chargeable with weakness or wickedness; and either would destroy their claim to inspiration.

4. Consider the works that are ascribed to Jesus Christ, and compare them with the claims of Jehovah. Is creation a work of God? "By Jesus Christ were all things created," Col. i. 16. Is preservation a work of God? "Jesus Christ upholds all things by the word of his power." Heb. i. 3. Is the mission of the prophets a work of God? Jesus Christ is the Lord God of the holy prophets; and it was the Spirit of Christ which testified to them beforehand the sufferings of Christ, and the glory that should follow. Neh. ix. 30; Rev. xxii. 6, 16; 1 Pet. i. 11. Is the salvation of sinners a work of God? Christ is the Saviour of all that believe. John iv. 42; Heb. v. 9. Is the forgiveness of sin a work of God? The Son of Man hath power to forgive sins. Matt. ix. 6. The same might be said of the illumination of the mind, the sanctification of the heart, the resurrection of the dead, the judging of the world, the glorification of the righteous, the eternal punishment of the wicked; all which works, in one part of Scripture, are ascribed to God, and all which in another part of Scripture, are ascribed to Jesus Christ. Now, if Jesus Christ be not God, into what contradictions these writers must fall! They contradict one another: they contradict themselves. Either Jesus Christ is God, or their conduct is unaccountable.

5. Consider that divine worship which the Scriptures claim for Jesus Christ. It is a command of

God, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. iv. 10. Yet the Scriptures command "all the angels of God to worship Christ." Heb. i. 6. Twenty times, in the New Testament, grace, mercy, and peace, are implored of Christ, together with the Father. Baptism is an act of worship performed in his name. Matt. xxviii. 19. Swearing is an act of worship—a solemn appeal in important cases to the omniscient God; and this appeal is made to Christ. Rom. ix. 1. The committing of the soul to God at death is a sacred act of worship: in the performance of this act, Stephen died, saying, "Lord Jesus, receive my spirit." Acts vii. 59. "The whole host of heaven worship Him that sitteth upon the throne, and the Lamb, for ever and ever." Rev. v. 13, 14.

6. Observe the application of Old Testament passages which belong to Jehovah, to Jesus in the New Testament, and try whether you can acquit the writers of the New Testament of misrepresentation, on supposition that Jesus is not God. Paul says, "We shall all stand before the judgment-seat of Christ." That we shall all be judged, we allow; but how do you prove that Christ shall be our judge? Because, adds the apostle, it is written, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. xiv. 10, 11, with Isa. xlv. 23. What sort of reasoning is this? How does this apply to Christ, if Christ be not God? And how dare a man quote one of the most guarded passages in the Old Testament for such a purpose? John the Baptist is he who was spoken of by the Prophet Isaiah, saying, "Prepare ye the way of the Lord; make straight a highway for our God." Isa. xl. 3-8. But what has John the Baptist to do with all this description, if Jesus Christ be only a messenger of Jehovah, and not Jehovah himself? for Isaiah saith, "Prepare ye the way of Jehovah." Compare also Zech. xii. 10, with John xix. 34, 37; Isa. vi., with John xii. 39-41; Isa. viii. 13, 14, with 1 Pet. ii. 8. Allow Jesus Christ to be God, and all these applications are proper. If we deny it, the New Testament, we must own, is one of the most unaccountable compositions in the world, calculated to make easy things hard to be understood.

7. Examine whether events have justified that notion of Christianity which the prophets gave their countrymen of it, if Jesus Christ be not God. The calling of the Gentiles from the worship of idols to the worship of the one living and true God is one event which, the prophets said, the coming of the Messiah should bring to pass. If Jesus Christ be God, the event answers the prophecy; if not, the event is not come to pass, for Christians in general worship Jesus, which is idolatry, if he be not God. Isa. ii. 3, 4; Zeph. ii. 11; Zech. xiv. 9. The primitive Christians certainly worshipped him as God. Pliny, who was appointed governor of the province of Bithynia by the Emperor Trajan, in the year 103, examined and punished several Christians for their nonconformity to the established religion of the empire. In a letter to the emperor, giving an account of his conduct, he declares, "They affirmed the whole of their guilt, or their error, was, that they met on a certain stated day, before it was light, and addressed themselves in a form of prayer to Christ as to some god." Thus Pliny meant to inform the emperor that Christians worshipped Christ. Justin Martyr, who lived about one hundred and fifty years after Christ, asserts, that the Christians worshipped the Father, the

Son, and the Spirit. Besides his testimony, there are numberless passages in the fathers that attest the truth in question; especially in Tertullian, Hippolytus, Felix, &c. Mohammed, who lived in the sixth century, considers Christians in the light of infidels and idolaters throughout the Koran; and, indeed, had not Christians worshipped Christ, he could have had no shadow of a pretence to reform their religion, and to bring them back to the worship of one God. That the far greater part of Christians have continued to worship Jesus will not be doubted; now if Christ be not God, then the Christians have been guilty of idolatry; and if they have been guilty of idolatry, then it must appear remarkable that the apostles, who foretold the corruptions of Christianity (2 Tim. iii. 1-5), should never have foreseen nor warned us against worshipping Christ. In no part of the Scriptures is there the least intimation of Christians falling into idolatry in this respect. Surely if this had been an error which was to be so universally prevalent, those Scriptures which are able to make us wise unto salvation would have left us warning on so important a topic. Lastly, consider what numberless passages of Scripture have no sense, or a very absurd one, if Jesus Christ be a mere man. See Rom. i. 3; 1 Tim. iii. 16; John xiv. 9, xvii. 5; Phil. ii. 6; Ps. cx. 1, 4; 1 Tim. i. 2; Acts xxii. 10, ix. 17.

But though Jesus Christ in his original nature be divine, yet for our sakes, and for our salvation, he took upon him human nature; this is, therefore, called his humanity. Marcion, Apelles, Valentinus, and many other heretics, denied Christ's humanity, as some have done since. But that Christ had a true human body, and not a mere human shape, or a body that was not real flesh, is very evident from the Sacred Scriptures. Isa. vii. 14; Luke xxiv. 39; Heb. ii. 14; Luke i. 42; Phil. ii. 7, 8; John i. 14. Besides, he ate, drank, slept, walked, worked, and was weary. He groaned, bled, and died upon the cross. It was necessary that he should thus be human, in order to fulfil the divine designs and prophecies respecting the shedding of his blood for our salvation, which could not have been done had he not possessed a real body. It is also as evident that he assumed our whole nature, soul as well as body. If he had not, he could not have been capable of that sore amazement and sorrow unto death, and all those other acts of grieving, feeling, rejoicing, &c., ascribed to him. It was not, however, our sinful nature he assumed, but the likeness of it (Rom. viii. 3), for he was without sin, and did no iniquity. His human nature must not be confounded with his divine; for though there be an union of natures in Christ, yet there is not a mixture or confusion of them or their properties. His humanity is not changed into his deity, nor his deity into humanity; but the two natures are distinct in one person. How this union exists is above our comprehension; and, indeed, if we cannot explain how our own bodies and souls are united, it is not to be supposed we can explain this astonishing mystery of God manifest in the flesh. (See MEDIATOR.)

The doctrine of the union of the divine and human natures in the person of Christ, derives further confirmation from the consideration, that in no sound sense, without admitting it, can the Scriptures of the Old and New Testaments be interpreted, so as to make their very different and often apparently contradictory statements respecting him harmonize. How, for instance, is it that he is arrayed in the at-

tributes of divinity, and yet is capable of being raised to a kingdom and glory?—that he is addressed, “Thy throne, O God, is for ever and ever,” and yet, that it should follow, “God, even thy God, hath anointed thee with the oil of gladness above thy fellows?”—that he should be God, and yet, by a human birth, “God with us?”—that he should say, “I and my Father are one,” and, “My Father is greater than I?”—that he is supreme, and yet a servant?—that he is equal, and yet subordinate?—that he, a man, should require and receive worship and trust?—that he should be greater than angels, and yet “made lower than the angels?”—that he should be “made flesh,” and yet be the Creator of all things?—that he should raise himself from the dead, and yet be raised by the power of the Father? These, and many other declarations respecting him, all accord with the orthodox view of his person; and are intelligible so far as they state the facts respecting him; but are wholly beyond the power of interpretation into any rational meaning on any theory which denies to him a real humanity on the one hand, or a real and personal divinity on the other. So powerfully, in fact, has this been felt, that, in order to evade the force of the testimony of Scripture, the most licentious criticisms have been resorted to by the deniers of his divinity; such as would not certainly have been tolerated by scholars in the case of an attempt to interpret any other ancient writing.

We now proceed to the character of Jesus Christ, which, while it affords us the most pleasing subject for meditation, exhibits to us an example not only of the most binding authority, but of the most perfect and delightful kind.

1. “Here,” as an elegant writer observes, “every grace that can recommend religion, and every virtue that can adorn humanity, are so blended as to excite our admiration and engage our love. In abstaining from licentious pleasures, he was equally free from ostentatious singularity and churlish sullenness. When he complied with the established ceremonies of his countrymen, that compliance was not accompanied by any marks of bigotry or superstition; when he opposed their rooted prepossessions, his opposition was perfectly exempt from the captious petulance of a controversialist, and the undistinguishing zeal of an innovator. His courage was active in encountering the dangers to which he was exposed, and passive under the aggravated calamities which the malice of his foes heaped upon him; his fortitude was remote from every appearance of rashness, and his patience was equally exempt from abject pusillanimity; he was firm without obstinacy, and humble without meanness. Though possessed of the most unbounded power, we behold him living continually in a state of voluntary humiliation and poverty: we see him daily exposed to almost every species of want and distress; afflicted without a comforter, persecuted without a protector, and wandering about, according to his own pathetic complaint, because ‘he had not where to lay his head.’ Though regardless of the pleasures, and sometimes destitute of the comforts, of life, he never provokes our disgust by the sourness of the misanthrope, or our contempt by the inactivity of the recluse. His attention to the welfare of mankind was evidenced not only by his salutary injunctions, but by his readiness to embrace every opportunity of relieving their distress and administering to their wants. In every period and circumstance of his life, we behold dignity and ele-

vation blended with love and pity; something which, though it awakens our admiration, yet attracts our confidence. We see power; but it is power which is rather our security than our dread—a power softened with tenderness, and soothing while it awes. With all the gentleness of a meek and lowly mind, we behold an heroic firmness which no terrors could restrain. In the private scenes of life, and in the public occupations of his ministry, whether the object of admiration or ridicule, of love or of persecution, whether welcomed with hosannas, or insulted with anathemas, we still see him pursuing, with unwearied constancy, the same end, and preserving the same integrity of life and manners.”

2. Considering him as our great MORAL TEACHER, we must be struck with the greatest admiration. As Dr. Paley observes, “he preferred solid to popular virtues: a character which is commonly despised to a character universally extolled; he placed, on our licentious vices, the check in the right place, viz., upon the thoughts; he collected human duty into two well-devised rules; he repeated these rules, and laid great stress upon them, and thereby fixed the sentiments of his followers; he excluded all regard to reputation in our devotion and alms; and, by parity of reason, in our other virtues: his instructions were delivered in a form calculated for impression; they were illustrated by parables, the choice and structure of which would have been admired in any composition whatever: he was free from the usual symptoms of enthusiasm, heat and vehemence in devotion, austerity in institutions, and a wild particularity in the description of a future state: he was free also from the depravities of his age and country—without superstition among the most superstitious of men; yet not decrying positive distinctions or external observances, but soberly recalling them to the principle of their establishment, and to their place in the scale of human duties: there was nothing of sophistry or trifling, though amidst teachers remarkable for nothing so much as frivolous subtleties and quibbling expositions: he was candid and liberal in his judgment of the rest of mankind, although belonging to a people who affected a separate claim to divine favour, and, in consequence of that opinion, prone to uncharitableness, partiality, and restriction: in his religion there was no scheme of building up a hierarchy, or of ministering to the views of human governments: in a word, there was everything so grand in doctrine, and so delightful in manner, that the people might well exclaim: ‘Surely never man spake like this man!’”

3. “As our exalted FRIEND and PATTERN,” says Archbishop Newcome, “he sets an example of the most perfect piety to God, and of the most extensive benevolence and the most tender compassion to men. He does not merely exhibit a life of strict justice, but of overflowing benignity. His temperance has not the dark shades of austerity; his meekness does not degenerate into apathy; his humility is signal, amidst a splendour of qualities more than human; his fortitude is eminent and exemplary in enduring the most formidable external evils, and the sharpest actual sufferings. His patience is invincible; his resignation entire and absolute. Truth and sincerity shine throughout his whole conduct. Though of heavenly descent, he shows obedience and affection to his earthly parents; he approves, loves, and attaches himself to amiable qualities in the human race; he respects authority, religious and civil; and he evi-

dences regard for his country by promoting its most essential good in a painful ministry dedicated to its service, by deploring its calamities, and by laying down his life for its benefit. Every one of his eminent virtues is regulated by consummate prudence; and he both wins the love of his friends, and extorts the approbation and wonder of his enemies. Never was a character at the same time so commanding and natural, so resplendent and pleasing, so amiable and venerable. There is a peculiar contrast in it between an awful greatness, dignity, and majesty, and the most conciliating loveliness, tenderness, and softness. He now converses with prophets, lawgivers, and angels; and the next instant he meekly endures the dulness of his disciples, and the blasphemies and rage of the multitude. He now calls himself greater than Solomon—one who can command legions of angels—and giver of life to whomsoever he pleaseth—the Son of God, and who shall sit on his glorious throne to judge the world; at other times we find him embracing young children—not lifting up his voice in the streets, nor quenching the smoking flax—calling his disciples, not servants, but friends and brethren, and comforting them with an exuberant and parental affection. Let us pause an instant, and fill our minds with the idea of one who knew all things, heavenly and earthly; searched and laid open the inmost recesses of the heart; rectified every prejudice, and removed every mistake of a moral and religious kind; by a word exercised a sovereignty over all nature, penetrated the hidden events of futurity, gave promises of admission into a happy immortality, had the keys of life and death, claimed an union with the Father; and yet was pious, mild, gentle, humble, affable, social, benevolent, friendly, and affectionate. Such a character is fairer than the morning star. Each separate virtue is made stronger by opposition and contrast; and the union of so many virtues forms a brightness which fitly represents the glory of that God ‘who inhabiteth light inaccessible.’ Such a character must have been a real one. There is something so extraordinary, so perfect, and so godlike in it, that it could not have been thus supported throughout by the utmost stretch of human art, much less by men confessedly unlearned and obscure.”

JESUS, the son of Sirach, and author of the Apocryphal book of Ecclesiasticus, is supposed to have been descended from Jeshua, the son of Josedech. The words Joshua and Jesus, which in Hebrew are the same, meaning Saviour, are sometimes interchanged in Sacred Scripture. Thus, in Acts vii. 45, and Heb. iv. 8, Joshua is called Jesus. In the Epistle to the Colossians (iv. 11), Paul mentions in the salutation “Jesus which is called Justus.” The same person is spoken of in Acts xviii. 7.

JETHRO, priest or prince of Midian (for the Hebrew *cohen* signifies a prince as well as a priest), the father-in-law of Moses. It is believed that he was a priest of the true God, and maintained the true religion, being descended from Midian, son of Abraham and Keturah. Moses does not conceal his alliance with Jethro’s family, but invites him to offer sacrifices to the Lord, on his arrival in the camp of Israel, as one who adored the same God. Exod. xviii. 11, 12. Some assert that he had four names—Jethro, Raguel, Hobab, and Ceni. Others, that Jethro and Raguel were the same person; that Hobab was son of Jethro, and brother of Zipporah; and that Ceni is a common name, signifying the country of the Ke-

nites, inhabited by the posterity of Hobab, south of the promised land. The Hebrew *chothen*, which Jerome translates kinsman, is used in Numb. x. 29, and Exod. xviii. 1, 27, to denote the relation between Moses and Hobab; in Numbers, however, Hobab is called son of Raguel, whence others are of opinion that Raguel was the father of Jethro, and Jethro the father of Hobab. On the other side, Raguel gives Zipporah to Moses. Exod. ii. 18, 21. The signification of the Hebrew *chothen* not being fixed, it is impossible to determine this question with certainty. The Mohammedans term Jethro, from the advice which he gave to Moses, “The preacher of the prophets.”

JETUR, the name of one of Ishmael’s sons. Gen. xxv. 15. His descendants are supposed to have inhabited ITUREA (which see), a mountainous tract of land which separates Syria from the bordering desert of Arabia.

JEWELS, valuables, whether for store or for apparel. This word does not mean jewellery works, gems, &c., but treasures of any kind, whatever is stored up in consequence of its superior estimation. God calls his people jewels (Mal. iii. 17); the lips of knowledge are a jewel. Prov. xx. 15.

JEWRY. See PALESTINE.

JEWS, a name derived from the patriarch Judah, and given to the descendants of Abraham by his eldest son, Isaac. We shall here present as comprehensive a view of this singular people as we can:—

1. JEWS, HISTORY OF THE.—As the reader of this article may be supposed familiar with their history as recorded in Scripture, we shall pass over here all that preceded the Babylonish captivity, under Nebuchadnezzar. It was then the kingdom of Judah, as well as Israel, was ruined, A.M. 3416, about three hundred and eighty-eight years after its division from that of the ten tribes. In the seventieth year of the begun captivity, the Jews, according to the edict of Cyrus, king of Persia, who had overturned the empire of Chaldea, returned to their own country. (See NEHEMIAH—EZRA.) After their return they rebuilt the temple and city of Jerusalem, put away their strange wives, and renewed their covenant with God. Vast numbers of them, who had agreeable settlements, remained in Babylon.

About A.M. 3490, or 3546, they escaped the ruin designed them by Haman. About 3653, Darius Ochus, king of Persia, ravaged part of Judea, and carried off a great many prisoners. When Alexander was in Canaan, about 3670, he confirmed to them all their privileges; and, having built Alexandria, he settled vast numbers of them there. About fourteen years after, Ptolemy Lagus, the Greek king of Egypt, ravaged Judea, and carried one hundred thousand prisoners to Egypt, but used them kindly, and assigned them many places of trust. About eight years after, he transported another multitude of Jews to Egypt, and gave them considerable privileges. About the same time, Seleucus Nicator, having built about thirty new cities in Asia, settled in them as many Jews as he could; and Ptolemy Philadelphus, of Egypt, about 3720, bought the freedom of all the Jewish slaves in Egypt. Antiochus Epiphanes, about 3834, enraged with them for rejoicing at the report of his death, and for the peculiar form of their worship, in his return from Egypt, forced his way into Jerusalem, and murdered forty thousand of them; and about two years after he ordered his troops to pillage the cities of Judea, and murder the men, and sell the women and children for slaves. Multitudes were

killed, and ten thousand prisoners carried off; the temple was dedicated to Olympius, an idol of Greece, and the Jews exposed to the basest treatment. Mattathias, the priest, with his sons, chiefly Judas, Jonathan, and Simon, who were called Maccabees, bravely fought for their religion and liberties. Judas, who succeeded his father about 3840, gave Nicanor and the king's troops a terrible defeat, regained the temple, and dedicated it anew, restored the daily worship, and repaired Jerusalem, which was almost in a ruinous heap. After his death, Jonathan and Simon, his brethren, successively succeeded him, and both wisely and bravely promoted the welfare of the Church and State. Simon was succeeded by his son Hyrcanus, who subdued Idumea, and reduced the Samaritans. In 3899 he was succeeded by his son Jannæus, who reduced the Philistines, the country of Moab, Ammon, Gilead, and part of Arabia. Under these three reigns alone the Jewish nation was independent after the captivity. After the death of the widow of Jannæus, who governed nine years, the nation was almost ruined with civil broils. In 3939, Aristobulus invited the Romans to assist him against Hyrcanus, his elder brother. The country was quickly reduced, and Jerusalem taken by force; and Pompey, and a number of his officers, pushed their way into the sanctuary, if not into the holy of holies, to view the furniture thereof. Nine years after, Crassus, the Roman general, pillaged the temple of its valuables. After Judea had for more than thirty years been a scene of ravage and blood, and twenty-four of which it had been oppressed by Herod the Great, Herod got himself installed in the kingdom. Twenty years before our Saviour's birth, he, with the Jews' consent, began to build the temple. About this time the Jews had hopes of the Messiah; and about A.M. 4000, Christ actually came, whom Herod (instigated by the fear of losing his throne) sought to murder. The Jews, however, a few excepted, rejected the Messiah, and put him to death. The sceptre was now wholly departed from Judah, and Judea, about twenty-seven years before, reduced to a province. At the destruction of Jerusalem about eleven hundred thousand Jews perished; and since that disastrous event they have been scattered, contemned, persecuted, and enslaved among all nations, not mixed with any in the common manner, but have remained as a body distinct by themselves.

2. JEWS, CALAMITIES OF.—All history cannot furnish us with a parallel to the calamities and miseries of the Jews—rapine and murder, famine and pestilence, within; fire and sword, and all the terrors of war, without. Our Saviour wept at the foresight of these calamities; and it is almost impossible for persons of any humanity to read the account without being affected. The predictions concerning them were remarkable, and the calamities that came upon them were the greatest the world ever saw. Deut. xxviii. 29; Matt. xxiv. Now, what heinous sin was it that could be the cause of such heavy judgments? Can any other be assigned than what the Scripture assigns? "They both killed the Lord Jesus and their own prophets, and persecuted the apostles, and so filled up their sins, and wrath came upon them to the uttermost." 1 Thess. ii. 15, 16. It is hardly possible to consider the nature and extent of their sufferings, and not conclude the Jews' own imprecation to be singularly fulfilled upon them: "His blood be on us and on our children." Matt. xxvii. 25.

3. JEWS, PRESERVATION OF.—"The preservation of

the Jews," says Basnage, "in the midst of the miseries which they have undergone during seventeen hundred years, is the greatest prodigy that can be imagined. Religions depend on temporal prosperity; they triumph under the protection of a conqueror; they languish and sink with sinking monarchies. Paganism, which once covered the earth, is extinct. The Christian Church glories in its martyrs, yet was considerably diminished by the persecutions to which it was exposed; nor was it easy to repair the breaches in it made by those acts of violence. But here we behold a Church hated and persecuted for seventeen hundred years, and yet sustaining itself, and widely extended. Kings have often employed the severity of edicts and the hand of executioners to ruin it. The seditious multitudes, by murders and massacres, have committed outrages against it still more violent and tragical. Princes and people, Pagans, Mohammedans, Christians, disagreeing in so many things, have united in the design of exterminating it, and have not been able to succeed. The *bush of Moses*, surrounded with flames, ever burns, and is never consumed. The Jews have been expelled, at different times, from every part of the world; which hath only served to spread them in all regions. From age to age they have been exposed to misery and persecution; yet still they subsist, in spite of the ignominy and the hatred which hath pursued them in all places, whilst the greatest monarchies are fallen, and nothing remains of them besides the name.

"The judgments which God has exercised upon this people are terrible, extending to the men, the religion, and the very land in which they dwelt. The ceremonies essential to their religion can no more be observed; the ritual law, which cast a splendour on the national worship, and struck the Pagans so much that they sent their presents and their victims to Jerusalem, is absolutely fallen, for they have no temple, no altar, no sacrifices. Their land itself seems to lie under a never-ceasing curse. Pagans, Christians, Mohammedans—in a word, almost all nations, have, by turns, seized and held Jerusalem. To the Jew only hath God refused the possession of this small tract of ground, so supremely necessary for him, since he ought to worship on this mountain. A Jewish writer hath affirmed, that it is long since any Jew has been settled near Jerusalem; scarcely can they purchase there six feet of land for a burying-place.

"In all this there is no exaggeration—I am only pointing out known facts; and, far from having the least design to raise an odium against the nation from its miseries, I conclude that it ought to be looked upon as one of those prodigies which we admire without comprehending; since, in spite of evils so durable, and a patience so long exercised, it is preserved by a particular providence. The Jew ought to be weary of expecting a Messiah who so unkindly disappoints his vain hopes; and the Christian ought to have his attention and his regard excited towards men whom God preserves for so great a length of time, under calamities which would have been the total ruin of any other people."

4. JEWS, MODERN, NUMBER AND DISPERSION OF.—They are considered to be as numerous at present as they were formerly in the land of Canaan. Some have rated them at three millions, and others more than double that number. Their dispersion is a remarkable particular in this people. They swarm all over the East, and are settled, it is said, in the re-

most parts of China. The Turkish Empire abounds with them. There are more of them in Constantinople and Salonichi than in any other place; they are spread through most of the nations of Europe and Africa, and many families of them are established in the West Indies; not to mention whole nations in Middle Asia, and some discovered in the inner parts of America, if we may give any credit to their own writers. Their being always in rebellions (as Addison observes) while they had the holy temple in view, has excited most nations to banish them. Besides, the whole people are now a race of such merchants as are wanderers by profession; and at the same time are in most, if not in all places, incapable of either lands or offices that might engage them to make any part of the world their home. In addition to this, we may consider what providential reasons may be assigned for their numbers and dispersion. Their firm adherence to their religion, and being dispersed all over the earth, has furnished every age and every nation with the strongest arguments for the Christian faith; not only as these very particulars are foretold of them, but as they themselves are the depositaries of these and all other prophecies which tend to their own confusion, and the establishment of Christianity. Their number furnishes us with a sufficient cloud of witnesses that attest the truth of the Bible, and their dispersion spreads these witnesses through all parts of the world.

5. JEWS, MODERN, SENTIMENTS OF.—A summary of the Jewish creed was drawn up by Moses Maimonides, otherwise called the Great *Rambam* (i.e., Rabbi Moses Ben Maimon), an Egyptian rabbi of the eleventh century, which is still acknowledged as their confession of faith. It consists of thirteen articles, and reads as follows:—

(1.) I believe, with a perfect faith, that the Creator, blessed be his name! is the governor and creator of all the creatures; and that it is he who made, maketh, and will make, all things.

(2.) I believe, with a perfect faith, that the Creator, blessed be his name! is one, and that no unity is like his; and he alone, our God, was, is, and shall be.

(3.) I believe, with a perfect faith, that the Creator, blessed be his name! is incorporeal; that he is not to be comprehended by those faculties which comprehend corporeal objects; and that there is no resemblance to him whatever.

(4.) I believe, with a perfect faith, that the Creator, blessed be his name! is the first and the last.

(5.) I believe, with a perfect faith, that the Creator, blessed be his name! is alone worthy of adoration; and that none besides him is worthy of adoration.

(6.) I believe, with a perfect faith, that all the oracles of the prophets are true.

(7.) I believe, with a perfect faith, that the prophecies of Moses, our master, on whom be peace, are true; and that he is the father of all the wise men who were before him, and who came after him.

(8.) I believe, with a perfect faith, that the whole law of commandments which we now have in our hands, was given to Moses, our master, on whom be peace.

(9.) I believe, with a perfect faith, that this law will not be changed, and that there will not be any other law from the Creator, blessed be his name!

(10.) I believe, with a perfect faith, that the Creator, blessed be his name! knows all the actions of the children of men, and all their thoughts; as it is said:

“Who frameth all their hearts; who understandeth all their actions.”

(11.) I believe, with a perfect faith, that the Creator, blessed be his name! will recompense good to him who observeth his commandments, and that he will punish him that transgresseth them.

(12.) I believe, with a perfect faith, in the advent of the Messiah; and though he should tarry, yet I will patiently wait for him every day till he come.

(13.) I believe, with a perfect faith, that there will be a revivification of the dead, at the period when it shall please the Creator, blessed be his name! and let his remembrance be exalted for ever and ever!

The modern Jews still adhere as closely to the Mosaic dispensation as their dispersed and despised condition will permit them. Their service consists chiefly in reading the law in their synagogues, together with a variety of prayers. They use no sacrifices since the destruction of the temple. They repeat blessings and particular praises to God, not only in their prayers, but on all accidental occasions, and in almost all their actions. They go to prayers three times a day in their synagogues. Their sermons are not made in Hebrew, which few of them now perfectly understand, but in the language of the country where they reside. They are forbidden all vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats prohibited by the Levitical law; for which reason, whatever they eat must be dressed by Jews, and after a manner peculiar to themselves. As soon as a child can speak, they teach him to read the Bible in the original Hebrew, but without understanding the meaning of the words. In general, they observe the same ceremonies which were practised by their ancestors in the celebration of the passover. They acknowledge a twofold law of God—a written and an unwritten one—the former is contained in the Pentateuch, or five books of Moses; the latter, they pretend, was delivered by God to Moses, and handed down from him by oral tradition, and now to be received as of equal authority with the former. They assert the perpetuity of their law, together with its perfection. They deny the accomplishment of the prophecies in the person of Christ; alleging that the Messiah is not yet come, and that he will make his appearance with the greatest worldly pomp and grandeur, subduing all nations before him, and subjecting them to the house of Judah. Since the prophets have predicted his mean condition and sufferings, they confidently talk of two Messiahs—one Ben-Ephraim, whom they grant to be a person of a mean and afflicted condition in this world; and the other, Ben-David, who shall be a victorious and powerful prince.

The Jews pray for the souls of the dead, because they suppose there is a paradise for the souls of good men, where they enjoy glory in the presence of God. They believe that the souls of the wicked are tormented in hell with fire and other punishments; that some are condemned to be punished in this manner for ever, while others continue only for a limited time; and this they call purgatory, which is not different from hell in respect of the place, but of the duration. They suppose no Jew, unless guilty of heresy, or certain crimes specified by the rabbins, shall continue in purgatory above a twelvemonth; and that there are but few who suffer eternal punishment.

Almost all the modern Jews are Pharisees, and are

as much attached to tradition as their ancestors were; and assert that whoever rejects the oral law deserves death.

Hence they entertain an implacable hatred to the Karaites, who adhere to the text of Moses, rejecting the rabbinistical interpretation. (See KARAITES.)

There are still some of the Sadducees in Africa, and in several other places; but they are few in number—at least there are but very few who declare openly for these opinions.

There are to this day some remains of the ancient sect of the Samaritans, who are zealous for the law of Moses, but are despised by the Jews, because they receive only the Pentateuch, and observe different ceremonies from theirs. They declare they are no Sadducees, but acknowledge the spirituality and immortality of the soul. There are numbers of this sect at Gaza, Damascus, Grand Cairo, and in some other places of the East; but especially at Sichem, now called Naplons, which is risen out of the ruins of the ancient Samaria, where they sacrificed not many years ago, having a place for this purpose on Mount Gerizim.

David Levi, a learned Jew, who, in 1796, published "Dissertations on the Prophecies of the Old Testament," observes in that work, that deism and infidelity have made such large strides in the world, that they have at length reached even to the Jewish nation; many of whom are at this time so greatly infected with scepticism by reading Bolingbroke, Hume, Voltaire, &c., that they scarcely believe in a revelation, much less have they any hope in their future restoration.

6. JEWS, RESTORATION OF.—From the declarations of Scripture we have reason to suppose the Jews shall be called to a participation of the blessings of the gospel (Rom. xi.; 2 Cor. iii. 16; Hos. i. 11); and some suppose they shall return to their own land. Hos. iii. 5; Isa. lxxv. 17–25; Ezek. xxxvi. As to the time, some think about 1866 or 2016; but this, perhaps, is not so easy to determine altogether, though it is probable it will not be before the fall of Antichrist and the Ottoman Empire. Let us, however, avoid putting stumbling-blocks in their way. If we attempt anything for their conversion, let it be with peace and love. Let us, says one, propose Christianity to them as Christ proposed it to them. Let us lay before them their own prophecies. Let us show them their accomplishment in Jesus. Let us applaud their hatred of idolatry. Let us show them the morality of Jesus in our lives and tempers. Let us never abridge their civil liberty, nor ever try to force their consciences.

JEZEBEL, the daughter of Ethbaal, king of the Zidonians, and wife of Ahab, king of Israel. 1 Kings xvi. 31. This wicked queen introduced and patronised idolatry, having established in Samaria the worship of Baal, Astarte, and other deities of Phœnicia. So mad was she upon idols, that she fed at her table four hundred prophets of Baal. The name of Jezebel is used proverbially to indicate an idolatrous and infamous woman. Accordingly, in Rev. ii. 20, this name is applied to a woman of Thyatira, who made pretensions to the spirit of prophecy; and who, under this pretence, had uttered diverse and strange opinions, by which some of the members of the church had been seduced from the faith and worship of the gospel. Interpreters, however, are not agreed whether the name Jezebel be the real or only a figurative and allegorical name imposed upon this wo-

man. The greater part seem to think that the word is mystically used, and that it is given to this deceiver at Thyatira, in allusion to Jezebel, the wife of Ahab, and the great patroness of idolatry in the time of his reign.

JEZREEL, a royal city, situated on the borders of the tribe of Issachar and the half tribe of Manasseh. In the time of Eusebius and Jerome, Jezreel was a town of considerable note under the name of Esdraela. Hence the valley in the neighbourhood, between the mountains of Hermon and Gilboa, is termed the Plain of Esdraelon. Dr Robinson supposes that the town called Djinin, the frontier town of Samaria, is the Jezreel of Scripture. Another town bearing the same name is mentioned in Josh. xv. 56, as being in the tribe of Judah.

JEZREEL, PLAIN OF. (See ESDRAELON.)

JOAB, the nephew of David, being the son of his sister Zeruah, and the brother of Abishai and Asahel. He was distinguished for his talents as a general, but his personal character was cruel and revengeful. He was raised to the office of commander-in-chief of David's army, and was remarkably firm in his adherence to the interests of his sovereign. An account of Joab's history is to be found in the Second Book of Samuel, and First Book of Kings. Another person bearing the same name is mentioned in 1 Chron. iv. 13, 14. He formed a colony of craftsmen at On, in the tribe of Benjamin; and accordingly the valley in which he planted his settlement was called the Valley of Craftsmen, a name which it seems to have borne in the time of Nehemiah. xi. 35.

JOACHIMITES, the disciples of Joachim, abbot of Flora, in Calabria. Joachim was a Cistercian monk, and a great pretender to inspiration. He relates of himself, that, being very young, he went to Jerusalem in the dress of a hermit to visit the holy places; and that, while he was in prayer to God in the church of that city, God communicated to him, by infusion, the knowledge of divine mysteries, and of the Holy Scriptures. He wrote against Lombard, the master of the sentences, who had maintained that there was but one essence in God, though there were three persons; and he pretended that, since there were three persons, there must be three essences. This dispute was in the year 1196. Joachim's writings were condemned by the fourth Lateran Council.

JOANNA, wife of Chuza, Herod's steward (Luke viii. 3), was one of those women who followed our Saviour, and assisted him with their property. Luke observes, that these women had been delivered by Christ from evil spirits, or cured of diseases. Perhaps Joanna was not a widow. It was customary among the Jews, for men who dedicated themselves to preaching, to accept services from women of piety, who attended them, without any scandal.

JOASH, son of Ahaziah, king of Judah. 2 Kings xi. See JEHOIADA—JEHOSHEBA.

JOASH, or JEHOASH, king of Israel, was the son and successor of Jehoahaz. He reigned sixteen years during which he "did evil in the sight of the Lord."

JOB, a patriarch celebrated for his patience, and the constancy of his piety and virtue.

1. HIS REALITY.—That Job was a real, and not a fictitious character, may be inferred from the manner in which he is mentioned in the Scriptures. Ezek.

xiv. 14; James v. 11. But, besides the authority of the inspired writers, we have the strongest internal evidence, from the book itself, that Job was a real person; for it expressly specifies the names of persons, places, facts, and other circumstances usually related in true histories. Further: no reasonable doubt can be entertained respecting the real existence of Job, when we consider that it is proved by the concurrent testimony of all Eastern tradition: he is mentioned by the author of the book of Tobit, who lived during the Assyrian captivity; he is also repeatedly mentioned by Arabian writers as a real character. The whole of his history, with many fabulous additions, was known among the Syrians and Chaldeans; and many of the noblest families among the Arabs are distinguished by his name, and boast of being descended from him.

2. DATE OF THE HISTORY.—The Usserian or Bible chronology dates the trial of Job about the year 1520 before the Christian era, twenty-nine years before the departure of the Israelites from Egypt; and that the book was composed before that event is evident from its total silence respecting the miracles which accompanied the exode. The length of Job's life places him in the patriarchal times. He survived his trial one hundred and forty years (Job xlii. 16), and was probably not younger at that time. The general air of antiquity which pervades the manners recorded in the poem is a further evidence of its remote date. The manners and customs, indeed, critically correspond with that early period. Thus Job speaks of the most ancient kind of writing, by sculpture (Job xix. 24); his riches also are reckoned by his cattle. Job xlii. 12. Further: Job acted as high priest in his family, according to the patriarchal usage (Gen. viii. 20); for the institution of an established priesthood does not appear to have taken place anywhere until the time of Abraham. Melchizedek, king of Salem, was a priest of the primitive order (Gen. xiv. 18); such also was Jethro, the father-in-law of Moses, in the vicinity of Idumea. Exod. xviii. 12. The first regular priesthood was probably instituted in Egypt, where Joseph was married to the daughter of the priest of On. Gen. xli. 45. The slavish homage of prostration to princes and great men, which prevailed in Egypt, Persia, and the East in general, and which still subsists there, was unknown in Arabia at that time. Though Job was one of the greatest men of all the East, we do not find any such adoration paid to him by his contemporaries, in the zenith of his prosperity, among the marks of respect so minutely described in the 29th chapter. With this description correspond the manners and conduct of the genuine Arabs of the present day, a majestic race, who were never conquered, and who have retained their primitive customs, features, and character, with scarcely any alteration. The allusion made by Job to that species of idolatry alone, which, by general consent, is admitted to have been the most ancient, namely, Zabianism, or the worship of the sun and moon, and also to the exertion of the judicial authority against it (Job xxxi. 26–28), is an additional and most complete proof of the high antiquity of the poem, as well as a decisive mark of the patriarchal age. A further evidence of the remote antiquity of this book is the language of Job and his friends; who, being all Idumeans, or at least Arabians of the adjacent country, yet conversed in Hebrew. This carries us up to an age so early as that in which all the posterity of Abraham, Israelites,

Idumeans, and Arabians, yet continued to speak one common language, and had not branched into different dialects.

3. ITS LOCALITY.—The country in which the scene of this poem is laid is stated (Job i. 1) to be the land of Uz, which by some geographers has been placed in Sandy, and by others in Stony Arabia. Bochart strenuously advocated the former opinion, in which he has been powerfully supported by Spanheim, Calmet, Carpzov, Heidegger, and some later writers; Michaëlis and Ilgen place the scene in the valley of Damascus; but Bishops Lowth and Magee, Dr. Hales, Dr. Good, and some later critics and philologists, have shown that the scene is laid in Edom, or Idumea. In effect, nothing is clearer than that the history of an inhabitant of Idumea is the subject of the poem which bears the name of Job, and that all the persons introduced into it were Idumeans, dwelling in Idumea—in other words, Edomite Arabs.

4. ITS AUTHOR.—The different parts of the book of Job are so closely connected together, that they cannot be detached from each other. Hence it is evident that the poem is the composition of a single author; but who that was is a question concerning which the learned are very much divided in their sentiments. Bishop Lowth favours the opinion of Schultens, Peters, and others, which is adopted by Bishop Tomline and Dr. Hales, who suppose Job himself, or some contemporary, to have been the author of this poem; and there seems to be no good reason for supposing that it was not written by Job himself. It seems, indeed, highly probable that Job, who, it appears, was also an inspired prophet, was the writer of his own story.

5. ITS CONTENTS, STYLE, &c.—The book of Job contains the history of a man equally distinguished for purity and uprightness of character, and for honours, wealth, and domestic felicity, whom God permitted, for the trial of his faith, to be suddenly deprived of all his numerous blessings, and to be at once plunged into the deepest affliction, and most accumulated distress. His trial is unspeakably aggravated by the false judgments of his three friends. It gives an account of his eminent piety, patience, and resignation under the pressure of these severe calamities, of their humbling and purifying effects upon him, and of his subsequent elevation to a degree of prosperity and happiness still greater than that which he had before enjoyed. How long the sufferings of Job continued we are not informed; but it is said, that after God turned his captivity, and blessed him a second time, he lived one hundred and forty years. Job xlii. 16. Through the whole work we discover religious instruction shining forth amidst the venerable simplicity of ancient manners. It everywhere abounds with the noblest sentiments of piety, uttered with the spirit of inspired conviction.

It is a work unrivalled for the magnificence of its language, and for the beautiful and sublime images which it presents. In the wonderful speech of the Deity (Job xxxviii. xxxix.), every line delineates his attributes, every sentence opens a picture of some grand object in creation, characterized by its most striking features. Add to this, that its prophetic parts reflect much light on the economy of God's moral government, revealing the consoling truth, that in this transitory state of discipline, it is whom the Lord loveth he chasteneth; and every admirer of sacred antiquity, every inquirer after religious instruction, will seriously rejoice that the sublime

wish of Job (xix. 23) is realized to a more effectual and unforeseen accomplishment; that while the memorable records of antiquity have mouldered from the rock, the prophetic assurance and sentiments of Job are graven in scriptures that no time shall alter, no changes shall efface. The best translation of this book is that of Mr. Noyes. The best analysis by far, of its arguments, is that of Dr. Good.

JOEL, the second of the twelve minor prophets. We learn from the commencement of his prophecy, that he was the son of Pethuel, but no further information is given concerning his personal history. His predictions are limited to the kingdom of Judah, and the style of his prophetic writings is in the highest degree poetical and elegant. The figurative representation of locusts, which is generally supposed to refer to the Chaldean invasion, is remarkably animated and graphic. In the two first chapters of his book he displays the full force of the prophetic poetry; and his descriptions of the plague of locusts, of the deep national repentance, and of the happy state of the Christian church in the last times of the gospel, are wrought up with the most admirable force and beauty.

JOHANAN, a Jewish high priest, and son of Azariah. 1 Chron. vi. 9, 10. From the passage now referred to, it would appear that the name of Johanan's son was also Azariah, and that he, like his father, executed the priest's office. By some, Johanan is confounded with Jehoiada, who was a high priest in the reign of Joash, king of Judah. This, however, is entirely conjectural.

JOHN HYRCANUS, a powerful prince and high priest among the Jews. He was the son of Simon Maccabæus, and, from the authority and influence which he had acquired, he was peculiarly obnoxious to the Pharisees, who could not conceal the hatred which they bore him. This hatred was not a little increased by the orders which Hyrcanus issued, that no observance was to be practised, under heavy penalties, which rested on no other authority than that of tradition. Josephus holds this high priest in high estimation, and represents him as endowed with prophetic gifts. The castle of Baris, which afterwards became the temple of the Asmonean princes, is said to have been built by Hyrcanus, who, having filled the office of the high priesthood for twenty-nine years, died B.C. 107.

JOHN MARK. See MARK.

JOHN, ST., CHRISTIANS OF. See CHRISTIANS OF ST. JOHN.

JOHN THE BAPTIST, the greatest of prophets, and the forerunner of the Messiah, was the son of Zacharias and Elisabeth, and born about six months before the Saviour. Luke i. 5-25.

Of the early part of his life we have but little information. It is only observed, "that he grew and waxed strong in the Spirit, and was in the deserts till the day of his showing unto Israel." Though consecrated from the womb to the ministerial office, John did not enter upon it in the heat of youth, but after several years spent in solitude and a course of self-denial. He had gained the conquest of his own passions, and was mortified to the temptations of the world, before he went forth to preach repentance to others.

The prophetic descriptions of the Baptist in the Old Testament are various and striking. That by Isaiah (xl. 3) is direct and unequivocal. The voice which was thus sounded in the prophet's ears

before it was heard upon earth, was the voice of the Baptist, who was sent to prepare the hearts of men for the coming of the Messiah. Malachi also predicts the coming of John in very plain language (iv. 5): "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." That this prophecy referred to the Baptist our Lord himself declares (Matt. xi. 14): "And if ye will receive it, this is Elias, which was for to come." The actual time of John's appearance as a public teacher was singularly appropriate to the nature of his work. The period at length arrives which has been appointed of the Father, that important period when he must enter upon the great and momentous work which he had come to accomplish. His wondrous birth, thirty years before, had now been almost if not altogether forgotten. The star which shone over Bethlehem had long ago disappeared from the heavens. The wise men of the East were in all probability sleeping in the dust. The men of Jerusalem no longer talked with interest of the birth of Israel's King. But amid the moral stillness and death which reigned throughout all Palestine, a voice, a solitary voice, was heard crying in the wilderness, "Repent ye; for the kingdom of heaven is at hand." This was a preacher of righteousness attracting crowds to hear him, not less from the novelty of his doctrines than the singularity of his dress, and the self-denial of his habits. It was John the Baptist, the harbinger of the Son of God. By the terrors of the Lord he sought to persuade men. He preached the law to awaken the conscience, and convicting the Jews of sin, to prepare them for the announcement of a Saviour. The Jewish people were at that period sunk to the lowest state of moral degradation. Their very religion was a strange mixture of formalism, hypocrisy, and infidelity. In such an age John appeared in the spirit and power of Elijah. With bold and unsparing hand the lion-hearted prophet exposed the vices of the age. Neither dreading the frowns, nor seduced by the flatteries of men, he denounced the prevailing ungodliness and irreligion of the times, and called upon all men gladly to welcome that Saviour whose coming he had been sent to announce. Multitudes crowded from all quarters to wait upon the ministry of John. Many were deeply impressed by the character and preaching of this man of God. The Spirit carried home the truth to their consciences, and they gladly submitted to be immersed in the waters of John's baptism, confessing their sins, and rejoicing in the prospect of a Saviour about to be revealed.

But while many, we doubt not, were savingly converted under the ministry of John the Baptist, multitudes crowded to the wilderness with no other view than to gratify their curiosity, or to mock the faithful forerunner of the Lord. Pharisees were there—the formalists of their time, whose whole lives had been spent in a mere profession of religion without the slightest feeling of its power; and Sadducees were there—the infidels and Socinians of their time, who denied the resurrection and the world to come. Looking around, therefore, upon the motley crowds that listened to his preaching, John breaks forth into the most sarcastic and withering rebuke: "O generation of vipers, who hath warned you to flee from the wrath to come?" Nor does he conceal from the Jews that the time of solemn reckoning is at hand. The axe, he warns them, is even now laid at the root of the tree, too sure a token that it must speedily

fall. The husbandman has come to survey his vineyard. He expects, he requires, he demands fruit. A rich luxuriant foliage, a profusion of lovely blossoms, cannot avail now. The axe is laid at the root, and if there be no fruits of holiness, no evidence of a change of heart and of life, its doom must be pronounced—"Cut it down, why cumbereth it the ground?"

The preparations for the entrance of Christ upon his public ministry were now complete. For six months or more had the Baptist been warning the Jews of his approach. At length, after many had been baptized by John, there appeared on the banks of the Jordan a stranger, in humble garb, from Nazareth of Galilee. There is no evidence that John had personally known Jesus until he came seeking baptism at his hands. We are inclined to agree with some of the early Fathers that an express revelation of Christ was made to John at that moment; the hitherto fearless prophet now standing in awe. One has approached, before whom John bows in conscious inferiority. "I have need to be baptized of thee, and comest thou to me?" He could not comprehend how the Master should apply for baptism to the servant, the King to the humble subject. But it became Christ to fulfil all righteousness. He had submitted to circumcision, and now he submits to John's baptism. Nor was it an ordinary baptism with water. As he came up out of the water "the Holy Ghost descended in a bodily shape like a dove upon him." Many of the Jews expected, from the closing words of Malachi, that Elijah was to appear personally and literally before the coming of Christ. Accordingly we find the priests and Levites sending a deputation from Jerusalem to John to inquire, "Who art thou?" some supposing that he was the Messiah, others that he was the literal Elijah, and others still that he was one of the old prophets who had risen from the dead. Every one of these false representations of his person and office, John plainly and honestly disclaims; and with that striking humility which was a beautiful characteristic of his sanctified nature—sanctified from the very womb—he takes up the language of Isaiah above referred to, and applies it to himself. And the same spirit of deep humility and earnest desire to magnify his Lord was displayed throughout the whole ministry of John. "Behold the Lamb of God, which taketh away the sins of the world," was his urgent exhortation to his disciples. John is content to be accounted the meanest servant, if only he can exalt his Lord. Jesus testified concerning John, "He is a burning and a shining light." Yet with the utmost lowliness of mind, John declares, "He that cometh after me is mightier than I, whose shoe's latchet I am not worthy to unloose." In Eastern countries, when visiting a man of rank, it is customary to leave the shoes or sandals at the door, when they are taken in charge by the humblest domestic. John feels that he is less worthy than that servant. He counts himself unworthy to occupy the lowest place in the household of Christ. And, as to his ministry, he points out to his hearers that it is merely a defective and imperfect introduction to the perfect ministry of the Lord Jesus: "I indeed baptize with water, but he shall baptize with the Holy Ghost and with fire."

The testimony which our Lord gave to the disciples concerning John is very striking. Matt. xi. 11. He proclaims John to be the most distinguished among all the prophets. He was the first that was

honoured to preach plainly, and without a figure, forgiveness through the blood of the Lamb. Abraham saw Christ's day afar off;—John was privileged to pour upon his head the waters of baptism. Jacob saw the heavens opened, and saw the angels of God ascending and descending in his vision at Bethel;—John with his bodily eyes beheld the heavens opened, and the Holy Ghost come down in bodily shape like a dove. It was predicted of the Baptist by the angels at his birth, "He shall be great in the sight of the Lord." And how remarkably was that prophecy fulfilled! At the very time when John was bound with fetters in a gloomy prison, was Jesus testifying him to be the greatest of all the prophets that the Church had ever known. Jesus remarkably owned the ministry of his servant. His ministry was of an awakening, searching nature; and such was its success, under the blessing of God, that many who had been hitherto careless and indifferent, were pressing into the kingdom of heaven. Hence the strong language which Christ uses when speaking of this subject: "The kingdom of heaven suffereth violence, and the violent take it by force."

At an early period of his ministry, John appears to have been held in high esteem by Herod the governor or tetrarch of Galilee. We are told by the evangelist Mark, that Herod "feared John," that is, respected and revered him as a singularly devout and holy man. He was wont frequently to converse with John, and narrowly "observed him," or marked the purity and consistency of his character. Nay, such was the effect of John's faithful preaching, that Herod "did many things" which John exhorted him to do, and "heard him gladly." But the reformation which took place in Herod's character was partial and temporary. There was one sin, one lust, which held him in bondage, and which no consideration could lead him to part with. He had sent away his own wife, and entered into an incestuous and adulterous marriage with Herodias, his brother Philip's wife, his brother being still alive. It was impossible for John to remain silent while he knew that Herod was living in sin. It required no slight courage to rebuke the monarch to his face; but the man of God shrunk not from his duty. In all probability he foresaw the consequences of his intrepid faithfulness, but even in the face of these he fearlessly performed his duty. "It is not lawful for thee to have her." No sooner had the reproof been uttered, than the countenance of the monarch fell. From that moment his respect and veneration for John gave place to the bitterest hatred, and, bursting into a transport of rage, he commanded his attendants to lay hold of the presumptuous reprover, and to cast him into prison. This closed the public ministry of John. For three years had he called upon the Jewish nation to repent. He had been privileged to prepare the way for the coming of Emmanuel, God with us. But now he was consigned to a dark and cheerless prison. None rejoiced in the imprisonment of John more than the abandoned Herodias. She dreaded the influence of John over the mind of Herod, lest, perhaps, the king should be led to repent of his sin, and to banish her from his palace. Eagerly, therefore, did she long for an opportunity of cutting short the life of the hated preacher of the truth. Such an opportunity at length occurred. On a festival which was held as usual on Herod's birthday, Herodias, in prosecution of her secret plans, sent in Salome, her daughter by her former husband, to dance before the king. The

scheme was successful. Struck with the remarkable beauty of Salome, and with the elegance of her accomplishments as a dancer, we are told that "she pleased Herod." In the enthusiasm of the moment, he rashly vowed with an oath that he would give the beautiful Salome whatever she would ask. Intoxicated with wine, the unhappy monarch knew not the full meaning of his promise. Little did he think that he himself was the victim of a cunning and deeply-laid plot. Herodias was resolved to be revenged on John, and, foreseeing the effect which was likely to be produced by the dancing of her daughter in the midst of mirth and revelry, when the king and his courtiers were flushed with wine, she had prepared Salome to demand the life of her hated reprover. The wicked daughter, eagerly embracing the opportunity of accomplishing the long cherished purposes of her wicked mother, lost no time in naming her demand: "Give me here John Baptist's head in a charger." The king and his guests were in utter amazement at the unreasonable request, but having made a promise with an oath, the fear of man's upbraidings stifled the voice of conscience, and the proud monarch consents to the prophet's death. To the Baptist death came suddenly, but it found him fully prepared: his work was finished, and he was ready to enter into the joy of his Lord. The work of the executioner is done in a moment. The spirit of John wings its way to the realms of eternal bliss, and having been faithful unto death, he receives a crown of life.

JOHN THE EVANGELIST, a native of Bethsaida in Galilee, and son of Zebedee and Salome. He was one of the disciples to whom our Lord delivered his predictions of the destruction of Jerusalem and the calamities of the Jewish nation. He, along with Peter and James, were the three whom our Lord selected to be present with him on very special occasions, as on the raising of Jairus' daughter, at the transfiguration on the Mount, and at his agony in the garden. Perhaps the youth of John may have attracted the peculiar regard of Christ, for there evidently dwells in the bosom of Jesus a special tenderness to young disciples. "I love them that love me, and they that seek me early shall find me." It showed the special favour of Christ for this young apostle that he was privileged to lean on the bosom of Jesus at the paschal supper; and the question was put by John which none of the other apostles dared to put to Christ, as to who should betray him. He loved the Saviour with an ardent and devoted attachment; and although he, in common with the other disciples, forsook Jesus when he was apprehended by the chief priests and elders, John appears to have returned, and to have been the only apostle present at the crucifixion. He is supposed to have been the disciple alluded to as having gone in with Jesus into the palace of the high priest, and to have witnessed the cruel mockings and indignities to which Jesus was there exposed. But whether this be the case or not, we find him, at all events, standing beside the cross, and receiving the strongest proof of the confidence and regard of the expiring Redeemer; for when Jesus saw his mother and the disciple standing by, whom he loved, he said to his mother, "Woman, behold thy son," and to John he said, "Behold thy mother," thus bequeathing his beloved parent to the affection and the care of his attached disciple. And from that hour, her husband being probably dead, John took her to his own home. As John witnessed the crucifixion of Jesus he was also one of the first

who was made acquainted with the resurrection. When he outran Peter and came to the sepulchre, on entering and finding it empty he saw and believed, though at that time, as he himself expressly informs us, "He knew not the Scripture that Christ was to rise from the dead." John was one of those to whom the Saviour appeared at the Sea of Galilee, and he was afterwards, along with the other ten apostles, a witness of his ascension into heaven.

The apostolical labours of John were for some time confined to Jerusalem, and there he was imprisoned by the Jewish Sanhedrim, first along with Peter only, and afterwards along with the other apostles. After his second release from prison he and Peter were sent on a mission to the Samaritans. John appears to have been the only one of the apostles who lived and wrote after the destruction of Jerusalem, and accordingly he is the only one of them who gives no particular account of our Lord's prediction of that calamity; his silence on this subject being evidently occasioned by an impression that any description which he might give, as coming from an eye-witness, might be regarded, not as a prophecy, but as a history. The early historians tell us that after leaving Jerusalem John went into Asia Minor, where he spent the latter part of his life chiefly at Ephesus. It is said that during the persecution of the Christians under the reign of the Roman emperor Domitian, this apostle was sent for to Rome, where his life was miraculously preserved when he was cast into a cauldron of boiling oil. But whether that statement is to be credited or not, we learn from himself that he was banished into Patmos, an island in the Archipelago. After an imprisonment of nearly two years he was released by order of the emperor Nerva, and returned to Ephesus, where he lived to a very advanced age, and was the only one of the apostles that died a natural death. It is related of John that when, from the infirmities of old age, he was too feeble to walk, he used to be carried into the house of God, where, though unable to address the people, he was accustomed to repeat again and again his favourite exhortation, "Little children, love one another."

The writings of this eminent apostle were five in number. His Gospel has been held in the highest estimation by the pious and devout in all ages. Ernesti terms it "the Bosom of Christ," as being the book in which Jesus is exhibited as most frequently and most completely laying open his very heart. By the ancient fathers it was called "the Spiritual Volume," as breathing the very soul of Christ, and as unfolding the deeper truths of the Spirit for the edification of the advanced Christian. This precious Gospel is considered to have been written long after the other three, and to have been designed to supply what was wanting in the others. The other evangelists treat chiefly of the events which marked our Lord's history from his birth to his ascension; but John records principally the discourses of Christ, and whatever was fitted to illustrate his glory as the Son of God. His precise object in writing the Gospel is given by himself: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." xx. 31.

The Epistles of John are three in number, all of them supposed to have been written in the Isle of Patmos. All of them bear the marks of that affectionate and loving spirit by which this apostle was

so remarkably characterised. The *First Epistle* is what is called a general Epistle, that is, addressed to no particular person, but to all the children of God, and its object he thus expressly states: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." v. 13. The *Second Epistle* is addressed to a matron whom John designates "the elect lady," and the *Third Epistle* is addressed to Gaius.

The Book of Revelation, though placed last among the books of the Bible, is supposed to have been the first of John's writings in point of time. Besides the epistles addressed to the Seven Churches of Asia-Minor, it contains a prophecy of the history of the church and the world, from the date at which it was written till the consummation of all things.

John was an eminently holy and consistent man, a faithful and devoted apostle, and a distinguished prophet of the Lord. For nearly a hundred years did he shine as a light in the world; and he hath passed to the realms of immortal glory, where he is destined to shine as the brightness of the firmament, and as a star, for ever and ever.

JOIN. *To be joined to the Lord* is to be spiritually espoused to his Son, and solemnly devoted to his service. 1 Cor. vi. 17; Jer. i. 5. *To be joined to idols* is to be firmly intent on worshipping them. Hos. iv. 17.

JOINTS are—(1.) The uniting of bones in an animal body. Dan. v. 6. (2.) The uniting parts of a harness. 2 Chron. xviii. 33. The *joints and bands* which unite Christ's mystical body are his Spirit, ordinances, and influences, and their mutual relation to him and to one another, and their graces of faith and love fixed on him, and in him loving one another. Col. ii. 19; Eph. iv. 16. The *joints and marrow* of men's hearts are their secret dispositions, which the searching Word of God, with no small pain to them, shows and affects them with. Heb. iv. 12.

JOKSHAN, second son of Abraham and Keturah (Gen. xxv. 2), is thought to have peopled part of Arabia, and to be the person whom the Arabians call Cahtan, and acknowledge as the head of their nation. He dwelt in part of Arabia Felix and part of Arabia Deserta. This Moses expressly mentions. Gen. xxv. 6. Jokshan's sons were Sheba and Dedan, who dwelt in the same country. Gen. xxv. 3. See **DIVISION OF THE EARTH**.

JOKTAN, the eldest son of Eber, who had for his portion all the land which lies "from Mesha as thou goest unto Sephar, a mount of the east," or Kedem. Gen. x. 30. Mesha, Calnet takes to be the place where Masias was situated, in Mesopotamia, and Sephar the country of the Sepharvaim, or Sepharrenians, or Sapiores, or Serapares; for these all denote the same—that is, a people, which according to Herodotus, were placed between the Colchians and the Medes. Now this was in the provinces which Moses commonly describes by the name of Kedem, or the East. We find traces in this country of the names of Joktan's thirteen sons; which is a further confirmation of this opinion. The Arabs, however, say that he had but one son, named Jaarab.

JOKTHEEL (*obedience to the Lord*), a place previously called Selah, which Amaziah, king of Judah, took from the Edomites, and which is supposed to have been the city of Petra, the celebrated capital of the Nabathæi, in Arabia Petraea, by the Syrians called Rekem. 2 Kings xiv. 7.

There are two places, however, which dispute this honour—Kerek, a town two days' journey south of Syant, the see of a Greek bishop, who resides at Jernsalem; and Wady-Monsa, a city which is situated in a deep valley at the foot of Mount Hor, and where Burckhardt and more recent travellers describe the remains of a magnificent and extensive city. The latter is no doubt the Petra described by Strabo and Pliny. See **EDOM**.

JONADAB, son of Rechab, and head of the Rechabites, lived in the time of Jehu, king of Israel. He is thought to have added to the ancient austerity of the Rechabites that of abstinence from wine; and to have introduced the non-cultivation of their lands. 2 Kings x. 15, 16.

JONAH, the son of Amittai, and supposed to have been the earliest of the ancient prophets. About 800 B.C. he was commissioned by God to proclaim judgments upon Nineveh, the capital of Assyria. Shrinking from the performance of such a difficult and dangerous duty, he set out in a ship for Tarshish, thinking to flee from the presence and the command of the Lord. But how vain to try to escape from the all-seeing Jehovah! A storm arose by the arrangement of God, which threatened a speedy destruction to the ship and all that it contained. So severe and long-continued was the tempest, that the idea occurred to the sailors that surely some great sinner was among them, whom the vengeance of God was pursuing. No sooner was the thought suggested than they took steps to follow it out. "They said every man to his fellow, Come and let us cast lots, that we may know for whose cause this evil is upon us." So they cast lots, and the lot fell upon Jonah. The guilty prophet was cast into the sea, and instantly there was a great calm. But the Lord would not forsake his servant even in the midst of the raging billows. He had prepared a great fish, probably of the shark species, to swallow up Jonah. And Jonah was three days and three nights, or, according to the Hebrew idiom, a part of three natural days, in the whale's belly. Jesus represents Jonah (Matt. xii. 41), in this remarkable incident of his life, as an eminent type of himself in his resurrection. Jonah was cast into the sea for the deliverance of many from the raging storm, and Jesus lay in the tomb for the salvation of his people. On the third day Jonah arose from the belly of hell or of the grave; neither was the soul of Christ left in the grave, nor did Jehovah suffer his Holy One to see corruption.

JONATHAN, the son of Saul, and, throughout all his varieties of fortune, the steady friend of David. He was a brave warrior, as was evinced by his heroic conduct in the wars of the Philistines. He fell in Mount Gilboa, and the pathetic ode which David composed on the occasion of his death is universally admired as one of the finest specimens of the elegiac ode anywhere to be found.

JONATHAN MACCABEUS. See **MACCABEUS**.

JOPPA, now called Yafa. "It stands on a rocky hill," Dr Wilson says, "of an oblong shape, the houses and streets regularly rising above one another in tiers, according to the elevation of the different strata forming the site of the buildings. Neither the houses nor the walls of the place are by any means so despicable as they are often represented to be." Joppa is one of the most ancient of towns. It is first mentioned in Josh. xix. 46, as, with its adjoining towns, part of the lot of Dan. It next appears as the place at which floats of wood from Lebanon for

the building of the temple were landed. 2 Chron. ii. 16. The "Sea of Joppa" was that to which the cedars of Lebanon, destined for the repair of the temple, were also brought. Ezra iii. 7. Joppa is mentioned in the Book of Maccabees, and it is referred to by Josephus. It is mentioned in the New Testament, particularly in connection with Peter's tarrying many days with Simon the tanner. It is generally thought to be about thirty-two miles from Jerusalem.

JORAM. See JEHOAM.

JORDAN, the largest and most celebrated river in Palestine. It is much larger, according to Dr. Shaw, than all the brooks and streams of the Holy Land united together; and, excepting the Nile, is by far the most considerable river either of the coast of Syria or of Barbary. He computed it to be about thirty yards broad, and found it nine feet deep at the brink.

Professor Robinson visited the river on the 10th of May. "It was now the time of wheat harvest in the valley," says he, "and we found the river, as of old, overflowing the banks of its ordinary channel." Lord Lindsay, who was here in July, after the period of overflow, found that the waters had retired within their usual limits; but "the upper bed," he tells us, "was still moist from the floods." Maundrell's disappointment, then, may be easily accounted for by the fact that the month of March is too early for the melting of the snows on Lebanon and Anti-Lebanon.

The following accurate and succinct account of the course of the Jordan is given by Mr Wylie:—

"Issuing from the foot of Hermon, it pursues its course to the south along the great valley of Syria, passing through the lakes Merom and Gennesareth, and emptying itself at last into the Dead Sea, whence it finds no outlet. As it proceeds onwards, sometimes with a rapid motion and a murmuring noise, at other times with a smooth and silent flow, its stream, which is considerable at first, is greatly augmented by numerous rivulets which descend from the hills of Galilee and Judea on the one side, and from those of Gilead and Abarim on the other, so that the volume of water which it daily rolls into the bitter ocean at its bottom is very great. Shaw computed its breadth, where it enters the Dead Sea, at thirty yards, and its depth at three; and estimating the average rate of its flow at two miles an hour, he concluded that its daily discharge of water would amount to upwards of six millions of tons. As it nears the lake its windings become more numerous, 'as it were,' says Sandys, 'to delay his ill destinie.'

"In January, when the river is at the lowest, its waters are found generally from ten to fifteen feet below their banks; but in May, when the snows begin to melt on Hermon, the stream overflows, and covers the whole of the lower valley, but never rises so high as to enroach upon the upper plain. On these occasions the panthers, tigers, and other beasts of prey which haunt its jungles, are dislodged by the stream; and the figure of the prophet may be seen verified, 'a lion from the swellings of Jordan.' The earlier travellers, who did not visit it at the proper season, were surprised at what they conceived its shrunk dimensions, and doubted whether the Jordan now overflows his banks as he did of old time; but later visitors, having gone at the proper season for seeing the river in its ancient grandeur, have ascertained that the Jordan still observes its periodical overflowings."

"There is only one river," says Dr Nevins, "in Palestine that deserves the name; this is the Jordan. The other streams that are sometimes called rivers become important only when they are swollen by floods of rain or melting snow and ice from the mountains. Then they dash and roll along with a great deal of noise and force; but when the drought of summer comes, they sink down into mere brooks, and often are dried up altogether. Hence Job, because his friends had disappointed his expectation, and brought him only reproach instead of comfort, compares them to such streams: 'My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away; which are blackish by reason of the ice, and wherein the snow is hid; what time they wax warm, they vanish: when it is hot, they are consumed out of their place. The paths of their way are turned aside: they go to nothing and perish.' Job vi. 15-18.

"The Jordan runs from Mount Lebanon to the Dead Sea, passing through the Lake of Gennesareth in its way. In the spring, when the snows of Lebanon melt, it rises above its common banks: from this circumstance, it has two channels; one far wider than the other, with banks of its own, to hold the water in the time of this flood. It was in the spring, the harvest-time of Palestine, during this swelling of the river, that the Israelites, in the time of Joshua, passed over, at the command of God, into the land of Canaan; when 'the waters above stood and rose up upon an heap very far,' till the whole nation had gone over the dry channel. Josh. iii. 15, 16. The space between the outer and inner bank, on each side, which (except in the spring) remains dry, is grown over with thick bushes and reeds, where wild beasts find a safe hiding-place, until the yearly rise of the river compels them to fly: whence the expression, to 'come up as a lion from the swellings of Jordan.' Jer. xlix. 19.

The rapidity and depth of the river, which are admitted by every traveller, although the volume of water seems now to be much diminished, illustrate those parts of Scripture which mention the fords and passages of Jordan. It no longer, indeed, rolls down into the Salt Sea so majestic a stream as in the days of Joshua; yet its ordinary depth is still about ten or twelve feet, so that it cannot even at present be passed but at certain places. Judg. iii. 28, xii. 6.

The regular passages over the Jordan were, (1.) Jacob's bridge, between the Lakes Semechon and Gennesareth, said to be the place where Jacob met his brother Esau, and where he wrestled with an angel. (2.) A bridge at Chammath, at the issue of the river from the Lake of Gennesareth. (3.) A ferry at Beth-abara. 2. Sam. xix. 18; John i. 28. (4.) It is probable that there was another at Beth-shan, or Scythopolis.

The phrase "beyond Jordan," in the early books of Moses, and in Joshua, means the west of the river; but subsequently—that is, when the Hebrews had taken possession of the country—the term had the opposite meaning, denoting the country east of the river.

The Talmudists say, that "the waters of the Jordan are not fit to sprinkle the unclean, because they are mixed waters;" meaning, mixed with the waters of other rivers and brooks, which empty themselves into it. The reader will compare with this the opinion of Naaman the Syrian (2 Kings v. 11, 12), who probably had received the same notion. Perhaps,

too, this their inferiority was well understood, and not forgotten by the prophet of Israel.

JOSEPH, son of Jacob and Rachel, and brother to Benjamin. Gen. xxx. 22, 24. The history of Joseph is one of the most beautiful and pathetic narratives which is any where to be found. It is unnecessary, of course, to detail events which are so well-known and so highly appreciated by every reader of the sacred volume. The following interesting remarks on the subject by Mr Blunt may be profitable:—

“I have already found an argument for the veracity of Moses in the identity of Jacob’s character; I now find another in the identity of that of Joseph. There is one quality, as it has been often observed, though with a different view from mine, which runs like a thread through his whole history—his affection for his father. Israel loved him, we read, more than all his children; he was the child of his age; his mother died whilst he was yet young, and a double care of him consequently devolved upon his surviving parent. He made him a coat of many colours; he kept him at home when his other sons were sent to feed the flocks. When the bloody garment was brought in, Jacob, in his affection for him—that same affection which, on a subsequent occasion, when it was told him that after all Joseph was alive, made him as slow to believe the good tidings as he was now quick to apprehend the sad; in this his affection for him, I say, Jacob at once concluded the worst, and ‘he rent his clothes and put sackcloth upon his loins, and mourned for his son many days, and all his daughters rose up to comfort him; but he refused to be comforted, and he said, For I will go down into the grave unto my son mourning.’

“Now, what were the feelings in Joseph which responded to these? When the sons of Jacob went down to Egypt, and Joseph knew them, though they knew not him; for they, it may be remarked, were of an age not to be greatly changed by the lapse of years, and were still sustaining the character in which Joseph had always seen them; whilst he himself had meanwhile grown out of the stripling into the man, and from a shepherd-boy was become the ruler of a kingdom;—when his brethren thus came before him, his question was, ‘Is your father yet alive?’ Gen. xliii. 7. They went down a second time, and again the question was, ‘Is your father well, the old man of whom ye spake, is he yet alive?’ More he could not venture to ask, whilst he was yet in his disguise. By a stratagem he now detains Benjamin, leaving the others, if they would, to go their way. But Judah came near unto him, and entreated him for his brother, telling him how that he had been surety to his father to bring him back; how that his father was an old man, and that this was the child of his old age, and that he loved him; how it would come to pass that if he should not see the lad with him he would die, and his grey hairs be brought with sorrow to the grave; for ‘how shall I go to my father, and the lad be not with me, lest, peradventure, I see the evil that shall come on my father?’ Here, without knowing it, he had struck the string that was the tenderest of all. Joseph’s firmness forsook him at this repeated mention of his father, and in terms so touching: he could not refrain himself any longer, and, causing every man to go out, he made himself known to his brethren. Then, even in the paroxysm which came on him (for he wept aloud, so that the Egyptians heard), still his first words, uttered from the fulness of his heart, were, ‘Doth my

father yet live?’ He now bids them hasten and bring the old man down, bearing to him tokens of his love and tidings of his glory. He goes to meet him; he presents himself unto him, and falls on his neck, and weeps on his neck a good while; he provides for him and his household out of the fat of the land; he sets him before Pharaoh. By-and-by he hears that he is sick, and hastens to visit him; he receives his blessing; watches his death-bed; embalms his body; mourns for him three score and ten days; and then carries him, as he had desired, into Canaan to bury him, taking with him, as an escort to do him honour, ‘all the elders of Israel, and all the servants of Pharaoh, and all his house, and the house of his brethren, chariots and horsemen, a very great company.’ How natural was it now for his brethren to think that the tie by which alone they could imagine Joseph to be held to them was dissolved; that any respect he might have felt or feigned for them must have been buried in the cave of Machpelah, and that he would now requite to them the evil they had done! ‘And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil.’ And then they add of themselves, as if well aware of the surest road to their brother’s heart, ‘Forgive, we pray thee, the trespass of the servants of the God of thy father.’ In everything the father’s name is still put foremost: it is his memory which they count upon as their shield and buckler.

“It is not the singular beauty of these scenes, or the moral lesson they teach, excellent as it is, with which I am now concerned, but simply the perfect artless consistency which prevails through them all. It is not the constancy with which the son’s strong affection for his father had lived through an interval of twenty years’ absence, and, what is more, through the temptation of sudden promotion to the highest estate; it is not the noble-minded frankness with which he still acknowledges his kindred, and makes way for them, ‘shepherds’ as they were, to the throne of Pharaoh himself; it is not the simplicity and singleness of heart which allow him to give all the first-born of Egypt, men over whom he bore absolute rule, an opportunity of observing his own comparatively humble origin, by leading them in attendance upon his father’s corpse to the valleys of Canaan and the modest cradle of his race; it is not, in a word, the grace, but the *identity*, of Joseph’s character, the light in which it is exhibited by himself, and the light in which it is regarded by his brethren, to which I now point as stamping it with marks of reality not to be gainsaid.”

Some writers have considered Joseph as a type of Christ; and it requires not much ingenuity to find out some resemblances—as his being hated by his brethren, sold for money, plunged into deep affliction, and then raised to power and honour, &c.; but as we have no intimation in any part of Scripture that Joseph was constituted a figure of our Lord, and that this was one design of recording his history at length, all such applications want authority, and cannot safely be indulged. The account seems rather to have been left for its moral uses, and that it should afford, by its inimitable simplicity and truth to nature, a point of irresistible internal evidence of the truth of the Mosaic narrative.

JOSEPH, the pious husband of Mary, and reputed father of Jesus, was the son of Jacob and grandson of Matthan. Matt. i. 15, 16, 19, xiii. 55.

It is probable that Joseph died before Christ entered upon his public ministry; for upon any other supposition we are at a loss to account for the reason why Mary, the mother of Jesus, is frequently mentioned in the evangelic narrative, while no allusion is made to Joseph; and, above all, why the dying Saviour should commend his mother to the care of the beloved disciple John, if her husband had been then living. John xix. 25-27.

JOSEPH was the name of one of the seventy disciples of Jesus, also called Barsabas and Justus. He was nominated as one of the two candidates for the apostleship in place of the traitor Judas. Acts i. 23. See BARSABAS.

JOSEPH OF ARIMATHEA, a Jewish senator, and a believer in the divine mission of Jesus Christ. John xix. 38. Luke calls him a counsellor, and also informs us that he was a good and just man, who did not give his consent to the crucifixion of Christ. Luke xxiii. 50, 51. And though unable to restrain the sanhedrim from their wicked purposes, he went to Pilate by night, and solicited from him the body of Jesus, and laid it in his own new and unoccupied tomb. Matt. xxvii. 57-60; John xix. 38-42.

JOSEPHUS, FLAVIUS, an eminent Jewish historian, born in Jerusalem about thirty-seven years after Christ. He was, by religious profession, a Pharisee, and distinguished himself as a general in the Jewish wars, and was present at the siege of Jerusalem by Vespasian. After the destruction of Jerusalem he accompanied Titus to Rome, where he wrote his well-known "History of the Jewish Wars" both in Greek and Hebrew. He wrote, besides his "Jewish Antiquities," an excellent work in twenty books. Many editions of his work have been published; but the latest and most carefully edited is that which was begun by the Rev. Dr Traill, and has been continued since his death by Isaac Taylor, with great ability.

Josephus is frequently referred to as a contemporary witness of the facts recorded in the New Testament. On this subject Dr John Cook remarks, in his able "Inquiry into the Books of the New Testament":—"The testimonies of Josephus may be divided into two classes—the one consisting of passages in his antiquities, referring severally to John the Baptist, to Jesus Christ, and to James, called the brother of Jesus; the other comprehending all the history in his works contemporaneous with the narrative in the New Testament, and his minute account of the destruction of Jerusalem. Of the passages in the first class the second and third are now generally allowed to have been interpolated; against the authenticity of the first there is not the same decisive evidence; yet must it appear far more consistent with the prevailing omission, in the works of Josephus, of all the important facts in the Gospel history, as well as with the silence concerning them observed by his countrymen, that these few insulated allusions should have been also suppressed. There is, beyond reasonable doubt, a studied evitiation in his writings of all allusion not only to the great event in the Gospel history, laid within the very times of which he wrote, but to the records in which these events had been then openly given to the world, and to the remarkable change in the religious sentiments of many in his own and other communities with which the belief of these events had been followed. Such is evidently the exclusive plan of the Jewish historian; and it is against the authenticity of any passage in

his works that it is a deviation from a plan to which there has been in general so strict an adherence. Yet, should the first of the three passages mentioned be considered genuine (for that the other two are spurious appears indisputable), it will form but a solitary exception to a silence, which, in the circumstances of Josephus, a man of inquiry and of letters, forms no slight addition to this kind of testimony to the truth of events, thus left in the undisturbed possession of the belief of mankind."

JOSES, a brother of James the Less, and a kinsman of Jesus. He is the only one of the sons of Cleophas and Mary who did not become an apostle. Joses was the original name also of the disciple afterwards called Barnabas. See BARNABAS.

JOSHUA, the son of Nun, the distinguished servant and successor of Moses, who was privileged to succeed him in the leadership of the Israelites, and in this capacity to conduct them into the promised land. His original name was Hoshea, the Saviour, but when, along with Caleb, he visited Palestine as a spy, he received the name of Jehoshua or Joshua, Jehovah the Saviour. Joshua was the companion and attendant of Moses during the forty years' pilgrimage in the wilderness. He it was who fought with and conquered Amalek, while the hands of Moses were held up in importunate supplications for him. Exod. xvii. 9-13. To him was the peculiar honour granted of going up with Moses to the Mount of God, where he remained forty days, though he does not appear to have been admitted into the cloud. Exod. xxiv. 13. Because of his faithfulness and courage when sent along with Caleb upon a deputation to take a survey of the land of Canaan, it was promised that he and his associate alone should enter into Canaan. He was appointed by a divine commission to succeed Moses, and he was solemnly set apart to the office in the presence of the whole congregation of Israel. He accordingly led them over Jordan, and having vanquished the various heathen nations which inhabited Canaan, he divided the whole country, by lot, among the various tribes of Israel. At the advanced age of one hundred and ten years, we find this distinguished warrior and prophet assembling the people twice, that he might encourage them in the knowledge, love, and worship of God. It is recorded to his praise that "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua."

This remarkable man was an eminent type of our blessed Lord, whom he describes as the Captain of the Lord's hosts. He was called by the same name, Joshua and Jesus being identical in meaning. Like him, he was sent by a divine commission, qualified for his office, was the guide of the people, subdued their enemies, destroyed all who opposed him, made his followers to triumph, and put them in possession of the promised inheritance.

The Book of Joshua is so named, because it contains the narrative of the achievements of Joshua, but the question as to the authorship of the book has been much disputed among the learned, many, both among the ancients as well as moderns, ascribing it to Joshua himself, while others ascribe it to Jeremiah, Eleazer, and even to Samuel.

Upon the miracle wrought at the word of Joshua, recorded in Josh. x. 12-14, much has been written. Objectors have urged that the language of Joshua, in correspondence with which the miracle is said to have occurred, is not in accordance with the ascer-

tained economy of the universe; and that if even this objection could be disposed of, an unanswerable one against the fact would remain, because such an occurrence must have involved the whole system in a common ruin. To these objections it has been replied—(1.) That the Hebrew general expressed himself in popular language; as, indeed, he was compelled to do, unless he would have incurred the charge of insanity; and, (2.) That the miracle consisted in an extraordinary refraction of the solar and lunar rays, and did not imply any cessation of the motion of the heavenly bodies. All such attempts, however, to explain miracles on natural principles are unnecessary, as, were they thus to be explained, they would cease to be miracles. And as to the manner in which Joshua expresses himself in reference to the sun and moon standing still, he speaks in the only way which could be understood by mankind generally. Scripture does not state physical phenomena of any kind in a scientific but in a popular form of language.

JOSIAH, one of the most pious and devoted kings of Judah. He was the son of Amon, whom he succeeded on the throne at the early age of eight years, B.C. 624. When this young prince received the government, idolatry and wickedness prevailed to a remarkable extent among the Jews. Deeply affected with the woful degeneracy of his subjects, he began, in his sixteenth year, to devise measures for accomplishing a complete reformation in the kingdom. In his twentieth year he decreed the abolition of idolatry, destroying both the altars and the idols. In his twenty-sixth year he restored the worship of the true God, and the regular temple service. While engaged in repairing the temple, the book of the law was unexpectedly discovered in a concealed place; and thus he was enabled to regulate all his arrangements by the express statements of the Word of God. The portion of the sacred books which was brought to light at this time was probably a copy of the Pentateuch, which may have been hidden for security in the temple by some pious Jewish priest, under the reign of one of the persecuting predecessors of Josiah. The strenuous endeavours of the good king to promote the best interests of the Jewish nation met with the most violent opposition from the people, and his benevolent efforts were almost completely frustrated. At length the wrath of Jehovah was poured forth upon the degenerate nations, and the calamities predicted by Zephaniah were suffered by the Jews. Good King Josiah was slain at Megiddo, in the thirty-ninth year of his age, B.C. 609. His death was the subject of deep lamentation in the country, and the prophet Jeremiah wrote an elegy on the occasion which has not come down to us.

JOT, a shortened form of the Greek letter *Iota*, and the Hebrew *Yod* or *Jod*. It is the smallest letter in each of these alphabets, and is therefore used emphatically to denote the *smallest part*, or *least particle*. This is also its meaning in English. Matt. v. 18.

JOTBATHAH, an encampment of Israel, in the wilderness, between Gidgad and Ebronah (Numb. xxxiii. 34), which Mr. Taylor takes to be the same as the graves of lust; *Ie-taabatha* signifying a heap of lust.

JOTHAM, the youngest son of Gideon, and the only one who escaped the fury of Abimelech. Judg. ix. 5. The parable of Jotham (verse 8–15) is considered one of the oldest and most beautiful forms of apologue extant. 2. Jotham was also the name of the

son and successor of Uzziah, king of Judah, who died of leprosy. After a reign of sixteen years, he died, much regretted by his people, and was buried in the sepulchres of the kings, B.C. 742.

JOURNEY. A *day's journey* is reckoned about sixteen or twenty miles. To this distance around the Hebrew camp were the quails scattered for food for the people. Numb. xi. 31. Shaw computes the *eleven days' journey* from Sinai to Kadesh-barnea to be about one hundred and ten miles. Deut. i. 2. A *Sabbath-day's journey* is reckoned by the Hebrews at about seven furlongs, or one mile and three quarters (Matt. xxiv. 20); and it is said that if any Jew travelled above this from the city on the Sabbath he was beaten; but it is probable they were allowed to travel as far to the synagogue as was necessary. Acts i. 12; 2 Kings iv. 23. The Hebrews seem to have had fifty-two journeys or marches from Rameses to Gilgal. Numb. xxxiii.

JOY, a delight of the mind, arising from the consideration of a present or assured approaching possession of a future good. When it is moderate, it is called *gladness*; when raised on a sudden to the highest degree, it is then *exultation* or *transport*; when we limit our desires by our possessions, it is *contentment*; when our desires are raised high, and yet accomplished, this is called *satisfaction*; when our joy is derived from some comical occasion or amusement, it is *mirth*; if it arise from considerable opposition that is vanquished in the pursuit of the good we desire, it is then called *triumph*; when joy has so long possessed the mind that it is settled into a temper, we call it *cheerfulness*: when we rejoice upon the account of any good which others obtain, it may be called *sympathy*, or *congratulation*.

This is *natural joy*; but there is a *moral joy*, which is a self-approbation, or that which arises from the performance of any good actions; this is called *peace*, or serenity of conscience; if the action be honourable, and the joy rise high, it may be called *glory*.

There is also a *spiritual joy*, which the Scripture calls a "fruit of the Spirit" (Gal. v. 22), "the joy of faith" (Phil. i. 25), and "the rejoicing of hope" (Heb. iii. 6.) *The objects of it are*—(1.) God himself. Ps. xliii. 4; Isa. lxi. 10. (2.) Christ. Phil. iii. 3; 1 Pet. i. 8. (3.) The promises. Ps. cxix. 162. (4.) The administration of the gospel, and gospel ordinances. Ps. lxxxix. 15. (5.) The prosperity of the interest of Christ. Acts xv. 3; Rev. xi. 15, 17. (6.) The happiness of a future state. Rom. v. 2; Matt. xxv. 21. *The nature and properties of this joy*. (1.) It is, or should be, constant. Phil. iv. 4. (2.) It is unknown to the men of the world. 1 Cor. ii. 14. (3.) It is unspeakable. 1 Pet. i. 8. (4.) It is permanent. John xvi. 22.

JUBAL, the son of Lamech and Adah, and described (Gen. iv. 21) as "the father of all such as handle the harp and organ." He appears, accordingly, to have been the inventor of musical instruments.

JUBILEE. Every fiftieth year among the Jews was reckoned a sacred year. "This year of Jubilee, as it was called, was to be in all respects as much as the common sabbatical years, a year of rest to the land, in which there might be neither seed-time, harvest, nor vintage. It enjoyed, however, additional distinctions, exclusively its own. It was a *year of restitution*, when the whole state of society was to be, in some measure, re-organized and brought back, as far as possible, to its original posture. It was ordained that, on every return of the jubilee, all servants

of Hebrew origin should obtain their freedom; and that inheritances which had been sold or given up in the way of mortgage or pledge for debts, and not previously redeemed, should return, all over the land, to the families to which they at first belonged. A particular account of these regulations, and of the manner in which they were to be understood and regarded, as well as of the institution of the year of jubilee in general, is found in the twenty-fifth chapter of Leviticus. We may well conceive that the return of the jubilee would be hailed through the land, not merely with the sound of trumpets, but with much gladness of heart and general manifestation of joy. It commenced, we may suppose, on the evening of the day of atonement, after its great solemnities were over; and so brought with it, as it were, a proclamation of peace and forgiveness, in answer to the deep humiliation, and the expiation so awful, with which the season had been distinguished."

"From the time of the captivity the more prominent and public provisions of the jubilee were discontinued. And some of these had, perhaps, ceased to be complied with even before that period. This conclusion, however, does not follow from the silence of the Scriptures so necessarily as has often been asserted; for, in all such cases, it would seem to be more in accordance with the course of things to assume, that institutions once solemnly established by divine authority continued to be regularly observed, if no mention is made of their neglect or suppression, than to infer their extinction solely from the absence of information respecting them. After the return from Babylon circumstances were much changed, and the law of inheritance was placed on a new footing. But though possessions could then be no longer restored as formerly, would not the expectation, which the Hebrews still cherished with unabated ardour, that their ancient polity and independence were yet to be revived, powerfully tend to keep up many of the observances connected with the fiftieth year? And would not these, as well as the predictions of a happier era under the Messiah, become dearer to the fallen Israelites in direct proportion to the depression they suffered in the scale of nations, and the bereavement they sustained of almost all their high, peculiar privileges?"

"It is the opinion of some eminent chronologists and critics that the jubilee was recognised, and most probably observed by the Jews, as far as their outward circumstances and national corruption allowed, down to the destruction of Jerusalem by the Romans. The chief proof, however, adduced in support of this view, is the obvious application to himself by our Lord of the passage which he read in the synagogue of Nazareth: 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of the sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord.' These words, which Luke states were found in the prophecies of Esaias, and which have been already adverted to as there contained, do not exactly correspond either to the original Hebrew, or to the Greek of the Septuagint. But the variations are not such as materially to affect the scope of the quotation. And the declaration of our Lord in reference to the tenor of what he had read, 'This day is this scripture fulfilled in your ears,' as it certainly affixes to the passage a typical import, is thought also to war-

rant the conclusion, that he began his ministry on the very year of the jubilee, and that the audience he addressed was fully aware of the fact, and readily acquiesced in his statement of it.

"The jubilee began in the first month of the civil year of the Hebrews, and the seventh of the ecclesiastical, which would correspond to the end of September according to our reckoning. It commenced with festive rejoicings; and these alone engrossed attention for nine days. The tenth was spent in solemn fasting, being the great day of atonement. And the peculiar provisions of the institution were after that carried into effect. 'From the beginning of the year,' says Maimonides, 'down to the day of expiation, the bondmen were not liberated, neither did they serve their masters, nor yet were the inheritances restored. What, then, was done during that interval? The bondmen ate and drank, and were merry, and every one of them put a crown upon his head. At length when the day of expiation was come, the elders of the Sanhedrim blew with the trumpets; and instantly the bondmen became free, and inheritances were restored to their proper owners.'"

The word *jubilee*, in a more modern sense, denotes a grand Church solemnity or ceremony celebrated at Rome, in which the pope grants a plenary indulgence to all sinners; at least, to as many as visit the churches of St. Peter and St. Paul at Rome.

JUDÆA. See CANAAN.

JUDAH, the son of Jacob and Leah. The occasion of his name is stated in Gen. xxix. 35. When Joseph's brethren proposed to slay him, Judah appears to have been seized with relents of spirit; and when the merchants of Midian passed by, he suggested the plan of selling him, which was instantly adopted. "And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother, and our flesh; and his brethren were content. Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt." Gen. xxxvii. 26-28. In the last prophetic blessing pronounced by Jacob upon his sons, he declares that Judah shall be a king, and the government shall not cease from his family until the Messiah come. Gen. xlix. 8, 9. Accordingly from David onwards, in uninterrupted succession, the regal power was in the tribe of Judah.

JUDAISM, the religious doctrines and rites of the Jews, the descendants of Abraham. The religion of the ancestors of the Jews, before the time of Moses, from Abraham downward, consisted in the worship of the one living and true God, under whose immediate direction they were; in the hope of a Redeemer; in a firm reliance on his promises under all difficulties and dangers; and in a thankful acknowledgment for all his blessings and deliverances. In that early age, we read of altars, pillars, and monuments raised, and sacrifices offered to God. They used circumcision as a seal of the covenant which God had made with Abraham. As to the mode and circumstances of divine worship, they were much at liberty till the time of Moses; but that legislator, by the direction and appointment of God himself, prescribed an instituted form of religion, and regulated ceremonies, feasts, days, priests, and sacrifices, with the utmost exactness. Ancient Judaism, compared with all re-

ligions except the Christian, was distinguished for its superior purity and spirituality; and the whole Mosaic ritual was of a typical nature. (See HEBREWS.) Judaism was but a temporary dispensation, and was to give way, at least the ceremonial part of it, at the coming of the Messiah.

The principal sects among the Jews were the Pharisees, who placed religion in external ceremony; the Sadducees, who were remarkable for their incredulity; and the Essenes, who were distinguished for their austere sanctity.

At present, the Jews have two sects—the KARAITES (which see), who admit no rule of religion but the law of Moses; and the RABBINISTS (which see), who add to the law the traditions of the Talmud.

JUDAIZING CHRISTIANS, those who attempted to mingle Judaism and Christianity together. This was done to some extent in the apostles' days, which gave occasion to the council recorded in the 15th of the Acts. But the origin of the sect of this name is placed under the reign of Adrian.

JUDAS, or **JUDE**, surnamed Barsabas, was sent from Jerusalem, with Paul and Barnabas, to the Church at Antioch, to report the resolution of the apostles at Jerusalem, concerning the non-observance of the law by the Gentiles (Acts xv. 22, 23), A.D. 54. Some think that this Judas was the brother of Joseph, surnamed also Barsabas, who was proposed, with Matthias, to fill up the place of the traitor Judas. Acts i. 23. Luke says that Judas Barsabas was a prophet, and one of the chief among the brethren; and it is also believed that he was one of the seventy disciples.

JUDAS GAULANITIS, or the Gaulanite, opposed the enrolment of the people made by Cyrenius in Judea (see CYRENIUS), and raised a very great rebellion, pretending that the Jews, being free, ought to acknowledge no dominion besides that of God. His followers chose rather to suffer extreme torments than to call any power on earth lord or master. The same Judas is named Judas the Galilean (Acts v. 37), because he was a native of the city of Gamala, in the Gaulanitis, which was comprised in Galilee. Calmet believes that the Herodians were the followers of Judas.

JUDAS ISCARIOT, or, as he is usually called, the traitor, and betrayer of our Lord. He was one of the twelve apostles, and seems to have possessed the confidence of his fellow-apostles to such an extent, that he was intrusted with the presents that were made to them, and with all their means of subsistence. He was both a dishonest man and a traitor; and, having sealed his infamy by betraying his Lord, he was driven by remorse to put an end to his own existence.

It has been disputed whether Judas was present at the Lord's supper; but there is really no ground to suppose it. He went out during the paschal supper, but the Lord's supper was not instituted till *after* the paschal supper had been concluded; and the last action of that supper was what gave opportunity to the institution of the new rite. To suppose that Jesus would give to Judas the sacramental cup in token of his blood "*shed for the remission of sins*"—of sins which Judas had traitorously committed, or which he designed traitorously to commit, is to trifle with this most solemn of subjects.

Some of the fathers seem to speak favourably of Judas' repentance; others justly think it defective and unprofitable, since it only led him to despair. Origen

and Theophylact, writing on Matthew, say that Judas, seeing his Master was condemned, and that he could not obtain pardon from him in this life, made haste to get the start of him, and wait for him in the other world, in order to beg mercy of him there! Some in our day seem to adopt this Origenian fancy, in the very face of the Scriptures, which affirm that he was "the son of perdition," and "went to his own place," and that "it had been good for him that he had not been born." The original term employed is not the one used to designate true evangelical repentance.

JUDE, or **JUDAS**, who was surnamed Thaddeus and Lebbeus, was the son of Alpheus and Mary, and brother of James the Less. He was one of the twelve apostles. Little is recorded concerning him in the New Testament. He is supposed to have preached the gospel for some time in several parts of the land of Israel. Some affirm that he preached in Arabia, Syria, Mesopotamia, and also in Persia, where he is said to have suffered martyrdom. He was the author of the epistle which bears his name.

JUDE, EPISTLE OF. A canonical Epistle of the New Testament, addressed to all who "are sanctified by God the Father, and preserved in Christ Jesus, and called." The chief design of this Epistle appears to have been to warn the faithful against the false doctrines which had already crept into the church, and were agitating the minds of its members. In the early ages this Epistle was regarded by some as spurious, more especially because it was supposed that quotations were to be found in it from the apocryphal book of Enoch and the Ascension of Moses. Among the moderns, Michaëlis has rejected it. The objections to the authenticity of the Epistle are thus ably refuted by Mr Horne:—

"With regard to the objection against the genuineness of this Epistle, which is derived from the quotation by Jude of an apocryphal book of Enoch (which has already been noticed), it is to be observed that the apostle, by quoting such book, gives it no authority. It was no canonical book of the Jews; and though such a book existed among them, and was apocryphal, yet it might contain some things that were true. Jude's quoting from it the prophecy under consideration would not lessen the authority of his Epistle any more than Paul's quotations from the heathen poets Aratus (Acts xvii. 28), Menander (1 Cor. xv. 33), and Epimenides (Tit. i. 12), have lessened the authority of the history of the Acts, and of that apostle's letters, where these quotations are found. The reason is (as Macknight most forcibly observes), if the things contained in these quotations were true in themselves, they might be mentioned by an inspired writer without giving authority to the poems from which they were cited. In like manner, if the prophecy ascribed to Enoch, concerning the future judgment and punishment of the wicked, was agreeable to the other declarations of God respecting that event, Jude might cite it, because Enoch (who, like Noah, was a preacher of righteousness), might actually have delivered such a prophecy, though it is not recorded in the Old Testament; and because his quoting it did not establish the authority of the book whence he took it, if he took it from any book extant in his time.

"The preceding observations apply with equal force to verse 9, in which the apostle is supposed to cite an apocryphal relation or tradition concerning the archangel Michael's disputing with Satan for the body of Moses. This is by some writers referred to

a book called the "Assumption or Ascension of Christ," which in all probability was a forgery much later than the time of Jude; but Dr Lardner thinks it much more credible that the apostle alludes to the vision in Zech. iii. 1-3, and this opinion is adopted and elucidated by Dr Macknight in his note on the verse in question. In further illustration of this verse, we may remark that it was a Jewish maxim 'that it is not lawful for man to prefer ignominious reproaches even against wicked spirits.' Might not the apostle then have used it merely as a popular illustration, without vouching for the fact, of that sober and wholesome doctrine, not to speak evil of dignities, from the example of the archangel, who did not venture to rail even at Satan, but meekly said, 'The Lord rebuke thee?' The hypothesis that Jude copied the prophecy of Enoch from the writings of Zoroaster, which some continental critics have imagined, is too absurd to deserve a serious refutation."

JUDEA, a name usually given to the province of Asia which is also called Canaan, the Holy Land, the Land of Promise. It was called Judea after the Babylonish captivity, because then the tribe of Judah was the chief, and the name, which at first was limited to the portion allotted to them, was extended during the second temple, and under the Romans, to the whole country, which lies between 31° and 33° N. latitude. In very ancient times, it was possessed by Canaan, who divided it among his seven sons, each of whom was the head of a numerous tribe. Gen. x. 15-19. They continued more than seven hundred years. In the days of Abraham it was occupied by ten nations. Gen. xv. 18-21. In the days of Moses there was a slight change. Deut. vii. 1; Josh. iii. 10, xxiv. 11. Moses conquered two kingdoms on the east, and Joshua thirty-one smaller kingdoms on the west of Jordan. Joshua divided the land by lot into twelve parts, according to the number of the tribes. The next great division was made by Solomon, who arranged it into twelve provinces or districts. 1 Kings iv. 17-19. This division continued until the Revolt of the Ten Tribes, when Judah included all the southern parts of the land, consisting of Judah and Benjamin together, with so much of the territories of Dan and Simeon as were intermixed with Judah. Its metropolis was Jerusalem, in the tribe of Benjamin. The kingdom of Israel included all the northern and middle parts of the land. Its capital was Samaria in Ephraim, situated about thirty miles north-east of Jerusalem. This division ceased on the subversion of the kingdom of Israel by Shalmaneser, king of Assyria, after it had subsisted two hundred and fifty-four years. The land of Judea, fell successively into the hands of the Greeks and Romans, to the latter of whom it belonged at the time of our Lord, being divided into five separate provinces, Galilee, Samaria, Judea, Perœa, and Idumœa.

It was predicted in ancient prophecy, Jer. iv. 27: "For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." How remarkably this prediction was fulfilled, may be seen from the following remarks of Mr Wylie:—

"There is not, in all Palestine, a single district under regular cultivation. Here and there we meet fields covered with wheat, or vales mantled with vineyards; but these are solitary instances, scarcely enlivening the surrounding sterility more than the beauty of a single flower the terrors of the wilderness. Even in districts which enjoy some sort of

cultivation, the produce is far below what the excellence of the soil and climate might lead us to expect. The whole country is subject to the oppressions of the Turks and the robberies of the Arabs, and these have fulfilled the prophecy, 'The whole land is spoiled.' Jer. iv. 20. The central portion of Palestine is a chain of naked hills. It is long since their terraces were destroyed, and the soil which covered them washed away; and, though the olive-woods of Samaria beautify somewhat the middle portion of the line, they are scarcely able to relieve the barrenness of the long dreary range which extends from Lebanon south to Edom. The lateral plains are covered in winter and the early part of summer with a rich spontaneous herbage, which is burnt up as the season advances, and then the plain presents to the eye a more desolate picture than the mountain. Among the hills the springs which reach the valleys nourish only thistles, reeds, oleanders, and other plants unserviceable to man. In fact, the most beautiful vales are overgrown with noxious weeds. 'Travelling amongst the hills south of Nazareth,' Richardson says, 'we passed a long and tedious hill, at the bottom of which we entered a beautiful valley, which, from appearances, we expected to have found in a cultivated state; but it was without a house, and overgrown with weeds and brambles. Part of it had been ploughed the year before, but suffered to remain uncultivated. Despotism and death alike intercept the labours of the husbandman.' The present condition of the fertile plains on the coast, including the valley of Sharon, was brought fully under our notice in our journey from Carmel to the southern desert. Few spots on that plain are sown; still fewer are reaped by the proper husbandman. Sand, crops of thistles, and withered grass cover the soil, where, in other days, corn waved and the vine flourished. 'In short,' says Paxton, 'the plain—the noble and celebrated plain of Sharon, appears to be almost deserted; and while it has a fertility and extent, were it occupied and properly cultivated, sufficient to sustain a nation, it is now roamed over by a few flocks—has small patches of it cultivated, and here and there a small poor village to sustain.' 'The earth mourneth and languisheth.' Isa. xxiii. 9. 'Therefore hath the curse devoured the earth, and they that dwell therein are desolate.' Isa. xxiv. 6. North of Carmel, the same scene of neglect and desolation is exhibited on the great plain of Acre as on that of Sharon. Thousands, shut up in the town of Acre, are enduring the extreme of poverty, while the plain around—'a magnificent expanse of the richest land'—is quite neglected, and covered with a wild vegetation intolerably rank. 'The soil,' says Buckingham, 'which resembled the dark loam of Egypt, was now chiefly covered with thistles of a larger kind, and in greater abundance than I had ever seen before.'"

JUDGE, to try and determine a cause. Exod. xviii. 13. Christ does not *judge according to the seeing of the eye, or hearing of the ear*; that is, does not esteem persons or things, or give sentence merely according to outward appearances. Isa. xi. 3. Saints *judge the world—judge angels*; they now condemn the wickedness of the world, by their holy profession and practice; at the last day, they shall assent to the sentences of damnation pronounced against wicked angels and men. 1 Cor. vi. 2, 3. The saints are *judged according to men in the flesh, and live according to God in the spirit*, when they are outwardly corrected for their sins, or persecuted by wicked men, and yet inwardly live a

life of fellowship with God. 1 Pet. vi. 6. Men become *judges of evil thoughts*, when, in a partial manner, they prefer one person to another. James ii. 4.

JUDGES, a name given to rulers in Israel, from Joshua to Saul. The office was more of a warlike than civil nature. It was not hereditary, but elective. Their chief duty seemed to be to conduct the wars under the guidance of Jehovah. They had no power to make laws, but only to observe the laws laid down by Moses. The sacred book which contains the history of these remarkable men, is called the book of Judges, which is thus analyzed by Mr Horne:—

“The book of Judges comprises the history of about three hundred years: it consists of three parts; the first embraces the history of the elders, who ruled the Israelites after the death of Joshua, and the subsequent transactions, to the commencement of their troubles. Chap. i., iii. 4. The second part contains the history of the judges from Othniel to Eli (chap. iii. 5–xvii.); and the third, which narrates several memorable actions performed not long after the death of Joshua (chap. xvii. 21), is thrown to the end of the book, that it might not interrupt the thread of the narrative. ‘This history,’ observes Dr Priestley, ‘abundantly verifies the frequent warnings and predictions of Moses; according to which, the people, being under the immediate government of God, were in the most exemplary manner to be rewarded for their obedience, and punished for their disobedience, and especially for their conformity to the religions of their neighbours, whom God had devoted to destruction on account of their polytheism and idolatry.’ There is considerable difficulty in settling the chronology of this book, several of the facts related in it being reckoned from different eras, which cannot now be exactly ascertained: many of the judges also are generally supposed to have been successive, who in all probability were contemporaries, and ruled over different districts at the same time.”

JUDGING, RASH. See **EVIL SPEAKING**.

JUDGMENT, the perception of relations, or, as it has been sometimes explained by logicians, that act of the mind whereby one thing is affirmed or denied of another. It is judgment, then, which forms a proposition of any kind. In adult age, we seldom form a conception of an object singly and without reference to something else; and it is by this process of comparison or judgment that we acquire an immense accession to our stock both of information and enjoyment. We conceive objects separately, and the thoughts or conceptions of them recur separately; but we are so constituted as to perceive between them relations or points of connection. Among logical writers, judgment is considered as having reference to two classes of objects—the necessary and the contingent. The former, however, cannot, strictly speaking, be brought under the influence of judgment, as being neither true nor false, logically speaking, but beyond all dispute indisputably certain. To the class of contingent truths, therefore, judgment is exclusively limited, as admitting of affirmation or negation. The whole mental powers have been resolved by Destutt Tracy, and Dr. Young, into sensation, memory, and judgment.

JUDGMENT, DAY OF. That all-important period which shall close the present dispensation, and usher in an eternity of happiness to the righteous, and of misery to the wicked.

I. The proofs of a general judgment are these:—
(1.) The justice of God requires it; for it is evident

that this attribute is not clearly displayed in the dispensation of things in the present state. 2 Thess. i. 6, 7; Luke xiv. 14. (2.) The accusations of natural conscience are testimonies in favour of this belief. Rom. ii. 1–16; Dan. v. 5, 6; Acts xxiv. 25. (3.) It may be concluded, from the relation men stand in to God, as creatures to a Creator. He has a right to give them a law, and to make them accountable for the breach of it. Rom. xiv. 12. (4.) The resurrection of Christ is a certain proof of it. See Acts xvii. 31; Rom. xiv. 9. (5.) The Scripture, in a variety of places, sets it beyond all doubt. Jude 14, 15; 2 Cor. v. 10; Matt. xxv.; Rom. xiv. 10, 11; 2 Thess. i. 7, 10; 1 Thess. iv. 16, 17; Rom. ii. 1–16, iii. 6; Acts xxiv. 25.

II. As to the Judge. The Bible declares that God will judge the world by Jesus Christ. Acts xvii. 31. The triune God will be the judge, as to original authority, power, and right of judgment; but, according to the economy settled between the three divine persons, the work is assigned to the Son (Rom. xiv. 9, 10), who will appear in his human nature (John v. 27; Acts xvii. 31); with great power and glory (1 Thess. iv. 16, 17); visible to every eye (Rev. i. 7); penetrating every heart (1 Cor. iv. 5; Rom. ii. 16); with full authority over all (Matt. xxviii. 18); and acting with strict justice. 2 Tim. iv. 8. As for the concern of others in the judgment, angels will be no otherwise concerned than as attendants, gathering the elect, raising the dead, &c., but not as advising or judging. Saints are said to judge the world, not as co-judges with Christ, but as approvers of his sentence, and as their holy lives and conversations will rise up in judgment against their wicked neighbours.

III. As to the beings that will be judged. These will be men and devils. The righteous, probably, will be tried first, as represented in Matt. xxv. They will be raised first, though not a thousand years before the rest, as Dr. Gill supposes; since the resurrection of all the bodies of the saints is spoken of as in a moment, in the twinkling of an eye, at the last trump, in order to their meeting the Lord in the air, and being with him, not on earth, but for ever in heaven. 1 Cor. xv. 52; 1 Thess. iv. 16, 17.

Here we may take notice of a question which is proposed by some, viz., Whether the sins of God's people shall be published in the great day, though it is certain they shall not be alleged against them to their condemnation? The objections urged against this are of little weight. 1. It seems indispensable that the sins of believers, though forgiven, should be made manifest, that so the glory of that grace which has pardoned them may appear more illustrious, and their obligation to God for this further enhanced. 2. The justice of the proceedings of that day requires it, since it is presumed and known by the whole world that they were prone to sin, as well as others; and, before conversion, as great sinners as any, and after it their sins had a peculiar aggravation. Therefore, why should they not be made public, as a glory due to the justice and holiness of God, whose nature is opposite to all sin? And, 3. This is necessary, because their sins are often connected with those of others. Moreover, 4. Since God, by recording the sins of his saints in Scripture, has perpetuated the knowledge thereof; and if it is to their honour that the sins there mentioned were repented of, as well as forgiven, why may it not be supposed that the sins of believers shall be made known in the great day? And, lastly, this alone seems agreeable

to those expressions of every word, every work, and every secret thing, being brought into judgment, whether it be good or whether it be bad. 2 Cor. v. 10; 1 Cor. iv. 1-5.

As to the wicked, they also shall be judged, and all their thoughts, words, and deeds be brought into judgment. Eccles. xii. 14. The fallen angels, also, are said to be reserved unto the judgment of the great day. Jude 6. They shall then receive their final sentence, and be shut up in the prison of hell. Rev. xx. 10; Matt. viii. 29.

IV. As to the rule of judgment. We are informed the books will be opened. Rev. xx. 12. (1.) The book of divine omniscience (Mal. iii. 5), or remembrance. Mal. iii. 16. (2.) The book of conscience. Rom. ii. 15. (3.) The book of providence. Rom. ii. 4, 5. (4.) The book of revelation, law, and gospel. John xii. 48; Rom. ii. 16. (5.) The book of life, in which the names of the justified are enrolled. Luke x. 20; Rev. iii. 5, xx. 12, 15.

V. As to the time of judgment. The soul will be either happy or miserable immediately after death, but the general judgment will not be till after the resurrection. Heb. vi. 2, ix. 27; 2 Tim. iv. 1. There is a day appointed (Acts xvii. 31), but it is unknown to men. 2 Thess. ii. 1-14.

VI. As to the place. This is of no consequence, when compared with the state in which we shall appear. And as the Scriptures represent it as certain (Eccles. xi. 9); universal (2 Cor. v. 10); righteous (Rom. ii. 5); decisive (1 Cor. xv. 52); and eternal as to its consequences (Heb. vi. 2); let us all be concerned for the welfare of our immortal interests, flee to the refuge set before us, improve our precious time, depend on the merits of the Redeemer, and adhere to the dictates of the divine word, that we may be found of him in peace. 2 Pet. iii. 14.

To every man the day of his death may be considered as the day of judgment; for as death leaves him the judgment will find him. It is well, therefore, often to realise the solemn period when we must all appear at the judgment-seat of Christ, to give an account of the deeds done in the body, whether they have been good or whether they have been evil.

JUDGMENTS OF GOD, are the punishments inflicted by him for particular crimes. The Scriptures give us many awful instances of the display of divine justice in the punishment of nations, families, and individuals for their iniquities. See Gen. vii. xix. 25; Exod. xiv.; Judg. i. 6, 7; Acts xii. 23; Esther v. 14, vii. 10; 2 Kings xi.; Lev. x. 1, 2; Acts v. 1-10; Isa. xxx. 1-5; 1 Sam. xv. 9, 32, 33; 1 Kings xii. 26-33. It becomes us, however, to be exceedingly cautious how we interpret the severe and afflictive dispensations of Providence, in the present world.

JUDITH, a woman of the tribe of Reuben, of whom we find an account in the apocryphal book which bears her name, as having delivered her country by killing Holofernes, the Assyrian general, at the siege of Bethulia. The Book of Judith was originally written in Chaldee, and translated into Latin. There is also a Greek version attributed to Theodotion, and a Syriac version made from the Greek. Dr. Prideaux refers the book to the time of Manasseh; Jahn assigns it to the age of the Maccabees; Grotius regards it as a parabolic fiction written in the time of Antiochus Epiphanes.

JUGGERNATH, or JAGATNATH (that is, *The Lord of the world*), the most celebrated and sacred temple in Hindostan, in the district of Cuttack, on

the coast of Orissa. It stands near the shore, not far from the Chilka Lake, in a waste, sandy tract, and appears like a huge, shapeless mass of stone. The idol is a carved block of wood, with a hideous face, painted black, and a distended, blood-red mouth. On festival days the throne of the idol is placed on a tower sixty feet high, moving on wheels, accompanied by two other idols, that likewise sit on their separate thrones. Six long ropes are attached to the tower, by which the people draw it along. The priests and their attendants stand round the throne on the tower, and occasionally turn to the worshippers with indecent and disgusting songs and gestures. The walls of the temple and the sides of the car are also covered with obscene images, in large, durable sculpture. While the tower moves along, numbers of devout worshippers throw themselves on the ground in order to be crushed by the wheels; and the multitude shout in approbation of the act, as a pleasing sacrifice to the idol.

Dr. Duff, in his valuable work entitled "India, and India Missions," gives a very graphic account of this monstrous idol, and the homage paid to it. "The temple of Juggernath," says he, "or rather Jagatnath, 'the lord of the world!'" A glorious title impossibly attributed to the senseless object which bears it, as if in daring insult to the Majesty of heaven—yet well befitting, as expressive of that despotic 'lordship' which has, from generation to generation, been exercised over the myriads of 'a world lying in wickedness,' who have fallen victims to its destructive sway. Ah! if you possess the spirit of Christian zeal and love, how must your classic musings be cruelly broken in upon and dispersed at the utterance of that tragic name! And, when at length your own eyes are fastened on the huge red granite pile, how must the gay visions of fancy evaporate before the rush of other recollections, and widely differing associations? While actually gazing at it, can you help recalling to remembrance all that you had ever read or heard of the scene before you? Impossible. All must come crowding into the mental perspective with a peculiar vividness never felt before. And when you think of the monster-block of the idol, with its frightfully grim and distorted visage, so justly styled the 'Moloch of the East;' sitting enthroned amid thousands of massive sculptures, the representative emblems of that cruelty and vice which constitute the very essence of his worship:—when you think of the countless multitudes that annually congregate there from all parts of India, many of them measuring the whole distance of their weary pilgrimage with their own bodies:—when you think of the merit-earning austerities constantly practised by crowds of devotees and religious mendicants, around the precincts of the 'holy city'—some remaining all day 'with their head on the ground and their feet in the air; others with their bodies entirely covered with earth—some cramming their eyes with mud and their mouths with straw; while others lie extended in a puddle of water—here, one man lying with his foot tied to his neck, or with a pot of fire on his breast; and there, a third, enveloped in a network of ropes:—when, besides these self-inflicted torments, you think of the frightful amount of involuntary suffering and wretchedness, arising from the exhaustion of toilsome pilgrimages, the cravings of famine, and the scourgings of pestilence:—when you think of the day of high festival—how the 'horrid kiug' is dragged forth from his temple, and mounted

on his lofty car in the presence of hundreds of thousands that cause the very earth to shake with shouts of 'Victory to Juggernath our lord!'—how the officiating high priest, stationed in front of the elevated idol, commences the public service by a loathsome pantomimic exhibition, accompanied with the utterance of filthy blasphemous songs, to which the vast multitude at intervals respond, not in strains of tuneful melody, but in loud 'yells of approbation united with a kind of hissing applause:'—when you think of the carnage that ensues in the name of sacred offering—how as the ponderous machine rolls on, 'grating harsh thunder,' one and another of the more enthusiastic votaries throw themselves beneath the wheels, and are instantly crushed to pieces, the infatuated victims of hellish superstition:—when you think of the numerous Golgothas that bestud the neighbouring plain, where 'the dogs, jackals, and vultures seem to live on human prey;' and of those bleak and barren sands that are for ever whitened with the skulls and bones of deluded pilgrims which lie bleaching in the sun:—when you think of all this, and much more, which Buchanan and others have committed to immortal record, and have the whole pictured to the mind's eye more vividly than it had ever been, in consequence of the immediate presence of the temple itself as an object to the eye of sense—oh, in the midst of such heart-rending scenes, how must your glowing classical reveries appear as incongruous as would the songs of boisterous merriment amid requiems for the dead!

"Still, you may have an adequate conception of the extent of Juggernath's dominion. You had heard before of the celebrated temple in Orissa, at which you are now supposed to be gazing. And, perhaps, your only consolation may be founded on the belief, that, in beholding it, you have not only seen the worst, but have seen all. What, then, must be your feelings when assured of the contrary? As there are numbers of sacred rivers in India—but the Ganges, from being the most sacred, has acquired a monopoly of fame—so there are many shrines of Juggernath in India, though the one at Puri, from being the largest and most venerated, has, in like manner, acquired exclusive celebrity. In hundreds, or rather thousands of places, where there are no temples, properly so called, there are still images and cars of Juggernath—fashioned after the model of the great prototypes at Orissa. There is scarcely a large village in all Bengal without its car of Juggernath. In Calcutta and its neighbourhood there are scores of them—varying in size from a few feet up to thirty or forty in height. What a view must open up to you of the fearful extent and magnitude of this destructive superstition, when you try to realize the fact, that, on the anniversary occasion of the car-festival, all the millions of Bengal are in motion;—that, when the great car at Puri is dragged forth amid the shouts and acclamations of hundreds of thousands assembled from all parts of India, on the very same day, and at the very same hour, there are hundreds of cars rolled along throughout the widely scattered districts and cities and villages of the land:—so that there are not merely hundreds of thousands, but literally millions, simultaneously engaged in the celebration of orgies, so stained with licentiousness and blood, that, in the comparison, we might almost pronounce the Bacchanalia of Greece and Rome innocent and pure!"

JULIAN THE APOSTATE, a Roman emperor, born at Constantinople, A.D. 331. He was brought

up in the knowledge of the Christian religion, being educated under the care of Eusebius of Nicomedia; but having gone to Athens at the age of twenty-four, he was so captivated with the instructions of the heathen philosophers, that he renounced Christianity and openly embraced Paganism. Accordingly, no sooner had he succeeded to the throne, than he directed his whole efforts to the restoration of the Pagan worship and the persecution of the Christians, precluding them from all official situations connected with the state, and even preventing them from pleading before a court of justice. Such was the bitter hatred which he bore to Christianity, that to falsify the prophecy of Christ in regard to Jerusalem, he encouraged the Jews to attempt the rebuilding of the city. While the workmen, however, were engaged in digging the foundations, flames of fire burst forth, which put an end to the undertaking. He died in A.D. 365, in the thirty-fourth year of his age. It is said that on his deathbed his mind was tormented with the most excruciating pangs of remorse, and his last words were, "O Galilean, thou hast conquered!"

JULIAS, the name given by Philip the tetrarch to Bethsaida, in honour of Julia, the daughter of Augustus the emperor. See **BETHSAIDA**.

JULIUS, a centurion of the cohort of Augustus, to whom Festus, governor of Judea, committed Paul, to be conveyed to Rome. Julius had great regard for Paul. Acts xxvii. 1, &c. He suffered him to land at Sidon, and to visit his friends there; and in a subsequent part of the voyage he opposed the violence of the soldiers directed against the prisoners generally, in order to save the apostle. When he delivered his charge to the custody of the chief captain of the guard, there can be no doubt but that his favourable report of the apostle contributed essentially to the indulgence he afterwards met with, and by which his imprisonment was greatly moderated.

JUMPERS, persons so called from the practice of jumping during the time allotted for religious worship. This singular practice began, it is said, in the western part of Wales, about the year 1760.

JUNIPER. (Heb. *retem*.) It is very questionable whether this shrub is mentioned in Scripture, though it is found in our translation. 1 Kings xix. 4; Job xxx. 3, 4. The Syriac translators prefer interpreting the word, *turpentine tree*, and the Chaldee paraphrasts, *broom*—a translation acquiesced in by Schultens, Montanus, and Le Clerc, and still further confirmed by the circumstance that in the Arabic language the Hebrew word is preserved and applied to a species of broom. Calmet supposes that the word refers to any wild shrub. The *Genista Hispanica*, or Spanish broom, which is the *Spartium Junceum* of Linnæus, grows abundantly in the desert regions of Arabia. Our translators obviously refer to a variety of the *Juniperus communis*.

JUPITER, the supreme god of the Roman and Greek mythology, whom the people of Lystra supposed to have descended from heaven in the form of Barnabas. Acts xiv. 11–13. See **Gods**.

JUST, conformed to the principles of right and equity; acquitted of the charge of guilt, and, according to the divine law, entitled to the rewards of righteousness. This may take place either on legal or evangelical principles. See **JUSTICE OF GOD**—**JUSTIFICATION**.

JUSTICE is that virtue which consists in a strict regard to the rights of others. It is a principle of great extent, and may not improperly be said to form

a part of every virtue, as in every vice there is something of injustice towards God, our fellow-men, or ourselves. As far as our fellow-men are concerned, the great rule of justice is, "Whatsoever ye would that men should do to you, do ye even so to them,"—a precept which, in this its complete form, we owe to the Gospel, and which for its clearness and reasonableness, for being easily remembered, and on all occasions easily applied to practice, can never be too much admired.

JUSTICE OF GOD, is that perfection whereby he is infinitely righteous and just, in his principles and in all his proceedings with his creatures. Mr. Ryland defines it thus: "The ardent inclination of his will to prescribe equal laws as the supreme governor, and to dispense equal rewards and punishments as the supreme judge." Rev. xvi. 5; Ps. cxlv. 7, xcvii. 1, 2. It is distinguished into remunerative and punitive justice. Remunerative justice is a distribution of rewards, the rule of which is not the merit of the creature, but his own gracious promise. James i. 12; 2 Tim. iv. 8. Punitive or vindictive justice, is the infliction of punishment for any sin committed by men. 2 Thess. i. 6. That God will not let sin go unpunished is evident, (1.) From the word of God. Exod. xxxiv. 6, 7; Numb. xiv. 18; Neh. i. 8. (2.) From the character of God. Isa. i. 13, 14; Ps. v. 5, 6; Heb. xii. 29. (3.) From sin being punished in Christ, the surety of his people. 1 Pet. iii. 18. (4.) From all the various natural evils which men feel in the present state. The use we should make of this doctrine is this: (1.) We should learn the dreadful nature of sin, and the inevitable ruin of impenitent sinners. Ps. ix. 17. (2.) We should highly appreciate the Lord Jesus Christ, in whom justice is satisfied. 1 Pet. iii. 18. (3.) We should imitate the justice of God, by cherishing an ardent regard to the rights of God, and to the rights of mankind. (4.) We should abhor all sin, as it strikes directly at the justice of God. (5.) We should derive comfort from the consideration that the Judge of all the earth will do right, as it regards ourselves, the Church, and the world at large. Ps. xcvii. 1, 2.

JUSTIFICATION, a forensic term, which signifies the declaring or the pronouncing a person righteous according to law. It stands opposed to condemnation; and this is the idea of the word whenever it is used in an evangelical sense. Rom. v. 18; Deut. xxv. 1; Prov. xvii. 15; Matt. xii. 37. It does not signify to make men holy, but the holding and declaring them to be free from punishment. It has been defined, "An act of God's free grace, in which he pardoneth all our sins, and accepteth us as righteous in his sight only for the righteousness of Christ imputed to us, and received by faith alone."

The doctrine of justification was styled by Luther *the article of a standing or falling Church*. It is a capital article of that faith which was once delivered to the saints. Far from being a merely speculative point, it spreads its vital influence through the whole body of theology, runs through all Christian experience, and operates in every part of practical godliness. Such is its grand importance, that a mistake about it has a malignant efficacy, and is attended with a long train of dangerous consequences. Nor can this appear strange, when it is considered that the doctrine of justification is no other than the way of a sinner's acceptance with God. Being of such peculiar moment, it is inseparably connected with many other evangelical truths, the harmony and beauty of which we

cannot behold while this is misunderstood. It is, if anything may be so called, an essential and fundamental truth of Christianity; and as our very salvation depends on it through eternity, it deserves and demands our most serious consideration. (See **ACCEPTANCE WITH GOD**.)

Justification, in a theological sense, is either legal or evangelical. If any person could be found that had never broken the divine law, he might be justified by it in a manner strictly legal. But in this way none of the human race can be justified, or stand acquitted before God. "For all have sinned; there is none righteous, no, not one." Rom. iii. As sinners, they are under the sentence of death by his righteous law, and excluded from all hope of mercy. That justification, therefore, about which the Scriptures principally treat, and which reaches the case of a sinner, is not by a personal, but an imputed righteousness; a righteousness without the law (Rom. iii. 21), provided by grace and revealed in the Gospel; for which reason, that obedience by which a sinner is justified, and his justification itself, are called evangelical. In this affair there is the most wonderful display of divine justice and boundless grace. Of divine justice, if we regard the meritorious cause and ground on which the Justifier proceeds in absolving the condemned sinner, and in pronouncing him righteous. Of boundless grace, if we consider the state and character of those persons to whom the blessing is granted. Justification may be further distinguished as being either at the bar of God and in the court of conscience, or in the sight of the world and before our fellow-creatures. The former is by mere grace through faith; and the latter is by works.

To justify is evidently a divine prerogative. "It is God that justifieth." Rom. viii. 33. That sovereign Being, against whom we have so greatly offended, whose law we have broken by ten thousand acts of rebellion against him, has, in the way of his own appointment, the sole right of acquitting the guilty, and of pronouncing them righteous. He appoints the way, provides the means, and imputes the righteousness, and all in perfect agreement with the demands of his offended law, and the rights of his violated justice. But although this act is in some places of the infallible Word more particularly appropriated personally to the Father, yet it is manifest that all the three persons are concerned in this grand affair, and each performs a distinct part in this particular, as also in the whole economy of salvation. The eternal Father is represented as appointing the way, and as giving his own Son to perform the conditions, of our acceptance before him (Rom. viii. 32); the divine Son as engaged to sustain the curse and make the atonement—to fulfil the terms and provide the righteousness by which we are justified (Tit. ii. 14); and the Holy Spirit as revealing to sinners the perfection, suitableness, and freeness, of the Saviour's work, enabling them to receive it as exhibited in the gospel of sovereign grace, and testifying to their consciences complete justification by it in the court of heaven. John xvi. 8, 14.

As to the objects of justification, the Scripture says they are sinners, and ungodly. For thus runs the divine declaration: To him that worketh is the reward (of justification, and of eternal life as connected with it) not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth (whom? the righteous? the holy? the eminently pious? nay, verily, but) the ungodly, his faith,

(or that in which he believes) is counted unto him for righteousness. Rom. iv. 4, 5; Gal. ii. 17. Here, then, we learn that the subjects of justification, considered in themselves, are not only destitute of a perfect righteousness, but have performed no good works at all. They are denominated and considered as the ungodly, when the blessing is bestowed upon them. Not that we are to understand that such remain ungodly. "All," says Dr Owen, "that are justified were before ungodly; but all that are justified are at the same instant made godly." That the mere sinner, however, is the subject of justification appears from hence: The Spirit of God, speaking in the Scripture, repeatedly declares that we are justified by grace. But grace stands in direct opposition to works. Whoever, therefore, is justified by grace, is considered as absolutely unworthy in that very instant when the blessing is vouchsafed to him. Rom. iii. 24. The person, therefore, that is justified, is accepted without any cause in himself. Hence it appears, that if we regard the persons who are justified, and their state prior to the enjoyment of the immensely glorious privilege, divine grace appears, and reigns in all its glory.

As to the way and manner in which sinners are justified, it may be observed that the Divine Being can acquit none without a complete righteousness. Justification, as before observed, is evidently a forensic term, and the thing intended by it a judicial act. So that were a person to be justified without a righteousness, the judgment would not be according to truth; it would be a false and unrighteous sentence. That righteousness by which we are justified must be equal to the demands of that law according to which the Sovereign Judge proceeds in our justification (see *CONDITION*); but the only condition is that of perfect righteousness; this the law requires, nor does the gospel substitute another. But where shall we find, or how shall we obtain, a justifying righteousness? Shall we flee to the law for relief? Shall we apply with diligence and zeal to the performance of duty, in order to attain the desired end? The apostle positively affirms that there is no acceptance with God by the works of the law; and the reasons are evident. Our righteousness is imperfect, and consequently cannot justify. If justification were by the works of men, it could not be by grace; it would not be a righteousness without works; there would be no need of the righteousness of Christ. And, lastly, if justification were by the law, then boasting would be encouraged; whereas God's design, in the whole scheme of salvation, is to exclude it. Rom. iii. 27; Eph. ii. 8, 9. Nor is faith itself our righteousness, or that for the sake of which we are justified; for, though believers are said to be justified by faith, yet not for faith; faith can only be considered as the instrument, and not the cause. That faith is not our righteousness, is evident from the following consideration: No man's faith is perfect; and, if it were, it would not be equal to the demands of the divine law. It could not, therefore, without an error in judgment, be accounted a complete righteousness. But the judgment of God, as before proved, is according to truth, and according to the rights of the law. That obedience by which a sinner is justified is called the righteousness of faith, righteousness by faith, and is represented as revealed to faith; consequently, it cannot be faith itself. Faith, in the business of justification, stands opposed to all works. "To him that

worketh not, but believeth." Now, if faith were our justifying righteousness, to consider it in such a light would be highly improper. For, in such a connection it falls under the consideration of a work—a condition, on the performance of which our acceptance with God is manifestly suspended. If faith itself be that on account of which we are accepted, then some believers are justified by a more, and some by a less perfect righteousness, in exact proportion to the strength or weakness of their faith. That which is the end of the law is righteousness, which certainly is not faith, but the obedience of our exalted Substitute. Rom. x. 4. Were faith itself our justifying righteousness, we might depend upon it before God, and rejoice in it. So that, according to this hypothesis, not Christ, but faith is the capital thing—the object to which we must look; which is absurd. When the apostle says, "Faith was imputed to him for righteousness," his main design is to prove that the eternal Sovereign justifies freely, without any meritorious cause in the believer.

Nor is man's obedience to the gospel, as to a new and milder law, the matter of his justification before God. The notion has been sometimes entertained that a relaxation of the law, and the severities of it, has been obtained by Christ; and a new law, a remedial law, a law of milder terms, has been introduced by him, which is the gospel; the terms of which are, faith, repentance, and obedience; and though these are imperfect, yet, being sincere, they are accepted of by God in the room of a perfect righteousness. But every part of this scheme is wrong; for the law is not relaxed, nor any of its severities abated; there is no alteration made in it, either with respect to its precepts or penalty: besides, the scheme is absurd, for it supposes that the law which a man is now under requires only an imperfect obedience; but an imperfect righteousness cannot answer its demands, for every law requires perfect obedience to its own precepts and prohibitions.

Nor is a profession of religion, nor sincerity, nor good works, at all the ground of our acceptance with God; for all our righteousness is imperfect, and must therefore be entirely excluded. "By grace," saith the apostle, "ye are saved; not of works, lest any man should boast." Eph. ii. 8, 9. Besides, the works of sanctification and justification are two distinct things; the one is a work of grace within men, the other an act of grace for or towards men; the one is imperfect, the other complete; the one carried on gradually, the other done at once. (See *SANCTIFICATION*.)

If, then, we cannot possibly be justified by any of our own performances, nor by faith itself, nor even by the graces of the Holy Spirit, where shall we find a righteousness by which we can be justified? The Scripture furnishes us with an answer: "By Jesus Christ all that believe are justified from all things from which they could not be justified by the law of Moses." Acts xiii. 38, 39. "He was delivered for our offences, and raised again for our justification." Rom. iv. 25. "Being justified by his blood, we shall be saved from wrath through him." Rom. v. 9. The spotless obedience, therefore, the bitter sufferings, and the accursed death, of our heavenly Surety, constitute that very righteousness by which sinners are justified before God. That this righteousness is imputed to us, and that we are not justified by a personal righteousness, appears from the Scriptures with superior evidence: "By the obedience of one shall many be made righteous." Rom. v. 19. "He hath

made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." 2 Cor. v. 21. "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ; the righteousness which is of God by faith." Phil. iii. 9. See also Jer. xxiii. 6; Dan. ix. 24, and the whole of chapters ii. and iii. of Galatians. (See RECONCILIATION—RIGHTEOUSNESS.)

As to the properties of justification—(1.) It is an act of God's free grace, without any merit whatever in the creature. Rom. iii. 24. (2.) It is an act of justice as well as grace—the law being perfectly fulfilled in Christ, and divine justice satisfied. Rom. iii. 26; Ps. lxxxv. 10. (3.) It is an individual and instantaneous act, done at once, admitting of no degrees. John xix. 30. (4.) It is an irreversible and unalterable act. Mal. iii. 6; Rom. v. 17, viii. 30.

The effects or blessings of justification, are—(1.) An entire freedom from all penal evils in this life, and that which is to come. 1 Cor. iii. 22. (2.) Peace with God. Rom. v. 1. (3.) Access to God, through Christ. Eph. iii. 12. (4.) Acceptance with God. Eph. v. 27. (5.) Holy confidence and security under all the difficulties and troubles of the present state. 2 Tim. i. 1, 12. (6.) Finally, eternal salvation. Rom. viii. 30, v. 18.

JUSTUS, the surname of Joseph Barsabas. (See BARSABAS.) Justus was also the name of a friend and fellow-labourer in the gospel of the Apostle Paul. Col. iv. 11.

JYAR or ZIF, the eighth month of the civil year of the Jews, and the second of the ecclesiastical. It has only twenty-nine days, and corresponds to part of our April and May.

K.

KADESH, or KADESH-BARNEA, was the name of a wilderness (Gen. xx. 1) where Miriam the sister of Moses and Aaron died (Numb. xx. 1), and where the Israelites murmured for want of water, (2-6.) It was from Kadesh, in the wilderness of Paran, that Moses sent out spies to examine the land of Canaan. Dr Robinson thinks that the site of Kadesh is identical with the modern Ain el-Weibah, on the banks of the Arabah. In this theory, however, Dr Wilson, after a minute examination, declines to acquiesce. Dr Wells starts the idea that Kadesh in the wilderness of Zin, is a different place from Kadesh-Barnea in the wilderness of Paran. The general opinion is that they are the same.

KADMONITES, one of the ancient heathen tribes which inhabited Canaan before it was conquered by the Israelites. They are supposed to have been situated near Mount Hermon, in the north-east of Palestine. Cadmus, the founder of Thebes in Bœotia, was originally a Kadmonite, and his wife Hermione is alleged to have derived her name from Mount Hermon. Bochart refers to this story. Their name is supposed to be derived from the Hebrew word *kedem*, signifying the east, probably from the situation of their country, as being east of the Jordan in the neighbourhood of Mount Lebanon. Calmet supposes them to have been identical with the Hivites. This, however, is a mere fanciful conjecture, on which no reliance can be placed.

KANAH, a brook on the borders of Ephraim and Manasseh (Josh. xvi. 8, xvii. 9), which falls into the Mediterranean a few miles south of Cesarea. The present name of it is Nahr el Kasab. Kanah was also the name of a city in the tribe of Asher. Josh. xix. 28.

KARAITES, the name of a modern Jewish sect. The following interesting account of them is extracted from Elliot's "Travels in the Three Great Empires of Austria, Russia, and Turkey:"—

"The Karaites take their name from the Hebrew word *Kara*, signifying Scripture, because they adhere exclusively to the letter of the Bible, rejecting

the Talmud and the interpretation of the rabbis, on which the other Jews, called, by way of distinction, Talmudists, Rabbinites, Pharisaical Jews, and sons of the text, lay so much stress. This is the fundamental point of difference. They are said to hold some of the doctrines of the Sadducees, with whom they were probably identified, till these fell into gross errors, when such as retained the pure faith gave them the name of their chief, Sadok, and separated from them. Others, again, maintain that they have handed down the heterodoxies of the Samaritans, and that they deny all Scripture except the Pentateuch. The assertion, however, is incorrect; and the charge probably originated in their keeping the rest of the Sacred Scriptures apart from the books of Moses, which are much used in their schools, in order that none may suffer unnecessarily from the carelessness of the boys. As they have no printed copies, each manuscript is of great value, and this precaution is indispensable; while, in order to secure a further supply, every member of the synagogue is expected to transcribe the whole, or the greater part, of the Law at least once in his life; a work which the Karaites perform with much precision and beauty of penmanship. They possess Tartar Targums, or versions of the Old Testament in that language, which are regarded as objects of interest equally by themselves, and by those versed in Biblical lore. The rabbis kindly showed us all their manuscripts, and complained that, as the society has been from time to time reduced by the departure of its members, several have been taken away, and their collection has accordingly suffered. Afterwards, they conducted us into their school, and exhibited the various books in which the youth are instructed in the Hebrew and Tartar languages.

"From all we could ascertain, in personal conference with these sons of Israel, and with their neighbours, as well as from what is recorded concerning them, it appears that they hold the Jewish faith in much purity and simplicity; adhering so strictly to the letter of the law, that, as their rabbi informed us

they allow no fire to be seen in their town on the Sabbath, neither for light, warmth, culinary purposes, nor even for smoking; though it is well known the Talmudists find little difficulty in evading the Levitical prohibition. Their morals are unusually blameless. At Odessa, where several hundreds of them are established as merchants, they enjoy a high character for honesty and general probity—forming a striking contrast to the Jews of other denominations. In Poland, the records of the police prove that no Karaite has been punished for an offence against the laws for four centuries; and in Galicia, the Government has exempted them, on account of their good conduct, from the imposts levied on other Hebrews, conferring on them, at the same time, all the privileges enjoyed by their Christian fellow-subjects.

“Among the minor points of difference between the two Israelitish parties, are the liturgy, the regulation of food, and the degrees of affinity that oppose marriage. Their civil laws also present some distinctive characters. The Karaites suffer polygamy; which, however, is not much practised; and by them, as by the Rabbinites, affiance is considered as sacred as marriage; so that the means requisite to annul the one are equally necessary to set aside the other, except in the event of the death of the father of a girl betrothed when a minor, who is then allowed a voice in the matter, and may refuse to ratify her father's contract. The members of this tribe are not permitted to dispose of their estates, either by gift or testament, to the prejudice of the lawful heirs; nor to leave more to one child than to another. The following is the order in which succession to property is regulated:—1st, Sons; 2d, Male descendants through the male line; 3d, Daughters; 4th, Daughters' children indiscriminately; 5th, Father; 6th, Paternal uncles; 7th, Brother; 8th, Mother. Illegitimate children are not excluded, provided the mother be a Karaite. A husband can never inherit from his wife; but it is lawful for her to resign to him a share of her dower.

“The Rabbinites pretend that the schism (as they term it) of the Karaites cannot be traced beyond the year 750 of our era. These, on the contrary, maintain that, before the destruction of the first temple, they existed as a distinct sect, under the name of “The Company of the Son of Judah;” that it was only in later days that they were called Karaites, to distinguish them from the Rabbinites; and that their princes reigned over Egypt. According to some, their history is marked by three great epochs. 1st, The year 106 B.C., in which Simeon Ben Chetak, driven to Alexandria, to avoid the persecution directed by Alexander Jannæus against the wise men of his country, returned to Jerusalem after the danger was past, and began to disseminate his doctrines. 2d, 750, A.D., when Anan was their chief at Babylon. 3d, The year (in the fifteenth century) in which Heleliah Ben Don Davis went from Lisbon to Constantinople in order to effect a coalition between the Karaites and Rabbinites; but, failing in his project, gave them a code of laws, which, with the Adareth (a moral work much esteemed among them), formed the basis of their institutions.”

KATTATH, the limit of the tribe of Zebulun (Josh. xix. 15); in Judg. i. 30, called Kitron, which is the same in sense.

KEDAR, (1.) a region in Arabia Deserta. Gen. xxv. 13; 1 Chron. i. 29. (2.) A city, as some think, called by Josephus, Camala. Isa. xlii. 11, lx. 7;

Ezek. xxvii. 21; Ps. cxx. 5; Jer. ii. 10, xlix. 28. (3.) A son of Ishmael (Gen. xxv. 13), the father of the Kedarensians, mentioned by Pliny, who dwelt in the neighbourhood of the Nabathæans, in Arabia Deserta. These people living in tents, it is not possible to show the place of their habitation, because they often changed it. Arabia Deserta is sometimes called Kedar; but the Kedarensians dwelt principally in the south of Arabia Deserta, or in the north of Arabia Petraea; there were some as far as the Red Sea. Cant. i. 5; Isa. xlii. 11.

KEDEMOTH, a city of the tribe of Reuben. Josh. xiii. 18.

KEDESH, a city of the tribe of Naphtali. Josh. xix. 37. It was one of the cities of refuge. Josh. xx. 7.

KEDRON, a brook which flows through the valley of Jehoshaphat, eastward of Jerusalem, between that city and the Mount of Olives. Its bed, which is generally dry, is very narrow, and rather deep, and is now crossed by a bridge of one arch. It was this brook which David crossed barefoot and weeping, when he fled from Absalom (2 Sam. xv. 23, 30); and over it our Lord passed to enter the garden of Gethsemane, the night before his sufferings and death.

KEEP. To keep God's word, statutes, or laws, is to believe them firmly as indeed the word of God; to love, esteem, and delight in them; and diligently endeavour to have our whole life exactly conformed thereto. Ps. cxix. 17, 34. God keeps covenant and mercy: according to the tenor of his covenant, he is ever ready to forgive his people's sins, and to grant free favours to them. 1 Kings viii. 23. He keeps the door of men's lips, in preserving them from vain, imprudent, and sinful words. Ps. cxli. 3. Ministers are keepers of the vineyard; they watch over and labour in the Church, and preserve the truths, ordinances, and members thereof from spiritual injuries. Cant. viii. 11. The saints are made slavish keepers of the vineyard to the neglect of their own, when, by administering public offices, intermeddling too much with carnal business, or by oppression from the impositions of men, they are made to neglect the due management of their own hearts and lives. Cant. i. 6. To keep the heart with all diligence, is watchfully to observe its inclinations and motions, that it comply with no temptation, no appearance of evil; and earnestly to study that its whole temper, thoughts, and the words and works proceeding therefrom, correspond with the unerring law of God. Prov. iv. 23.

KEHELATHAH, an encampment of Israel in the wilderness. Numb. xxxiii. 22. As it appears to denote “the place of assembly,” some have thought the gathering and revolt of Korah, Dathan, and Abiram happened here. It is probably the same as Keilah, a town in the south of Judah.

KEILAH, a town of Judah (Josh. xv. 44), which Eusebius places seventeen miles from Eleutheropolis, on the side of Hebron; and Jerome ten miles from the latter city. It is said that the prophet Habakkuk's tomb was shown there.

KEMUEL, the third son of Nahor, and father of Aram. Kemuel may have given name to the Kamilites, a people of Syria, lying west of the Euphrates. This is the supposition of Calmet.

KENATH, a city of Gilead, in the half tribe of Manasseh, noted as the place where Zebah and Zalmunna, the princes of Moab, fell into the hand of

Gideon. It was also called Nobah, after the gallant Manassite, who wrested it from the aboriginal inhabitants. On the site of this city now stands the ruined village of Kannat.

KENI, a region of the Philistine country. 1 Sam. xxvii. 10; Judg. i. 16. "The children of the Kenite," should be, according to the Septuagint, "of Jethro the Keuite."

KENITES, a people who dwelt west of the Dead Sea, and extended themselves far into Arabia Petrea. Jethro, the father-in-law of Moses, was a Kenite, and out of regard to him all of this tribe who submitted to the Hebrews, were suffered to live in their own country. The rest fled, in all probability, to the Edomites and Amalekites. See 1 Sam. xv. 6. The lands of the Kenites were in Judah's lot. Numb. xxiv. 21. They were carried into captivity by Nebuchadnezzar.

KENIZZITES, an ancient people of Canaan, whose land God promised to the descendants of Abraham (Gen. xv. 19), and who dwelt, it is thought, in Idumea. Kenaz, son of Eliphaz, probably took his name from the Kenizzites, among whom he settled.

KERIATHAIM, a city of Moab, the ruins of which now bear the Arabic name of El Teym. It is ranked by Ezekiel among the cities whose magnificence formed the glory of the country; its splendour is now buried in the earth, and its former renown can procure it no respect from the Arab, by whom it is trodden down "as straw is trodden down for the dunghill." "Keriathaim is confounded and taken."

KERIOTH, a town of Moab, the destruction of which is predicted by the prophets Jeremiah (xlviii. 24, 41) and Amos (ii. 2). Keriath was also the name of a town belonging to the tribe of Judah. Josh. xv. 25.

KETTLE, a word which occurs in 1 Sam. ii. 14, and which evidently denotes a large pot or caldron used for the purpose of preparing the peace-offerings. They are supposed to have been made of copper. On the Egyptian monuments such vessels are usually bronze.

KETURAH, the second wife of the patriarch Abraham. (See ABRAHAM). He married her at the advanced age of one hundred and forty years, believing firmly in the divine promise that he should be "a father of many nations." It is generally supposed that Keturah had been his concubine, taken probably from among the servants of his family. By her he had six sons, whom he sent away to the East country, that they might not interfere with Isaac. "It seems to us," says the editor of the Pictorial Bible, "that the current usages of the East give great probability to this conjecture, which is strengthened by considering the great age of Abraham when Sarah died, and that his sons by Keturah were old enough to be sent away to form independent clans before his death."

KEY, the grand instrument and symbol of complete authority: "And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open." Isa. xxii. 22. The keys of the ancients were very different from ours; because their doors and trunks were closed generally with bands, and the key served only to loosen or fasten these bands in a certain manner. They were usually composed of wood.

Messrs. Bouar and M'Cheyne thus describe an Oriental key: "One man kindly invited us to enter his cottage, and sit down on his carpet. He showed us the key commonly used for the door, which is nothing more than a piece of wood with pegs fastened in it, corresponding to small holes in a wooden bolt within. It is put through a hole in the door, and draws the bolt in a very simple manner. It is generally carried in the girdle; though sometimes, we were told, it is tied to something else, and worn over the shoulder, in the way spoken of by the prophet: 'The key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.' Isa. xxii. 22. The large opening through which the key is introduced illustrates these words in the Song (v. 4): 'My beloved put in his hand by the hole of the door, and my bowels were moved for him.'" Roberts tells us, that the way in which the key is carried is "to have the corner of a kerchief tied to the ring; the key is then placed on the shoulder, and the kerchief hangs down in front. At other times they have a bunch of large keys, and then they have half on one side of the shoulder, and half on the other. For a man thus to march along with a large key on his shoulder, shows at once that he is a person of consequence." Christ reproaches the scribes and Pharisees with having taken away the key of knowledge (Luke xi. 52); that is, with putting such false glosses on the Scriptures, that they read them without advantage to themselves, and without discovering to others the truth; which in this way they suppressed in unrighteousness. Rom. i. 18. Christ promised to Peter that he should first open the gate of his kingdom, both to Jew and Gentile, in making the first converts among them. Matt. xvi. 19. It is observable that no *supremacy* is here given to Peter; as the power of binding and loosing belonged equally to all the apostles. Matt. xviii. 18. The term binding and loosing was customarily applied by the Jews to a decision respecting doctrines or rites, establishing which were lawful and which unlawful. (See BIND.) And it may also denote, to bind with sickness, and to loose by restoring to health. Jesus Christ says that he has the key of David, and also, the keys of death and hades (See HADES), (Rev. i. 18); that is, it is in his power to bring to the grave, or to deliver from it; to appoint to life or to death; to summon to the state of departed spirits, or to release from that state at the resurrection of the last day. Rev. xx. 13-15.

KIBROTH-HATTA AVAH (*the graves of lust*) was one of the encampments of Israel in the wilderness, where they desired of God flesh for their sustenance, declaring they were tired with manna. Numb. xi. 34, 35. Quails were sent in great quantities; but while the meat was in their mouths (Ps. lxxviii. 30, 31), God smote so great a number of them, that the place was called "The graves of those who lusted." 1 Cor. x. 6.

KICK, a metaphor taken from a fed horse, or like animal, kicking with his heels at his owner when he gives him provision, pricks him forward, or the like. To kick against God, is wantonly and stubbornly to rebel against him, and make his benefits an occasion of rebelling against him. Deut. xxxii. 15; 1 Sam. ii. 29; Acts ix. 5.

KID (*gedi*), the young of the goat. Among the Hebrews the kid was reckoned a great delicacy; and appears to have been served for food in preference

to the lamb. (See GOAT.) It continues to be a choice dish in the neighbouring countries. The Hebrews were forbidden to eat a kid boiled in the milk of its mother (Exod. xxxiv. 26; Deut. xiv. 21); and this remarkable prohibition, which is repeated three several times, has been differently accounted for by different commentators, but we think it was chiefly intended to encourage the exercise of tender and humane dispositions.

KIDNEYS, two glandular bodies situated in the posterior part of the abdominal region of the human body, and enveloped in a thick mass of fatty matter. The kidneys and their fat (see FAT) were commanded to be offered up as burnt sacrifices under the Mosaic dispensation. Grotius, adopting the opinion of the Rabbis, represents the mystical sense of this ceremony to be, that the honour of God requires the mortification of the sensual appetites, the instruments of which are the fat, the kidneys, &c. This word is sometimes used metaphorically to denote the inmost powers, thoughts, and desires, of the soul, and which are sometimes termed in Scripture, reins. Ps. xvi. 7.

KILL. The desire of the slothful *kills* them; their delight in ease hurts their constitution, and exposes them to great straits and poverty; or their desire after things, for which they care not to labour, leads them to methods that bring them to an unhappy end. Prov. xxi. 25. The *letter*, or covenant of works, *killeth*; it is the strength of sin, and condemns men to death, spiritual, temporal, and eternal. The *letter*, or external part of ceremonies, without regard to the gospel signification, *killed* men and hindered them from Christ and salvation, and cleaving thereto hastened ruin on the Jewish nation. The *letter*, or unsanctified head knowledge of divine truth, *kills*; it encourages pride, and makes men esteem themselves, and condemn Christ, and to their own ruin refuse the offers of the gospel. 2 Cor. iii. 6.

KILN. See BRICK.

KINDNESS, the spirit of love, favourable treatment, or a constant and habitual practice of friendly offices and benevolent actions. See BENEFICENCE—CHARITY—GENTLENESS.

KINDRED, a number of people related to one another by blood or marriage. The *kindreds of the earth* that shall mourn at Christ's second appearing, are the vast multitudes of wicked and worldly men. Rev. i. 7. The *kindreds* over which Antichrist rules, are vast multitudes of different nations, sexes, and conditions. Rev. xiii. 7, xi. 9.

KINE. See CATTLE.

KINGS, BOOKS OF. In the most correct and ancient editions of the Hebrew Bible these two books constitute but one, with a short space or break between them. The Books of Kings describe the history of the united kingdom of Israel in the height of its glory under Solomon, its division into two kingdoms under his son and successor Rehoboam, the causes of that division, and the consequent decline of the two kingdoms of Israel and Judah until their final subversion; the ten tribes being carried captive into Assyria by Shalmaneser, and Judah and Benjamin to Babylon by Nebuchadnezzar. They were most probably compiled by Ezra from the records which were regularly kept, both in Jerusalem and Samaria, of all public transactions. They are cited both by our Lord and his apostles, and they have held a place in the sacred canon both of the Jewish and Christian Churches in every age.

KINGDOM OF GOD, a term of frequent occurrence in Sacred Scripture, and variously applied to the providential, moral, and evangelical government of Jehovah. The last application of the word, is its most frequent signification, in the New Testament especially. Its real subjects are those who are born from above. John iii. 3–5. Its visible subjects are those who make a credible profession of faith in Christ and obedience to him. Luke xvi. 16. Its privileges and immunities are not of this world, but such as are spiritual and heavenly; they are all spiritual blessings in heavenly things in Christ Jesus. Eph. i. 3. Over this glorious kingdom death has no power; it extends as well to the future as the present world; and though entered here by renewing grace (Col. i. 13), it is inherited in its perfection in the world of glory. Matt. xxv. 14–30; 1 Cor. xv. 50–57; 2 Pet. i. 11. Hypocrites and false brethren may indeed insinuate themselves into it here; but they will have no possible place in it hereafter. Matt. xiii. 41, 47–50, xxii. 11–14; Luke xiii. 28, 29; 1 Cor. vi. 9–11; Gal. v. 21; Rev. xxi. 27.

KINGDOM OF HEAVEN, is an expression used in the New Testament to signify the reign or administration of Jesus Christ on earth and in heaven. Matt. iv. 17, v. 3, 10, 12, 20, vi. 10, 33, vii. 21. See KINGDOM OF GOD.

KIR, a city of Moab, the same as Kir-hareseth, Kir-hareseth, and Kirheres, the city with walls of burnt brick. It was sometimes called AR (which see), and ARIEL (which see), and also Rabbath-moab, to distinguish it from Rabbath of the Ammonites. The Greeks called it Arcopolis. Its destruction by the Chaldeans is thus predicted: "Kir of Moab is laid waste, and brought to silence." Isa. xv. 1. "Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn; surely they are stricken." Isa. xvi. 7. Kir is also the name of a region and people under the dominion of the Assyrians, whither the conquered Syrians were carried captive (2 Kings xvi. 9; Amos i. 5), and whence the Arameans had emigrated. Amos ix. 7. Professor Jahn thinks that the Uzbecks may be the descendants of the Syrian captives.

KIRJATH, the name of a city in the tribe of Benjamin. Josh. xviii. 28.

KIRJATHAIM, or the double city, belonging to the tribe of Reuben. Josh. xiii. 19.

KIRJATH-ARBA. See HEBRON.

KIRJATH-HUZOTH (*the city of streets*) was the royal seat of Balak, king of Moab; and, therefore, may well be supposed to have had handsome streets. Numb. xxii. 39.

KIRJATH-JEARIM, or the city of forests, a town situated on the confines of the allotments to the tribes of Benjamin and Judah. Hence it is reckoned among the cities of both tribes; but in Judges xviii. 12, it is called Kirjath-jearim in Judah. In this place the ark of the covenant remained twenty years after its removal from Beth-shemesh, until David fixed the sanctuary in Jerusalem. Professor Robinson thinks that the site of it corresponds to the modern village called by the Arabs Kariéh or Kuriah. This place is thus described by Messrs. Bonar and M'Cheyne: "The houses are solidly built of stone, and there are ruins of ancient buildings, especially a large church or abbey in the Gothic style, which Ibraim told us was now turned into a mosque. The village is literally embosomed among olives, pomegranates, and very large fig trees, and a

solitary palm rises above the cluster. The pomegranates were in full bloom, the scarlet flowers shining brilliantly from among their deep green leaves. A flock of goats was browsing beneath the trees. Many of the terraces around were finely cultivated, showing what these mountains might soon become." Such is the present aspect of this town.

KIRJATH-SEPIER (*the city of books*), otherwise Debir, Kirjath-debir (*the city of words*); a city in the tribe of Judah, afterwards given to Caleb. It was taken by Othniel, to whom Caleb, for his reward, gave his daughter Achsah in marriage. Josh. xv. 15; Judg. i. 11.

KIRK-SESSION, a judicial ecclesiastical court, consisting of the body of elders of a Church, with the pastor at their head and presiding at their meetings. It is called in some Presbyterian denominations a classis or consistory. Its general duty is to watch over, regulate, and authoritatively determine, all matters that regard the spiritual interests of the congregation. More particularly, the kirk-session is charged with maintaining the spiritual government of the congregation—for which purpose they have power to inquire into the knowledge and Christian conduct of the members of the Church; to call before them offenders and witnesses, being members of their own congregation, and to introduce other witnesses where it may be necessary, to bring the process to issue, and when they can be procured to attend; to receive members into the Church; to admonish, to rebuke, to suspend, or exclude from the sacraments those who are found to deserve censure; to concert the best measures for promoting the spiritual interests of the congregation; and to appoint delegates to the higher judicatories of the Church. In the kirk-session every member has an equal voice. The vote of the most humble and retiring ruling elder is of the same avail as that of the minister; so that no pastor can carry any measure unless he can obtain the concurrence of a majority of the eldership. If any measure be carried to which a member of session has a serious objection, he has it in his power to appeal to the presbytery of the bounds and other superior judicatories.

KISH, the son of Abiel, and father of Saul. He was of the tribe of Benjamin, a shepherd, and a warrior; and his valour is much praised in the Scriptures. 1 Sam. xiv. 51; 1 Chron. viii. 30, ix. 39.

KISHON, a river now called Shakatham, which flows at the foot of Mount Carmel, and falls into the Bay of Acre. It is called in Judg. v. 21, "That ancient river, the river Kishon." It is generally a small stream, but in the rainy season, it is greatly swollen. On the banks of the Kishon, the prophets of Baal were slain by the prophet Elijah, 1 Kings xviii. 4; and Deborah speaks of it in her song, Judg. v. 19-21. Dr Robinson says that it takes its source in the hills of the plain of Esdraelon. Dr Wilson says that he was informed that its source is near the village of Iksal, but that he was not able to discern it. Buckingham and other travellers in Palestine trace its source to Mount Tabor.

KISS, a usual mode of salutation among all nations. We find it frequently mentioned in the sacred writings. Judas proposed this as the signal by which the enemies of Christ would know him. "Whomsoever I shall kiss, that same is he." It seems to have been used anciently, also, as a mode of expressing homage or submission. Hence in Ps. ii. 12: "Kiss the Son lest he be angry, and ye perish from the way."

Paul often speaks of the kiss of charity or peace in the early Christian Church. Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14; Acts xx. 37. Kissing the feet is, in Eastern countries, expressive of exuberant gratitude or reverence. Luke vii. 45. When they salute a person of rank, they bow almost to the ground, and kiss the hem of his garment. They frequently kiss the hand also; but this is not regarded as a token of equal submission with kissing the feet or the knees. When the letter or decree of a governor or ruler is received, it is kissed, and applied to the forehead, in token of reverence. An Eastern conqueror requires the most abject submission from those whom he has vanquished. They fall prostrate and kiss the very ground; thus fulfilling the statement of Scripture in reference to the Messiah: "They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust." An Oriental pays his respects to a person of superior station by kissing his hand, and putting it to his forehead; but if the superior be of a condescending temper, he will snatch away his hand as soon as the other has touched it; then the inferior puts his own fingers to his lips, and afterwards to his forehead. Sometimes they express their love and veneration by taking hold of the beard and kissing it. Intimate acquaintances sometimes kissed the shoulder of each other. It was a custom also in the East, on the death of any person, that the nearest relative or the dearest friend gave the lifeless body a parting kiss. Thus we find that when the patriarch Jacob died, Joseph claimed the right of the first-born, and "fell on his face and kissed him."

KITE (*ajah*). Lev. xi. 14; Deut. xiv. 13; Job xxviii. 7. Bochart supposes this to be the bird which the Arabians call the *ja-jao*, from its note; and which the ancients named *æsalon*, "the merlin," a bird celebrated for its sharp-sightedness. This faculty is referred to in Job xxviii. 7, where the word is rendered "vulture;" and it is supposed that the *vultur fulvus* or griffin vulture is intended. As a noun masculine plural, *ajim*, in Isa. xiii. 22, xxxiv. 14, and Jer. l. 39, Bochart says that jackals are intended; but, by the several contexts, particularly the last, it may well mean a kind of unclean bird, and so be the same with that mentioned above.

KITRON, a city mentioned in Judg. i. 30. It was situated in Zebulun. It is the same with Sepphoris or Diocæsarea, now called Sephourieh. The town is situated on an eminence, and surrounded with ruins. Rabbi Judah the holy, who completed the Mishna, was born in this town.

KNEADING-TROUGH. This word occurs in Exod. xii. 34, and is supposed by Gesenius to be the vessel which contained the dough, whereas the Septuagint renders it "lumps of dough." On this word Professor Bush remarks: "The Hebrew term is supposed to signify both the *dough* and the *vessel* in which it was contained; and it is probable that the dough was wrapped in some kind of covering cloth, or thrown into some kind of sack, as the word rendered 'clothes' denotes any thing that covers a substance, or wherein it is wrapped. Arab. 'Their cold mass of dough being bound up in towels, and put on their shoulders.' We learn, indeed, from the reports of modern travellers, that the vessels which some of the oriental tribes make use of for kneading the unleavened cakes while travelling in the desert, are *small wooden bowls*, in which they both knead their bread, and afterward serve up their provisions when cooked,

yet Dr Pocock informs us that the Arabs not unfrequently carry their dough in something else, and gives a description of a *round leather coverlid*, which they lay on the ground, and from off which they eat, having a number of rings round it by which it is drawn together with a chain, terminating in a hook to hang it by. This is drawn together, and they sometimes carry in it their *meal made into dough*; and in this manner they bring it full of bread; and when the repast is over, carry it all away at once. Which of these two kinds of vessels is meant in this place cannot easily be ascertained, but there is no question that some other term than 'kneading-troughs' ought to be adopted. The habit is very natural of identifying oriental utensils with our own, when the same name is given to both, although the ideas thus acquired are often extremely incorrect."

KNEE, not only signifies that part of the body so called, but the whole body, a part being put for the whole. Ps. cix. 24. Also for persons; so *weak* and *feeble knees* denote weak and disconsolate persons. Job iv. 4; Heb. xii. 12; Isa. xxxv. 3. The Hebrew word signifies to bend the knee, to bless, or to pronounce a blessing. The modern Arabs fall down at the knees of a superior; and hence the word signifies also to do homage, to worship.

KNIFE. To put a *knife* to our throat at the table of the great, is carefully to restrain our appetite, as if we were in the utmost hazard of eating too much. Prov. xxiii. 2. The reference here is to the knife used in eating; but knives were used for various purposes. Flint knives were used among the Egyptians.

KNOCK. Jesus *knocks* at the door of our heart; by his Word, Spirit, and providence, he awakens, invites, and urges us to receive himself as the free gift of God, and Saviour come to seek and save that which was lost. Rev. iii. 20; Cant. v. 2. Our *knocking* at his door of mercy, is fervent and frequent prayers for his distinguished presence and favour. Matt. vii. 7, 8; Luke xi. 9, 10.

KNOP, an ornament of the golden candlestick used in the tabernacle service, and referred to in Exod. xxv. 31, 33, 34. It was probably of a globular form, resembling fruit; hence it is rendered by Josephus "pomegranates."

KNOWLEDGE is defined by Mr. Locke to be the perception of the connection and agreement, or disagreement and repugnancy of our ideas. It also denotes *learning*, or the improvement of our faculties by reading; *experience*, or the acquiring new ideas or truths, by seeing a variety of objects, and making observations upon them in our own minds.

KNOWLEDGE OF GOD is often taken for the fear of God, and the whole of religion. There is, indeed, a speculative knowledge, which consists only in the belief of his existence, and the acknowledgment of his perfections, but has no influence on the heart and conduct. A spiritual, saving knowledge is attended with veneration for the Divine Being (Ps. lxxxix. 7), love to him as an object of beauty and goodness (Zech. ix. 17), humble confidence in his mercy and promise (Ps. ix. 10), and sincere, uniform, and persevering obedience to his Word (1 John ii. 3). It may further be considered as a knowledge of God the Father; of his love, faithfulness, power, &c. Of the Son, as it relates to the dignity of his nature (1 John v. 20), the suitability of his offices (Heb. ix.), the perfection of his work (Ps. lxxviii. 18), the brightness of his example (Acts x. 38), and the

prevalency of his intercession (Heb. vii. 25). Of the Holy Ghost, as equal with the Father and the Son; of his agency as an enlightener and comforter; as also in his work of witnessing, sanctifying, and directing his people. John xv. 26; 2 Cor. iii. 17, 18; John iii. 5, 6; Rom. viii. 16.

This knowledge may be considered as experimental (2 Tim. i. 12), confiding (Job xiii. 15, 16), affectionate (1 John iii. 16), influential (Ps. ix. 14; Matt. v. 16), self-abasing (Isa. vi. 1-8; Job xlii. 5, 6), satisfying (Ps. xxxvi. 7; Prov. iii. 17), and superior to all other knowledge (Phil. iii. 8).

In order to increase in the knowledge of God, there must be dependence on him from whom all light proceeds (James i. 6), attention to his revealed will (John v. 39), a watchful spirit against corrupt affections (Luke xxi. 34), a humble frame of mind (Ps. xxv. 9), frequent meditation (Ps. civ. 34), a persevering design of conformity to the divine image (Hos. vi. 3).

KNOX, JOHN, the great and distinguished Reformer of Scotland, was born in the year 1505, at the village of Gifford, in East Lothian, if not in Haddington, the county town, to which some authorities incline, though not on very conclusive grounds. He was descended from an ancient family in Renfrewshire, and his parents, who were respectable, gave him a liberal education—an advantage which at that time was far from being common. Having received the rudiments of his knowledge at Haddington, he was sent to the University of Glasgow, where, it is believed, he soon made considerable progress, under the tuition of John Major, a celebrated professor of philosophy and theology, who entertained opinions opposed to the lofty pretensions of the Papacy. Knox subsequently commenced teaching philosophy himself—most probably as a regent in one of the colleges of the university of St. Andrews—and having been advanced to clerical orders, he was, through his own merit, ordained as a priest in the Romish Church before he had reached the usual age of twenty-five.

An important change, however, soon took place in his religious sentiments. From reading the fathers of the Christian Church, particularly Jerome and Augustine, he not only became acquainted with tenets very different from those taught in the Romish Church, but was led to the study of the blessed Scriptures of truth themselves. This occurred when he was about thirty years of age; and though, from that period, his mind was gradually preparing for the reception of evangelical religion, it does not appear that he professed himself a Protestant till nearly seven years afterwards.

The change in his views first discovered itself in his philosophical lectures, in which he began to forsake the scholastic path, and to recommend to his pupils a more rational and useful method of study. As from this he proceeded to reprehend the corruptions that prevailed in the Church, he became an object of suspicion to the bigoted Romanists; and soon perceiving it dangerous to remain longer at St. Andrews, which was wholly under the power of Cardinal Beaton, a determined enemy to all reform, he retired to the south of Scotland, where in a short time he avowed his belief of the Protestant doctrine. Sentence was thereupon passed against him as an heretic. He was degraded from the priesthood; and assassins, according to the authority of Beza, were employed by the cardinal to waylay him; by whose hands he must have fallen, had not Providence

placed him under the protection of Douglas of Langniddrie.

Having relinquished all thoughts of officiating in the Church which had invested him with clerical orders, Knox became tutor to the sons of the Lairds of Ormiston and Langniddrie, in East Lothian. He was very attentive to the religious instruction of the youths committed to his charge, and catechised them publicly at a small chapel in the neighbourhood of Langniddrie, in which, at stated times, he also expounded the Scriptures. This proceeding was not without danger, as the influence of the cardinal led the existing authorities to persecute, even unto death, all who presumed to depart from the regulations of the Romish Church.

Knox was, in consequence, obliged to conceal himself, and remove from place to place, for safety. Wearied with this mode of living, he at length, in the year 1547, after giving up an intention he had formed of leaving Scotland, entered the Castle of St. Andrews, for the purpose of prosecuting the education of his young charge. This stronghold, which was in the hands of the conspirators, afforded at the time an asylum to a great number of Protestants; and in its chapel Knox continued a lecture on St. John's Gospel, which he had begun to read to his pupils at Langniddrie, and catechised them publicly in the parish church belonging to the city.

He was shortly afterwards invited to become colleague to John Rough, who at this time officiated as preacher to the garrison, and was afterwards condemned to the flames. Knox having declined this invitation, on the ground that he had no call to the employment, and disliked being guilty of intrusion, it was arranged, without his knowledge, that an invitation should be given to him publicly.

After much serious deliberation, on the importance, responsibility, and solemnity, of the ministerial office, he composed his mind to engage in the work to which he was thus called, relying on Him who had engaged to make his strength perfect in the weakness of his servants; and resolved, with the apostle, "not to count his life dear, that he might finish with joy the ministry which he received of the Lord, to testify the gospel of the grace of God."

Knox's labours at St. Andrews were not, however, permitted to continue longer than a few months. In the end of June, 1547, a French fleet, with a land force, arriving to the assistance of the governor, the castle was invested by land and sea, and, after a brave and vigorous resistance, the besieged surrendered, on the last day of July, on condition that their lives should be spared, and that they should be conveyed to France, and from thence to any other country which they might prefer, except Scotland. They accordingly embarked, but were shortly afterwards captured by the French, before Rouen, as prisoners of war. Knox was confined, with others, on board the galleys, loaded with fetters, and exposed to many hardships and indignities.

The prisoners were afterwards confined at Rouen, Mont St. Michel, and other places; and in the year 1549, after an imprisonment of nineteen months, Knox obtained his liberty, but in what manner is not well ascertained. He afterwards repaired to England, on account of the favour there shown to Protestant doctrine, during the minority of Edward VI., and was, from his reputation and talents, subsequently sent by the Privy Council to preach stately at Berwick. Here his labours were very

successful, and great numbers were converted by his ministry. During his residence at this place Knox had paid his addresses to a grand-daughter of Sir Ralph Bowes of Streatham, but the marriage was not solemnized for some time afterwards; probably on account of the presumed aversion of her father.

In 1550, a charge being exhibited against Knox, before Tonstal, bishop of Durham, he delivered at Newcastle an able defence of his doctrine in the presence of that diocesan, the clergy of the cathedral, and some lay authorities; which seems to have had the effect of preventing further prosecution. He continued at Berwick during the remainder of this year, and in 1551 removed to Newcastle. The Privy Council appointed him, that year, one of the six chaplains in ordinary to King Edward, two of whom required to be present with the Court, while the other four itinerated by turns.

The lamented death of Edward VI. took place in the month of July 1553, to the great grief of Knox, and all the friends of the Protestant religion, and for the five succeeding years their cause was often surrounded with many difficulties, and great danger. Queen Mary, on her accession to the throne of England, promised to do no violence to the consciences of the Protestants, and Knox, though well aware of her bigotry, and of the precariousness of such an assurance, discountenanced any rebellious proceedings, and prayed for her majesty by name. It was not long, however, before the Parliament *repealed* all the laws made in favour of the Reformation, and restored the Roman Catholic religion; but such Protestants as pleased were permitted to observe their own form of worship until the 20th of December 1553; after that period they were exposed to the penalties denounced against heretics, and many ministers were committed to prison, while others escaped beyond sea. Knox could neither prevail on himself to flee, nor yet could he desist from preaching; and his enemies, who had now access to rulers sufficiently disposed to proceed against him, were not slow in improving their opportunity. In the end of December, or beginning of January, his servant was seized, and letters written by his master were taken from him; but as they contained merely religious advices and exhortations to constancy in the Protestant faith, which he was prepared to avow before any court in the kingdom, he was not alarmed at their interception. His friends, however, forced him, contrary to his own wish, to retire for a time to a place of safety; and seeing that he could not otherwise hope to elude the pursuit of his enemies, he at length set sail for Dieppe, where he landed on the 28th of January 1554.

Knox remained absent from his native country for above eighteen months, during which time he laboured with great activity and zeal at Dieppe, Geneva, Frankfort, and other places. It seems to have been at this time that he made himself master of the Hebrew language, which he had no opportunity of acquiring in early life; he also had the happiness of meeting with the celebrated Reformer Calvin, betwixt whom and himself there existed a strong similarity in sentiment and in the more prominent features of character. The Genevan Reformer was highly pleased with the piety and talents of Knox; who, in his turn, entertained a greater esteem and deference for Calvin than for any other of the Reformers. The friendship thus commenced was interrupted only by the death of the latter.

Knox landed on the English border in the autumn of 1555, and repaired to Berwick, where he had the satisfaction of finding his wife and her mother in comfortable circumstances, and living in strict adherence to the Protestant faith. He shortly afterwards secretly visited the Protestants in Edinburgh, where he employed himself, both by day and night, in preaching to successive assemblies, which met in the house where he lodged. The Earl of Arran had by this time resigned the regency into the hands of Mary of Guise, the Queen Dowager; which event had the effect, very unexpectedly, of reviving in some measure the Protestant cause.

The celebrated John Erskine of Dun, who was one of Knox's hearers, prevailed on him to accompany him to his family seat in the shire of Angus, where he continued a month preaching every day, his ministry being attended by the principal persons in the neighbourhood. In the beginning of the year 1556, he proceeded to Kyle, where he preached in various houses and also in the town of Ayr. He afterwards paid a second visit to Dun, during which he preached more openly than before. A majority of the gentlemen of Mearns at this time made profession of the Reformed religion, by sitting down at the Lord's table, and entered into a solemn bond, in which they renounced the Popish communion, and engaged to maintain and promote the pure preaching of the gospel. This seems to have been the first of those religious bonds, or covenants, by which the confederation of the Protestants in Scotland was so frequently ratified.

About this time our Reformer received an invitation from the English congregation at Geneva, to become their pastor. Of this invitation he considered it his duty to accept; and his wife and her mother having joined him at Dieppe, they proceeded together to Geneva. But no sooner did the Papists hear of his departure, than they in the most dastardly manner renewed in his absence the summons against him, which they had previously deserted, and as he did not of course appear at the appointed time, they proceeded to pass sentence against him, adjudging his body to the flames and his soul to damnation. As his person was not, however, within their reach, they had to content themselves with burning his effigy at the cross of Edinburgh.

Knox laboured among the congregation at Geneva for more than two years, during which he experienced a tranquillity and domestic comfort to which he had previously been a stranger. With his colleague, Christopher Goodman, he lived as a brother; his little flock were united among themselves, and attached to their minister, and he was happy in the friendship of Calvin, and the other pastors of Geneva. Two sons were also born to him in this place.

No personal considerations, however, could unfix our Reformer's determination to revisit Scotland, as soon as a favourable opportunity should offer for advancing the Reformation among his countrymen. In a letter written to some of his friends in Edinburgh, dated 16th March 1557, he thus expresses himself: "My own motion and daily prayer is, not only that I may visit you, but also that with joy I may end my battle among you; and assure yourself of that, that whenever a greater number among you shall call upon me, than now hath bound me to serve them by His grace, it shall not be the fear of punishment, neither yet of the death temporal, that shall impede my coming to you."

Within a month after this letter was written, two burgesses of Edinburgh arrived with a communication and credence from the Earl of Glencairn and others, informing him that the professors of the Reformed doctrine remained steadfast; that those in power had refrained from persecution; and inviting him to return to Scotland, where he would find them ready to spend their lives and fortunes in advancing the cause they had espoused.

In consequence of this invitation he proceeded on his way homewards the length of Dieppe, where he was disappointed at receiving intelligence of some changes in the Protestant measures, and of irresolution and faint-heartedness among those who had invited him. He instantly wrote to the nobility who had sent for him, and upbraided them for their timidity and inconstancy. Being thus prevented from returning to his native land, he resolved in the meantime to remain in France, where he was for some time usefully employed in furthering the Protestant cause. It seems to have been at this period that he preached in the city of Rochelle, when he expressed his conviction, that, within a few years, he would preach in the Church of St. Giles, in Edinburgh. Some Papists heard, with bitterness, this expression of his sentiments; but it happened, some time afterwards, that these very people, on their way to Scotland, were, through stress of weather, likely to perish; on which, with feelings of compunction, they vowed that, if God would preserve their lives, they would forsake Popery; which they accordingly did, and saw and heard the Reformer preach openly in the kirk of Edinburgh, according to his own presentiment.

At Dieppe Knox had the satisfaction of officiating in a Reformed church, although it does not appear that there were any Protestants there when he first visited it. The accounts from his own country being still unfavourable, he returned to Geneva in the beginning of the year 1558, and engaged along with several learned men of his congregation, in a new translation of the Bible into English; which is now known by the name of *The Geneva Bible*. It was at this time, also, that he published his Letter to the Queen Regent, and his Appellation and Exhortation; both of which were transmitted to Scotland, and contributed not a little, along with his other writings and epistolary correspondence, to the spread of the Reformed opinions.

A letter which the Reformer had also addressed to the Protestant Lords, produced its intended effect, in re-animating their drooping courage; and in December, 1557, after entering into a solemn bond of mutual assurance, whereby they promised before God, with all diligence, continually to apply their whole power, substance, and lives, to maintain, set forward, and establish, the most blessed Word of God and his Congregation, they again invited Knox to return to his native country. The document just mentioned was signed by the Earls of Argyle, Glencairn, Morton, Erskine of Dun, and other celebrated individuals of the day.

The renewed invitation to return to his native country did not reach Knox till November, 1558. The letters which he subsequently received confirmed the intelligence respecting the progress which the reformed cause had made, and in January, 1559, he finally quitted Geneva, leaving his wife and family behind, till he could ascertain that they might safely enter Scotland. He went to Dieppe, where he was detained some

time, and on the 2d of May landed safely at Leith.

Information of the Reformer's arrival reached the council, which was sitting at that time in the monastery of the Greyfriars. The clergy were panic-struck with the intelligence, and the council, foreboding the ruin of all the plans they had formed, was dismissed in haste and confusion. In a few days afterwards Knox was proclaimed an outlaw and a rebel, in virtue of the sentence formerly pronounced against him by the clergy.

Soon after his arrival in Scotland he had written for his wife and family, whom he had left behind him at Geneva; and they, having obtained a passport to England, were, on their arriving there, conveyed to the borders by direction of the Court, and our Reformer had the satisfaction of meeting them in safety towards the latter end of September.

His great zeal and activity in the cause of the Congregation continued unabated; and he was busily employed, about this period, in applying to England for assistance to the Protestant cause, in which he was partly successful. His conduct, however, exposed him to the deadly resentment of the Queen Regent and the Papists. "A reward," says his biographer, "was publicly offered to any one who should apprehend or kill him; and not a few, actuated by hatred or avarice, lay in wait to seize his person. But this did not deter him from appearing in public, nor from travelling through the country, in the discharge of his duty. His exertions, at this period, were incredibly great. By day, he was employed in preaching; by night, in writing letters on public business. He was the soul of the Congregation; was always found at the post of danger; and, by his presence, his public discourses, and private advices, animated the whole body, and defeated the schemes employed to corrupt and disunite them."

On the 19th of August, 1561, the young Queen arrived in Scotland, and took the reins of government into her own hands. She received a very cordial reception in Edinburgh; but gave great offence by directing preparations to be made for the celebration of a solemn mass in the chapel of Holyrood House, on the first Sabbath after her arrival. This service had not been observed in Scotland since the conclusion of the civil war, and was, indeed, prohibited by an act of the late Parliament. So great was the horror with which the Protestants viewed its restoration, that there would have been an open tumult among the populace, had not some leading men among the Reformers interfered. Knox, though not less alarmed at this proceeding than his brethren, used his utmost influence to allay the fervour of the more zealous Protestants.

The Queen's first Parliament was held in May, 1563, and it was natural to expect that the establishment of the Protestant religion would then have been duly ratified, along with the treaty of peace made in July, 1560. So well, however, had she laid her plans, and so powerful was the temptation of self-interest on the minds of the Protestants leaders, that the only favourable opportunity which presented itself during her whole reign, for giving a legal security to the Reformed religion, was allowed to pass away unimproved. Our Reformer now perceived the full extent of the Queen's dissimulation, and was deeply grieved at the selfishness and servility of the Protestant leaders, whom he endeavoured in vain to rouse to a sense of duty; and so hot was the alterca-

tion between him and the Earl of Murray, on this subject, that an open rupture ensued.

After the Queen's marriage with Darnley, she directed her whole policy to the re-establishment of Popery in Scotland. She signed, in 1566, the French Catholic league for extirpating the Protestants—restored the Popish ecclesiasties to their place in Parliament, and altars were even prepared to be erected in St. Giles' Church, for the celebration of the Roman Catholic worship. But these measures were thwarted in consequence of a secret engagement which Darnley had entered into with some of the Protestant nobles; the first effect produced by which was the assassination of Rizzio, an unworthy favourite of the Queen, who appears to have been the principal instigator of the measures against the Protestant religion and the banished lords, and who had incurred the jealousy of the king, the contempt of the nobility, and the hatred of the people.

A complete change on the state of the Court succeeded this event, the Popish counsellors fled, and the exiled nobles returned from England. Mary retired to Dunbar, and mustering some regiments, returned to Edinburgh to wreak her vengeance upon the disaffected. Knox deemed it prudent at this crisis to leave the capital and go to Kyle, whence, by permission of the General Assembly, he went to England to visit his two sons, who were residing with their mother's relations. At what period he returned to his charge is uncertain, but he was present in the General Assembly of 1567, and in the month of July he preached a sermon in the parish church of Stirling, at the coronation of James VI. The Queen's husband had some time previously to this been cruelly murdered in Edinburgh, and Mary had again been married with indecent haste to Bothwell, a ferocious character, who is supposed to have been his destroyer. These events were quickly followed by the flight of Bothwell, Mary's abdication, and the appointment of the Earl of Murray to the regency, during the minority of the young king. Knox preached at the opening of the Parliament, on the 15th of December, exhorting them to begin with the affairs of religion; and they accordingly at last ratified, not only the ecclesiastical jurisdiction exercised by the Assemblies of the Church, but all the acts which had been passed in 1560 in favour of the Reformation, and against Popery.

The work to which our Reformer had so long devoted his attention, was thus at length crowned with triumphant success—Papal superstition was suppressed by law, and the Protestant religion established in its place. In the hope of matters continuing in such a happy state, he looked forward to the prospect of being relieved from the pressure of public affairs, and of spending the remainder of his days in retirement, and preparation for that solemn event which his increasing infirmities proclaimed to be fast approaching. But there were other duties of a public nature which, in the providence of God, he was still to be called on to discharge. The bright prospect which had dawned for a little on the Protestant cause, was destined ere long to undergo another change, and the country in his lifetime was unfortunately again involved in a civil war, all the more distressing that the principal parties on both sides were professed Protestants.

The Queen having escaped from her confinement in Lochleven Castle, on the 2d of May 1568, the Popish party, among which there were a number of

discontented nobles, immediately joined her standard, and avowed their determination to restore her to the exercise of her former authority, all hopes of accomplishing the restoration of their ancient religion under the government of the young king, and the good Regent Murray, being apparently at an end. The regent, however, succeeded in defeating the insurgents, the party was dispersed, and Mary, after the battle of Langside, was driven into England. Her partisans being thus disappointed, were determined to be revenged on the regent, and during the year 1568, two persons were actually employed to put him to death. The design was fortunately discovered; but new machinations were not thereby prevented, and Hamilton of Bothwellhaugh, a nephew of the Archbishop of St. Andrews, and who but a short time before had his life spared by the regent, after being brought out for execution, undertook the perpetration of this foul and horrible deed. Having, in the month of January 1570, dogged his unsuspecting victim in his progress to Glasgow, Stirling, and Linlithgow, and finding an opportunity at the last of these places, he deliberately shot the regent through the body with a musket-ball. The loss of this great and good man was felt deeply over the whole kingdom, and filled Knox especially with the deepest sorrow. Not only had he reduced the country to obedience and tranquillity, but he was no less distinguished by his exemplary piety than by his public virtues. His funeral took place in the south aisle of St. Giles', on which occasion Knox preached to a congregation of three thousand deeply affected spectators.

The grief with which the Reformer was filled by this distressing event, together with the confusion which followed it, preyed upon his spirits and injured his health, and in the month of October he had a stroke of apoplexy, which affected his speech to a considerable degree. His enemies exulted at the condition to which he was thus brought, and reports of his death were even circulated. He was, however, soon restored so far as to be enabled to resume preaching, at least on the Sabbath-days.

On Sabbath the 9th of November, Knox preached for the last time, at the installation of Lawson as his colleague and successor. The sermon was delivered in the Tolbooth Church; and, at its conclusion he removed with the congregation to the large church, where he went through the accustomed service, and concluded with a very able and solemn exhortation to both minister and people. After pronouncing the blessing, with a cheerful but exhausted voice, he descended from the pulpit, and, leaning upon his staff, and the arm of an attendant, crept down the street, which was lined with the audience, who, as if anxious to take a last look of their beloved pastor, followed him to his own house (near the bottom of the High Street), from which he never again came out alive.

He died in the sixty-seventh year of his age, not so much oppressed with years, as worn out and exhausted by his extraordinary labours of body and anxieties of mind. Few men were ever exposed to more dangers, or underwent greater hardships. From the time that he embraced the Reformed religion, till he breathed his last, seldom did he enjoy a respite from trouble; and he emerged from one scene of difficulty only to be involved in another, and a more distressing one.

On Wednesday, the 26th of November, he was in-

terred in the Churchyard of St Giles. His funeral was attended by the newly-elected regent, Morton, by all the nobility who were in the city, and a great concourse of people. When his body was laid in the grave, the regent emphatically pronounced his eulogium, in the well-known words:—"There lies he, who never feared the face of man."

KOHATH, the son of Levi, and the father of the Kohathites, Gen. xlv. 11. The family of the Kohathites were appointed to carry the ark and sacred vessels during the marches of the Israelites. Numb. iv. 1-15.

KORAH, the son of Izhar, and grandson of Levi. Exod. vi. 21. He was one of the conspirators along with Dathan and Abiram, who rose in rebellion against Moses and Aaron. Numb. xvi. 1-3. As a punishment for his sin in this matter, the earth opened and swallowed up Korah. From him probably were descended the sons of Korah, who were employed by David to guard the doors of the temple. 1 Chron. ix. 19. They were engaged also in conducting its praises. Indeed, they occupied a distinguished place in the musical part of the service; and Heman, the Master of Song under David, was of this family. To the "sons of Korah" we find ten psalms dedicated; but in consequence of the doubt which attaches to the true meaning of the Hebrew preposition, critics have been at a loss whether these Psalms were composed *by* or *for* the "sons of Korah;" that is, whether they were the authors of them, or only the musicians by whom they were to be sung in the temple.

KORAN, or, with the article, Al-koran, the Scripture or Bible of the Mohammedans, containing the revelations and doctrines of their pretended prophet. It is held in the highest veneration among the followers of Mohammed. We shall confine ourselves to a few particulars concerning this remarkable book, drawn from Buck's Theological Dictionary:—

KORAN, HISTORY OF THE. It is the common opinion, that Mohammed, assisted by one Sergius, a monk, composed this book. The Koran, while Mohammed lived, was only kept in loose sheets; his successor, Abubeker, first collected them into a volume, and committed the keeping of it to Haphsa, the widow of Mohammed, in order to be consulted as an original; and there being a good deal of diversity between the several copies already dispersed throughout the provinces, Ottoman, successor of Abubeker, procured a great number of copies to be taken from that of Haphsa, at the same time suppressing all the others not conformable to the original. There are seven principal editions of the Koran; two at Medina, one at Mecca, one at Cufa, one at Bassora, one in Syria, and the common or vulgar edition. The first contains six thousand verses, the others surpassing this number by two hundred, or two hundred and thirty-six verses; but the number of words and letters is the same in all, viz., seventy-seven thousand six hundred and thirty-nine words, and three hundred and twenty-three thousand and fifteen letters. The number of commentaries on the Koran is so large, that the bare titles would make a huge volume. Ben Oschair has written the history of them, entitled *Tarikh Ben Oschair*. The principal among them are, Reidhari, Thaalebi, Zamalchschari, and Bacai. The Mohammedans have a positive theology built on the Koran and tradition, as well as a scholastic one built on reason. They have likewise their casuists, and a kind of canon law, wherein

they distinguish what is of divine and what of positive right. They have their beneficiaries too, chaplains, almoners, and canons, who read a chapter every day out of the Koran in their mosques, and have prebends annexed to their office. The *hatib* of the mosque is what we call the parson of the parish; and the *scheiks* are the preachers, who take their texts out of the Koran.

KORAN, MOHAMMEDAN FAITH CONCERNING. It is the general belief among the Mohammedans that the Koran is of divine origin; nay, that it is eternal and uncreated; remaining, as some express it, in the very essence of God; and the first transcript has been from everlasting by God's throne, written on a table of vast bigness, called the *preserved table*, in which are also recorded the divine decrees, past and future; that a copy from this table, in one volume, upon paper, was, by the ministry of the angel Gabriel, sent down to the lowest heaven, in the month of Ramadan, on the night of *power*; whence Gabriel revealed it to Mohammed in parcels, some at Mecca, and some at Medina, at different times, during the space of twenty-three years, as the exigency of affairs required; giving him, however, the consolation to show him the whole (which they tell us was bound in silk, and adorned with gold and precious stones of paradise) once a-year; but in the last year of his life he had the favour to see it twice. In fine, the book of the Koran is held in the highest esteem and reverence among the Mussulmans. They dare not so much as touch the Koran without being first washed or legally purified; to prevent which an inscription or label is put on the cover: "Let none touch but they who are clean." It is read with great care and respect, being never held below the girdle. They swear by it; take omens from it on all weighty occasions; carry it with them to war; write sentences of it on their banners; adorn it with gold and precious stones; and knowingly suffer it not to be in the possession of any of a different religion. Some say that it is punishable with death in a Christian even to touch it; others, that the veneration of the Mussulmans leads them to condemn the translating it into any other language as a profanation: but these seem to be exaggerations. The Mohammedans have taken care to have their Scripture translated into the Persian, the Javan, the Malayan, and other languages;

though, out of respect to the original, these versions are generally, if not always, interlineated.

KORAN, THE STYLE AND MERITS OF THE, EXAMINED. The praise of all the productions of genius is invention; that quality of the mind which, by the extent and quickness of its views, is capable of the largest conceptions, and of forming new combinations of objects the most distant and unusual. But the Koran bears little impression of this transcendent character. Its materials are wholly borrowed from the Jewish and Christian Scriptures, from the Talmudical legends and apocryphal Gospels then current in the East, and from the traditions and fables which abounded in Arabia. The materials collected from these several sources are here heaped together with perpetual and heedless repetitions, without any settled principle or visible connection. When a great part of the life of Mohammed had been spent in preparatory meditation on the system he was about to establish, its chapters were dealt out slowly and separately during the long period of twenty-three years. Yet thus defective in its structure, and no less objectionable in its doctrines, was the work which Mohammed delivered to his followers as the oracles of God. The most prominent feature of the Koran, that point of excellency in which the partiality of its admirers has ever delighted to view it, is the sublime notion it generally impresses of the nature and attributes of God. If its author had really derived these just conceptions from the inspiration of that Being whom they attempt to describe, they would not have been surrounded, as they now are, on every side, with error and absurdity. But it might be easily proved, that whatever it justly defines of the divine attributes was borrowed from our Holy Scripture; which, even from its first promulgation, but especially from the completion of the New Testament, has extended the views and enlightened the understandings of mankind; and thus furnished them with arms which have too often been effectually turned against itself by its ungenerous enemies. In this instance, particularly, the copy is far below the great original, both in the propriety of its images and the force of its descriptions.

It is, therefore, abundantly apparent, that no miracle was either externally performed for the support, or is internally involved in the composition, of the Mohammedan revelation.

L.

LABAN, the son of Bethuel, and grandson of Nahor, was brother to Rebekah, and father of Rachel and Leah. The few facts of his history recorded in the Book of Genesis, far from representing him in an amiable point of view, exhibit him as a selfish, avaricious, worldly man. The deception practised upon Jacob in the matter of Rachel and Leah, was more especially deeply reprehensible; and although it has been sometimes defended, on the plea that it was the invariable custom of that country that the elder sister should be given in marriage before the younger, this is in reality no palliation of Laban's guilt; for,

admitting such a custom to have existed, it was plainly Laban's duty to have made Jacob, who was a stranger in the country, aware of it. Laban appears to have been an idolater; and, accordingly, we find Rachel carrying away from her father's house the *teraphim*, or small images of household gods, which were worshipped by Laban. Laban is mentioned also in Dent. i. 1, as the name of a place beyond the Jordan, in the plains of Moab.

LACE. In the description of the high priest's dress, we find this word occurring in Exod. xxviii. 28: "And they shall bind the breast-plate by the

rings thereof unto the rings of the ephod with a *lace* of blue." It is also translated "thread" in Judg. xvi. 9.

LACHISH, a city of the tribe of Judah, about twenty miles south-west of Jerusalem. The king of this city assisted Adonizedek against the Gibeonites. Lachish was fortified by Rehoboam, and was the scene of Amaziah's death; it was attacked successively by Sennacherib and Nebuchadnezzar, and is supposed to have been destroyed by the latter. It is marked out by the prophet Micah as a city remarkable for wickedness. Mic. i. 13. The precise situation of Lachish is now unknown.

LADDER. This word, which occurs in Gen. xxviii. 12, in the account of Jacob's vision at Bethel, is derived from a verb signifying "to raise up in a pile, to exalt by casting or heaping up as in the construction of a mound or highway." In accordance with this derivation, Professor Bush regards the word rendered in our version "ladder," as properly meaning "a towering elevation, as of several mountains leaped together in one, with broken irregular sides, composed of ledges of rocks serving as steps or stairs by which it might be ascended to the top." See JACOB.

LADIES. See WOMEN.

LAISH, a Sidonian city near Lebanon, which was taken by the Danites when they emigrated to the north of Palestine, and on that occasion its name was changed to DAN (which see)

LAITY. This is a term sometimes applied to the people as distinguished from the clergy. Such a distinction is unwarranted by Scripture, and inconsistent with the views of Presbyterians. The doctrine of the Church of Scotland is, that "ministers as such do not form a separate order in the State." The Second Book of Discipline declares that "the eldership is a spiritual function as is the ministrie." "The distinction of clergy and laity," says George Gillespie, "is Popish and Antichristian; and they who have narrowly considered the records of ancient times have noted this distinction as one of the grounds whence the mystery of iniquity had the beginning of it. The name of clergy appropriate to ministers, is full of pride and vain-glory, and hath made the people of God to be despised, as if they were profane and unclean in comparison of their ministers." The word "laity" seems to have been early introduced, for the purpose of distinguishing the mass of private Christians from those who bore office in the Church; and if confined simply to this view of the matter, no great injury can accrue from the use of the term; but if employment of it should give countenance to any such idea as that the ministers of Christ are alone entitled to be called "God's heritage," as the word "clergy" imports, then it were far better to allow the terms clergy and laity to be superseded by the simpler and less doubtful expressions, ministers and people.

LAKE, a confluence of waters. The principal lakes in Judaea, were the Lake Asphaltites, the Lake of Tiberias, and the Lake Merom. See the respective articles.

LAKUM, a city in the tribe of Naphtali, mentioned in Josh. xix. 33.

LAMB. See SHEEP.

LAMBETH ARTICLES. See ARTICLES.

LAMB OF GOD. By this name John the Baptist called our Saviour (John i. 29, 36), to signify his innocence, and his quality as a victim to be offered

for the sins of the world. Or he might allude to these words of the prophet: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. liii. 7. If it were a little before the pass-over, then the sight of a number of lambs going to Jerusalem to be slain on that occasion, might suggest the idea; as if he had said, "Behold the true, the most excellent Lamb of God." Nay, it is most probable that the reference is to the paschal lamb, which was obviously intended to be a type of the Redeemer.

LAME. Persons weak in body, or in intellect and grace, and halting between different opinions, are called *lame*. Isa. xxxiii. 23; Heb. xii. 13.

LAMECH, a descendant of Cain, and the son of Methusael. He is said (Gen. iv. 19), to have taken two wives, which is the first recorded instance of polygamy—a practice which directly contravenes the ordinance of Heaven that two only should constitute one flesh; and for introducing which Lamech is here condemned to infamous notoriety. In his address to his two wives (Gen. iv. 23, 24), Lamech gives the first specimen on record of primeval poetry, or the art of versification, in measured couplets, or parallel lines, redoubling and repeating the sense.

LAMENTATIONS OF JEREMIAH. This is a mournful or elegiac poem in the Old Testament, bearing evident marks of its authorship, from its similarity to the style of the prophecies which bear the name of Jeremiah. The Lamentations are generally supposed to have been composed on the occasion of the destruction of Jerusalem by Nebuchadnezzar. They form a most beautiful specimen of Hebrew poetry, though Bishop Lowth thinks that they were written originally not in the form of a complete regular poem, but in separate stanzas, which were afterwards collected and combined into one whole. Each elegy consists of twenty-two periods, according to the number of letters in the Hebrew alphabet. The first four chapters are written in the acrostic form, the several periods beginning with the letters of the Hebrew alphabet, in regular order. The style of the Lamentations is characterised by much pathos and tenderness, and approaches in appearance to a series of funeral dirges. See POETRY, HEBREW.

LAMP. From the frequent use of lamps in the East, both for useful and ornamental purposes, the word is often used in Scripture, both in a literal and figurative sense. In the houses of orientals, lamps have been employed from the most remote antiquity. They are spoken of both by Moses and Job. The Egyptians, if not the original inventors of lamps, as has been often maintained, are, at all events, in the constant habit of using them even at the present day, in preference to every other method of lighting their apartments. They burn lamps all the night long, and in every occupied room. Nor is this custom limited to the wealthy; it prevails also among the poorer classes. The Egyptians, also, were in the practice of burning lamps in the tombs of the dead. The universal use of lamps in the East accounts for the frequency with which this mode of lighting is referred to in Scripture. Thus, in the ancient Prophets, to extinguish the lamp was equivalent to total destruction. "I will take from them," says Jeremiah, "the light of a candle, and this whole land shall be a desolation and an astonishment." The lamps of Gideon's soldiers, and those of the wise and foolish virgins, were most pro-

bably the torches or flambeaux which are still used in many parts of the East, made of iron or earthenware, wrapped about with old linen, and moistened from time to time with oil. The lights that are burned in the chambers in Oriental countries are almost exclusively composed of vegetable oil; candles are seldom or never used, and the great quantities of sesamum, palma christi, and the other seeds from which oil is extracted, that are planted, may be easily conceived. A burning lamp or fire has, from early times down to the present day, been frequently used in confirmation of a covenant. On such occasions, they invoke the flame as a witness. And in cases of greater importance, they invoke the lamp of the temple. To this custom there is an obvious allusion in Gen. xv. 17.

LAND, in the Old Testament, often denotes the country of the Israelites, or the particular country or district spoken of; the land of Canaan, the land of Egypt, the land of Ashur, the land of Moab. In many places of our authorized version the phrase "all the earth" is used, where the meaning should be restricted to the land, or all the land.

LAND-MARK. To prevent mistakes and litigations, something has in all ages been used to mark out the limits of landed property. Among the Hebrews, stones were set up for this purpose, which could not be removed without incurring the wrath of Heaven. The divine command on this subject runs thus: "Thou shalt not remove thy neighbour's land-mark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it." Deut. xix. 14. Such landmarks are still used in Eastern countries.

LAND OF CANAAN. See CANAAN.

LANGUAGE, in general, denotes those articulate sounds by which men express their thoughts. Much has been said respecting the invention of language. On the one side, it is observed, that it is altogether a human invention, and that the progress of the mind, in the invention and improvement of language, is, by certain natural gradations, plainly discernible in the composition of words. But on the other side it is alleged, that we are indebted to divine revelation for the origin of it. Without supposing this, we see not how our first parents could so early hold converse with God, or the man with his wife. Admitting, however, that it is of divine original, we cannot suppose that a perfect system of it was all at once given to man. It is much more natural to think that God taught our first parents only such language as suited their present occasion, leaving them, as he did in other things, to enlarge and improve it, as their future necessities should require.

What was the first language taught man, is matter of dispute among the learned, but most think it was the Hebrew. There are, however, other opinions on the oft-disputed subject as to the primitive language. All these are, however, useless speculations. The only point worth contending for is, that language was conveyed at once to the first pair in sufficient degree for intellectual intercourse with each other, and devotional intercourse with God; and that man was not left, as infidel writers have been pleased to say, to form it for himself out of rude and instinctive sounds.

It is true that many languages bear marks of being raised to their improved state from rude and imperfect elements, and that all are capable of being

much improved, enlarged, and enriched. And some have even supposed that it would be possible, by the invention of a fixed and determinate language, to remove all ambiguity from the reasonings of men, upon any subject whatever. Such a thought, however, savours more of the romantic than of the practicable. The error lies not so much in the language as in the mind which employs it; and words are viewed under different meanings, and shades of meaning, according to the peculiar notions of those who employ them. On this subject we may quote some very apposite remarks from the pen of the Baron Messias:—"The workman," says he, "precedes the instrument; thought has preceded an artificial speech. This speech is the creation of our intelligent activity; to improve the art of thinking, then, thought must, above all things, be improved. The amelioration of the instrument suffers a previous amelioration of the ideas of the workman." "The word *God* to the Negro signifies a serpent; to the Parsi it means the sun; to the followers of Spinoza it means universal substance; to the Theist, the self-existent Being, the Creator, distinct from his works. Give sound ideas to the Negro. the Parsi, the Spinosist, they will understand the word *God* as the Theist does; you will have improved the language in improving the idea."

LANTERN (*lampadôn*.) The word occurs in John xviii. 3; but appears to denote a sort of military lamp. (See LAMP.) The soldiers came thus furnished to apprehend our Lord, lest he should escape through the darkness of the night. Lampe is of opinion that the word translated "lanterns," denotes a more ancient and rude kind of torches, formed of split laths bound into a bundle; but that afterwards torches of other materials, and of a more convenient manufacture, namely, tapers and lanterns, came into use, though the others still continued among the meaner sort of people.

LAODICEA. Pliny calls this a most celebrated city, situated upon the river Lycus, and formerly called Diospolis. In the year after the death of Paul, who speaks of Laodicea, Col. iv. 13, historians write that both Colosse and Laodicea were destroyed by an earthquake, and for many ages afterwards, the whole country of Asia Minor, in which these Churches were situated, was seized and subverted by Mohammedan superstition and Turkish tyranny. Though now in ruins it was formerly a splendid city, possessing a theatre so large as to be capable of containing upwards of thirty thousand spectators. The Church which was planted here in the times of early Christianity, was distinguished as being one of the seven Churches of Asia, but being lukewarm and indifferent, it was rejected of God, and now the place on which it stood is utterly desolate, without an inhabitant. "Laodicea," says Dr Smith, "is utterly desolated, and without any inhabitant, except wolves, and jackals, and foxes. It can boast of no human inhabitants, except occasionally when wandering Turcomans pitch their tents in its spacious amphitheatre." Colonel Leake observes: "There are few ancient cities more likely than Laodicea to preserve many curious remains of antiquity beneath the surface of the soil. Its opulence, and the earthquakes to which it was subject, render it probable that valuable works of art were often there buried beneath the ruins of the public and private edifices." The finest sculptured fragments are to be seen at a considerable depth, in excavations which have been made among the ruins.

In Col. iv. 16, the following injunction of the Apostle Paul has given rise to much controversy: "And when this epistle is read among you, cause that it be read likewise in the Church of the Laodiceans; and that ye also read the epistle from Laodicea." Some Popish writers allege that an epistle was written by the apostle to the Laodiceans, which the Church, notwithstanding, by its authority, would not admit into the canon; and by this argument they attempt to prove that the canonical authority of the Scriptures rests upon the authority of the Church, which could thus exclude the writings of the apostles themselves from the number of the sacred books. It is to be observed, however, that the apostle does not speak of an epistle *to*, but *from* the Laodiceans. No doubt, a forged epistle has been palmed upon the world as an Epistle of Paul to the Laodiceans, but the Fathers are unanimous in rejecting it. Theodoret calls it a fiction and forgery. Jerome, in reckoning up all Paul's Epistles, subjoins these words, "Some read, and to the Laodiceans, but it is exploded by all." The second Nicene Council, too, says, "Among the epistles of the divine apostles, a certain one is spoken of to the Laodiceans, which our Fathers have reprobated as another man's." It is plain, therefore, the alleged epistle is nothing else but an impudent forgery.

LAP. This word is intended, according to Eastern customs, to denote the clothes gathered up into a fold so as to serve instead of an apron, in which they carry herbs, loaves, corn, and other articles. Thus, "And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage; for they knew them not." 2 Kings iv. 39. And our Lord, alluding to this custom, exhorts his disciples: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke vi. 38. It was also the fold of the outer robe which Nehemiah shook before his people as a significant emblem of the manner in which God should deal with the man who ventured to violate his oath and promise to restore the possessions of their impoverished brethren. Nch. v. 13. To shake the lap was one of the most significant expressions of strong disapprobation. When the Jews opposed the apostle Paul, and blasphemed, he shook his raiment and said unto them, "Your blood be upon your own heads; I am clean." This action is still a common mark of reprobation in Turkey.

LAPIDOTH, the husband of Deborah, a prophetess mentioned in Judg. iv. 4. The termination of the word is the Hebrew feminine plural, which very seldom occurs in the names of men. Some, therefore, render it "woman of Lapidoth," as if it were the name of a place. Others, as Lapidoth, taken appellatively, signifies "lamps," would read it a "woman of lamps;" that is, one who made wicks for the lamps of the tabernacle. Others, again, would translate it a "woman of illuminations or splendours," by which they would understand a woman supernaturally enlightened, endowed with extraordinary wisdom, and who had thus become very eminent and illustrious. After all, the present rendering, "wife of Lapidoth," is the most probable translation.

LAPPING. This word occurs in Judg. vii. 5, 6:

"So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water." It is impossible for a man to lap literally as a dog laps. The true explanation seems to be, that they employed their hand as the dog employs his tongue; that is, forming it into a hollow spoon and throwing the water dexterously from the stream into their mouths. This mode of drinking is often practised in the East, and practice alone can give that peculiar tact to it which generally excites the wonder of travellers. They perform the act almost as quickly as the dog, and satisfy their thirst in half the time taken by another man.

LAPWING (*dukiphath*), Lev. xi. 19; Deut. xiv. 18. The bird intended by the Hebrew name in these places is undoubtedly the *hoopoe*; a very beautiful, but most unclean and filthy species of birds. The Septuagint renders it *epopa*; and the Vulgate, *upupa*; which is the same with the Arabian interpreters. The Egyptian name of the bird is *kukuphah*; and the Syrian, *kikuphah*; which approach the Hebrew *dukiphath*. It may have its name from the noise or cry it makes, which is very remarkable, and may be heard a great way.

LASEA, a maritime city of Crete, near which Paul sailed in his voyage to Rome. Acts xxvii. 8. No mention of any such city or even village as Lasea has any where been found. It happens, however, to have been one of the many places of the hundred-citied isle, not mentioned by Pliny and the other geographical and historical writers.

LATCHET. In the hot countries of the East, sandals were usually worn, which were fastened by very artificial straps; and since they could not be loosed without trouble, that operation was committed by the rich to slaves. Hence the allusion in Mark i. 7: "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."

LATTICE. We are told, in 2 Kings i. 2, that Ahaziah fell down through a lattice in his upper chamber—probably referring to a latticed or net-work fence composed of wood. He had been leaning, perhaps, against this fence on the roof of the house, and as it gave way under him, he fell into the inner court or garden. In Judg. v. 28, the mother of Sisera is said to have "looked out at the window and cried through a lattice." The windows of Eastern houses generally open into interior private courts, with the exception sometimes of a latticed window or balcony towards the street. At such a one the mother of Sisera is in the passage now quoted represented as standing and looking out.

LAVER, BRAZEN. Moses was directed (Exod xxx. 18) to make, among other articles of furniture for the service of the tabernacle, a laver of brass. Exod. xxxviii. 8. This is not particularly described as to form; but the lavers made for the temple were borne by four cherubim, standing upon bases or pedestals mounted on brazen wheels, and having handles belonging to them, by means of which they might be drawn, and conveyed from one place to another, as they should be wanted. These lavers were double; that is to say, composed

of a basin, which received the water that fell from another square vessel above it, from which they drew water with cocks. The whole work was of brass.

LAW, a rule of action, a precept or command. The word is used in Scripture in a variety of significations. Sometimes it denotes the whole of God's revealed will, which is its most general use in the Book of Psalms; sometimes it stands for the Mosaic as distinguished from the Christian dispensation; sometimes for the ceremonial observances of the Jews. Very often it denotes the Ten Commandments of the Moral Law; and in a few passages it implies the unwritten law on the heart or conscience of men.

LAWS OF NATIONS, are those rules which by a tacit consent are agreed upon among all communities, at least among those who are reckoned the polite and humanized part of mankind.

LAWS OF NATURE. Nature acts by general laws; that is, the occurrences of the world in which we live result from causes which operate according to fixed and constant rules. The whole course of the visible universe is but the collective result of such laws; its movements are only the aggregate of their working. All natural occurrences in the skies and on the earth, in the organic and in the inorganic world, are determined by the relations of the elements, and the actions of the forces of which the rules are thus prescribed. The relations and rules by which these occurrences are thus determined necessarily depend on measures of time and space, motion and force; on quantities which are subject to numerical measurement, and capable of being connected by mathematical properties. And thus all things are ordered by number, and weight, and measure. "God," as was said by the ancients, "works by geometry;" the legislation of the material universe is necessarily delivered in the language of mathematics; the stars in their courses are regulated by the properties of conic sections, and the winds depend on arithmetical and geometrical progressions of elasticity and pressure. "If our inquiry be," says Dr. Hetherington, "into the origin or reason of that simplest acceptation of the term, *a law of nature*, which means the mode of existence peculiar to any object in the material creation, there is no other answer can be given, than that any object exists *as it is, and not otherwise*, because the Creator has willed that such should be its peculiar and distinctive mode of existence. Everything is what it is, because God made it so; and man can no more change its peculiar character, than he could have called it into being. That law of nature, then, which may be seen in any individual object, is nothing but the will of God materially expressed in that object; and the constant permanency of that law, preserving to the object its own peculiar character, is nothing but a manifest proof of the unchangeableness of God's creative will. In like manner, those more complex laws of nature, which refer to the general modes of acting in the material creation, may be proved to be nothing but the modes of acting which God has prescribed to himself in his government of the material universe; and their unvarying constancy has its being in his unchanging character and will. The *laws of nature*, then, are but the *laws*, or rather the *will of God*; and what we term their steadfast uniformity of operation, is but a manifestation of his unchangeable character and attributes. If these views were clearly apprehended, and constantly borne in mind, when men

use that common phrase, 'The laws of nature,' instead of their employing it as a sufficient explanation of the wonders of nature, and by its means endeavouring to avoid all reference to the Author of nature, shutting, so far as their mental perceptions are concerned, God out of his own universe, it would lead them to perceive God everywhere, in every thing; and in the minutest arrangements that contribute to form the beauty and the order of an insect's wing, or the petals of a flower, equally as in the harmonious movements of suns and systems, they would read the proofs of his unerring wisdom, his all-present and all-ruling power, his all-preserving goodness, and his all-embracing love."

LAWYERS. These functionaries, so often mentioned in the New Testament, were men who devoted themselves to the study and explanation of the law, particularly of the traditionary or oral law. They belonged to the sect of the Pharisees, and fell under the reproof of our Saviour for having taken from the people the key of knowledge. They were as the blind leading the blind. Dr. Macknight alleges that the scribes were the public expounders of the law, and that the lawyers studied it in private; or, as Dr. Lardner supposes, taught it in the schools.

LAZARUS, the brother of Martha and Mary, with whom he resided at the village of Bethany, near Jerusalem. Jesus seems to have been accustomed frequently to retire into the bosom of this happy and devout family, after spending the day at Jerusalem. Little is known of the life of Lazarus; but there is one remarkable event of his history which is fully recorded in John xi.—his resurrection from the grave at the command of Jesus. This naturally excited a great sensation in Jerusalem, and many flocked to see a man on whom such a striking miracle had been wrought. Lazarus was also the name of a beggar who is introduced by our blessed Lord into one of his beautiful parables, well known by the name of the rich man and Lazarus. Luke xvi. 19–23. Lazarus is supposed by many to be in this parable a feigned name, the same as Eleazar, signifying help in God, or one who has God only for his help. Doddridge agrees with the interpretation of Capellus, a helpless person. But, in fact, they amount to the same thing, for God is the only helper of a helpless person. Lightfoot thinks that something more is hinted at; and that Abraham, and Eliezer, his servant, may probably be referred to, Eliezer having been born at Damascus, a Gentile by birth, and for some time the presumptive heir of Abraham, but shut out of the inheritance by the birth of Isaac, yet restored here into Abraham's bosom. This may hint the calling of the Gentiles into the faith of Abraham.

LEAD, is a very heavy metal, sufficiently well known. The mode of purifying it from the dross which is mixed with it, by subjecting it to a fierce flame, and melting off its *scoria* or dross, furnishes several allusions in Scripture to God's punishing or purifying his people. The prophet Ezekiel (xxii. 18–20) compares the Jews to lead, because of their guilt and dross, from which they must be purged as by fire. Mention is made of a talent of lead in Zech. v. 7, 8, which probably was of a figure and size as well known as any of our weights in ordinary use; so that though weights are usually called in Hebrew stones, yet perhaps they had some of metal only; as this talent of lead, for instance. Lead was one of the substances used for writing upon by the ancients. (See Book.) Hence the exclamation in Job xix. 23,

24: "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever!" The word lead must here refer to the materials on which the writing was made; for lead is of too soft a substance to be used in the nature of a stylus or pen. The oldest writings were on stones, and lead must have come into use at a later period.

LEAF, LEAVES, those expansions which issue laterally from the stems and branches of plants. They take their origin from the bark, and are always to be observed either in a rudimentary or perfect state, immediately below the leaf-buds. Leaves are the organs of perspiration and inhalation in plants; Linnæus denominates leaves the organs of motion, or muscles of the plants. They form the subject of frequent allusions in the Sacred Writings. Thus as an emblem of fragility: "Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?" Job xiii. 25. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. lxiv. 6. Leaves are an emblem of prosperity: "For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. xvii. 8. In describing the outward form of religion, without the spirit, we find it said: "And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever, and presently the fig tree withered away." Matt. xxi. 19.

LEAGUE AND COVENANT, SOLEMN. See COVENANT.

LEAGUE, SMALCALDIC, a solemn alliance first formed at Smalcald, in 1530, and afterwards at Frankfort, by the Elector of Saxony, and those princes who were confederate with him, with a view to defend, with the utmost vigour, their religion and liberties against the dangers and encroachments with which they were menaced by the edict which had just been framed at the diet of Augsburg. Into this confederacy they invited the kings of England, France, and Denmark, with several other states and republics, and left no means unemployed that might tend to corroborate and cement it.

LEAH, the eldest daughter of Laban, whom he substituted for Rachel, his younger daughter, and thus deceived Jacob. Mr. Roberts says, of the marriage customs in India, that "when the eldest daughter is deformed or blind, or deaf or dumb, then the younger may be given first; but under other circumstances, it would be disgraceful in the extreme. Should any one wish to alter the order of things, the answer of Laban is given. Should a father, however, have a very advantageous offer for a younger daughter, he will exert all his power to get off the elder; but until this can be accomplished, the younger will not be married. Younger brothers are sometimes married first; but even this takes place very seldom." The same usage still exists in many parts of the East.

LEAN. Men *lean* to their own understanding, when, without serious consulting of God, they trust to their own wisdom and prudence to direct their management. Prov. iii. 5. Saints *lean* upon Christ when, trusting in his word, they cleave to his person,

depend on his righteousness and strength, and delight themselves in his love. Cant. viii. 5. Hypocrites *lean on the Lord* when they profess a strong attachment to his truth, ordinances, and ways, and expect that he will show them singular favours and deliverances. Mic. iii. 11.

LEARN. (1.) To get the knowledge of things by hearing or observing. 1 Cor. xiv. 31; Ps. cxix. 71. (2.) To imitate, to follow as a pattern. Ps. evi. 35; Matt. xi. 29. (3.) To take heed. 1 Tim. i. 20. (4.) To know the sentiments of others. Gal. iii. 2. Christ *learned obedience* by the things which he suffered; by his sufferings he experimentally felt what it was to obey the divine law; and he improved them all to excite his holy manhood to fulfil the obedience required of him. Heb. v. 8. Some are *ever learning, and yet never come to the knowledge of the truth*; have long the means of instruction, and profess to use them, and yet never have any solid knowledge of divine things. 2 Tim. iii. 7.

LEARNING, skill in any science, or that improvement of the mind which we gain by study, instruction, observation, &c. An attentive examination of ecclesiastical history will lead us to see how greatly learning is indebted to Christianity, and that Christianity, in its turn, has been much served by learning. "All the useful learning," says Dr. Jortin, "which is now to be found in the world, is in a great measure owing to the Gospel. The Christians, who had a great veneration for the Old Testament, have contributed more than the Jews themselves to secure and explain those books. The Christians, in ancient times, collected and preserved the Greek versions of the Scriptures, particularly the Septuagint, and translated the originals into Latin. To Christians were due the old Hexapla; and in later times Christians have published the Polyglots and the Samaritan Pentateuch. It was the study of the Holy Scriptures which excited Christians from early times to study chronology, sacred and secular; and here much knowledge of history, and some skill in astronomy, were needful. The New Testament, being written in Greek, caused Christians to apply themselves also to the study of that language. As the Christians were opposed by the Pagans and the Jews, they were excited to the study of Pagan and Jewish literature, in order to expose the absurdities of the Jewish traditions, the weakness of Paganism, and the imperfections and insufficiency of philosophy. The first fathers, till the third century, were generally Greek writers. In the third century the Latin language was much upon the decline, but the Christians preserved it from sinking into absolute barbarism. Monks, indeed, produced many sad effects; but Providence here also brought good out of evil; for the monks were employed in the transcribing of books, and many valuable authors would have perished if it had not been for the monasteries. In the ninth century, the Saracens were very studious, and contributed much to the restoration of letters. But whatever was good in the Mohammedan religion, it is in no small measure indebted to Christianity for it, since Mohammedanism is made up for the most part of Judaism and Christianity. If Christianity had been suppressed at its first appearance, it is extremely probable that the Latin and Greek tongues would have been lost in the revolutions of empires, and the irruptions of barbarians in the East and in the West; for the old inhabitants would have had no conscientious and religious motives to keep up their language;



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LEBANON, FROM TRIPOLI.

THE EASTERN XI

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and then, together with the Latin and Greek tongues, the knowledge of antiquities and the ancient writers would have been destroyed. To whom, then, are we indebted for the knowledge of antiquity, for every thing that is called philosophy, or the *literæ humaniores*?—To Christians. To whom for grammars and dictionaries of the learned languages?—To Christians. To whom for chronology, and the continuation of history through many centuries?—To Christians. To whom for rational systems of morality, and improvements in natural philosophy, and for the application of these discoveries to religious purposes?—To Christians. To whom for metaphysical researches carried as far as the subject will permit?—To Christians. To whom for the moral rules to be observed by nations in war and peace?—To Christians. To whom for jurisprudence, and for political knowledge, and for settling the rights of subjects, both civil and religious, upon a proper foundation?—To Christians. To whom for the Reformation?—To Christians.

“As religion hath been the chief preserver of erudition, so erudition hath not been ungrateful to her patroness, but hath contributed largely to the support of religion. The useful expositions of the Scriptures, the sober and sensible defences of revelation, the faithful representations of pure and undefiled Christianity—these have been the works of learned, judicious, and industrious men. Nothing, however, is more common than to hear the ignorant decry all human learning as entirely useless in religion; and, what is still more remarkable, even some, who call themselves preachers, entertain the same sentiments. But to such we can only say what a judicious preacher observed upon a public occasion, that if all men had been as unlearned as themselves, they never would have had a text on which to have displayed their ignorance.”

LEAST. The wilful breaker of the *least* of God's commandments shall be called *least* in the kingdom of heaven; that is, shall be of little use or esteem in the visible Church; and without repentance, shall never be admitted into the kingdom of glory. Matt. v. 19.

LEATHER, the skins of beasts prepared for manufacture. The Hebrews seem to have been early acquainted with the processes of tanning and working in leather. We find a girdle of leather mentioned in 2 Kings i. 8, and also in Matt. iii. 4. The girdle of John the Baptist was probably of untanned leather, like that of the modern dervishes, and thus displayed the little value which he set on personal decorations, the girdle being a part of dress on which the Orientals lavish much expense and useless ornament. See GIRDLE.

LEAVE. God may *leave* his people so as to withdraw his sensible presence and comfort for a time; but never *leaves them nor forsakes them* so as to break his covenant relation to them, as their God, Saviour, and Portion, or so as to withhold what continued supplies of gracious influence are necessary to maintain the existence of their new nature. Ps. cxli. 8; Heb. xiii. 5. Dying parents *leave* their *fatherless children* with God, when, by the effectual fervent prayer of faith, they commit them to his care, and trust in his promise that he will preserve, direct, and provide for them. Jer. xlix. 11.

LEAVEN, a piece of sour dough, used to ferment and render light a much larger quantity of dough or paste. It is well known for its rapidly diffusive power. Matt. xiii. 33, xvi. 11; 1 Cor. v. 6. It was forbidden to the Hebrews, during the seven days of the passover, in memory of what their ances-

tors did, when they went out of Egypt; they being then obliged to carry unleavened meal with them, and to make bread in haste, the Egyptians pressing them to be gone. Exod. xii. 15, 19; Lev. ii. 11. They were hence very careful in cleansing their houses from it before this feast began. God forbade either leaven or honey to be offered to him in his temple; that is, in cakes, or in any baked meats. But on other occasions, they might offer leavened bread or honey. See Numb. xv. 20, 21, where God requires them to give the first-fruits of the bread, which was kneaded in all the cities of Israel, to the priests and Levites. Paul (1 Cor. v. 7, 8) expresses his desire that Christians should celebrate their pass-over with unleavened bread; which figuratively signifies sincerity and truth.

LEBANON, a portion of the vast range of mountains running southward through Syria and Palestine. The range which bears the name of Lebanon is divided into two chains, of which the western was anciently called Libanus, and the eastern Anti-Libanus. This mountain has been distinguished in all ages for its cedars, which furnished the wood for Solomon's temple. Referring to these when Sennacherib would speak of his power, he says: “By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel.” Isa. xxxvii. 24. Dr E. D. Clarke, in the month of July, saw some of the eastern summits of Lebanon, with that perfectly white, smooth, and velvet-like appearance which snow only exhibits when it is very deep—a striking spectacle in such a climate, where the beholder, seeking protection from a burning sun, almost considers the firmament to be on fire. At the time this observation was made, the thermometer, in an elevated situation near the Sea of Tiberias, stood at one hundred and two degrees in the shade. Sir Frederic Henniker passed over snow in July; and Ali Bey describes the same eastern ridge as covered with snow in September.

The following accurate and comprehensive description of the appearance of Lebanon is given by Mr. Wylie, in his “Modern Judea:” “Around its bottom is a girdle of terraced hills. Higher up is a zone of oak and cedar. Next comes a belt of green pastures and flowery herbs. Above all, are seen the barren, craggy, and snow-covered heights of the upper Lebanon. This is the general arrangement; but we are not to understand that it is followed in all parts of the mountain. In some places Lebanon is barren from its bottom to its summit. The ascent is difficult; but the view from the top amply rewards the traveller for all the fatigue and danger he has encountered. On the south, he beholds the land of promise spread out at his feet. On the west, the blue and level surface of the Mediterranean presents to the eye an almost boundless horizon. On the east, the view stretches across the valley of Baalbec to the chain of Anti-Libanus, the lofty summits of which prevent the eye from resting on the domes and gardens of Damascus. Immediately below him on the west, the spectator can command the whole line of coast adjoining Lebanon—its noble bays, formed by the bold projections of the mountain-ridges; and, if not obscured by clouds and tempests, which sometimes gather at his feet, he can contem-

plate the numerous glens and ravines formed by the lateral branches of the mountain, lying far beneath him in tranquil and secluded beauty, clothed with the olive and the fig tree, and watered by numerous cascades, which, falling from the rocks, unite and form a torrent in the bottom, filling the vale, as it flows through it, with its agreeable murmur." To this we may add the description of Messrs. Bonar and M'Cheyne, in their *Travels in Palestine*: "It is a noble range of mountains, well worthy of the fame it has so long maintained. It is cultivated in a wonderful manner by the help of terraces, and is still very fertile. We saw, on some of its eminences, more than two thousand feet high, villages and luxuriant vegetation; and on some of its peaks, six thousand feet high, we could discern tall pines against the clear sky beyond. At first the clouds were resting on the lofty summit of the range; but they cleared away, and we saw Sannin, which is generally regarded as the highest peak of Lebanon. There is a deep ravine that seems to run up the whole way, and Sannin rises at its highest extremity to the height of ten thousand feet. The rays of the setting sun gave a splendid tint to the lofty brow of the mountain; and we did not wonder how the Church of old saw in its features of calm and immovable majesty an emblem of the great Redeemer: 'His countenance is as Lebanon.' The snow was gleaming in many of its highest crevices, reminding us of the prophet's question, 'Will a man leave the snow of Lebanon?' In coming through the bazaar we had seen large masses of it exposed for sale. The merchants slice it off the lump, and sell it to customers, for cooling wine and other liquors; and it is often mixed with a sweet syrup, and drunk in passing as a refreshing beverage. Not far from Sannin the ancient cedars are found—a memorial of the glory of Lebanon. Cedars of smaller size are found also in other parts of the mountain. There are nearly two hundred thousand inhabitants in the villages of Lebanon—a population exceeding that of all the rest of Palestine. This may give us an idea of the former 'glory of Lebanon,' and may explain the ardent wish of Moses: 'I pray thee, let me go over and see the good land that is beyond Jordan, *that goodly mountain*, even Lebanon.'" Mr Elliot thus describes the general appearance of the mountain:—"Our route lay directly across Mount Lebanon, the chief part of which is nearly barren. Almost the only tree which it nourishes is the fir, and consequently the view is not of a character to interest a lover of scenery. From the sea and the plains the range forms a noble object for the eye to rest on; but when once the ascent is begun, few of the component elements of a beautiful prospect are discernible. Deep ravines, indeed, and rugged bristling precipices meet one at every turn, and render travelling both painful and hazardous; but there are neither glaciers nor waterfalls, neither lakes nor rivers, no verdant fields nor smiling valleys, no extensive forests, no floral richness, and no rural villages; even the cedars, once 'the glory of Lebanon' (Isa. lx. 13), have deserted it, and are replaced by the umbrella-topped fir. In one spot only, called Bisharri, nearly opposite Tripoli, eight gigantic cedars, and a few of inferior size, attest the splendour of their bygone race. The large trees measure about thirty-six feet round the trunk, and more than one hundred feet between the extreme points of the opposite branches; while at the base, or a little above,

they send out five limbs, each measuring twelve or fifteen feet in circumference. At another spot, west of Bisharri, little known and seldom visited, this same interesting tree is found in much greater numbers, but of inferior growth. The mountaineers cut down the cedars for their charcoal and tar, which latter article is used medicinally to heal the wounds and diseases of the camel and the other animals."

LEBBÆUS, otherwise Judas or Thaddæus, brother of James the Less, son of Mary, sister of the Virgin, and of Cleophas, and brother of Joseph. He was married, and had children. Nicephorus calls his own wife Mary. The Muscovites believe that they received the faith from him.

LEBONAH. This place, which is referred to in Judg. xxi. 19, Maundrell supposes to correspond either to the modern Klian Leben, situated on the eastern side of a delicious vale, four leagues south from Shechem and two leagues north from Bethel, or to the village of Leban, which is on the opposite side. It is eight hours or about twenty-four miles from Jerusalem, according to Dr. Richardson. The valley of Lebonah is long, not less than eight miles, running off to the north. "It is bounded on the right and left by stony mountains. The path is shaded in many places by large olive trees; and the streams of pure water which are perpetually met with, often tempt the traveller to dismount. The region, though lovely compared with that through which we have passed, scarcely merits the character of a cultivated country. Still, here and there, on the sides of the mountains, are seen efforts at cultivation truly marvellous; and the result affords proofs altogether surprising of what may be accomplished by industry, when aided by an excellent climate and a soil naturally prolific. The aspect of the country greatly improves as we approach Shechem. 'The limestone rocks and stony valleys of Judea,' says Clarke, 'were entirely covered with plantations of figs, vines, and olive trees.' The near neighbourhood of the waste and cultivated grounds, of the naked mountain and the terraced hill, covered with all the luxuriance of Eastern vegetation, forms a singular picture of care and neglect, of mingled sterility and richness, which is often met with in this country, and nowhere more frequently than in this valley. Following the vale of Lebonah for about three hours, it expands into a magnificent plain, waving with corn. This is allowed on all hands to be the 'parcel of ground' which Jacob bought 'of the hands of the children of Hamor,' and which he 'gave to his son Joseph.' A stream, which flows from the city of Shechem, waters the plain, making it 'so exceeding verdant and fruitful,' says Maundrell, 'that it may be looked upon as a standing token of the tender affection of that good patriarch to the best of sons.'"

LEDGES. This word, which occurs in 1 Kings vii. 28, 29, denotes the border which covered the joinings of the sides of the vases of brass placed by Solomon in the temple. According to Josephus, they were so broad as to contain graven work.

LEECH. See HORSE-LEECH.

LEEK (*chetsir*), in Numb. xi. 5, translated "leek;" in 1 Kings xviii. 5; 2 Kings xix. 26; Job xl. 15; Ps xxxvii. 2, xc. 5, ciii. 15, civ. 14, cxxix. 6, cxlvii. 8; Isa. xxxv. 7, xxxvii. 27, xl. 6, it is rendered "grass;" in Job viii. 12, "herb;" in Prov. xxvii. 25; Isa. xv. 6 "hay;" and in Isa. xxxiv. 13, "a court."

The leek is much of the same nature with the

onion. The kind called *karrat* by the Arabians, the *allium porrum* of Linnaeus, Hasselquist says, must certainly have been one of those desired by the children of Israel, as it has been cultivated and esteemed from the earliest times to the present in Egypt. The inhabitants are very fond of eating it raw, as sauce for their roasted meat; and the poor people eat it raw with their bread, especially for breakfast.

There is reason, however, to doubt whether this plant is intended in Numb. xi. 5, and so differently rendered everywhere else: it should rather intend such vegetables as grow promiscuously with grass. Ludolphus supposes that it may mean lettuce and salads in general; and Maillet observes that the sueory and endive are eaten with great relish by the people in Egypt. Bishop Lowth thinks it is the lotus, a sort of water lily, peculiar to Egypt, which forms one of the most common aliments of the Egyptians now, as we learn from history it did in ancient times. (See LILY.) The root of this plant is round, of the size of an apple, of an agreeable flavour and refreshing quality, especially in the heat of summer. Some or all of these may be meant.

LEES (*dregs*). To drink up the cup of God's wrath, "even to the lees," is to drink the whole up to the bottom. Ps. lxxv. 8; Isa. li. 17; Ezek. xxiii. 34. "The lees of the people," signifies the vilest part of them. God threatens, by Zephaniah, to visit those who are settled on their lees; that is, hardened in their sins. Zeph. i. 12.

LEGAL or MOSAIC DISPENSATION. See DISPENSATION.

LEGALIST, strictly speaking, is one who acts according to, or consistent with, the law; but in general the term is made use of to denote one who expects salvation by his own works. See LAW.

LEGATE, a cardinal or bishop whom the pope sends as his ambassador to sovereign princes.

LEGION. The Roman legions were composed each of ten cohorts, a cohort of fifty maniples, and a manipule of fifteen men; consequently, a full legion contained six thousand soldiers. Matt. xxvi. 53. The legion, however, varied in numbers at different times.

LEGS. Hebrew warriors were accustomed, as in the case of Goliath, to wear greaves of brass, for the purpose of defending their legs and feet in battle. In the account of our Lord's crucifixion, as given by John (xix. 31), it is said: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day, (for that Sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away." This breaking of the legs was probably done for the purpose of accelerating death. Some, however, as Grotius, Michælis, Mosehius, and Kuinoel, suppose that the design was to fill up the measure of their torments. The breaking of the legs would cause severe agony both in the fractured legs themselves and in the rest of the body; since its whole weight, which before was partly supported by the legs, would now solely hang by the hands. The legs, it is said, were broken at the in-step with an iron mallet. This barbarous custom also was practised by the Romans, to hasten death.

LEMUEL. It is generally supposed that this name, which occurs in Prov. xxxi. 1, is a designation of Solomon; and that the admonitions addressed to him were written by his mother Bathsheba.

LEND. The practice was common among the Israelites, in the time of Moses, of lending on pledge, and regulations are laid down in the Mosaic law on the subject. This practice prevails to a great extent still in the East.

LENT, a term used to denote, in ecclesiastical language, a time of fasting in the Church, observed as a period of humiliation before Easter. The Romish Church, and some of the Protestant communions, maintain, that it was always a fast of forty days, and, as such, of apostolical institution. Others think that it was of ecclesiastical institution, and that it was variously observed in different Churches, and grew by degrees from a fast of forty hours to a fast of forty days. This is the sentiment of Morton, Bishop Taylor, Du Moulin, Daille, and others.

Anciently, the manner of observing Lent among those who were piously disposed, was to abstain from food till evening: their only refreshment was a supper; and it was indifferent whether it was flesh or any other food, provided it was used with sobriety and moderation. Lent was thought the proper time for exercising more abundantly every species of charity: thus what they spared of their own bodies, by abridging them of a meal, was usually given to the poor: they employed their vacant hours in visiting the sick and those that were in prison; in entertaining strangers, and reconciling differences. The imperial laws forbade all prosecution of men in criminal actions, that might bring them to corporal punishment and torture during the whole season. This was a time of more than ordinary strictness and devotion; and, therefore, in many of the great churches they had religious assemblies for prayer and preaching every day. All public games and stage plays were prohibited at this season, and also the celebration of all festivals, birth-days, and marriages.

The Christians of the Greek Church observe four Lents. The first commences on the 15th of November; the second is the same with the English Lent; the third begins the week after Whitsuntide, and continues till the festival of St. Peter and St. Paul; and the fourth commences on the 1st of August, and lasts no longer than till the 15th. These Lents are observed with great strictness and austerity, but on Saturdays and Sundays they indulge themselves in drinking wine and using oil, which are prohibited on other days.

LENTIL (*odeshim*; Gen. xxv. 34; 2 Sam. xvii. 28, xxiii. 11; Ezek. iv. 9), a sort of pulse; in the Septuagint *phakos*, and Vulgate *lens*. The lentils of Egypt were very much esteemed among the ancients. St. Austin says they grow abundantly in Egypt, are much used as food there, and those of Alexandria are considered particularly valuable. Dr. Shaw says, beans, lentils, kidney-beans, and garvaneos are the chief of their pulse kind. Beans, when boiled, and stewed with oil and garlic, are the principal food of persons of all distinctions. Lentils are dressed in the same manner as beans, dissolving easily into a mass, and making a pottage of a chocolate colour. This, we find, was the "red pottage" which Esau, thence called Edom, exchanged for his birthright. It is highly probable that the ancient "lentil" is the *Ervum lens* of Linnaeus, named by the English the flat-seeded tare or lentile.

LEOPARD (*nimr*—Cant. iv. 8; Isa. xi. 6; Jer. v. 6, xiii. 23; Hosea xiii. 7; Hab. i. 8; Dan. vii. 6;—*pardalis*, Rev. xiii. 2). There can be no doubt that the pard or leopard is the animal mentioned. Bochart

shows that the name is similar in the Chaldee, Syriac, Arabic, and Ethiopic. The Septuagint uniformly render it by *pardalis*, and Jerome, *pardus*. The leopard is a fierce animal, spotted with a diversity of colours; it has small white eyes, wide jaws, sharp teeth, round ears, a large tail; five claws on his fore feet, and four on those behind. It is said to be extremely cruel to man. Its name, *leo-pard*, implies that it has something of the lion and of the panther in its nature. Probably these animals were numerous in Palestine; as we find places with a name intimating their having been the haunts of leopards: *Nimrah* (Numb. xxxii. 3); *Beth-nimrah* (Numb. xxxii. 36; Josh. xiii. 27); "waters of Nimrim" (Isa. xv. 6; Jer. xlviii. 34); and "mountains of leopards" (Cant. iv. 8.) Brocard says that the mountain called by the name of Leopards is two leagues from Tripoli northwards, and one league from Libanus. Nimrod might have his name from this animal.

LEPER. See LEPROSY.

LEPROSY, a disease of the skin, appearing in dry white scales over either a part or the whole of the body. It was a very dreadful and loathsome disease; and although a distemper is mentioned by travellers in Eastern countries as still bearing the name of leprosy, yet from the peculiar prominence given to this disease in the Old Testament, two long chapters, the 13th and 14th of Leviticus, being wholly devoted to a minute description of its symptoms and treatment, we are inclined to think that it was supernatural in its origin, or, in other words, that it was a direct infliction of the Almighty. In various instances mentioned in the sacred writings we know this to have been the case. Thus, in the case of Miriam, when she joined Aaron in speaking against Moses, it is said: "And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. And Aaron said unto Moses, Alas! my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and whercin we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb." Numb. xii. 10-12. And of Gehazi, the servant of Elisha, we are told: "The leprosy therefore of Naaman shall cleave unto thee, and to thy seed for ever. And he went out from his presence a leper as white as snow." 2 Kings v. 27. King Uzziah also is declared to have been a leper until the day of his death: "Then Uzziah was wroth, and had a censer in his hand to burn incense: and, while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him." 2 Chron. xxvi. 19, 20. But, independently of these instances, in which leprosy is distinctly to be viewed as a Divine judgment, there was something in the disease itself which marked it out as different from all other diseases in the world, for it not only attacked the bodies of men, but their garments and their houses, nay, it affected the very stones of buildings, fretting and consuming them.

From all these considerations we are led to the conclusion that the disease of leprosy came directly

from the hand of God; and, further, it is impossible to read the minute account given of this loathsome distemper in the Book of Leviticus without being impressed with the idea that it was an eminent and significant type of the spiritual defilement of sin, and the mode of legal purification from this defilement. We are accustomed to recognise a whole series of types representing the scheme of salvation, but we are in danger of forgetting that which was ever present to the mind of a Jew by means of the prevalence of leprosy—the guilt, and loathsomeness, and pollution of sin. For let a Jew read the striking language of Isaiah, in describing the sinful state of the Jews, and the leper would seem to stand before him, "For the whole head is sick, and the whole heart faint."

LESHEM, mentioned in Joshua xix. 47. It lay at the foot of Mount Lebanon, and near the sources of the river Jordan.

LETTERS. Marks used in writing for the purpose of expressing sounds. It has been a matter of much dispute by whom they were invented, if they were of human origin. It has been argued by many learned men, however, that they are of divine origin. The arguments which are brought in support of the divine revelation of the alphabet are chiefly these: 1st, The high antiquity of the use of letters—the Hebrew characters having existed in a perfect state when Moses composed the Pentateuch, the most ancient writing now known to be extant; 2d, The similarity between the various alphabets of different nations, which, for the most part, are the same, in the order, power, and even form, of their letters, with the Hebrew; 3d, The complete want of alphabetic characters among those nations which have been cut off from all communication with the ancient civilized world—as the aboriginal Americans; or that part of the human race which had no opportunity of borrowing the system of written characters revealed to the Hebrews—as China. See WRITING—Books.

LETTER, THE. Paul places the letter in opposition to the spirit—a way of speaking very common in the Scripture. Rom. ii. 27, 29, vii. 6; 2 Cor. iii. 6, 7. "God hath made us ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit quickeneth;" that is, the law of Moses is incapable of giving life to the soul, and justifying before God those who are most servilely addicted to the literal observance of it. These things can be effected only by means of the gospel of Christ, and of that Spirit of truth and holiness which attends it, and makes it effectual to the salvation of the soul.

LEVI, the third son of Jacob and Leah, was born in Mesopotamia, A.M. 2248. Gen. xxix. 34, xxxiv. 25-31, xlv. 11, xlix. 5-7. Levi was, according to his father's prediction, scattered over all Israel, having no share in the division of Canaan, but certain cities in the portions of other tribes. He was not the worse provided for, however, since God chose the tribe for the service of the temple and priesthood, and bestowed on it many privileges above the other tribes, in dignity, and in the advantages of life. (See LEVITES.) Levi was the name of one of the twelve apostles, also called Matthew. See MATTHEW.

LEVIATHAN. Job iii. 8, xli. 1; Ps. lxxiv. 14, civ. 26; Isa. xxvii. 1. The old commentators concurred in regarding the whale as the animal here intended. Beza and Diodati were among the first to

interpret it the crocodile; and Bochart has since supported this last rendering with a train of argument which has nearly overwhelmed all opposition, and brought almost every commentator over to his opinion. It is very certain that it could not be the whale, which does not inhabit the Mediterranean, much less the rivers that empty themselves into it; nor will the characteristics at all apply to the whale. "The crocodile, on the contrary," says Dr. Mason Good, "is a natural inhabitant of the Nile, and other Asiatic and African rivers; of enormous voracity and strength, as well as fleetness in swimming; attacks mankind and the largest animals with most daring impetuosity; when taken by means of a powerful net, will often overturn the boats that surround it; has, proportionally, the largest mouth of all monsters whatever; moves both its jaws equally, the upper of which has not less than forty, and the lower than thirty-eight sharp, but strong and massive, teeth; and is furnished with a coat of mail, so scaly and callous as to resist the force of a musket-ball in every part, except under the belly. Indeed, to this animal the general character of the leviathan seems so well to apply, that it is unnecessary to seek farther."

LEVIRATE, a Hebrew law, in obedience to which, when a man died without issue, his brother was obliged to marry his widow, with the view of raising up a first-born son to succeed to the inheritance. The term is derived from the word *Levir*, which, though not of classical authority, is found in the Vulgate and the Pandects, and is explained by Festus to signify a husband's brother. When there was no brother alive, or when he declined the duty, the Levirate law, as we see from the Book of Ruth, extended to the next nearest relative of the deceased husband; as, for instance, even to his paternal uncle or nephew; so that, at last, pretty remote kinsmen, in default of nearer ones, might be obliged to undertake it. Among the Jews of the present day Levirate marriages have entirely ceased; so much so that, in the marriage contracts of the very poorest people among them, it is generally stipulated that the bridegroom's brother shall abandon all those rights to the bride to which he could lay claim by Deut. xxv. 5-10.

LEVITES, the descendants of Levi in general, but more especially those who were selected for the services of religion, instead of the first-born of the Hebrews. Those of the family of Kohath were priests, being descended from Aaron, and they alone were permitted to enter the Holy of Holies once a-year, on the great day of atonement. The High Priest occupied the highest place, and was regarded as the head of the priests and the Levites. The common Levites were in a manner the servants of the priests, performing the most menial offices, supplying them with wood and water, and other things necessary for the sacrifices. They acted as musicians in the temple-service; they studied the law, and officiated as ordinary judges. By the laws of Moses, a Levite was not allowed to engage in the service of the temple before he had reached his twenty-fifth year. "This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: and from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: but shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service.

Thus shalt thou do unto the Levites touching their charge." Numb. viii. 24-26. David, however, permitted them to enter upon office at twenty years of age. They performed the temple-service weekly in rotation. For the support of the Levites, they were commanded to receive tithes of corn, and fruit, and cattle; but out of their tithes they paid a tenth to the priests. They were not allowed to possess any inheritance in the land, but forty-eight cities, with fields and gardens, were allotted to them. Numb. xxxv. Of these cities, the priests received thirteen, of which six were set apart as cities of refuge. When engaged in the ministrations of the temple, the Levites were supported by the daily offerings. The mode in which a Levite was consecrated to his office is thus described: "And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean." Numb. viii. 5-7. They were not required to wear any particular dress. They were not only employed in the internal service of the tabernacle, but they also kept guard round about it. In the journeyings of the Israelites through the wilderness, the business of the Levites was to carry the various parts of the tabernacle and the sacred vessels. In after times their duties became less arduous. In the time of David, when the Levites numbered thirty-eight thousand, they were divided into four classes; thus, twenty-four thousand were assigned as assistants to the priests, four thousand were employed as porters, four thousand were musicians, and six thousand judges and genealogists. Such was the division of the Levites.

LEVITICUS, the third book of the Pentateuch, deriving its name from containing chiefly the regulations laid down in reference to the Levites, to sacred persons and things. See **PENTATEUCH**.

LEVY. See **ARMY**.

LIBATION, the act of pouring wine on the ground in divine worship. Sometimes other liquids have been used, as oil, milk, water, honey, but mostly wine. Amongst the Greeks and Romans it was an essential part of solemn sacrifices. Libations were also in use among the Hebrews, who poured a hin of wine on the victim after it was killed, and the several pieces of the sacrifice were laid on the altar ready to be consumed in the flames.

LIBERTINE, one who acts without restraint, and pays no regard to the precepts of religion. See **LIBERTINES**.

LIBERTINES. This word occurs in Acts vi. 9, but what precise meaning is to be attached to it, commentators are by no means agreed. The most probable opinion, and that which has been adopted by most commentators from the time of Chrysostom, is, that they were Jews whom the Romans had taken in war and conveyed to Rome, but afterwards freed; at whose expense this synagogue had been built, which might have been properly called the synagogue of the Romans. Libertines seems, therefore, to be a name of Roman origin, and to be explained by Roman customs. There appears to have been many Libertines of the Jewish religion at Rome. Others understand by the word, Jews who were inhabitants and citizens of *Libertus*, either a town or a district in the province in Africa about Carthage. That a city called *Libertina* did exist in that province is certain; and

that it became the seat of a flourishing Christian Church.

LIBERTY, denotes a state of freedom, in contradistinction to slavery or restraint. 1. *Liberty of conscience* is freedom from restraint in our choice and judgment about matters of religion. 2. *Internal liberty*, or liberty of choice, is that in which our volitions are not determined by any foreign cause or consideration whatever offered to them, but by our own understanding or pleasure. 3. *External liberty*, or liberty of action, is opposed to a constraint laid on the executive powers; and consists in a power of rendering our volitions effectual. 4. *Philosophical or moral liberty* consists in a prevailing disposition to act according to the dictates of reason; that is, in such a manner as shall, all things considered, most effectually promote our happiness. 5. *Spiritual liberty* consists in freedom from the curse of the moral law; from the servitude of the Jewish ritual; from the love, power, and guilt of sin; from the dominion of Satan; from the corruptions of the world; from the fear of death, and the wrath to come. Rom. vi. 14, viii. 1; Gal. iii. 13; John viii. 36; Rom. viii. 21; Gal. v.; 1 Thess. i. 10. See MATERIALISTS—NECESSITY—WILL—PREDESTINATION.

LIBNAH, a Levitical city in the tribe of Judah, situated about twelve miles south-west of Jerusalem. It revolted from Jehoram on account of his murders and idolatry; and afterwards, in the days of Hezekiah, sustained a long siege from the army of Sennacherib. Although it succeeded in defying the attempts of the haughty Assyrian, and maintaining its independence, it seems never to have recovered its former prosperity. No traces of it are now to be seen.

LIBYA. This name, in its largest sense, was used by the Greeks to denote the whole of Africa. But Libya proper, or the Libya of the New Testament, the country of the Lubims of the Old, was a large country lying along the Mediterranean, on the west of Egypt. The Romans divided the country into Inner and Outer Libya; but the Libya of which Luke speaks in Acts ii. 10 is called by Pliny Regio Pentapolitana, and had Cyrene as its capital city. The original inhabitants of Libya are supposed to have been the Lehabim or Lubim, wandering tribes who were sometimes in alliance with Egypt, and at other times with the Ethiopians of Arabia. Since the conquest of the country by the Carthaginians, Libya has often changed masters, having passed successively into the hands of the Greeks, Romans, Saracens, and Turks. The capital city Cyrene seems to have been originally built by a Grecian colony, and in the time of Luke its inhabitants must have consisted in a great part of Jews; for in speaking of those who came up to Jerusalem to the feast of Pentecost he mentions "dwellers in the parts of Libya about Cyrene."

LICE. Swarms of lice was the third plague with which God punished the Egyptians. Exod. viii. 16. The Hebrew word *kanim* some translate "flies," and think them the same as gnats. The insect referred to is the *Culex reptans* of Linnæus, or the *Culex molestus* of Forskal. But Josephus, the Jewish rabbins, and most of the modern translators, render the Hebrew word at large, *lice*; and Bochart and Bryant support this interpretation. Others, again, suppose them to have been a new species of animals called by an old name; or if they were lice, that they must have differed widely from the insects known by this name, and most probably had sharp stings. The presumption that these lice were a new species is somewhat favoured by the fact

that the Egyptian magicians, while they counterfeited all the other plagues, completely failed in counterfeiting this one. The best explanation, however, of the inability of the magicians to imitate the plague of lice was, that they were restrained by Divine power.

LID. This word, which occurs only in 2 Kings xii. 9, is used to express the covering of a chest. The Hebrew word properly denotes "the door of the chest."

LIE. See LYING.

LIEUTENANTS. The original word thus translated in Ezra viii. 36; Esther iii. 12, viii. 9, and ix. 3, is evidently of Persian origin, and probably corresponds to the pasha among the Turks. Gesenius renders it "grand satrap, chief governor."

LIFE, properly a state of active and happy existence. (1.) *Mortal life*, since the fall, is the continuance or duration of our present state, which the Scriptures represent as blended largely with death, and consequently short and vain. Gen. iii. 17, xlvii. 8, 9; Job xiv. 1, 2; James iv. 14. (2.) *Spiritual life* consists in our being in the favour of God, influenced by a principle of sanctifying grace, and living in dependence on him to his glory. It is considered as of divine origin (Col. iii. 4), hidden (Col. iii. 3), peaceful (Rom. viii. 6), secure (John x. 28). (3.) *Eternal life* is the consummation of *spiritual* (Rom. vi. 22), that never-ending state of existence which the saints shall enjoy in heaven; and is glorious (Col. iii. 4), holy (Rev. xxi. 27), and blissful (1 Pet. i. 4; 2 Cor. iv. 17.) (See HEAVEN.) It was very common among the Orientals to swear by the life of the king. Thus Joseph, yielding to the fashion of the country, swears by the life of Pharaoh; and this oath is still used in various regions of the East.

LIFE, BOOK OF. See BOOK.

LIFE, TREE OF. See TREE OF LIFE.

LIFTING UP THE HANDS, is, among the Orientals, a common part of the ceremony of taking an oath: "I have lift up mine hand unto the Lord," says Abraham. Gen. xiv. 22. And, "I will bring you into the land concerning which I lift up mine hand" (Exod. vi. 8)—which I promised with an oath.

To *lift up one's hands, eyes, soul, or heart*, unto the Lord, are also expressions describing the sentiments and emotion of one who prays earnestly, or desires a thing with ardour.

LIGHT (*phōs*) is used in a physical sense (Matt. xvii. 2; Acts ix. 3, xii. 7; 2 Cor. iv. 6); for a fire giving light (Mark xiv. 54; Luke xxii. 56); for a torch, candle, or lamp (Acts xvi. 29); and for the material light of heaven, as the sun, moon, or stars (Ps. cxxxvi. 7; James i. 17.) Figuratively taken, it signifies a manifest or open state of things (Matt. x. 27; Luke xii. 3); also, in a still higher sense, the eternal Source of truth, purity, and joy (1 John i. 5; James i. 17.)

The creation of light, at least in so far as our globe is concerned, is described in the sacred writings in language the most sublime: "And God said, Let there be light: and there was light." Gen. i. 3. On this subject Dr Candlish makes the following beautiful remarks: "The first step in this glorious process is the breaking in of light on the gloom in which the earth was shrouded (Gen. i. 3-5); and in this step, the Word came forth from the bosom of Deity. He 'whose goings forth have been from old, from everlasting' (Micah v. 2),—the Word 'who was in the beginning, and was with God, and was God'

(John i. 1-3).—He is that Word which went out from God, when God said, 'Let there be light.' For this is not the utterance of a dead sentence, but the coming forth of the living Word. In the Word was life, and this life in the Word,—this living Word,—was the 'light.' Immediately, without the intervention of those luminaries in which afterwards light was stored and centred, the living Word himself going forth was light,—the natural light of the earth, as afterwards, again coming forth, he became to men the light of their salvation. In this light God delighted as good; for this light is that very eternal Wisdom who says, 'the Lord possessed me in the beginning of his ways, and daily,' from day to day, as the marvellous work of these six days went on, 'I was his delight, rejoicing always before him.' Prov. viii. 22, 30."

LIGHT, DIVINE. See **KNOWLEDGE—RELIGION.**

LIGHTNING, a bright and vivid flash of fire suddenly appearing in the atmosphere, and commonly disappearing in an instant, sometimes attended with rain and thunder, and sometimes not. Travelers tell us that in Syria lightning is very often seen, especially in the autumn months. This striking natural appearance is thus referred to in Ps. cxxxv. 7: "He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures."

LIGHT OF NATURE. See **NATURE.**

LIGN—ALOES. See **ALOES.**

LIGURE (*lishim*—Exod. xxviii. 19, xxxix. 12), a precious stone of deep red colour, with a considerable tinge of yellow. Theophrastus and Pliny describe it as resembling the carbuncle, of a brightness sparkling like fire. Castellus and others take it for the hyacinth.

LILY (*shushan*—1 Kings vii. 19, 22, 26; 2 Chron. iv. 5; Cant. ii. 2, 16, iv. 5, v. 13, vi. 2, 3, vii. 2; Hos. xiv. 5; *krinon*—Matt. vi. 28; Luke xii. 27), a well-known sweet and beautiful flower, which furnished Solomon with a variety of charming images in his Song, and with graceful ornaments in the fabric and furniture of the temple. The title of some of the Psalms "upon Shushan" or "Shoshannim" (Ps. xlv., lx., lxix., lxxx.), probably means no more than that the music of these sacred compositions was to be regulated by that of some odes which were known by those names or appellations.

By "the lily of the valley" (Cant. ii. 1), we are not to understand the humble flower, generally so called with us, the *lilium convallium*, but the noble flower which ornaments our gardens, and which in Palestine grows wild in the fields, and especially in the valleys. In the East, as with us, it is the emblem of purity and moral excellence: so the Persian poet, Sadi, compares an amiable youth to "the white lily in the bed of narcissuses," because he surpassed all the young shepherds in goodness.

As in Cant. v. 13, the lips are compared to the lily, Bishop Patrick supposes the lily here instanced to be the same which, on account of its deep red colour, is particularly called by Pliny *rubens lilium*, and which, he tells us, was much esteemed in Syria. Such may have been the lily mentioned in Matt. vi. 28-30; for the royal robes were purple. Sir James E. Smith observes: "It is natural to presume the divine Teacher, according to his usual custom, called the attention of his hearers to some object at hand; and as the fields of the Levant are overrun with the *amaryllis lutea*, whose golden lilaceous flowers in autumn afford one

of the most brilliant and gorgeous objects in nature, the expression of 'Solomon in all his glory not being arrayed like one of these,' is peculiarly appropriate. I consider the feeling with which this was expressed as the highest honour ever done to the study of plants; and, if my botanical conjecture be right, we learn a chronological fact respecting the season of the year when the sermon on the mount was delivered." See **GRASS.**

LIME (*shid*—Deut. xxvii. 2-4; Isa. xxxiii. 12; Amos. ii. 1), a soft friable substance, obtained by calcining or burning stones, shells, or the like. From Isa. xxxiii. 12, it appears that it was made in a kiln lighted with thorn bushes; and from Amos ii. 1, that bones were sometimes calcined for lime. The use of it was for plaster or cement, the first mention of which is in Deut. xxvii. 2-4.

LINE. A measuring line is frequently spoken of in Scripture. It seems to have been the practice of Eastern kings to command their captives taken in war, especially those that had greatly provoked their indignation, to lie down on the ground, and then put to death a certain part of them, which they measured with the line. An instance of this practice is recorded in the life of David. 2 Sam. viii. 2. The art of measuring land seems to have been learned by the Hebrews from the Egyptians.

LINEAGE, paternal descent, a family, or, as in Luke ii. 4, a tribe, Christ having the same ancestor with David, whether we understand the posterity of Boaz or some one else of the ancient progenitors of David.

LINEN, the product of flax, a well-known plant, whose bark, being prepared, serves to make cloth. In Gen. xli. 42, it is said that Pharaoh arrayed Joseph "in vestures of fine linen." This the Hebrews call *shesh*, and the Septuagint *byssos*, which was a cloth made either of silk or of the most beautiful and delicate species of cotton, such as was employed in the finest fabrics of the loom. The garments to which the term *byssos* is applied were long robes of the most exquisite white, and worn by priests and kings, as a badge of the royal and sacerdotal office. The linen of Egypt appears to have been held in great estimation in Palestine. Thus Prov. vii. 16: "I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt." The prophet Ezekiel also says, in his enumeration of the articles of traffic in Tyre (xxvii. 7): "Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee." It has been much disputed whether the *byssus* of the New Testament (Luke xvi. 19; Rev. xviii. 12) be linen or cotton.

LINTEL, the head-piece of the door; that part of the frame that lies on the side-pieces. It is referred to on the occasion of the institution of the passover, in Exod. xii. 22, 23.

LINUS, a Christian mentioned by Paul (2 Tim. iv. 21), and whom Irenæus, Eusebius, Optatus, Epiphanius, Austin, Jerome, and Theodoret, affirm to have succeeded Peter as bishop of Rome. Dr. Burton alleges that he suffered martyrdom, under Nero; and others, that he lived till near the end of the first century.

LION. The name by which this noble animal is generally designated in the Hebrew Scriptures is translated, to *pluck* or *tear off*, and has been supposed to have originated in his remarkable habit of tearing his

prey to pieces. Ps. vii. 2, xxii. 13; Mic. v. 8. But there are several other names given to him by the inspired writers, each of which is characteristic either of his age or some feature in his character.

It is usually supposed that the lion is not possessed of the sense of smelling in such perfection as many other animals. It is also observed, that too strong a light greatly incommodates him: this is apparent, indeed, from the formation of his eyes, which, like those of the cat, seem fitted for seeing best in the dark. For this reason, he seldom appears in open day, but ravages chiefly by night. With this fact corresponds the language of the royal prophet, Ps. civ. 20-22.

Accustomed to measure his strength with every animal he meets, the habit of conquering renders the lion intrepid and terrible. In those regions where he has not experienced the dangerous arts and combinations of man, he has no apprehensions from his power. He boldly faces him, and seems to brave the force of his arms. Wounds rather serve to provoke his rage than to repress his ardour. Nor is he daunted by the opposition of numbers; a single lion of the desert often attacks an entire caravan, and, after an obstinate combat, when he finds himself overpowered, instead of flying, he continues to combat, retreating, and still facing the enemy till he dies. To this trait in his character Job (x. 16) alludes, when, complaining of his trials, he hastily said to the Almighty: "Thou huntest me as a fierce lion." We see, also, the propriety with which Hushai describes the valiant among the troops of Absalom, as possessing "the heart of a lion." 2 Sam. xvii. 10.

LIP, is sometimes used for the bank of a river, for the border of a vessel or table. Exod. xxv. 24; 2 Chron. iv. 2. It also signifies language. Gen. xi. 1; Exod. vi. 12, &c. "We will render thee the calves of our lips," says Hosea (xiv. 2); that is, sacrifices of praise, instead of bloody victims. "I do not send thee," says the Lord to Ezekiel (iii. 5), "to a people deep of lip"—of an unknown language. To cover the lips was a very ancient sign of mourning, and it continues to be practised among the Jews of Barbary to this day. Hence, when the wife of the prophet Ezekiel died, he is charged to abstain from the customary forms of mourning, which are thus stated, Ezek. xxiv. 17: "Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men." The law of Moses required a leper to have his clothes rent, his head bare, and a covering upon his upper lip, because he was considered as a dead man "of whom the flesh is half consumed when he cometh out of his mother's womb."

LITANY, a general supplication used in public worship. The word comes from the Greek *litaneia*, "supplication." At first, the use of litanies was not fixed to any stated time, but they were only employed as exigencies required. They were observed, in imitation of the Ninevites, with ardent supplications and fastings, to avert the threatened judgments of fire, earthquakes, inundations, or hostile invasions. About A.D. 400 litanies began to be used in processions, the people walking barefoot, and repeating them with great devotion; and it is alleged that by this means several countries were delivered from great calamities. The days on which they were used were called Rogation days; these were appointed by the canons of different councils, till it was decreed by the Council of Toledo that they should be used every

month throughout the year; and thus, by degrees, they came to be used weekly on Wednesdays and Fridays, the ancient stationary days for fasting. To these days the rubric of the Church of England has added Sundays, as being the greatest day for assembling at divine service.

Before the last review of the Book of Common Prayer, the litany was a distinct service by itself, and used sometimes after the morning prayer was over; at present it is made one office with the morning service, being ordered to be read after the third collect.

LITTER. This word, which occurs only in Isa. lxvi. 20, is rendered on the margin "coaches," and probably refers to the Oriental palanquin or litter, which is used very frequently throughout the East. It is borne on men's shoulders, and is considered as one of the luxuries belonging to the rich.

LITURGY denotes all the ceremonies in general belonging to divine service. The word comes from the Greek *leitourgia*, "service, public ministry;" formed of *leitos*, "public," and *ergon*, "work." In a more restrained signification, liturgy is used among the Romanists to signify the mass; and, among Protestants, the common prayer. All who have written on liturgies, agree that, in primitive days, divine service was exceedingly simple, clogged with very few ceremonies, and consisted of but a small number of prayers; but, by degrees, they increased the number of ceremonies, and added new prayers, to make the office look more awful and venerable to the people. At length, things were carried to such a pitch, that a regulation became necessary: and it was found necessary to put the service and the manner of performing it into writing; and this was what they called a liturgy.

Liturgies have been different at different times and in different countries. The Armenians, Copts, Ethiopians, Greeks, Syrians, Jacobites, Maronites, and Nestorians, have their several liturgies, and some of them from three to forty different ones.

The liturgy of the Roman Church consists of the Breviary, containing the matins, lauds, &c.; the Missal, or volume employed in saying mass, and containing the calendar, the general rubrics, or rites of that mass; the Ceremonial, containing the offices peculiar to the pope, such as consecration, benediction, canonization, &c.; the Pontifical, which describes the functions of bishops at ordinations, consecrations of churches, &c.; and the Ritual, containing the services as performed by the simple priests both in public worship and in private. The whole of this liturgy is performed in Latin.

The liturgy of the Church of England was composed in the year 1547, and established in the second year of King Edward VI. In the fifth year of this king it was revised, because some things were contained in that liturgy which showed a compliance with the superstition of those times, and some exceptions were taken against it by some learned men at home, and by Calvin abroad. Some alterations were made in it, which consisted in adding the general confession and absolution, and the communion to begin with the ten commandments. The use of oil in confirmation and extreme unction was left out, and also prayers for souls departed, and what related to a belief of Christ's real presence in the eucharist. This liturgy, so reformed, was established by the acts of the 5th and 6th Edward VI., cap. 1. However, it was abolished by Queen Mary, who enacted that the service should stand as it was

most commonly used in the last year of the reign of King Henry VIII. That of Edward VI. was re-established, with some alterations, by Elizabeth. Some further alterations were introduced, in consequence of the revision of the common prayer-book, by order of King James, in the first year of his reign, particularly in the office of private baptism, in several rubrics, and other passages, with the addition of five or six new prayers and thanksgivings, and all that part of the catechism which contains the doctrine of the sacraments. The book of common prayer, so altered, remained in force from the first year of King James to the fourteenth of Charles II. The last revision of the liturgy was in the year 1661. Many petitions have been since made for a revision, but without success.

No liturgy is used in the Presbyterian churches either in England or Scotland; but while the order of service is laid down in the Directory of Public Worship, the prayers are uniformly extemporaneous. The strongest prejudice, indeed, is generally felt among Presbyterians in both ends of the island against set forms of prayer of any kind, whether in public or private services.

LIVE, (1.) To be inwardly quickened, nourished, and actuated by the influence of God. Gal. ii. 20. (2.) To be greatly refreshed and comforted. Ps. xxii. 26; 1 Thess. iii. 8. (3.) To have the continued possession of grace here, and glory hereafter. John xiv. 19. God *lives* in and of himself; he has incomprehensible and everlasting activity and happiness. Numb. xiv. 21. Christ now *lives* possessed of all happiness for himself. Rev. i. 18. He *lives* for his people, perpetually interceding for them, and conveying to them his purchased blessings (Heb. vii. 25); and he *lives* in them as a quickening Spirit; he dwells in their hearts by faith, and is the life-giving principle from which their spiritual activity and comforts proceed; and they *live on him* by faith, drawing virtue from his word, person, righteousness, and fulness, for their quickening, activity, and comfort. Gal. ii. 20. *Men live not by bread alone, but by every word that proceedeth out of the mouth of God.* Even when there are no apparent means of subsistence, we are to trust to the power and promise of God for our support in life. Matt. iv. 4. *Men live not to themselves, but unto God*, or Christ, when they make, not their carnal ease, profit, or honour, their great end, but his glory, and the edification of his Church. Rom. xiv. 7, 8; 2 Cor. v. 14, 15. *To live in God's sight*, is to be preserved by his favour, live under his special care, and in the exercise of loving and pleasing him. Hos. vi. 2; Gen. xvii. 18. The religious service of saints is called a *living* and *reasonable* sacrifice, to distinguish it from the ancient sacrifices of beasts; and because, proceeding from a soul spiritually quickened, it is performed in a lively and active manner. Rom. xii. 1. See **LIFE**.

LIVER, a large glandular organ, situated on the right side of the body. It is referred to in Exod. xxix. 13. The liver, as well as the heart, was supposed, by the ancients, to be the seat of the affections. Hence (Lam. ii. 11): "My liver is poured upon the earth," to express great sorrow; and (Ps. xvi. 9): "My heart is glad, and my glory rejoiceth;" literally "my liver rejoiceth." Among the different modes of divination spoken of in Ezek. xxi. 21, we find one thus described: "He looked into the liver." This was regarded as a favourable or unfavourable omen, according as the liver exhibited,

on inspection, a healthy or unhealthy appearance. This method of divination was also practised among the Grecian soothsayers.

LIZARD. Several species of lizards are well known. There are some in Arabia a cubit in length; but in the Indies there are some much longer. In America they are eaten, as they probably were in Arabia and Judea, since Moses forbids them as food. We find several sorts of lizards mentioned in Scripture—*letah*, *chomet*, *tinshemeth* (Lev. xi. 30), and *shemamith*. The third is translated mole; but Bochart maintains that it is the chameleon. The *lacerta stellio*, or starry lizard, is the most common species in Palestine, and particularly in Judea.

LOAF. The loaves in Eastern countries are generally round; hence the word translated "loaf," in the Old Testament, signifies a circle. We are told, also, that the loaves were so small that three of them were required to satisfy a single person at a meal. Accordingly, it is said in Luke xi. 5, 6: "And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him?" The loaves were generally new, and baked as they were needed. See **BREAD—CAKES—CRACKNELS**.

LO-AMMI. This was the name commanded by God to be given to the second son of the prophet Hosea; "for," says he, "ye are not my people, and I will not be your God." See **AMMI**.

LOCK. This word, which occurs in Cant. v. 5, means properly a bolt or bar. The locks in the East are of wood. They consist of a long hollow piece of wood fixed in the door, so as to slide backward and forward, which enters a hole made for it in the door-post, and is there fastened by small bolts of iron wire which fall from above into little orifices made for them in the top of the lock. The keys or bits of timber (see **KEY**) with little pieces of wire, lift up other pieces of wire that are in the lock, and enter into certain little holes out of which the ends of the wires that are in the key have just expelled the corresponding wires, upon which the gate is opened.

LOCUST, a voracious insect, belonging to the grasshopper or *grylli* genus, and a great scourge in Oriental countries. Moses describes four sorts of locusts, or, it may be, the same sort in different states—*arbeh*, *salam*, *chargol*, and *chageb*—which Jerome translates *bruchus*, *attacus*, *ophiomacrus*, and *locusta*.

On many occasions the locust has been employed by the Almighty for chastising his guilty creatures. A swarm of locusts were among the plagues of Egypt, when they covered the whole land, so that the earth was darkened; and they devoured every green herb of the earth, and the fruit of every tree which the hail had left. Exod. x. 15. But the most particular description of this insect, and of its destructive career, mentioned in the Sacred Writings, is to be found in Joel ii. 3–10. This is, perhaps, one of the most striking and animated descriptions to be met with in the whole compass of prophecy. The contexture of the passage is extremely curious; and the double destruction to be produced by locusts, and the enemies of which they were the harbingers, is painted with the most expressive force, and described with the most terrible accuracy. We may fancy the destroying army to be moving before us while we read, and imagine that we see the desola-

tion spreading. The following extract may furnish a commentary upon this and other passages in the Holy Scriptures:—

"The locusts were no sooner hatched in June," says Dr. Shaw, "than each of the broods collected itself into a compact body of a furlong or more in square, and marching afterwards directly forward towards the sea, they let nothing escape them; eating up everything that was green and juicy—not only the lesser kinds of vegetables, but the *vine* likewise, the *fig tree*, the *pomegranate*, the *palm*, and the *apple tree*, even all the trees of the field (Joel i. 12); in doing which, they kept their ranks like men of war, climbing over, as they advanced, every tree or wall that was in their way; nay, they entered into our very houses and bed-chambers like thieves. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water; or else they heaped up therein heath, stubble, and such like combustible matter, which were severally set on fire upon the approach of the locusts. But this was all to no purpose, for the trenches were quickly filled up, and the fires extinguished by infinite swarms succeeding one another, whilst the front was regardless of danger, and the rear pressed on so close, that a retreat was altogether impossible. A day or two after one of these broods was in motion, others were already hatched to march and glean after them, gnawing off the very bark, and the young branches of such trees as had before escaped with the loss only of their fruit and foliage. So justly have they been compared by the prophet to a *great army*, who further observes, that *the land is as the garden of Eden before them, and behind them as a desolate wilderness*."

As locusts are commonly eaten in Palestine, and in the neighbouring countries, there is no difficulty in supposing that the word *acrides*, used by Matthew (iii. 4), speaking of the food on which John subsisted, might signify these insects. The ancients affirm, that in Africa, Syria, Persia, and almost throughout Asia, the people did commonly eat these creatures. Some nations were called *Acridophagi*, or eaters of locusts, because these insects formed their principal food.

To explain Rev. ix. 1–11, Mr. Taylor has translated the following passage from Niebuhr:—"An Arab of the desert near Basra [Bassorah] informed me of a singular comparison of the locust with other animals. The terrible locust of chap. ix. of the Apocalypse not then occurring to me, I regarded this comparison as a jest of the Bedouin, and paid no attention to it, till it was *repeated* by another from Bagdad. It was thus: He compared the head of the locust to that of the horse; its breast to that of the lion; its feet to those of the camel; its body to that of the serpent; its tail to that of the scorpion; its horns [*antennæ*], if I mistake not, to the locks of hair of a virgin; and so of other parts."

It seems more natural to compare their teeth to those of lions, than their breasts to those of lions; but this is more especially proper to the Apocalyptic writer's purpose, as he had already informed us of their resemblance to "horses prepared for battle." As to the armour, &c., of horses prepared for battle in the East, Knolles informs us, that the Mamelukes' horses were commonly furnished with silver bridles, gilt trappings, and rich saddles; and that their necks and breasts were armed with plates

of iron. It is not, therefore, unlikely that they had also ornaments resembling crowns of gold, to which the horns of the locust might be, with propriety, compared; we find they had really "breast-plates of iron;" and by their rushing on the enemy, and the use they made of their mouths, as described by Knolles, the comparison of them to locusts seems very applicable.

It is remarkable, that Solomon says (Prov. xxx. 27), "The locusts have no king;" but the locusts of the Apocalypse have a king, and a dreadful king too—*Abaddon*, the destroyer. See *ABADDON*.

LODGE. This word is to be found in Isa. i. 8: "And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." It signifies a temporary shed or booth for the watchman set to protect a garden. See *BOOTH*.

LODGING-PLACE. See *INN*.

LOFT. We find this word in 1 Kings xvii. 19, where it seems to mean a small covered place on the flat roof of an Oriental house. In Acts xx. 9, it means storey or floor.

LOG, a Hebrew measure, which held five-sixths of a pint; it is called the fourth part of a cab. 2 Kings vi. 25; Lev. xiv. 10, xii. 24.

LOGOS. Many different opinions have been entertained among the learned as to the meaning of the Logos. "The Pythagoreans, Platonists, and Philo," says Wetstein, "adjoined to God the Father a second God, whom they called Logos, and also a third: and they spoke of these as of three persons; but in fact they understood the attributes, counsels, and decrees of one God. John, however, could hardly have used those mystic terms of the Platonists unless he had previously learned them either from the Gnostics, who had arisen in the church of Asia, or from the Alexandrian Jews, disciples of Philo, who were visiting Ephesus; as, for instance, Apollos, of whom we read in Acts xviii. 24. But although John used the same words as they did, yet that he took them in a different sense is manifest, as well because he has bestowed on Jesus only the whole assemblage of those titles which the Gnostics had, by many distinctions, attributed to the *Æons*, as also because he has by the Logos designated, not some attributes of God, as knowledge or will, nor the form of the world in the mind of the Creator, nor some counsel and decree of God the Father, but properly a *person* distinct from the Father. At least it is not probable that the origin or use of the word in the church was derived from the synagogue. We nowhere read that Christ called himself by this name, or was so called by any of the apostles except John; and to the Jews it was very unusual to call the Messiah by such an appellation." "I am of opinion," says Kuinoel, "that John, who wished to show that Jesus the Messiah was most closely and in a sublime manner conjoined with God, meant by the Logos an intelligent nature superior to all angels and created beings most intimately connected with God, yet to be distinguished from him, proceeding from God before the creation of the world, and which therefore may and ought to be accounted as God." The doctrine of John concerning the Logos is completely consonant with that of Paul concerning the person and character of Christ. To make the gospel clear to the Hellenist Jews, for whom it was intended, he uses a term which was familiar to them, namely, the Logos, and transfers it to Christ.

LOINS. In Scripture, the expression is often found to “gird the loins,” referring to the Eastern custom of fastening up their long flowing vestments, that they may not be incommoded in their work, or on a journey. Elijah followed this custom (1 Kings xviii. 46), when preparing to run before the chariot of the king. The Almighty thus speaks, as if calling upon Job to make earnest preparation for replying to his arguments: “Gird up now thy loins like a man; for I will demand of thee, and answer thou me.” Job xxxviii. 3.

LOIS, the name of the grandmother of Timothy, whom Paul speaks of in high terms of commendation. 2 Tim. i. 5.

LOLLARDS, a religious sect, differing in many points from the Church of Rome, which arose in Germany about the beginning of the fourteenth century; so called, as many writers have imagined, from Walter Lollard, their chief leader and champion, a native of Mentz, and equally famous for his eloquence and his writings, who was burnt at Cologne; though others think that Lollard was no surname, but merely a term of reproach applied to all heretics who concealed what was deemed error under the appearance of piety.

The monk of Canterbury derives the origin of the word Lollard from *lolium*, “a tare,” as if the Lollards were the tares sown in Christ’s vineyard. Abelley says, that the word signifies “praising God,” from the German *loben*, “to praise,” and *Herr*, “Lord;” because the Lollards employed themselves in travelling about from place to place, singing psalms and hymns. Others, much to the same purpose, derive *lollhard*, *lullhard*, or *lollert*, *lullert*, as it was written by the ancient Germans, from the old German word *lullen*, *lollen*, or *lallen*, and the termination *hard*, with which many of the high Dutch words end. *Lollen* signifies, “to sing with a low voice,” and, therefore, Lollard is a singer, or one who frequently sings; and in the vulgar tongue of the Germans, it denotes a person who is continually praising God with a song, or singing hymns to his honour.

Fuller, however, informs us, that in the reign of Edward III., about A.D. 1315, Walter Lollard, a German preacher, or (as Perrin, in his History of the Waldenses, calls him), one of their barbs (pastors), of great renown among them, came into England; and who was so eminent in England, that as in France they were called Berengarians, from Berengarins, and Petrobrusians, from Peter Bruis, and in Italy and Flanders, Arnoldists, from the famous Arnold of Brescia; so did the Waldensian Christians, for many generations after, bear the name of this worthy man, being called Lollards. Bishop Newton having mentioned the Lollards, says, “There was a man more worthy to have given name to the sect, the deservedly famous John Wickliffe, the honour of his own, and the admiration of succeeding times.” In England, the followers of Wickliffe were called, by way of reproach, Lollards, though the first English Lollards came from Germany.

Lollard and his followers rejected the sacrifice of the mass, extreme unction, and penance for sin; arguing that Christ’s sufferings were sufficient. He is likewise said to have set aside baptism, as a thing of no effect; but this appears to be a mistake, founded on their rejection of infant baptism, and their denial of its saving efficacy.

That this was the case, appears from the laws made against them in the reign of Henry IV.; for among

the articles by which the inquisitors were to examine them, one was, “Whether an infant dying unbaptized can be saved?” This the Lollards constantly asserted, in opposition to the Church of Rome, which decreed that no infant could be saved without it. Fox says, that among the errors they were charged with were these: “That they spoke against the opinion of such as think children are damned who depart before baptism, and said that Christian people be sufficiently baptized in the blood of Christ, and need no water; and that infants be sufficiently baptized if their parents are baptized before them.” Fox thinks they were slandered in this matter; we think justly, so far as the denial of believers’ baptism is concerned, for the last of the three charges is itself a plain contradiction of it. Besides, Sir Lewis Clifford, who had been a friend of Wickliffe, expressly affirmed, that “the Lollards would not baptize their new-born children;” and Thomas Walden, who had access to the writings of Wickliffe, calls him “one of the seven heads that came out of the bottomless pit, for denying infant baptism, *that heresy of the Lollards, of whom he was so great a ringleader.*”

Fox says, that it was upon these charges, that, in the space of four years, one hundred and twenty Lollards, men and women, were apprehended, and suffered greatly; a number of them being burnt at the stake. William Sawtry, the parish priest of St. Osith, in London, was the first martyr in this English persecution. Rapin says, “In 1389, the Wickliffites, or Lollards, began to separate from the Church of Rome, and appoint priests from among themselves to perform divine service after their way.” From this period to the Reformation, their sufferings were very great. More than one hundred are recorded by name who were burnt to death.

The Lollards’ Tower still stands as a monument of their miseries, and of the cruelty of their implacable enemies. This tower is at Lambeth Palace, and was fitted up for this purpose by Chicheby, archbishop of Canterbury, who came to this see in 1414. It is said that he expended two hundred and eighty pounds to make this prison for the Lollards. The vast staples and rings to which they were fastened, before they were brought out to the stake, are still to be seen in a large lumber-room at the top of the palace; and ought to make Protestants look back with gratitude upon the hour which terminated so bloody a period. (See WICKLIFFE.)

LONG, to desire very earnestly, as one hungry or thirsty desires refreshment (Gen. xxxiv. 8; 2 Sam. xxiii. 15); so persons grievously afflicted *long* for death. Job iii. 21. David’s soul *longed* for his banished son Absalom. 2 Sam. xiii. 39. Exiles *long* to see their native country. Gen. xxxi. 30. Faithful ministers, sick or imprisoned, *long* to visit their people. Phil. ii. 26. Saints *long* for the experience of God’s presence or power in his ordinances, and for his salvation from the guilt, power, and pollution of sin, to perfect holiness and happiness. Ps. lxxxiv. 2, cxix. 40, 174.

LONG-SUFFERING OF GOD. See PATIENCE OF GOD.

LOOK. God’s *looking* on men, imports his perfect knowledge of their conduct; his care of and kindness to them (Ps. liii. 2; Lam. iii. 50); his delightful contemplation of their graces (Cant. vi. 13); or his apparent unconcern about them, as if he were a mere by-stander (Hab. i. 13; Ps. xxxv. 17); or his terrifying and punishing them. Exod. xiv. 24. Men’s *look-*

ing to God or Christ, imports their viewing him by faith in his excellences and new covenant relations, desiring direction, support, and every blessing of salvation from him, and their viewing him as their pattern. Ps. xxxiv. 5; Isa. xlv. 22, xvii. 7; Heb. xii. 2.

LOOKING-GLASSES. Moses says, that the devout women who sat up all night at the door of the tabernacle in the wilderness, offered cheerfully their "looking-glasses," to be employed in making a brazen laver for the purifications of the priests. Exod. xxxviii. 8. These looking-glasses were, without doubt, of brass, since the laver was made out of them. Indeed, the mirrors of the ancients appear to have been composed of highly-polished metal, the art of making glass not having been discovered till a comparatively recent period. See GLASS—LAVAR.

LOOMS. Weaving, as at first practised, was a simple but very tedious affair, as the women did not make use of a shuttle, but conducted every thread of warp with their fingers. Looms, however, were known to the Hebrews, and appear, in form and construction, to have resembled those still much in use in Eastern countries, which are perpendicular, narrow, and worked by one person. "The web," says Professor Paxton, "was like that described by Wilde, which he saw lately in a loom in Jerusalem, where 'the worsted was not worked in, but actually wove into the piece, and the pattern of the weaving changed, so that the colour of the thread was completely thrown out, forming a triple fringe, through which the weft cannot be seen.' In order to prevent the cloth from rending lengthwise, or being unravelled on the loom, strong and thicker threads than the rest were inserted crosswise here and there to give solidity to the weft, and that precaution was particularly observed towards the fag-end of the piece. 'In two of our specimens,' says Mr. Wilde, 'we find twelve thick threads crossing the piece, and the tassels tied exactly as they are at the end of a piece of modern Irish linen. But the slipping of the weft is prevented by a curious process, performed by tying the threads of the warp together, so that each is secured to the thread at each side of it. This process forms a slight ridge at the end of the piece, and is rather ornamental. This fringe appears to be alluded to in that passage of Scripture where the Israelites were directed to make fringes in the borders of their garments, and that they put upon the fringe of the borders a ribband of blue. I have seen a species of mummy cloth in Egypt corresponding to this description precisely. Such was likely the 'hem of the Redeemer's garment.'"

LOOPS. The word is found in Exod. xxvi. 4, and implies knots of ribband, in which the hooks were inserted, in order to join the different curtains of the tabernacle together.

LORD, a term properly denoting one who has dominion, whether in a family or community, whether on earth or in heaven. Applied to God, it signifies the Supreme Governor and Disposer of all things. When printed with large capitals in the English Bible, it stands for the Hebrew *Jehovah*, and when in small, *Adonai*; names exclusively given to the Divine Being. See GOD—JEHOVAH.

LORDLY. In Judges v. 25, these words occur: "He asked water, and she gave him milk; she brought forth butter in a lordly dish." The expression, "a

lordly dish," is in Hebrew "a bowl of the mighty, of the nobles." That is, such as nobles use; a rich, costly, or princely bowl; one with which a person would entertain the most honourable guests. Though it is scarcely to be supposed that articles of this costly description were common in the tents of nomad tribes, yet in the present case the family of Heber may have possessed from their ancestors a sumptuous article of the kind, which Jael would naturally bring forth on the occasion of a visit from so distinguished a personage.

LORD'S DAY. See SABBATH.

LORD'S NAME TAKEN IN VAIN, consists, (1.) In using it lightly or rashly, in exclamations, adjurations, and appeals in common conversation. (2.) Hypocritically in our prayers, thanksgivings, &c. (3.) Superstitiously, as when the Israelites carried the ark to the field of battle, to render them successful against the Philistines. 1 Sam. iv. 3, 4. (4.) Wantonly, in swearing by him, or creatures in his stead. Matt. v. 34-37. (5.) Angrily or sportfully cursing, and devoting ourselves and others to mischief and damnation. (6.) Perjuring ourselves, attesting that which is false. Mal. iii. 5. (7.) Blasphemously reviling God, or causing others to do so. Rom. ii. 24.

Perhaps there is no sin more common as to the practice, and less thought of as to the guilt of it, than this. Nor is it thus common with the vulgar only, but with those who call themselves wise, humane, and moral. They tremble at the idea of murder, theft, adultery, &c., while they forget that the same law which prohibits the commission of these crimes, does, with equal force, forbid that of profaning His name. No man, therefore, whatever his sense, abilities, or profession may be, can be held guiltless, or be exonerated from the charge of being a wicked man, while he lives in the habitual violation of this part of God's sacred law.

LORD'S PRAYER, is the first form of Christian prayer on record. According to what is said in the 6th chapter of Matthew, it was given as a directory; but from Luke xi. 1-4, some argue that it was given as a form. Some have thought that the second and fourth petitions of that prayer could be intended only for temporary use; but it is always our highest duty to pray that Christ's kingdom may be advanced in the world, and also to profess our daily dependence on God's providential care. Nevertheless, there is no reason to believe that Christ meant that his people should always use this as a set form; for, if that had been the case, it would not have been varied as it is by the two evangelists. Matt. vi., Luke xi. Besides, we do not find that the disciples ever used it as a form.

It is, however, a most exquisite summary of prayer, for its matter, brevity, and order; and Christians should study its meaning, and enter into its spirit, far more deeply than they do. Frequently as it is repeated in the course both of public and domestic devotion, it is far from being universally known, or if known, from being always recollected, what is the nature and extent of the petitions it involves. This may, in a great measure, be accounted for by the consideration that the prayer is often impressed upon the youthful memory, without any explanation of its meaning or its views; and recited mechanically in after life, with an habitual feeling that whatever the child could learn, the man must understand. What is familiar to the memory, is, by a very natural process

of association, supposed to be also familiar to the mind.

LORD'S SUPPER, is an ordinance which our Saviour instituted as a commemoration of his death and sufferings. (1.) It is commonly called a sacrament; that is, a sign and an oath: an outward and visible sign of an inward and spiritual grace; an oath by which we bind our souls with a bond unto the Lord. Some, however, reject this term as not being scriptural; as likewise the idea of swearing or vowing to the Lord. (See Vow.) (2.) It is called the Lord's Supper, because it was first instituted in the evening, and at the close of the passover supper; and because we therein feed upon Christ, the bread of life. Rev. iii. 20; 1 Cor. xi. 23–30. (3.) It is called the communion, as herein we have communion with Christ, and with his people. 1 Cor. 16, 17, x. 17. (4.) It is called the eucharist, a thanksgiving, because Christ, in the institution of it, gave thanks (1 Cor. xi. 24); and because we, in the participation of it, must give thanks likewise. (5.) It is called a feast, and by some a feast upon a sacrifice (though not a sacrifice itself), in allusion to the custom of the Jews feasting upon their sacrifices. 1 Cor. x. 18.

As to the nature of this ordinance, we may observe, that, in participating of the bread and wine, we do not consider it as expiatory, but (1.) As a commemorating ordinance. We are here to remember the person, love, and death of Christ. 1 Cor. xi. 24. (2.) A professing ordinance. We hereby profess our esteem for Christ, and dependence upon him. (3.) A communicating ordinance; blessings of grace are here communicated to us. (4.) A covenanting ordinance. God, in and by this ordinance, declares that he is ours, and we by it declare ourselves to be his. Matt. xxvi. 28; Heb. viii. 8. (5.) A standing ordinance, for it is to be observed to the end of time. 1 Cor. xi. 26. It seems to be quite an indifferent thing what bread is used in this ordinance, or what coloured wine, for Christ took that which was readiest. The eating of the bread and drinking of the wine, being always connected in Christ's example, they ought never to be separated; whenever one is given, the other should not be withheld. This bread and wine are not changed into the real body and blood of Christ, but are only emblems thereof. (See TRANSUBSTANTIATION.)

The subjects of this ordinance should be such as make a credible profession of the gospel, in the mode appointed to his disciples by the Saviour. The ignorant, and those whose lives are immoral, have no right to it; nor should it be ever administered as a test of civil obedience, for this is sacrilegiously perverting the design of it. None but true believers can approach it with profit; yet we cannot exclude any who make a credible profession of faith in Christ; for God only is the judge of the heart, while we can only act according to outward appearances.

Much has been said respecting the time of administering it. Some plead for the morning, others the afternoon, and some for the evening; which latter, indeed, was the time of the first celebration of it, and is most suitable to a supper. How often it is to be observed has been disputed. Some have been for keeping it every day in the week; others four times a-week; some every Lord's-day, which some think is nearest the apostolic practice (Acts xx. 7); a practice which is alleged to have been long kept up in Christian antiquity, and only deviated from when the love of the Christians began to wax cold.

Others have kept it three times a-year, and some once a-year; others once a month. It evidently appears, however, both from Scripture (1 Cor. xi. 26) and from the nature of the ordinance, that it ought to be frequent.

As to the posture, Dr. Doddridge justly observes, that it is greatly to be lamented that Christians have perverted an ordinance, intended as a pledge and means of their mutual union, into an occasion of discord and contention, by laying such a stress on the manner in which it is to be administered, and the posture in which it is to be received. As to the latter, a table posture seems most eligible, as having been used by Christ and his apostles, and being peculiarly suitable to the notion of a sacred feast; and kneeling, which was never introduced into the Church till transubstantiation was received, may prove an occasion of superstition.

LO-RUHAMAH, not beloved. See AMMI.

LOT, the son of Haran, and nephew of Abraham, whom he accompanied on his journey from Ur to Canaan. He travelled also with the patriarch to Egypt, and returned along with him to Canaan; but he separated from Abraham, and chose the plain of Sodom for his residence. There he continued for twenty-three years, faithfully fulfilling the duties of a preacher of righteousness. When the Lord, because of the wickedness of the people, rained fire and brimstone from heaven upon the cities of the plain, Lot and his two daughters escaped from Sodom, but his wife, looking back, perished, being turned by the judgment of God into a pillar of salt. Travellers have endeavoured to discover the scene of this awful infliction, but without effect. The destruction of Sodom was a heavy calamity to Lot, who had selected it as his abode. The losses which he sustained on this melancholy occasion were very great; his wife, property, and all the prospects of the future settlement of his family. Some think it was in judgment for a worldly choice.

Lot left Zoar, and retired with his two daughters to a cave in an adjacent mountain. There, through the base suggestion and enticement of his daughters, he fell into the most horrid and unnatural sins, drunkenness and incest, the consequence of which was the birth of Moab and Ammon.

LOTS, are a mutual agreement to determine an uncertain event, no other ways determinable, by an appeal to the providence of God, on casting or throwing something. This is a decisory lot. Prov. xvi. 33, xviii. 18. The matter, therefore, to be determined, in order to avoid guilt, should be important, and no other possible way left to determine it, and the manner of making the appeal solemn and grave, if we would escape the guilt of taking the name of God in vain. Wantonly, without necessity and in a ludicrous manner, to make this appeal, must be, therefore, highly blamable. And if thus the decisory lot, when wantonly and unnecessarily employed, be criminal, equally, if not more so, must the divinatory lot be, which is employed for discovering the will of God; this, being no means of God's appointment, must be superstitious, and the height of presumption.

The manner of casting lots is not described in the Scriptures; but several methods appear to have been used. Solomon observes (Prov. xvi. 33), that "the lot," pebble, "is cast into the lap" (*bechif*), probably of an urn or vase. Literally, "In a lot-vase the lots are shaken in all directions; nevertheless from the Lord is their whole decision—judgment."

The wise man also acknowledges the usefulness of this custom: "The lot causeth contentions to cease, and parteth between the mighty." Prov. xviii. 18. It is sometimes forbidden, however; as when it is practised without necessity, or with superstition, or with a design of tempting God, or in things in which there are other natural means of discovering truth. Reason and religion furnish better ways to guide us. Haman (Esth. iii. 7, &c.) used lots, not only out of superstition, but likewise in an unjust and criminal matter, when he undertook to destroy the Jews. Nebuchadnezzar did so in a superstitious manner, when, being on his way to Jerusalem and Rabbath of the Ammonites, he cast lots to determine which of the two cities he should first attack. Ezek. xxi. 18-24.

The Moravian Brethren employ the appeal to lot in the case of marriage, and other appointments in their community.

LOTS, FEAST OF. See **PURIM**.

LOVE, an attachment to any object, accompanied with an ardent desire to promote their happiness. It is the excellence of the Christian system, that it ennobles, regulates, and directs this passion to proper objects, and moderates it within due bounds. Finding this principle in the human mind, it does not banish but encourage it; does not depress but exalt it; does not abate but promote it. It is conducted by piety to proper objects, is animated with the noblest expectations, and is trained up for perpetual exercise in a world where it shall be perfectly purified, perfectly extended, and perfectly rewarded.

Love is the greatest of all graces (1 Cor. xiii. 13); it fulfils the law (1 Tim. i. 5); makes us resemble the inhabitants of a better world; and without it every other attainment is of no avail. 1 Cor. xiii. See **CHARITY**.

LOVE, BROTHERLY, is that peculiar attachment among Christians arising from their common faith, interest, object, and hope. Its foundation is their common love of Christ, and truth, and virtue, or Christian holiness. Love to good men must be particularly cultivated, for it is the command of Christ (John xiii. 34); they belong to the same father and family (Gal. vi. 10); we hereby give proof of our discipleship (John xiii. 35); the example of Christ should allure us to it (1 John iii. 16); it is creative of a variety of pleasing sensations, and prevents a thousand evils.

This love should show itself by praying for our brethren (Eph. vi. 18); bearing one another's burdens, by assisting and relieving each other (Gal. vi. 2); by forbearing with one another (Col. iii. 13); by reproof and admonishing in the spirit of meekness (Prov. xxvii. 5, 6); by establishing each other in the truth, by conversation, exhortation, and stirring up one another to the several duties of religion, both public and private. Jude 20, 21; Heb. x. 24, 25. See **CHARITY**.

LOVE FEASTS. See **AGAPE**.

LOVE OF GOD, is either his natural delight in that which is good (Isa. lxi. 8), or his special benevolence to mankind (John iii. 16), or that gracious sovereign affection he bears to his people. Eph. ii. 4; 1 John iv. 19. Not that he possesses the passion of love as we do, but it implies his benevolent purpose and will to deliver, bless, and save his people. (1.) The love of God to his people appears in his all-wise designs and plans for their happiness.

Eph. iii. 10. (2.) In the choice of them, and determination to sanctify and glorify them. 2 Thess. ii. 13. (3.) In the gift of his Son to die for them, and redeem them from sin, death, and hell. Rom. v. 8-10; John iii. 16. (4.) In the revelation of his will, and the declaration of his promises to them. 2 Pet. i. 4. (5.) In the awful punishment of their enemies. Exod. xix. 4. (6.) In his actual conduct towards them, in supporting them in life, blessing them in death, and bringing them to glory. Rom. viii. 30-39 vi. 23.

The properties of this love may be considered as, (1.) Everlasting. Jer. xxxi. 3; Eph. i. 4. (2.) Immutability. Mal. iii. 6; Zeph. iii. 17. (3.) Free; neither the sufferings of Christ nor the merits of men are the cause, but his own good pleasure. John iii. 16. (4.) Great and unspeakable. Eph. ii. 4-6, iii. 19; Ps. xxxvi. 7.

LOVE TO GOD. This is the first and great commandment. Matt. xxii. 37, 38. We must love God as the Lord, the supreme Ruler and Governor of the universe, and yet we must love him as our God, related to us by the nearest, the tenderest, and the strongest ties. We must love him with all our heart, that is, with the warmest and sincerest affection; we must love him with all our soul, that is, with the most devout and cheerful submission of the will to all his arrangements; we must love him with all our mind, that is, he must occupy the highest place in our esteem and regard. In short, the first and grand duty, that which lies at the foundation of all true Scriptural morality, is love to God. This, however, is not a natural principle of the human heart. The natural heart, instead of breathing love to the loving Jehovah, is enmity to God. Unless an entire change be wrought by God himself in the heart, and soul, and mind of man, the love of God cannot possibly dwell in him. Hence the apostle teaches us that "the love of God is shed abroad in our hearts by the Holy Ghost given unto us." And the manner in which the Holy Ghost produces this love in the soul is by enabling us to recognise and believe the love of God in Christ Jesus. Thus we learn to love him because he first loved us.

It is not either from the visionary mystic, the sensual fanatic, or the frantic zealot, but from the plain Word of God, that we are to take our ideas of this divine sentiment. There we find it described in all its native purity and simplicity. The marks by which it is there distinguished contain nothing enthusiastic or extravagant. It may be considered, (1.) As sincere. Matt. xxii. 36-38. (2.) Constant. Rom. viii. 35. (3.) Universal of all his attributes, commandments, ordinances, &c. (4.) Progressive. 1 Thess. iii. 12; 2 Thess. i. 3; Eph. iii. 19. (5.) Superlative. Lam. iii. 24. (6.) Eternal. Rom. viii. 38, 39. This love manifests itself, (1.) In a desire to be like God. (2.) In making his glory the supreme end of our actions. 1 Cor. x. 31. (3.) In delighting in communion with him. 1 John i. 3. (4.) In grief under the hidings of his face. Job xxiii. 2. (5.) In relinquishing all that stands in opposition to his will. Phil. iii. 8. (6.) In regard to his house, worship, and ordinances. Ps. lxxxiv. (7.) In love for his truth and people. Ps. cxix.; John xiii. 35. (8.) By confidence in his promises. Ps. lxxi. 1. And lastly, by obedience to his word. John xiv. 15; 1 John ii. 3.

LOVE OF OUR NEIGHBOUR is that humane, tender, and benevolent regard for our fellow-men required by the divine law, which is to be exercised

towards all without exception, according to their degree of proximity to us, in kindred, place, acquaintance, and opportunity. It is a settled disposition of the soul, in the view of time and eternity, prompting us to every act of kindness towards them. It does not consist merely in pity to and relief of others (1 Cor. xiii.), in love to our benefactors only, and those who are related to us (Matt. v. 46, 47); it must flow from love to God, and extend to all mankind; yea, we are required, by the highest authority, to love even our enemies (Matt. v. 44); not so as to countenance them in their evil actions, but to forgive the injuries they have done to us, and promote as well as pray for their happiness, conversion, and salvation. See CHARITY.

LOVE OF THE WORLD. See WORLD.

LOW. Let the rich Christian rejoice in *that he is made low*, humble in the temper of his mind, or even that he has his outward wealth and honour taken from him, as that tends to his real good. James i. 10. Christ was made for a little while, or in a little degree, *lower than the angels*, in his state of humiliation. Ps. viii. 5; Heb. ii. 7, 9.

LOWER PARTS OF THE EARTH are, (1.) *Valleys*, which diversify the face of the globe, and are evidently lower than hills, which also contribute to that diversity. Isa. xlv. 23. (2.) *The grave*, which is the lowest part of the earth usually opened to men. Ps. lxxiii. 9. (3.) *Sheol* or *hades*, sometimes called *the deep*, or abyss; and, indeed, it is secluded from our cognizance, till we are called to visit "that bourne from whence no traveller returns." Eph. iv. 9. (4.) As to the phrase, "*lower parts of the earth*," in Ps. cxxxix. 15, it is obscure. It does not appear necessary to take the Hebrew word, rendered "lower parts," as expressing the *extremely deep*, or central parts, in reference to the general globe of the earth (see Ps. lxxiii. 9; Eph. iv. 9; Isa. xlv. 23); so that the dust of the earth, of which man was originally made, being taken from the valley, not from high hills, may be understood by the phrase. "The formation of my body was not without thy knowledge, though as wonderful as the composition of the globe itself!" Job x. 9-12.

LUBIMS. See LIBYA.

LUCIANISTS, or LUCANISTS, a sect so called from Lucianus, or Lucanus, a heretic of the second century, being a disciple of Marcion, whose errors he followed, adding some new ones to them. Epiphanius says he abandoned Marcion, teaching that people ought not to marry, for fear of enriching the Creator; and yet other authors mention that he held this error in common with Marcion and other Gnostics. He denied the immortality of the soul, asserting it to be material.

There was another sect of the Lucianists, who appeared some time after the Arias. They taught that the Father had been a Father always, and that he had the name even before he begot the Son, as having in him the power and faculty of generation; and in this manner they accounted for the eternity of the Son.

LUCIFER, a word which occurs only once in the Bible, as applied to a person, viz., in Isa. xiv. 12: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" This name, though very commonly understood as referring to Satan, obviously applies here to the king of Babylon.

LUCIUS OF CYRENE, one of those who are

called (Acts xiii. 1) "prophets and teachers" in the Church of Antioch. Whether he was a native of Cyrene, or belonged to the synagogue of the Cyrenians, does not appear. There is a tradition that he was bishop of Cyrene; and some think that he was one of the seventy disciples whom our Lord sent out. And the person bearing the name of Lucius, if he be not the same person with that now referred to, is mentioned by Paul in Rom. xvi. 21, as his kinsman. By many he is supposed to be identical with Luke.

LUD, the fourth son of Shem (Gen. x. 22), from whom the Lydians, a people of Asia-Minor, are supposed to have descended.

LUDIM, the son of Mizraim, Gen. x. 13. It is also the name of a people who are frequently mentioned in the sacred writings. The Ludim are often supposed to be the Lydians, but in various passages they are mentioned along with nations who belong to Africa. Isa. lxvi. 19; Jer. xlv. 9; Ezek. xxvii. 10, xxx. 5.

LUKE, the evangelist, is the author of the gospel bearing his name, and also of the Acts of the Apostles. Little is known with certainty concerning the incidents of his life. Eusebius says that he was a native of Antioch, and by profession a physician. This last circumstance is confirmed by Paul in Col. iv. 14. He generally accompanied the Apostle Paul in his travels. Dr Lardner and others have concluded, from the testimony of some of the early fathers, that Luke was a Jew; and by Origen, Epiphanius, and others, he has been supposed to have been one of the seventy. It is the opinion of Michaelis, on the contrary, that he was a Gentile. Kuinoel holds the middle sentiment that his parents were Gentiles, but that he himself had in early life become a convert to Judaism, and at an after period had embraced Christianity. He appears to have enjoyed the privilege of a liberal education, and to have been possessed of more learning than any other of the evangelists. The purity of his Greek, and its comparative freedom from the Hellenisms which are to be found in the other gospels indicate his probably Gentile extraction, and that the society in which he moved was of a polished character. Luke has sometimes been said to be a painter, but such an idea was never started before the fourteenth century. He is supposed to have died a natural death.

LUKE, GOSPEL OF. In reference to this gospel, we make the following condensed extracts from the excellent lectures of Dr Foote:—

"1. As to the *divine authority* of this Gospel, including, of course, its genuineness. And here it may be observed, first of all, that the great care which the Church took to distinguish the genuine and divinely inspired Gospels from the spurious, and their unanimity of decision, clearly prove the authority of those Gospels which are now received. None of these spurious Gospels are mentioned till towards the end of the second century, and few of them till the third or fourth century; whereas, the earliest Christian writers, such as Justin Martyr, Irenæus, Clemens of Alexandria, then others in succession, all show that our four Gospels were received as canonical, and these four alone. They were constantly read in the public assemblies. Copies of them were transcribed, and dispersed into various quarters; and the very disputes which arose, preserved them, as well as the rest of the Scriptures, from alteration.

"Again, if, as is probable, Luke was one of the

Seventy who were commissioned to preach and work miracles, then was he also miraculously qualified to compose this history; and we have as good reason to admit the divine authority of this evangelist, and also of Mark, as of the apostolic evangelists, Matthew and John. Nay, though we were to doubt as to Luke being one of the Seventy, yet, both his human and his divine qualifications for this work might be safely rested solely on his being called to preach the gospel, and to act and write under the eye and approval of the Apostle Paul.

"A third argument for the divine origin of the Gospel by Luke, and an argument which is independent on the other sacred books, is that various circumstantial particulars, respecting the destruction of Jerusalem, therein and nowhere else foretold, have been exactly fulfilled.

"A very satisfactory proof also arises from the mutual dependence and connection of this and the other sacred books, especially the other three Gospels. In the midst of a delightful and instructive variety, there is such a harmony of fact, of doctrine, and of spirit, as to demonstrate that all these holy men had one common guide, and wrote not only truly, but by inspiration, as they were moved by the Holy Ghost.

"Its very early reception and divine authority being clear, it is comparatively of small importance that we are not able to ascertain exactly, in the

"2d place, *The time when this Gospel was written.* Thus far is certain, that it was written before the Acts of the Apostles, in the commencement of which it is referred to as Luke's 'former treatise.' And it being probable from the conclusion of the Acts, that they were written at least before the ninth year of Nero, it seems to follow that this Gospel was composed at an earlier period than some suppose, and before the death of the Apostle Paul.

"3. *The original language* of this Gospel was unquestionably the Greek, which was the language in most general use in those days. Luke must have been a man of education, and of a polished mind. His style, though not altogether free of Hebrew idioms, approaches nearer to the pure Greek than that of the other New Testament writers. Good judges are of opinion that his writings, considered merely as compositions, are able to bear a comparison with those of the finest classical authors; and it must be obvious to the readers of our version, that his manner of writing is very accurate, engaging, copious, emphatical and sublime. Nor ought these characteristics to be considered as trivial or useless. They may, indeed, be thought so by some who are not capable of judging; but as the Word of God was intended for the wise as well as for the unwise, for the scholar as well as for the unlearned, these diversities of manner afford, in the estimation of those whose education and habits qualify them to judge of such matters, an interesting view of the genius, and a very gratifying confirmation of the truth of the whole.

"4. *The person to whom this Gospel is addressed.* The name 'Theophilus,' signifies a lover, or beloved of God; but it would be very unnatural to suppose, with some, that the word is here used as a feigned name, to signify any Christian. Though this method has been adopted by other writers, it is not agreeable to the practice of the inspired. Theophilus is plainly the same real individual to whom the book of the Acts of the Apostles also is addressed. He is here styled 'most excellent.' This was an honorary title,

bestowed on persons high in office, and of nobility, somewhat similar to the title of Excellency with us. Thus it is given to Felix in Acts xxiii. 26: 'Claudius Lysias unto the most excellent governor Felix.' Exactly the same title, too, in the original, though differently rendered in our version, is given to Festus in Acts xxvi. 25, where Paul says, 'I am not mad, most noble Festus.' Theophilus, therefore was not only a Christian, but a nobleman, and probably high in office." In reference to Luke's Gospel, Olshausen makes the following judicious remarks:—"We know that that sect which carried the sentiments of Paul to an erroneous extreme, the *Marcionites*, used only the Gospel of Luke, although Marcion was very well acquainted with the other Gospels, and regarded them as genuine. They had, however, altered Luke in conformity with their opinions, and thus formed, as it were, a new Gospel out of it, which, notwithstanding, still retained much resemblance to the original. The reason why the Marcionites selected Luke was, that this Gospel was written under the direction of the apostle Paul, who alone, in their opinion, was a genuine apostle of our Lord. Luke, as we know from the Acts of the Apostles, had travelled about with the apostle Paul for a long time, and, in particular, had also accompanied him to Rome. This is clear from the final chapters of the Acts of the Apostles. Connecting this fact with the conclusion of the work, it is perfectly evident when the evangelist finished it. According to the last chapter, Paul was two years in confinement at Rome. Here Luke breaks off without mentioning the issue of his trial. Now, as the Acts of the Apostles are only the second part of Luke's work, the Gospel being the first (compare Luke i. 1 with Acts i. 1), the latter cannot have been written subsequently; and probably, when Paul's death was apprehended, Luke wrote down the accounts he had received from him or through him, in order to secure them to posterity. Then the apostle, who was still living, attested the purity and accuracy of the work, and from Rome, the great central point of the religious, as well as the political world, it speedily made its way into the churches, in every province of the vast Roman empire."

LUKEWARMNESS, applied to the affections, indifference, or want of ardour. In respect to religion, hardly anything can be more culpable than this spirit. If there be a God possessed of unspeakable rectitude in his own nature, and unbounded goodness towards his creatures, what can be more inconsistent and unbecoming than to be frigid and indifferent in our devotions to him? Atheism, in some respects, cannot be worse than lukewarmness. The Atheist disbelieves the existence of a God, and, therefore, cannot worship him at all; the lukewarm owns the existence, sovereignty, and goodness of the Supreme Being, but denies him that fervour of affection, that devotedness of heart, and activity of service, which the excellency of his nature demands, and the authority of his Word requires. Such a character, therefore, is represented as absolutely loathsome to God, and obnoxious to his wrath. Rev. iii. 15, 16.

LUMP. This word, which is to be met with in various passages of Scripture, has a reference to figs, which were dried and pressed into round lumps. Maimonides says they were prepared in the form of round cakes. See FIG.

LUST, the irregular love of pleasure, riches, or honours. Rom. vii. 7-25; 1 John ii. 16. As in both Testaments, evil desires, as well as evil actions, are

equally proscribed, so the first care of every man who would please God should be to crucify his lusts. Gal. v. 24.

LUTHER, MARTIN. This eminent reformer was born at Eisleben, a small town in Saxony, on the 10th of November 1483. His parents, who appear to have been noted for their industry, and integrity, and unostentatious piety, paid peculiar attention, not merely to his education at school, but to his religious training at home; and, accordingly, we find, that, through life, Luther retained an affectionate remembrance of the home of his early days. The vigorous energy of Luther's mind was soon apparent. At the age of twenty, having finished his literary studies with marked success, he obtained the degree of Master of Arts; and, more in accordance with the wishes of his parents than his own inclination, he began to prosecute the study of the law. A remarkable providential occurrence, however, at length determined him to change his profession. The sudden death, whether by violence or accident is disputed, of an intimate friend and companion, made a deep impression upon his mind, and seems to have thrown him for a time into a state of melancholy. One day while labouring under this depression of spirits, he happened, during a walk in the fields, to be overtaken by a violent storm of thunder and lightning, which so alarmed him, that on the spot he formed the resolution to withdraw from the world and retire into a monastery for life. To this proposal his father, who was a man of strong practical good sense, was much opposed. "Take care," said he to the rash determined youth, "that you are not ensnared by a delusion of the devil." All remonstrances, however, were ineffectual; without delay Martin entered a monastery at Erfurt.

In vain did Luther attempt to fly from himself, and to dissipate amid the endless formalities of the Romish ritual, that feeling of restless inquiry which seems to have taken possession of his mind. Under the influence of those serious impressions which he had imbibed under his father's roof, he dwelt much in his seclusion on the truths of religion. As yet his views were vague and indistinct; but still he felt that there was something which was absolutely necessary to be obtained before he could expect deliverance from the gloomy fears and forebodings with which he was beset. A work of grace, in fact, appears to have begun in his soul. He was labouring under a deep-rooted conviction of his sin, and although he struggled to quiet his troubled conscience by the constant observance of the numerous ceremonies which the Church of Rome demanded, all was unavailing; his sadness and almost desponding melancholy continued to increase rather than diminish. At length, to seek relief in the sympathy, if not the advice of another, he resolved to unbosom his griefs to Staupitz, the vicar-general of that order of monks to which he himself belonged. Staupitz, besides being a man of considerable sagacity, had himself been subject to feelings similar to those which oppressed the mind of Luther. His reply, accordingly, is somewhat remarkable: "You do not know," said he, "how useful and necessary this trial may be to you; God does not thus exercise you for nothing: you will one day see that he will employ you as his servant for great purposes."

At this time Luther was ignorant of the Scriptures; but the early instructions of pious parents, aided by a natural tenderness of conscience, and

strong reflective powers, led him to entertain more vivid impressions of divine things than the extent of his knowledge would seem to warrant. He knew enough to lead him to thirst after still farther acquaintance with the truth. And at length, in the wise providence of God, his wishes, in this respect, were most unexpectedly gratified. In the course of the second year after his admission into the monastery at Erfurt, he met with a Latin Bible in the library. This was to him like the opening of the eyes to the blind. He perused the Word of God for himself; and while poring, with earnest assiduity, over the sacred page, ever and anon did he lift up his soul in prayer to the Father of lights, that he might be enabled to understand the Scriptures. Nor was his prayer unanswered. The light of divine truth shone into his soul with a brightness such as he had never before beheld. His study of the Bible was incessant; and under the influence of its refreshing statements, his gloom gave place to a steady cheerfulness, founded on the possession of that "peace which the world cannot give, and which it cannot take away."

In the year 1507, he was ordained; and so highly was his learning, both secular and theological, appreciated, that in the following year he was invited by the vicar-general to the professorship of philosophy at Wittenberg. Here he became distinguished, both as a teacher of philosophy and a popular preacher. His fame spread far and wide. While resident in the monastery, he had learned from an old monk the doctrine of justification by free grace; and this vital, this fundamental truth, he proclaimed with a boldness which attracted peculiar attention. "This monk," exclaimed Martin Polichius, a doctor of law and medicine, "will confound all the doctors, will exhibit new doctrines, and reform the whole Roman Church; for he is intent on reading the writings of the prophets and apostles, and he depends on the Word of Jesus Christ; this, neither the philosophers nor the sophists can subvert." Such a declaration, more especially from the mouth of a man who was himself accounted a wonder of his age, clearly showed that Luther had made an open profession of his views in regard to the peculiar doctrines of the Gospel, and more especially in regard to that vitally important doctrine, which he himself afterwards termed the article of a standing or a falling Church—justification by free grace, through faith in the righteousness of the Redeemer.

This cardinal tenet seems, at an early period of his Scripture studies, to have assumed the pre-eminence in his mind which justly belongs to it as the fundamental truth of revelation. And the more strongly he himself felt its importance, so much the more zealously did he labour to make it known to others. Such was the fervour, in fact, and holy eloquence, which characterized the preaching of Luther, that he was regarded as one of the first orators of his time. The theme which chiefly occupied his attention at this period, both in his private meditations and in his pulpit labours, may be learned from the following extract of a letter which he wrote to a friend:—"I desire to know what your soul is doing; whether, wearied at length of its own righteousness, it learns to refresh itself and to rest in the righteousness of Christ. The temptation of presumption in our age is strong in many, and specially in those who labour to be just and good with all their might, and, at the same time, are ignorant of

the righteousness of God, which, in Christ, is conferred upon us with a rich exuberance of gratuitous liberality. They seek in themselves to work that which is good, in order that they may have a confidence of standing before God adorned with virtues and merits; which is an impossible attempt. You, my friend, used to be of this opinion, or rather this mistake; so was I: but now I am fighting against the error, but have not yet prevailed."

Four years before writing this letter, Luther had been appointed professor of divinity at Wittemberg, an office which, of course, led him to a still more diligent perusal of the Sacred Volume. At first, he had access only to the Vulgate, or Latin version of the Bible, but, anxious to draw his knowledge of divine truth from the originals, he directed his attention, with the utmost perseverance and success, to the study of the Greek and Hebrew languages. This enabled him to understand still more clearly the precious Word of Inspiration—that Word which, as he advanced in the knowledge of it, proved spirit and life to his soul. His views became clearer and more deeply impressive. He had not yet attacked the errors of the Romish Church, but his knowledge of the fundamental doctrines of religious truth was such as to lead many to regard him as a heretic. There is an interesting incident which is recorded of Luther, and which places in a strong light the undeviating fidelity with which he preached the gospel in the face of all opposition. Having been requested to preach before the Duke of Saxony, he dwelt at great length upon the freeness of the gospel offer even to the chief of sinners. An honourable matron who had heard the sermon, was asked by the Duke, at dinner, how she liked the discourse. "I should die in peace," she said, "if I could hear such another sermon." Enraged at this reply, the Duke exclaimed, "I would give a large sum of money that a sermon of this sort, which encourages men in a licentious course of life, had never been preached." Within a month after this conversation, the lady was confined to bed with sickness, and died rejoicing in the belief of the glorious truths which Luther had preached.

The time had now arrived when, though reluctantly, Luther felt himself necessitated to enter the field against the gross errors of that Church to which he belonged. In the course of his residence at Rome, on a mission which he had undertaken in connection with the affairs of the Augustinian monks, he had been shocked at the unbecoming and even immoral conduct of the clergy. But still his attachment to the Romish Church was great; and while he himself stood aloof from those of his clerical brethren who disgraced their office, he made no attempt to expose them to the world. And it was not until he was forced to assume the decided position of a Reformer, that he took steps to vindicate himself from the charge of heresy which was not unfrequently brought against him in private.

At length a circumstance occurred which roused the indignation of Luther. One John Tetzel, a Dominican friar, had been employed to sell indulgences, with the view of recruiting the exhausted treasuries of Pope Leo X. This profligate friar, whose presumption and effrontery knew no bounds, gave absolution, not only for past, but also for future sins, and scattered his indulgences with a profusion which shocked even those who were disposed to pay respect to the demands of the Papal See. Luther was en-

raged at the conduct of Tetzel, and made no secret of his disapprobation. He wrote to the Archbishop of Mentz, calling upon him to put a stop to such shameless excesses. His remonstrances, however, were unheeded. Thus frustrated in his endeavours to interest his ecclesiastical superiors, he published to the world his opinions in regard to the whole subject, including indulgences, purgatory, and other kindred topics; at the same time inviting any one publicly to dispute with him. Tetzel, alarmed at the appearance of Luther's exposure, promptly replied, attempting to refute the arguments which had been urged against the doctrines of the Church of Rome. The Church was roused upon the subject; and it is said that, at the first public disputation, no fewer than three hundred monks were present. Fair argument, however, was not sufficient for the ghostly Dominican. He ventured even to wreak his vengeance upon the Augustinian heretic, as he termed the Reformer, by causing his publication to be burned—an act of pitiful spite, which was speedily retaliated upon the work of Tetzel by the disciples of Luther at Wittemberg. The Reformer himself was far from sanctioning this rash act on the part of his followers; but on the contrary, alluding to the report which was industriously circulated by his enemies, that he had been the instigator of the deed, he thus expresses himself: "I wonder you could believe that I was the author of the deed. Think you that I am so destitute of common sense, as to stigmatize, in such a manner, a person in so high an office? I know better the rules of ecclesiastical subordination, and have some regard to my own character, both as a monk and a theologian, than to act so."

The controversy, however, was not limited to Luther and Tetzel; it called forth the strenuous exertions of others also, and, among the rest, of Henry Duke of Brunswick, who afterwards distinguished himself in the cause of the Reformation. Luther continued for several years to propagate his tenets, by publishing theses, not only on the subject of indulgences, but also upon the cardinal doctrines of Christianity. Nor was the contest confined to Germany. From the very seat of the Papal power there issued severe attacks upon the new doctrines; which, accordingly, Luther was compelled to defend. In these answers to the Romanists, even his opponents admitted that a spirit of gentleness was obviously discernible. At this time, also, he wrote to his own diocesan and to his vicar-general. In his letter to the former he expresses himself with that undaunted confidence which might be expected to characterize a person who was conscious of being engaged in a righteous cause. "I fear not," says he, "bulls and menaces; it is the audaciousness and the ignorance of men that induce me to stand forth, though with much reluctance; were there not a weighty cause for it, no one out of my own little sphere should ever hear of me. If the cause I defend be not the work of God, I would have nothing to do with it; let it perish. Let Him alone have glory to whom alone glory belongs." The position which Luther now occupied was one which harassed and distressed his mind. It was with the utmost reluctance that he felt himself compelled to oppose the Church with which he was connected, and more especially as the ground of his opposition was of such vital importance. Unwilling, however, to be considered as disclaiming the authority of the pope, as his enemies alleged that he did, he requested his faithful friend and patron, Staupitz,

to transmit his writings to Rome, that all misrepresentation of his doctrines might be prevented. "Not," says he, "that I would involve you in my dangers. I desire alone to stand the shock of it. Let Christ see to it, whether the cause be mine or His. To the kind admonitions of my friends, who would warn me of danger, my answer is, The poor man has no fears. I protest that property, reputation, and honours shall be of no estimation with me, compared with the defence of the truth. I have only a frail body to lose, and that weighed down with constant fatigue. If, in obedience to God, I lose it through violence or fraud, what is the loss of a few hours of life? sufficient for me is the lovely Redeemer and Advocate, my Lord Jesus Christ, to whose praise I will sing as long as I live." He even addressed a letter to the pope himself, explanatory of his conduct, and couched in such language as clearly shows that, at this period, he had no intention of separating from the Church.

It is interesting to observe how clear, even at this early period of his history, Luther's views of divine truth were. The Bible had been for years his constant study—prayer had been his unceasing exercise; and in the habitual use of these two means of grace, his knowledge of the Gospel had become at once extensive and accurate. In the doctrines of free grace, more particularly, Luther gloried. "A Christian," to use his own words, "may glory that in Christ he has all things; that all the righteousness and merits of Christ are his own, by virtue of that spiritual union with him which he has by faith: and, on the other hand, that all his sins are no longer his, but Christ, through the same union, bears the burden of them. And this is the confidence of Christians, this is the refreshment of their consciences, that by faith our sins cease to be ours judicially, because they are laid on him, 'the Lamb of God that taketh away the sin of the world.'" The righteousness of Christ the Reformer viewed as the sole foundation of the sinner's hope; and he accordingly urged it, with the utmost earnestness, upon all who came within the sphere of his influence.

Thus pure were the religious sentiments of Luther, at the outset of his career as a Reformer, and before his doctrines had assumed such a prominence as to attract the attention and call down upon him the wrath of the Papal See. The Almighty had been gradually training him for the important duties which were yet to devolve upon him, and which could only be discharged by one who was specially enlightened by the Spirit of God. His work was arduous, and therefore he was endowed with peculiar qualifications, both of an intellectual and moral kind.

On the accession of Charles V. to the empire, Luther found himself in a very dangerous situation. Charles, in order to secure the Pope's friendship, had determined to treat him with great severity. His eagerness to gain this point rendered him not averse to gratify the Papal legates in Germany, who insisted, that, without any delay or formal deliberation, the diet then sitting at Worms ought to condemn a man whom the Pope had already excommunicated as an incorrigible heretic. Such an abrupt manner of proceeding, however, being deemed unprecedented and unjust by the members of the diet, they made a point of Luther's appearing in person, and declaring whether he adhered or not to those opinions which had drawn upon him the censures of the Church. Not only the emperor, but all the princes through

whose territories he had to pass, granted him a safe-conduct; and Charles wrote to him at the same time, requiring his immediate attendance on the diet, and renewing his promises of protection from any injury or violence. Luther did not hesitate for one moment about yielding obedience; and set out for Worms, attended by the herald who had brought the emperor's letter and safe-conduct.

The reception which he met with at Worms was such as might have been reckoned a full reward of all his labours, if vanity and the love of applause had been the principles by which he was influenced. Greater crowds assembled to behold him than had appeared at the emperor's public entry; his apartments were daily filled with princes and personages of the highest rank; and he was treated with an homage more sincere, as well as more flattering, than any which pre-eminence in birth or condition can command. At his appearance before the diet he behaved with great decency and with equal firmness. He readily acknowledged an excess of acrimony and vehemence in his controversial writings; but refused to retract his opinions, unless he were convinced of their falsehood, or to consent to their being tried by any other rule than the Word of God. When neither threats nor entreaties could prevail on him to depart from this resolution, some of the ecclesiastics proposed to imitate the example of the Council of Constance; and, by punishing the author of this pestilent heresy, who was now in their power, to deliver the Church at once from such an evil. But the members of the diet refusing to expose the German integrity to fresh reproach by a second violation of public faith, and Charles being no less unwilling to bring a stain upon the beginning of his administration by such an ignominious action, Luther was permitted to depart in safety. A few days after he left the city, a severe edict was published, depriving him, as an obstinate and excommunicated criminal, of all the privileges which he enjoyed as a subject of the empire; forbidding any prince to harbour or protect him; and requiring all to seize his person as soon as the term specified in his protection should be expired.

But this rigorous decree had no considerable effect; the execution of it being prevented partly by the multiplicity of occupations which the commotions in Spain, together with the wars in Italy and the Low Countries, created to the emperor; and partly by a prudent precaution employed by the elector of Saxony, Luther's faithful patron. As Luther, on his return from Worms, was passing near Altenstrain, in Thuringia, a number of horsemen, in masks, rushed suddenly out of a wood, where the elector had appointed them to lie in wait for him, and surrounding his company, carried him, after dismissing all his attendants, to Wartburg, a strong castle, not far distant. There the elector ordered him to be supplied with every thing necessary or agreeable; but the place of his retreat was carefully concealed until the fury of the present storm against him began to abate, upon a change in the political system of Europe. In this solitude, where he remained nine months, and which he frequently called his *Patmos*, after the name of that island to which the Apostle John was banished, he exerted his usual vigour and industry in defence of his doctrines, or in confutation of his adversaries; publishing several treatises, which revived the spirit of his followers, astonished to a great degree, and disheartened at the sudden disappearance of their leader.

Luther, weary at length of his retirement, appeared publicly again at Wittenberg, upon the 6th of March 1522. He appeared, indeed, without the elector's leave; but immediately wrote him a letter to prevent him taking it ill. The edict of Charles V., severe as it was, had given little or no check to Luther's doctrine; for the emperor was no sooner gone into Flanders, than his edict was neglected and despised, and the doctrine seemed to spread even faster than before.

The diet of the empire was held at Nuremberg, at the end of the year, to which Hadrian VI. sent his Brief, dated November the 25th; for Leo X. died upon the 2d of December 1521, and Hadrian had been elected Pope upon the 9th of January following. In his Brief, among other things, he observes to the diet how he had heard with grief that Martin Luther, after the sentence of Leo X., which was ordered to be executed by the edict of Worms, continued to teach the same errors, and daily to publish books full of heresies; that it appeared strange to him that so large and so religious a nation could be seduced by a wretched apostate friar; that nothing, however, could be more pernicious to Christendom; and that, therefore, he exhorts them to use their utmost endeavours to make Luther, and the authors of those tumults, return to their duty; or, if they refuse and continue obstinate, to proceed against them according to the laws of the empire, and the severity of the last edict.

The resolution of this diet was published in the form of an edict, upon the 6th of March 1523; but it had no effect in checking the Lutherans, who still went on in the same triumphant manner.

In the beginning of the year 1524, Clement VII. sent a legate into Germany to the diet which was to be held at Nuremberg. Hadrian VI. died in October 1523, and was succeeded by Clement upon the 19th of November. A little before his death, he canonized Benno, who was bishop of Meissen in the time of Gregory VII., and one of the most zealous defenders of the holy see. Luther, imagining that this was done directly to oppose him, drew up a piece with this title, *Against the new idol and old devil set up at Meissen*, in which he treats the memory of Gregory with great freedom, and does not spare even Hadrian. Clement VII.'s legate represented to the diet of Nuremberg the necessity of enforcing the execution of the edict of Worms, which had been strangely neglected by the princes of the empire; but, notwithstanding the legate's solicitations, which were very pressing, the decrees of that diet were thought so ineffectual, that they were condemned at Rome, and rejected by the emperor.

In October 1524, Luther flung off the monastic habit; which, though not premeditated and designed, was yet a very proper preparative to a step he took the year after; we mean his marriage with Catherine De Bore.

His marriage, however, did not retard his activity and diligence in the work of reformation. He revised the Augsburg Confession of Faith and Apology for the Protestants, when the Protestant religion was first established on a firm basis.

In the year 1534, the Bible, translated by him into German, was first printed, as the old privilege dated Bibliopolis, under the elector's hand, shows; and it was published the same year. He also published this year a book against masses and the consecration of priests, in which he relates a conference

he had with the devil upon those points; for it is remarkable in Luther's whole history, that he never had any conflicts of any kind within, but the devil was always his antagonist. In February 1537, an assembly was held at Smalkald about matters of religion, to which Luther and Melancthon were called. At this meeting Luther was seized with so grievous an illness, that there were no hopes of his recovery. He was afflicted with the stone, and had a stoppage of urine for eleven days. In this terrible condition he would needs undertake to travel, notwithstanding all that his friends could say or do to prevent him: his resolution, however, was attended with a good effect; for the night after his departure he began to be better. As he was carried along he made his will, in which he bequeathed his detestation of Popery to his friends and brethren; agreeably to what he used to say: *Pestis eram virus, moriens ero mors tua, papa*; that is, 'I was the plague of Popery in my life, and shall continue to be so in my death.'

This year the Pope and the court of Rome, finding it impossible to deal with the Protestants by force, began to have recourse to stratagem. They affected, therefore, to think that, though Luther had, indeed, carried things on with a high hand and to a violent extreme, yet what he had pleaded in defence of these measures was not entirely without foundation. Luther published, about the same time, a confutation of the pretended grant of Constantine to Sylvester, bishop of Rome; and also some letters of John Huss, written from his prison at Constance to the Bohemians. In this manner was Luther employed till his death, which happened in the year 1546.

LUTHERANISM, the system of Protestantism adopted by the followers of Luther. It has undergone some alterations since the time of its founder.

Luther reduced the number of sacraments to two, viz., baptism and the eucharist; but he believed in impanation or consubstantiation; that is, that the matter of the bread and wine remain with the body and blood of Christ; and it is in this article that the main difference between the Lutheran and the English Churches consists.

Luther maintained the mass to be no sacrifice; exploded the adoration of the host, auricular confession, meritorious works, indulgences, purgatory, the worship of images, and other superstitious practices which had been introduced in the corrupt times of the Romish Church. He also opposed the doctrine of free will, maintained predestination, and asserted our justification to be solely by the imputation of the merits and satisfaction of Christ. He also opposed the fastings of the Romish Church, monastical vows, the celibacy of the clergy, &c.

The Lutherans, however, of all Protestants, are said to differ least from the Romish Church; as they affirm that the body and blood of Christ are materially present in the sacrament of the Lord's supper, though in an incomprehensible manner; and likewise represent some religious rites and institutions, as the use of images in churches, the distinguishing vestments of the clergy, the private confession of sins, the use of wafers in the administration of the Lord's supper, the form of exorcism in the celebration of baptism, and other ceremonies of the like nature, as tolerable, and some of them as useful. The Lutherans maintain, with regard to the divine decrees, that they respect the salvation or misery of men, in consequence of a previous knowledge of their senti-

ments and characters, and not as free and unconditional, or as founded on the gratuitous mercy and sovereign will of God.

Towards the close of the seventeenth century, the Lutherans began to entertain a greater laxity of sentiment than they had before adopted. Their public teachers now use an unbounded liberty of dissenting from the decisions of those symbols or creeds which were once deemed almost infallible rules of faith and practice, and of declaring their dissent in the manner they judge the most expedient. Moshcim attributes this change in their sentiments to the maxim which they generally adopted, that Christians were accountable to God alone for their religious opinions; and that no individual could be justly punished by the magistrate for his erroneous opinions, while he conducted himself like a virtuous and obedient subject, and made no attempts to disturb the peace and order of civil society. This just maxim has, however, been made a cover for the vilest hypocrisy of scepticism.

In Sweden, the Lutheran Church is Episcopal; in Norway the same. In Denmark, the Episcopal authority is retained, and the name of *bishop* re-adopted instead of that of *superintendent*, which still obtains in most part of Germany; though the superior power is vested in a *consistory*, over which there is a president, with a distinction of rank and privileges, and a subordination of inferior clergy to their superiors, different from the parity of Presbyterianism.

LUZ. See BETHEL.

LYCAONIA, a province of Asia Minor, and forming part of Cappadocia, having Galatia north, Pisidia south, Cappadocia east, and Phrygia west. In it were the cities of Iconium, Derbe, and Lystra. Acts xiv. 6, &c. The "speech of Lycaonia" is generally believed to have been a corrupt Greek; that is, Greek mingled with a great deal of Syriac.

LYCIA, a province of Asia Minor, having Phrygia on the north, the Mediterranean on the south, Pamphylia on the east, and Caria on the west. Acts xxvii. 5. Paul landed at the port of Myra in this province, when going to Rome, A.D. 60.

LYDDA, a town situated on the road between Joppa and Jerusalem, nine miles east of the former place. It bore the name also of Diospolis, and in the Hebrew it was called Lod. At this place Peter performed the miracle of healing Æneas. Acts ix. 32-34. Not long after, it was entirely destroyed by Cestrius Gallus; but Josephus speaks of it as rebuilt, and the Rabbins held it in high estimation as a seat of Jewish learning. The place became somewhat famous in the time of the crusades, there being a magnificent church erected in it which was dedicated to St George. At present it is simply a ruined village.

LYDIA, the name of a woman of Thyatira, a seller of purple, as we learn from Acts xvi. 14, 15. Some have supposed that this female was called Lydia, from the fact that Thyatira is situated in Asia Minor. She is described as one "who worshipped God," which is generally understood as implying that

she was a proselyte. This woman was converted by the preaching of Paul, and entertained him and his companions in her house. The province of LYDIA was in Asia Minor, and was so called probably from the circumstance that it was peopled by the children of Lud, the son of Shem. Gen. x. 23. In the time of the apostles it was a Roman province, and in it were situated Sardis, Thyatira, and Philadelphia. Lydia was particularly famed in ancient times for particular kinds of dye, which renders it a natural coincidence that Lydia, who was converted by Paul, was a seller of purple, or of vests dyed purple.

LYING, speaking falsehoods wilfully, with an intent to deceive. Thus, by Grove: "A lie is an affirmation or denial by words, or any other signs to which a certain determinate meaning is affixed, of something contrary to our real thoughts and intentions." Thus, by Paley: "A lie is a breach of promise; for whoever seriously addresses his discourse to another, tacitly promises to speak the truth, because he knows that the truth is expected."

The evil and injustice of lying appear, (1.) From its being a breach of the natural and universal right of mankind to truth in the intercourse of speech. (2.) From its being a violation of God's sacred law. Phil. iv. 8; Lev. xix. 11; Col. iii. 9. (3.) The faculty of speech was bestowed as an instrument of knowledge, not of deceit; to communicate our thoughts, not to hide them. (4.) It is esteemed a reproach of so heinous and hateful a nature for a man to be called a liar, that sometimes the life and blood of the slanderer have paid for it. (5.) It has a tendency to dissolve all society, and to indispose the mind to religious impressions. (6.) The punishment of it is tremendous: the loss of credit, the hatred of those whom we have deceived, and an eternal separation from God in the world to come. Rev. xxi. 8, xxii. 15; Ps. ci. 7. See EQUIVOCATION.

LYRE. See HARP.

LYSANIAS, or LYSIAS, tetrarch of Abilene, a small province in Lebanon (Luke iii. 1), was probably son or grandson of another Lysanias known in history, and put to death by Mark Antony, who gave part of his kingdom to Cleopatra. See ABILA.

LYSIAS, a friend and relation of King Antiochus Epiphanes, to whom he left the regency of Syria. There is also an individual bearing the name of Claudius Lysias, who was commander of the Roman guard which protected Paul from the violence of the infuriated Jews (Acts xxiii. 26), and sent him under guard to Felix the procurator.

LYSTRA, a city of Lycaonia, to which Paul fled when he was persecuted at Iconium. In this place also the apostle was stoned by the Jews, and left for dead. Acts xiv. 8-21. Lystra was the birthplace of Timothy. The exact situation of this, as well as the other cities of Asia Minor which Paul visited, cannot now be with certainty ascertained. None of them, indeed, with the exception of Iconium, can at the present day be pointed out.

M.

MAACAH, **MAACHAH**, **MAACHATI**, or **BETH-MAACHA**, a small province of Syria, east and north of the sources of Jordan, toward Damascus. It was called Abel-beth-maacha, because Abel was situated in it. See **ABEL**, *the plain*.

MAACHAH, daughter of Abishalom, wife of Rehoboam, king of Judah, and mother of Abijam his successor. 1 Kings xv. 2. In 2 Chron. xiii. 2, she is called Michaiah, daughter of Uriel of Gibeah. Maachah was also the daughter of Abishalom, wife of Abijam, king of Judah, and mother of Asa his successor. 1 Kings xv. 10, 13, 14. Asa deprived her of the office of priestess of the groves. There are several other persons of this name, mentioned in the Old Testament, particularly the daughter of the king of Geshur, who was the wife of David, and the mother of Absalom. 2 Sam. iii. 3.

MAALEH-ACRABBIM, a mountain, so called from the multitude of scorpions that infested it, at the southern end of the Salt Sea. Numb. xxxiv. 4; Josh. xv. 3.

MAARATH, the name of a place mentioned in Josh. xv. 59. It was situated somewhere in the mountains of the tribe of Judah.

MACCABEES. There are five books which bear this name, all of them illustrating the history of the Jews, during a period extending over nearly three hundred years. Only two of these are to be found in the Apocrypha; and although possessing no canonical authority, they are useful as throwing light upon an interesting portion of Jewish history. The Greek Church includes among their canonical books the third book of Maccabees, but the fourth and fifth are universally rejected. The first book is generally regarded as far more accurate and trustworthy than the second. Josephus is supposed to have been much indebted to it for the materials of his history; and Michaelis alleges that in some instances he has mistaken its meaning. The whole of the five books of Maccabees have been published with notes and illustrations by Dr Cotton, of Oxford.

MACCABEES, the name usually given to the whole of the sons of Mattathias, by whose warlike exploits their country was delivered from the oppression of the Syrians.

MACEDONIA, a province of Greece, situated between the Ægean and the Adriatic Seas. When Alexander the Great, son of Philip, king of Macedonia, carried his conquests over all Asia, the name of the Macedonians became celebrated throughout all the East. After the death of Alexander, his kingdom was divided among his own generals, who, as they had aided him in the conquest of them, were apparently entitled to share in the fruits of the conquest. Thus Alexander's vast empire was broken up, and Macedonia was conquered by the Romans, B.C. 168. Afterwards it became a portion of the Eastern Empire, and in the fifteenth century it fell into the hands of the Turks, who still maintain authority over it. Paul was commissioned by a vision to preach the gospel in Macedonia: "And a vision appeared to Paul in the night: There stood a man of Macedonia,

and prayed him, saying, Come over into Macedonia, and help us." Acts xvi. 9. In this province he founded the Churches of Philippi and Thessalonica.

MACEDONIANS, the followers of Macedonius, bishop of Constantinople, who, through the influence of the Eunomians, was deposed by the Council of Constantinople, in 360, and sent into exile. He considered the Holy Ghost as a divine energy diffused throughout the universe, and not as a person distinct from the Father and the Son. The sect of the Macedonians was crushed before it had arrived at its full maturity, by the council assembled by Theodosius, in 381, at Constantinople. See **SEMI-ARIANS**.

MACHIR, the son of Manasseh, and the father of Gilead, used poetically in Judg. v. 14, for the tribe of Manasseh: that is, the half of that tribe which dwelt on the west of Jordan.

MACHELAH, the name of a cave near Hebron, purchased by Abraham from the children of Heth for a burial-place for his wife Sarah. In this cave were buried Abraham, Sarah, Isaac, Rebecca, Jacob, and Leah. The site was preserved by tradition, and the Empress Helena erected a church over it; but this has long since been converted into a Mohammedan mosque. The word Machpelah signifies *double*, and, accordingly, some have supposed that there was one cave within another, or two or more, contiguous to each other, in one of which Sarah was buried, and afterwards Abraham in another. But in Arabic, the word means *shut up*, as tombs in Eastern countries usually are.

MAD, MADNESS. Insanity, or mental derangement, a state which is frequently referred to in Sacred Scripture. The cases of demoniacal possessions which are noticed in the gospels have sometimes been confounded with madness. But it is far more consistent with the facts or phenomena, as related, to consider the Devil as having been permitted, in the time of our Lord, to exercise a supernatural influence over the bodies and minds of the demoniacs, thus affording an opportunity to the Redeemer of manifesting his power over unclean spirits. A case of feigned madness on the part of David is recorded in 1 Sam. xxi. 12-15. It has been sometimes alleged that David on that occasion was really seized with an epileptic affection. Such an idea, however, is entirely gratuitous, not being sanctioned in the slightest degree by the statements of the inspired record. The epithet mad is used in Scripture in a variety of different circumstances. It is applied (1.) To one really insane. Acts xxvi. 24; 1 Cor. xiv. 23. (2.) To one infuriated by angry passions. Acts xxviii. 11. (3.) To one in a state of bewilderment and perplexity. Deut. xxviii. 34; Eccles. vii. 7. (4.) To one infatuated in his attachment to idols. Jer. i. 38. (5.) Wholly under the influence of folly, deceit, and falsehood. Hosea ix. 7.

MADAI, the third son of Japheth (Gen. x. 2), who appears to have given origin to the Medes. Some think that he was the father of the Macedonians.

MADIAN. See MIDIAN.

MADMANNAH, a city of the tribe of Judah mentioned in Josh. xv. 31. It was inhabited by the posterity of Shaaph, one of the sons of Caleb. 1 Chron. ii. 49.

MAGDALA, a town on the west side of the Sea of Galilee, mentioned in Matt. xv. 39. It is supposed to have been the city of Mary Magdalene. No trace of the town is now to be found, unless a village called Migdol, close to the edge of the Lake of Tiberias, be, as Mr Buckingham thinks, the place in question. "The coasts of Magdala," spoken of by Matthew, are termed by Mark "the parts of Dalmanutha," but it is impossible to identify, in the present day, either the one site or the other.

MAGDALENE. See MARY MAGDALENE.

MAGI, or MAGIANS. This appellation is used to denote an ancient religious sect of Persia and other Eastern countries, who, abominating the adoration of images, worshipped God only by fire, in which they were directly opposite to the Sabians. (See SABIAN.) The Magi believed that there were two principles—one the cause of all good, and the other the cause of all evil; in which opinion they were followed by the sect of the Manichees. (See MANICHEES.) They called the good principle *Jezden*, and *Ormuzd*; and the evil principle *Ahriman*, or *Aherman*. The former was by the Greeks called *Oromasdes*; and the latter, *Arimanius*. The reason of their worshipping fire was, because they looked upon it as the truest symbol of *Oromasdes*, or the good god; as darkness was of *Arimanius*, or the evil god. In all their temples they had fire continually burning upon their altars, and in their own private houses.

The religion of the Magi fell into disgrace on the death of the ringleaders, who had usurped the sovereignty after the death of Cambyzes; and the slaughter that was made of the chief men among them sunk it so low, that Sabianism everywhere prevailed against it, Darius and most of his followers on that occasion going over to it. But the affection which the people had for the religion of their forefathers not being easily to be rooted out, the famous Zoroaster, some ages after, undertook to revive and reform it.

The reformation which this great man made in the Magian religion was in the first principle of it; for he introduced a god superior both to *Oromasdes* and *Arimanius*. Dr. Prideaux is of opinion that Zoroaster took the hint of this alteration in their theology from the prophet Isaiah, who brings in God saying to Cyrus, king of Persia, "I am the Lord, and there is none else: I form the light, and create darkness; I make peace and create evil." Isa. xlv. 7. In short, Zoroaster held that there was one supreme independent Being, and under him two principles, or angels—one the angel of light, or good, and the other the angel of evil, or darkness; that there is a perpetual struggle between them, which shall last to the end of the world; that then the angel of darkness and his disciples shall go into a world of their own, where they shall be punished in everlasting darkness; and the angel of light and his disciples shall go into a world of their own, where they shall be rewarded in everlasting light.

Zoroaster was the first who built fire-temples, the Magians before his time performing their devotion on the tops of hills and in the open air, by which means they were exposed to the inconvenience of rain and tempests, which often extinguished their sacred fires. To procure the greater veneration for

these sacred fires, he pretended to have received fire from heaven, which he placed on the altar of the first fire-temple he erected, which was that of Xis, in Media, from whence, they say, it was propagated to all the rest. The Magian priests kept their sacred fire with the greatest diligence, watching it day and night, and never suffering it to be extinguished. They fed it only with wood stript of the bark, and they never blew it with their breath or with bellows, for fear of polluting it. To do either of these was death by their law. The Magian religion, as reformed by Zoroaster, seems, in many things, to be built upon the plan of the Jewish. The Jews had their sacred fire which came down from heaven upon the altar of burnt-offerings, which they never suffered to go out, and with which all their sacrifices and oblations were made. Zoroaster, in like manner, pretended to have brought his holy fire from heaven; and as the Jews had a *Shekinah* of the divine presence among them, resting over the mercy-seat in the Holy of Holies, Zoroaster likewise told his Magians to look upon the sacred fire in their temples as a *Shekinah*, in which God especially dwelt. From these and some other instances of analogy between the Jewish and Magian religion, Prideaux infers that Zoroaster had been first educated and brought up in the Jewish religion.

The priests of the Magi were the most skilful mathematicians and philosophers of the age in which they lived, insomuch that a learned man and a Magian became equivalent terms. This proceeded so far that the vulgar, looking on their knowledge to be more than natural, imagined they were inspired by some supernatural power. And hence those who practised wicked and diabolical arts, taking upon themselves the name of Magians, drew on it that ill signification which the word magician now bears among us.

The Magian priests were all of one tribe; as, among the Jews, none but the son of a priest was capable of bearing that office among them. The royal family among the Persians, as long as this sect subsisted, was always of the sacerdotal tribe. They were divided into three orders—the inferior clergy, the superintendents or bishops, and the archimagus or arch-priest.

Zoroaster had the address to bring over Darius to his new Reformed religion, notwithstanding the strongest opposition of the Sabians; and from that time it became the national religion of all that country, and so continued for many ages after, till it was supplanted by that of Mohammed. Zoroaster composed a book containing the principles of the Magian religion. It is called *Zendavesta*, and by contraction *Zend*.

MAGIC, MAGICIAN. In the earlier ages of the world, all who applied their minds to the study of science, and especially physical science, were termed magicians, so that the word was equivalent to learned men. At length, however, it became connected with astrology, witchcraft, and sorcery, and a magician was accounted a man who had intercourse with evil spirits. All such practices were expressly forbidden in the Old Testament, but there were many among the Israelites who made pretensions to be acquainted with sorcery. Josephus speaks of individuals in his time as practising deceptions of this kind, and in the Acts of the Apostles mention is made more than once of such persons. Acts xiii. 6-11; viii. 9.

MAGISTRATE. See ACTIONS AT LAW.

MAGNIFY, to make great, or declare to be great. God *magnifies* his own mercy or name, when, by the fulfilment or powerful application of his word, he discovers the unbounded nature of his mercy, and other perfections. Gen. xix. 19; Acts xix. 17. He *magnifies his word above all his name*, when he clearly discovers his mercy and faithfulness contained and pledged in it. Ps. cxxxviii. 2. Jesus *magnified* the law and made it honourable. His subjection to it, as he was the great Lawgiver, highly demonstrated the honour and immutable obligation of it; and he rendered to it an infinitely more valuable obedience than it could ever have received of men. Isa. xlii. 21. Men *magnify* God or his works when they publish and declare his greatness and glory. Ps. xxxiv. 3; Job xxxvi. 24.

MAGOG, the son of Japheth (Gen. x. 2), the ancestor of the Mogul, or Mongol Tartars, inhabiting the country of the ancient Scythians.

MAHALATH, is the title of Psalms liii. and lxxxviii. "To the chief musician on Mahalath;" which some think signifies a musical instrument; but Calmet rather thinks it imports dancing, which is certainly its proper signification in Hebrew; as if the title of the Psalm imported to be: "An instructive Psalm of David, for the chief master of dancing;" or, for the chorus of singers and dancers. Gesenius thinks it was probably the Ethiopian *wahlet* or *cithara*; others suppose it to have been the flute.

MAHANAIM, a city of the Levites, beyond the Jordan, on the brook Jabbok. The word signifies "two hosts." It was situated between the tribes of Gad and Manasseh, and derived its name from Jacob's meeting with the angels on his way to Padan-aram. Gen. xxxii. 2. Being a place of great strength, it was selected as a place of residence for Ishbosheth, the son of Saul. 2 Sam. ii. 8. The precise situation of Mahanaim is not now known, but Dr Robinson considers it probably identical with the modern Mahanah.

MAHANEH-DAN, literally "the Camp of Dan," a place near Kirjath-jearim, where six hundred Danites encamped on their way to Laish, as mentioned in Judg. xviii. 12.

MAHER-SHALAL-HASH-BAZ (*he hasteneth to the prey*), a name given to one of the sons of the prophet Isaiah, by way of prediction. The prophet observes, that his children were for signs and wonders, and this name is evidence of the fact. Of the same nature we are to consider Immanuel and some other names.

MAHOMET. See MOHAMMED—MOHAMMEDANISM.

MAID-SERVANT. See HANDMAID.

MAIN-SAIL. The word thus translated in Acts xxvii. 40, has given rise to considerable discussion. The Greek word rarely occurs, and hence the opinions concerning it have been various. Luther took it for the mast; but the mast had been already lowered, and perhaps cut away. Erasmus supposes it to have been the sail-yard. Some, as Junius, Alberti, Wolf, and Facciolati, regard it as a sail answering to the mizen-sail. Grotius, Vossius, Wetstein, Michæelis, Rosenmüller, and Kuinoel, understand by it a smaller sail near the prow, which was used to keep the ship steady, and prevent its working too much when the larger and upper sails were set.

MAJESTY, pomp, glory, royal dignity; frequently used in Scripture when speaking of the Divine Being.

MAKAZ, a city probably of Dan (1 Kings iv. 9), supposed by Calmet to be the Maktesh, the jaw-tooth or Enhakkore of Judg. xv. 19; Zeph. i. 11. See LEHI.

MAKHELOTH, an encampment of Israel in the desert (Numb. xxxiii. 25, 26); thought to be Malathis, which Eusebius and Jerome place twenty miles from Hebron, in the south of Judah.

MAKKEDAH, a city in the tribe of Judah, about fourteen miles south-west of Jerusalem. It was at this place that Joshua hanged Adoni-zedek and four other confederate kings, after which he destroyed the city.

MALACHI, the last of the minor prophets. This name signifies an angel or messenger of the Lord; and it has sometimes been doubted whether the word may not be used rather as a generic term than to denote a particular individual. Origen held the strange notion that he was an incarnate angel. Jerome alleged him to be identical with Ezra, an opinion which has been adopted by Calmet. From internal evidence, however, this idea may be easily disproved, as it bears plain marks of having been written a considerable time after the return from the Babylonian captivity, and probably posterior to the death of Ezra. Dr Kennicott, followed by Dr Hales, supposes that he wrote about B.C. 420. The temple seems to have been rebuilt, and the Jewish worship re-established, when Malachi prophesied; and in strong language he reproves both priests and people for their irreligious practices. Bishop Lowth thinks the style of Malachi's prophecies to indicate that in his time Hebrew poetry had begun to decline.

MALCHUS, a servant of Caiaphas, the high priest of the Jews in the latter period of our Lord's sojourn upon the earth. The name was not unfrequent among the Greeks; and seems, from its derivation, to correspond to our name king. Malchus being one of those who were commissioned to seize our Lord in the garden of Gethsemane, Peter in his zeal cut off his right ear; but Jesus instantly restored it, thus performing a miracle of mercy at the very time of his apprehension by his enemies.

MALICE, is a settled or deliberate determination to revenge or do hurt to another. It more frequently denotes the disposition of inferior minds to execute every purpose of mischief within the more limited circle of their abilities. It is a most hateful temper in the sight of God (Rom. i. 29), strictly forbidden in his holy Word (Col. iii. 8-13), disgraceful to rational creatures (1 Cor. xiv. 20), and every way inimical to the spirit of Christianity. Matt. v. 44; 1 Pet. ii. 1. See CHARITY—LOVE.

MALLOWS. This word occurs only in Job xxx. 4: "Who cut up mallows by the bushes, and juniper roots for their meat." It is uncertain what is meant by the original term. Gesenius supposes it to be the *Atriplex halimus* of Linnæus, a plant growing in Palestine, and resembling a salad; the fresh leaves of which serve as food for the poor, either raw or boiled. Dr. Mason Good thinks it a species of *salsola* or *salt-wort*.

MALTA. See MELITA.

MAMMON, the Syriac god of wealth, or worldly acquisitions of all kinds, answering to the Greek Plutus. Matt. vi. 24.

MAMRE, a city (Gen. xiii. 18), either the same as Hebron and Arba (Gen. xxiii. 17-19, xxxv. 27), or a place at a short distance from it. It was named after Mamre, an Amorite, the brother of Aner and

Eshcol, who lived there. Travellers describe the plain as bounded on all sides and shut in by stony mountains; and there can be no doubt that it was on the summit of one of the mountains which border the valley that the memorable intercession of the patriarch for Sodom took place. Gesenius translates Gen. xiii. 18, "the terebinth or turpentine tree of Mamre." This tree is said by Sozomen, the ecclesiastical historian, to have still existed, six miles from Hebron, in the time of Constantine the Great.

MAN, the head and lord of the animal creation, in whose complex structure the organic or vegetable, the animal or sensitive, and the intellectual or spiritual world, are wonderfully united, and his condition on earth modified by the laws of each. See ADAM—PHYSIOLOGY—MATERIALISM—SOUL—DEPRIVITY—SALVATION.

MANAEN, a Christian prophet and teacher, who had been in early life a foster-brother of Herod Antipas. Acts xiii. 1. It is thought that he was one of the seventy disciples, but no particulars of his life are known.

MANASSEH, the eldest son of Joseph, born in Egypt B.C. 1714. His name denotes forgetfulness, because Joseph said, "God hath made me forget all my toil, and all my father's house." When on his death-bed Jacob adopted Manasseh, and giving him his parting blessing, assigned him an inheritance equally with his own sons. Guided by the Spirit of God, however, the old man preferred Ephraim before Manasseh, saying, "His younger brother shall be greater than he." Moses also speaks of "the ten thousands of Ephraim, and the thousands of Manasseh." When the Israelites were first numbered (Numb. i. 35), the descendants of Manasseh amounted to 32,200 fighting men. On the entrance of the Israelites into Canaan, the tribe of Manasseh was divided, one-half having settled beyond, and the other half on this side the river Jordan.

MANASSEH, the fourteenth king of Judah, who succeeded his father Hezekiah, ascending the throne at the early age of twelve years, and reigning during the extended term of fifty-five years. During the first part of his reign, the conduct of Manasseh formed a striking and painful contrast to that of his godly father. Led away probably by wicked counsellors, he re-established that system of idolatry which Hezekiah had abolished; nay, he built altars to the whole host of heaven, and caused his son to pass through the fire to Moloch. He patronised wickedness in every form among the people, and persecuted even to the death those who refused to surrender their allegiance to the true God. The multiplied and aggravated crimes of Manasseh cried aloud to heaven for the infliction of Jehovah's judgments. The cruel and idolatrous prince was carried captive into Babylon, towards the twenty-second year of his reign. Thus laid down under the mighty hand of God, he was brought to deep humiliation and confession of sin. The Lord heard his prayer, and restored him to his own land, where he sought to repair the serious injuries which he had inflicted upon his subjects. He restored the worship of God, he repaired the fortifications of Jerusalem, and placed strong garrisons in all the fenced cities of Judah. Manasseh died at Jerusalem, and was buried "in the garden of his own house, in the garden of Uzza." 2 Kings xxi. 18. There is a portion of the Apocrypha entitled, "The Prayer of Manasses,

King of Judah, when he was holden captive in Babylon." It was never recognised as canonical, and it is rejected as spurious even by the Church of Rome.

MAN-CHILD. In Job iii. 3, we find the patriarch exclaiming, under the severity of his sufferings: "Let the day perish wherein I was born, and the night in which it was said, There is a man-child conceived." There is in this passage an obvious reference to the joy which was, and indeed still is, expressed in the East when a male child is born. Jeremiah (xx. 15) alludes to the same custom: "Cursed be the man who brought tidings to my father, saying, A man-child is born unto thee; making him very glad." See BIRTH.

MANDRAKE (*dudaim*; Gen. xxx. 14-16; Cant. vii. 13). Interpreters have wasted much time and pains in endeavouring to ascertain what is intended by the Hebrew word *dudaim*. Some translate it by "violet," others, "lilies," "jasmynes," "truffle or mushroom;" and some think that the word means "flowers," or "fine flowers," in general. Bochart, Calmet, and Sir Thomas Browne, suppose the citron intended; Celsius is persuaded that it is the fruit of the lote tree; Hiller, that cherries are spoken of; and Ludolf maintains that it is the fruit which the Syrians call mauz, resembling in figure and taste the Indian fig. But the generality of interpreters and commentators understand by *dudaim*, mandrakes, a species of melon; and it is so rendered in the Septuagint, and in both the Targums, on Gen. xxix. 32-34, xxx. 14. It appears from Scripture, that they were in perfection about the time of wheat harvest, have an agreeable odour, may be preserved, and are placed with pomegranates. Cant. vii. 13. Nor was the opinion of their prolific virtue confined to the Jews; the Greeks and the Romans had the same notion of mandrakes. They gave to the fruit the name of "Apple of Love," and to Venus that of Mandragoritis. The Emperor Julian, in his epistle to Calixenes says that he drank the juice of mandrakes to excite his inclinations. And before him, Dioscorides had observed of it, "The root is supposed to be used in philters or love-potions." On the whole, there seems little doubt but this plant had a provocative quality, and therefore its Hebrew name *dudaim* may be properly deduced, says Calmet, from *dudim*, pleasures of love.

MANEH, a weight which, comparing 1 Kings x. 16, with 2 Chron. ix. 16, seems to have amounted to an hundred shekels. During the Babylonish captivity, however, the Jews seem to have used the weights and measures of foreign nations. Hence we find Ezekiel (xlv. 12) thus describing the maneh: "And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh." Cocceius and Michælis think that Ezekiel refers to a triple maneh.

MANGER. The original word thus translated in Luke ii. 7, 12, 16, has occasioned no small difference of opinion. It properly signifies an open court enclosed by high wooden pales, and communicating with the house. Dr. Campbell reasons strongly in favour of the ordinary translation, "a manger." Oriental travellers assure us that the Eastern nations use no manger properly so called, but only a coarse hair-bag. Most of the fathers and ancient interpreters explain the word as referring to those natural stables which abound in Palestine, affording shelter to both men and cattle.

MANICHEES, or MANICHEANS (*Manichæi*), "a sect of ancient heretics, who asserted two principles, so called from their author *Manes*, or *Manichæus*, a Persian by nation, and educated among the Magi, being himself one of that number before he embraced Christianity.

"This heresy had its first rise about the year 277, and spread itself principally in Arabia, Egypt, and Africa. St Epiphanius, who treats of it at large, observes that the true name of this heresiarch was Cubricus, and that he changed it for *Manes*, which in the Persian or Babylonish language signifies vessel. A rich widow, whose servant he had been, dying without issue, left him stores of wealth; after which, he assumed the title of the apostle or envoy of Jesus Christ.

"The doctrine of Manes was a motley mixture of the tenets of Christianity with the ancient philosophy of the Persians, in which he had been instructed during his youth. He combined these two systems, and applied and accommodated to Jesus Christ the characters and actions which the Persians attributed to the god Mithras. He established two principles, viz., a good and an evil one: the first a most pure and subtle matter, which he called light, did nothing but good; and the second a gross and corrupt substance, which he called darkness, nothing but evil. This philosophy is very ancient, and Plutarch treats of it at large in his *Isis and Osiris*."

MANIFEST, to show a thing clearly, and render it visible. Eccles. iii. 18; 1 Tim. iii. 16. The Son of God was *manifest* when he appeared visibly in our nature. 1 John iii. 5. The apostles were *manifest* when it fully appeared, by their behaviour, doctrine, and success, that they were sent of God. 2 Cor. xi. 6. The saints and the wicked are *manifest* when the difference between their characters and states is clearly discovered. 1 John iii. 10. The *manifestation of the Spirit* is either that which the Holy Ghost shows to men, the doctrines of the Gospel, the love of God, and our interest in it, and the things of another world; or his gifts and graces, whereby his power and residence in us are plainly evinced. 1 Cor. xii. 7. The *manifestation of the sons of God* is the public display of their station and happiness, in their being openly acknowledged and honoured by Christ at the last day. Rom. viii. 19.

MANIFOLD. God's wisdom, mercy, and grace, are *manifold*; unbounded in their nature, showed forth in a variety of ways, and numerous in their fruits. Eph. iii. 10; Neh. ix. 19; 1 Pet. iv. 10. Temptations and trials are *manifold*, when very numerous, and in many different forms, and from various sources. 1 Pet. i. 6. Transgressions are *manifold*, when many in number, and of many different forms, and in many various degrees of aggravation. Amos v. 12.

MANNA. The food which Jehovah gave the children of Israel during their continuance in the deserts of Arabia, from the eighth encampment in the Wilderness of Sin. Moses describes it as white like hoar frost, round, and of the bigness of coriander seed. It fell every morning upon the dew; and when the dew was exhaled by the heat of the sun, the manna appeared alone, lying upon the rocks or the sand. It fell every day except on the Sabbath, and this only around the camp of the Israelites. Every sixth day there fell a double quantity; and though it putrefied and bred maggots when it was kept any other day, yet on the Sabbath there was no

such alteration; and the same substance which was melted by the heat of the sun when it was left abroad, was of so hard a consistence when brought into the tent that it was beaten in mortars, and would even endure the fire made into cakes and baked in pans. It fell in so great quantities during the whole forty years of their journey, that it was sufficient to feed the whole multitude of above a million of souls. Every man (that is, every male or head of a family), was to gather each day the quantity of an omer (about three quarts English measure); and it is observed that "he that gathered much had nothing over, and he that gathered little had no lack," because his gathering was in proportion to the number of persons for whom he had to provide. Some having fewer, others more in family, and the gathering being in proportion to the persons who were to eat of it, therefore he that gathered much had nothing over, and he that gathered little had no lack. Probably every man gathered as much as he could; and then, when brought home and measured by an omer, if he had a surplus it went to supply the wants of some other family that had not been able to collect a sufficiency, the family being large, and the time in which the manna might be gathered, before the heat of the day, not being sufficient to collect enough for so numerous a household, several of whom might be so confined as not to be able to collect for themselves. Thus there was an equality; and in this light the words of St Paul, 2 Cor. viii. 15, lead us to view the passage.

What this substance was we know not. It was nothing that was common to the wilderness. It is evident that the Israelites never saw it before, for Moses says, Deut. viii. 3, 16: "He fed thee with manna which thou knewest not, neither did thy fathers know." And it is very likely that nothing of the kind had ever been seen before; and, by a pot of it being laid up in the ark, it is as likely that nothing of the kind ever appeared more, after the miraculous supply in the wilderness had ceased.

In our version of Psalm lxxviii. 24, 25, we read, "He rained down manna upon them to eat, and gave them of the corn of heaven. Man did eat angels' food; he sent them meat to the full." Dr Durell observes that *Abirim* is used in no other place to denote angels, and seems here to denote oxen, as in Ps. xxii. 12; l. 13; lxxviii. 30; Isa. xxxiv. 7; and Jer. l. 11; and that the corresponding word, *Tsheda*, which signifies any food procured by hunting, countenances this sense. He would, therefore, render it, "Every one eat the flesh of oxen; he sent them venison (or victuals) in plenty."

The author of the Book of Wisdom (xvi. 20, 21) says, that the manna so accommodated itself to every one's taste that it proved palatable and pleasing to all.

It has been remarked that at this day manna is found in several places of the world,—in Arabia, on Mount Libanus, Calabria, and elsewhere. The most famous is that of Arabia, which is a kind of condensed honey, which exudes from the leaves of trees, from whence it is collected when it has become concremented. Salmasius thinks this of the same kind which fed the children of Israel; and that the miracle lay, not in creating any new substance, but in making it fall duly at a set time every day throughout the whole year, and that in such plenty as to suffice so great a multitude. But, in order for this, the Israelites must be supposed every day to have been in the neighbourhood of the trees on which this sub-

stance is formed, which was not the case, neither of those trees grow in those deserts. Besides, this kind of manna is purgative, and the stomach could not endure it in such quantity as is implied by its being eaten for food. In short, the whole history of the giving the manna is miraculous. On the typical character of the manna the following observations of Burkitt are valuable:—"As Christ is the truth and substance of all types in the Old Testament, so, particularly, the manna was an illustrious type of Christ. In many things they agree, and in some they differ. They agree in their original: manna came down from above—so did Christ; manna was freely given—so is Jesus Christ the free gift of God; manna was not fit to be eaten as it lay in the field, but must be ground in a mill, or beaten in a mortar, and baked in an oven, before it was fit for food—Christ was ground by his sufferings, bruised on the cross, scorched in the fiery oven of his Father's wrath, that he might become a fit Saviour for us. Again, as the manna was gathered by the Israelites daily and equally, it was rained down about their tents, and every man had his omer; thus is Christ in the ministry of the word daily offered to a lost world, and all that believe in him shall share alike in the benefit of the justification, sanctification, and glorification from him. But the manna and Christ differ in this, and the truth excels the type, thus: there is a quickening, enlivening virtue, or life-giving power, in Christ, the bread of life, which was never found in manna, the bread of Israel; and whereas manna only fed the body of an Israelite, and this only for a little time in the wilderness, Christ nourisheth the soul—the souls of believers—be they Jew or Gentile, bond or free, and this not for a time, but for eternity: the bread of God is He which cometh down from heaven, and giveth life unto the world."

MANNER. God spake unto the fathers, under the Old Testament, in *divers manners*; not fully, and all at once, but by little and little, sometimes more and sometimes less clearly; and by the different means of angels, prophets, visions, dreams, voices from heaven, Urin and Thummim, &c. Heb. i. 1. To say *The manner of Beersheba liveth*, was to swear by the idol there worshipped. Amos viii. 14.

MANOAH, the father of Samson, was of the tribe of Dan, and a native of the city of Zorah. Judg. xiii. 6-23. See **SAMSON**.

MAN OF GOD generally signifies a prophet, a man devoted to God—to his service. Moses is called peculiarly "The man of God." Deut. xxxiii. 1; Josh. xiv. 6. Our Saviour frequently calls himself "the Son of Man," in allusion, probably, to the prophecy of Daniel, in which the Messiah is spoken of. Dan. vii. 13.

MAN OF SIN. See **ANTICHRIST**.

MANSION, a habitation or dwelling. In John xiv. 2, it is said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you;" implying that heaven is a palace sufficiently capacious to contain an immense multitude "which no man can number." See **HEAVEN**.

MANSLAYER. See **AVENGER—REFUGE**.

MANTLE, a large flowing robe of an elegant make, worn over their gowns by the Oriental ladies at home. It is referred to in Isaiah's description of an Eastern lady's dress. Isa. iii. 22. A sacred cloak or mantle was worn in ancient times by the prophets, as a badge of their office. It was in the time of

Elijah of camel's hair, and this continued in use for a long time. John the Baptist wore a dress of camel's hair, probably referring to his mantle, in token of his prophetic office. In India the Brahmans wear a yellow cloak. Such importance was attached to the prophet's cloak, that we find Elijah, on his ascension, dropping his mantle into the arms of Elisha, as his successor.

MANURE. See **AGRICULTURE**.

MAON, a city in the south of Judah (Josh. xv. 55; 1 Sam. xxiii. 24, 25, xxv. 2), and near which Nabal the Carmelite had great possessions. It is thought to be the Mænois, or Mæonis which Eusebius places in the neighbourhood of Gaza; and the Menæum of the Codex Theodosianus, which is near Beersheba.

MAONITES, a people who are mentioned in Judg. x. 11, 12, as, along with the Amalekites, Sidonians, Philistines, and others, having oppressed the Israelites.

MARAH (*bitterness*). When the Israelites, coming out of Egypt, arrived at the desert of Etham, in Arabia, they there found the water to be so bitter that neither themselves nor their cattle could drink it. Exod. xv. 23. They therefore began to murmur against Moses, who, praying to the Lord, was shown a kind of wood which, being thrown into the water, made it potable. This wood is called *alviah* by the Mohammedans. The word *alua* has some relation to *aloes*, which is a very bitter wood; and some interpreters have hinted that Moses took a very bitter sort of wood, on purpose that the power of God might be more remarkable in sweetening these waters. Josephus says, that this legislator used the wood which he found by chance lying at his feet.

MARAN-ATHA. See **ANATHEMA**.

MARBLE (*shish*—1 Chron. xxix. 2; Esth. i. 6; Cant. v. 15), a valuable kind of stone, of a texture so hard and compact, and of a grain so fine, as readily to take a beautiful polish. It is dug out of quarries in large masses, and is much used in buildings, ornamental pillars, &c. Marble is of different colours—black, white, &c.; and is sometimes elegantly clouded and variegated. The Septuagint and Vulgate render it "Parian stone," which was remarkable for its bright white colour. Probably the cliff Ziz (2 Chron. xx. 16), was so called from its being a marble crag: the place was afterwards called Petra. The variety of stones mentioned in the pavement of Ahasuerus might be marble of different colours. The ancients sometimes made pavements wherein were set very valuable stones.

MARCH. See **ARMY**.

MARIOLATRY, the worship of the Virgin Mary. The Roman Catholic and the Greek Church both retain this idolatrous practice. Romish writers refuse to admit that they give the Virgin the same kind of worship which is given to the Divine Being. They try to make a distinction of degree in the worship paid to beings of different rank. Thus the worship paid to God they call *latría*, that paid to saints and angels they call *dulia*, and that paid to the Virgin *hyperdulia*, the last being intermediate in degree between the two first. This distinction, however, meets with not the slightest countenance from the Word of God. Little indeed is said of Mary at all in the Bible, but that little the Romanist considers as affording sufficient warrant for this species of creature-worship. Thus Luke i. 26-38 is often adduced in support of Mariolatry. Nay, it has been asserted that the angel

Gabriel worshipped the Virgin, though no such statement is made in the account of his visit given by the evangelist Luke. He approached her, it is true, with the salutation "Hail;" but nothing is more common than such a mode of salutation in the East. It is a Greek form in ordinary use, and equivalent to the Hebrew expression, "Peace be to thee." And if Mary was so confessedly superior to the angel, that he came to worship her, how are we to explain the alarm and consternation into which she was thrown by the sight and the words of the angel? "When she saw him," it is said, "she was troubled at his saying." The word translated "troubled" has a preposition prefixed to it, which gives to the verb an intensive force, implying that Mary was greatly troubled. Sinful men are often said in Scripture to have been struck with solemn awe and dread at the sight of a heavenly messenger; but it was surely scarcely befitting the "Queen of Heaven" to tremble at the sight of one who came in humble adoration to bow before her. Jesus, while he was on the earth, was frequently attended by angels, but nowhere do we find him troubled either at the sight of them or at their sayings. If Mary, then, was in any respect equal to Jesus, why should she have been filled with such alarm that the angel behoved to quiet her anxious mind with the soothing words, "Fear not, Mary; for thou hast found favour with God." And in what was this divine favour shown? In the high honour conferred upon her of being the mother of Jesus; but, lest we should unduly honour Mary on account of this her earthly relationship to the Saviour, we read of a woman, who, on one occasion cried to him from the crowd, "Blessed is the womb that bare thee, and the paps which thou hast sucked;" but how significant the reply of Christ, "Yea, rather, blessed are they that hear the word of God and keep it!" And, accordingly, we find her cousin Elisabeth declaring afterwards, in speaking of Mary, "And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord,"—language to which Mary replies in words expressive of her own sense of sin and dependence upon Jesus, "My soul doth magnify the Lord, my spirit doth rejoice in God my Saviour."

MARCUS. See MARK.

MARESHAH, or MARISSA, a city of Judah, called also Moresheth and Morasthi. The prophet Micah was a native of this city. It was two miles from Eleutheropolis; and near to it, in the vale of Zephathah, was fought a famous battle between Asa, king of Judah, and Zerah, king of Cush, in which Asa defeated a million of men. 2 Chron. xiv. 9–13. In the latter times of the Jewish commonwealth, Maresah belonged to Idumea, as did several other southerly cities of Judah.

MARIAMNE. See HEROD.

MARK, one of the four Evangelists, and the nephew of Barnabas. Col. iv. 10. Epiphanius and some others allege that he was one of the seventy disciples, but this is quite uncertain. His mother was Mary, the sister of Barnabas, who appears to have been a devout woman, as the early Christians often met together in her house for prayer. Acts xii. 12. He seems to have been held in great esteem by Peter, who styles him his son (1 Peter v. 13), an expression which has led some to imagine that he owed his conversion, under God, to the Apostle Peter. He accompanied Paul and Barnabas in their jour-

neyings for a time; but at length, it may be from want of zeal in his Master's cause, he returned to Jerusalem. Acts xiii. On an after occasion, when Paul and Barnabas were about to visit the churches, Barnabas proposed that Mark should accompany them. To this, however, Paul decidedly objected, because he had formerly forsaken them. The difference of opinion led to a separation between Paul and Barnabas, and the latter, accompanied by his relative Mark, went to Cyprus. Acts xv. 37–39. It appears evident that Paul afterwards was reconciled to Mark, for we find him desiring Timothy to take Mark with him to Rome, accompanying the desire with a warm expression of approbation. Thus, "Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry." 2 Tim. iv. 11. Such is the whole amount of information with which we are furnished by the Sacred Scriptures. The early writers inform us that after Mark left Rome he went into Asia, where, meeting with Peter, he returned with him to Rome, where he remained for some time, and is supposed to have written his Gospel in that city. Some writers assert that he preached afterwards in Egypt, and planted a Christian church in Alexandria. According to Jerome, he died there, in the eighth year of the reign of Nero; but there is no evidence that he suffered martyrdom, as some more modern writers affirm.

MARK'S GOSPEL. This is the second in order of the four Gospels. There is no doubt as to its authorship, the early writers being unanimous in attributing it to Mark, who, although perhaps he was not a direct eye-and-ear-witness of what he has written, yet being the intimate friend of the Apostle Peter, must have received from that eminent apostle the most correct and authentic account of the transactions which he records. Some have even gone the length of affirming that Peter revised and approved this Gospel, and others have even given it the name of the Gospel according to Peter. Eusebius, quoting from Clement, declares that Mark wrote the Gospel at the earnest request of the hearers of Peter at Rome. While, however, the genuineness and authenticity of the Gospel are undoubted, some critics have suspected that the last twelve verses of the sixteenth chapter were not written by the Evangelist, but are spurious. There is no doubt that the verses are not found in the Vatican MSS., and in the canons of Eusebius, in the Codex Alexandrinus, in the Peshito or Old Syriac, and in the Arabic version. But what is still more important, Irenæus, who wrote so early as the second century, says:—"But at the end of the Gospel, Mark says: 'And when the Lord Jesus, after he had spoken to them, was received up into heaven, and sat on the right hand of God.'" No authority of equal antiquity has been produced in opposition to the disputed passage. Hippolytus, who wrote in the early part of the third century, also bears testimony in favour of the disputed fragment. The following remarks on the design of the Gospel are quoted from the valuable pages of Mr Hartwell Horne:—

"From the Hebraisms discoverable in the style of this Gospel, we should readily conclude that its author was by birth and education a Jew; but the numerous Latinisms it contains not only show that it was composed by a person who had lived among the Latins, but also that it was written beyond the confines of Judea. That this Gospel was designed

principally for Gentile believers (though we know that there were some Jewish converts in the church at Rome), is further evident from the explanations introduced by the Evangelist, which would have been unnecessary if he had written for Hebrew Christians exclusively. Thus, the first time the Jordan is mentioned, the appellation 'river' is added to the name. Mark i. 5. Again, as the Romans could not understand the Jewish phrase of 'defiled or common hands,' the Evangelist adds the parenthetical explanation of, 'that is, unwashen.' (vii. 2.) When he uses the word *corban* he subjoins the interpretation, 'that is, a gift' (vii. 11); and instead of the word *mammon* he uses the common term, 'riches.' Again, the word Gehenna, which in our version is translated *hell* (ix. 43), originally signified the Valley of Hinnom, where infants had been sacrificed to Moloch, and where a continual fire was afterwards maintained to consume the filth of Jerusalem. As this word could not have been understood by a foreigner, the Evangelist adds the words "unquenchable fire" by way of explanation. These particularities corroborate the historical evidence above cited, that Mark designed his Gospel for the use of Gentile Christians.

"Lastly, the manner in which St Mark relates the life of our Saviour is an evidence that he wrote for Gentile Christians. His exordium is singular; for while the other Evangelists style our Saviour the 'Son of Man,' St Mark announces him at once as the Son of God (i. 1), an august title, the more likely to engage the attention of the Romans; omitting the genealogy of Christ, his miraculous conception, the massacre of the infants at Bethlehem, and other particulars, which could not be essentially important in the eyes of foreigners."

MARKET. In early times it was usual to hold markets at the gates of cities, sometimes inside, and at other times outside the walls. This is still the practice in the East, at least in so far as the sale of agricultural produce and cattle are concerned; but manufactured goods are sold in bazaars within the towns. The market or forum in ancient cities was a large area or open space, one side of which was appropriated as a public market, while the other sides were occupied with public buildings, such as temples, theatres, or courts of justice. Of the market-places at Athens, of which there were many, the most celebrated were the Old and New Forum. The former was in the Ceramicus, a very ample space, partly within and partly without the city. The latter was outside of the Ceramicus, in a place called Eretria. And this appears to have been the market-place to which reference is made in Acts xvii. 17; for at the time when Paul was at Athens, the forum had been transferred from the Ceramicus into the Eretria, a change which indeed had been introduced in the time of Augustus; and that this was the most frequented part of the city, we learn from Strabo. Besides, the Eretriac forum was situated before the portico or stoa, in which the Stoics, of whom mention is made in verse 18th, used to hold their public discourses. It is well observed by Harmer, that though in our country the carrying on of religious disputations in the markets would be thought improper, and the effect of intemperate zeal, yet it would even now not be strange in Arabia and other parts of the East, where people meet in such places for conversation. And it appears from various writers that the practice was not unusual at Athens.

MARONITES, a sect of Eastern Christians, who follow the Syrian rites, and are subject to the pope; their principal habitation being on Mount Libanus, or between the Ansarians to the north, and the Druses to the south. Mosheim informs us, that the Monothelites, condemned and exploded by the council of Constantinople, found a place of refuge among the Mardaites, signifying in Syriac *rebels*, a people who took possession of Lebanon, A.D. 676, which became the asylum of vagabonds, slaves, and all sorts of rabble; and about the conclusion of the seventh century they were called Maronites, after Maro, their first bishop; a name which they still retain. None, he says, of the ancient writers give any certain account of the first person who instructed these mountaineers in the doctrine of the Monothelites; it is probable, however, from several circumstances, that it was John Maro, whose name they have adopted; and that this ecclesiastic received the name of Maro from his having lived in the character of a monk, in the famous convent of St. Maro, upon the borders of the Orontes, before his settlement among the Mardaites of Mount Libanus. One thing is certain, from the testimony of Tyrius, and other unexceptionable witnesses, as also from the most authentic records, namely, that the Maronites retained the opinions of the Monothelites until the twelfth century, when, abandoning and renouncing the doctrine of one will in Christ, they were re-admitted into the communion of the Romish Church. The most learned of the modern Maronites have left no method unemployed to defend their Church against this accusation; they have laboured to prove, by a variety of testimonies, that their ancestors always persevered in the Roman Catholic faith, and in their attachment to the Roman pontiff, without ever adopting the doctrine of the Monophysites or Monothelites. But all their efforts are insufficient to prove the truth of these assertions, and the testimonies they allege will appear absolutely fictitious and destitute of authority.

"Mosheim observes that the subjection of the Maronites to the spiritual jurisdiction of the Roman pontiff was agreed to with this express condition, that neither the popes nor their emissaries should pretend to change or abolish any thing that related to the ancient rites, moral precepts, or religious opinions of this people; so that in reality there is nothing to be found among the Maronites that savours of Popery, if we except their attachment to the Roman pontiff, who is obliged to pay very dear for their friendship. For as the Maronites live in the utmost distress of poverty, under the tyrannical yoke of the Mahomedans, the bishop of Rome is under the necessity of furnishing them with such subsidies as may appease their oppressors, procure a subsistence for their bishop and clergy, provide all things requisite for the support of their churches and the uninterrupted exercise of public worship, and contribute in general to lessen their miseries. It is certain that there are Maronites in Syria who still behold the Church of Rome with the greatest aversion and abhorrence; nay, what is still more remarkable, great numbers of that nation residing in Italy, even under the eye of the pontiff, opposed his authority during the last century, and threw the court of Rome into great perplexity. One body of these nonconforming Maronites retired into the valleys of Piedmont, where they joined the Waldenses; another, above six hundred in number, with a bishop and several ecclesias-

tics at their head, fled into Corsica, and implored the protection of the republic of Genoa against the violence of the inquisitors.

"The Maronites have a patriarch who resides in the monastery of Canobin, on Mount Libanus, and assumes the title of patriarch of Antioch, and the name of Peter, as if he seemed desirous of being considered as the successor of that apostle. He is elected by the clergy and the people, according to the ancient custom; but, since their reunion with the Church of Rome, he is obliged to have a bull of confirmation from the Pope. He keeps a perpetual celibacy, as well as the rest of the bishops, his suffragans: as to the rest of the ecclesiastics, they are allowed to marry before ordination; and yet the monastic life is in great esteem among them. Their monks are of the order of St Anthony, and live in the most obscure places in the mountains, far from the commerce of the world.

"As to their faith, they agree in the main with the rest of the Eastern Church. Their priests do not say mass singly, but all say it together, standing round the altar. They communicate in unleavened bread; and the laity have hitherto partaken in both kinds, though the practice of communicating in one has of late been getting footing, having been introduced by little and little. In Lent they eat nothing, unless it be two or three hours before sun-rising; their other fastings are very numerous."

MARRIAGE, a civil and religious contract, by which a man is intimately and permanently united to one woman, for the various important ends ordained of God. Gen. i. 28, ii. 18-24; Mal. ii. 14, 15; Matt. xix. 3-11; Eph. v. 22-33, vi. 1-4; 1 Cor. vii. 2-39. It is founded on the original constitution of the sexes, and dignified by peculiar sentiments of affection, delicacy, and honour. Marriage is a part of the law of nations.

The public use of the marriage institution consists, according to Paley, in its promoting the following beneficial effects:—(1.) The private comfort of individuals. (2.) The production of the greatest number of healthy children, their better education, and the making of due provision for their settlement in life. (3.) The peace of human society, in cutting off a principal source of contention, by assigning one or more women to one man, and protecting his exclusive right by sanctions of morality and law. (4.) The better government of society, by distributing the community into separate families, and appointing over each the authority of a master of a family, which has more actual influence than all civil authority put together. (5.) The additional security which the State receives for the good behaviour of its citizens, from the solicitude they feel for the welfare of their children, and from their being confined to permanent habitations. (6.) The encouragement of industry.

It was and still is the custom in Eastern countries, that parties are generally betrothed from one to three months before marriage, sometimes for as many years. Thus Josephus tells us that Herod the Great and his wife Mariamne were betrothed for four years before the celebration of the marriage ceremony. It would appear that during the period which elapsed between the espousal of Joseph and Mary and their subsequent marriage, she was found with child of the Holy Ghost. Probably it was after her visit to her cousin Elizabeth, with whom she had resided three months, that Joseph made the discovery that this was the case with Mary. They were betrothed or en-

gaged in marriage, and the punishment of unfaithfulness in such circumstances was the same as if she had been living with her husband—death by stoning. Mary had no doubt been informed by an angel sent from God, not only that she was to be a mother, but the mother of the Messiah. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing, which shall be born of thee, shall be called the Son of God." Luke i. 35. This woman, highly favoured of the Lord, knew well the divine original of her child before it was born, and yet it was impossible for her to establish it by any proof convincing or even intelligible to men. What remained, then, but that she should be treated as one who had violated the bond of her solemn engagement. "Bring her forth," was the saying of Judah in a case of unfaithfulness, "and let her be burnt." But Joseph the husband of Mary (for betrothed persons were currently spoken of as husband and wife), is described as being a just or righteous man, one who himself had found mercy of the Lord, and therefore had learned to exercise that tenderness and forbearance and Christian charity which so well becomes a sinner saved by grace. Instead, therefore, of proceeding to the utmost extremity which the law allowed, and making his wife a public example as a warning to others of the aggravated nature of the crime of unfaithfulness, he proposed to effect a private separation, by presenting her with a bill of divorce simply in the presence of two witnesses. Even this step, however, he did not think of taking without due deliberation. He would do nothing rashly. There was, no doubt, a strange combination and conflict of feelings in the heart of Joseph. Affection for Mary, and yet horror at the crime of which she seemed to have been guilty; unwillingness to believe that she could be chargeable with so heinous a sin, and yet the undoubted certainty, not even denied by herself, that all appearances were against her—these, and a thousand other thoughts and feelings, rushed into the mind and heart of the righteous Joseph, and overwhelmed him with perplexity. While he thought on these things, an angel was sent from God to relieve the mind of Joseph. It was natural to be afraid of consummating his marriage with one who, to all human appearance, had proved so unworthy of his choice. All his fears and apprehensions, however, were set at rest by the statement of the angel, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." Matt. i. 20. Instead, therefore, of being afraid lest, by his marriage with Mary, he would be degraded and put to shame, he might well regard it as a most exalted and honourable union, conferring upon him the enviable distinction of being the reputed, and, in the eye of the Jewish law, the legal father of the Messiah. He rose from his sleep, and not conferring with flesh and blood, not hesitating for a moment as to the line of duty, having heard the will of God, he hastened to do it. He did as the Lord had bidden him, and took unto him Mary his wife, waiting patiently for the development of the divine plans, when he felt assured that Jehovah would cause his righteousness to shine forth as the light and his judgment as the noonday.

The mother of Jesus was privileged to be a believer in Christ, as well as related to him by the tenderest earthly ties. Without faith even she could not be saved. She was a sinful woman, but a sinner saved by grace. It was a high honour to be the mother of

that child whose name is Emmanuel, God with us; but it was a higher honour still to be a true disciple of Christ. And on one occasion, accordingly, when a certain woman said unto him, "Blessed is the womb that bare thee, and the paps which thou hast sucked," he instantly replied, "Yea, rather, blessed are they that hear the word and keep it." This incident viewed in connection with that recorded in Matt. xii. 46-50, reads a striking rebuke to the Papists, who are guilty of worshipping the mother of Jesus.

MARRIAGE CEREMONY. "The marriage ceremony," says Professor Paxton, "was commonly performed in a garden, or in the open air; the bride was placed under a canopy, supported by four youths, and adorned with jewels according to the rank of the married persons; all the company crying out with joyful acclamations, 'Blessed be he that cometh.' It was anciently the custom, at the conclusion of the ceremony, for the father and mother and kindred of the woman to pray for a blessing upon the parties. Bethuel and Laban, and the other members of their family, pronounced a solemn benediction upon Rebecca before her departure: 'And they blessed Rebecca, and said unto her, Thou art our sister, be thou the mother of thousands of millions; and let thy seed possess the gate of those that hate them.' And in times long posterior to the age of Isaac, when Ruth the Moabitess was espoused to Boaz: 'All the people that were in the gate, and the elders, said, We are witnesses: The Lord make the woman that is come into thine house like Rachel, and like Leah, which two did build the house of Israel; and do thou worthily in Ephratah, and be famous in Bethlehem.' After the benediction, the bride is conducted with great pomp to the house of her husband: this is usually done in the evening; and as the procession moved along, money, sweetmeats, flowers, and other articles, were thrown among the populace, which they caught in cloths made for such occasions, stretched in a particular manner upon frames. The use of perfumes at Eastern marriages is common; and upon great occasions very profuse. Not only are the garments scented, till, in the Psalmist's language, they smell of myrrh, aloes, and cassia: it is also customary for virgins to meet, and lead the procession, with silver gilt pots of perfumes; and sometimes aromatics are burned in the windows of all the houses in the streets through which the procession is to pass, till the air becomes loaded with fragrant odours. In allusion to this practice it is demanded, 'Who is this that cometh out of the wilderness, like pillars of smoke perfumed with myrrh and frankincense?' So liberally were these rich perfumes burned on this occasion, that a pillar of smoke ascended from the censers, so high that it could be seen at a considerable distance; and the perfume was so rich as to equal in value and fragrance all the powders of the merchant. The custom of burning perfumes on these occasions, still continues in the East; for Lady Mary Wortley Montague, describing the reception of a young Turkish bride at the bagnio, says: 'Two virgins met her at the door; two others filled silver gilt pots with perfumes, and began the procession, the rest following in pairs to the number of thirty. In this order they marched round the three rooms of the bagnio.' And Maillet informs us, that, when the ambassadors of an Eastern monarch, sent to propose marriage to an Egyptian queen, made their entrance into the

capital of that kingdom, the streets through which they passed were strewn with flowers; and precious odours burning in the windows, from very early in the morning, embalmed the air.

"Those that were invited to the marriage, were expected to appear in their best and gayest attire. If the bridegroom was in circumstances to afford it, wedding garments were prepared for all the guests, which were hung up in the ante-chamber, for them to put on over the rest of their clothes, as they entered the apartment where the marriage-feast was prepared. To refuse, or even to neglect putting on the wedding garment, was reckoned an insult to the bridegroom, aggravated by the circumstance that it was provided by himself for the very purpose of being worn on that occasion, and was hung up in the way to the inner apartment, and that the guests must have seen it, and recollected the design of its suspension. This accounts for the severity of the sentence pronounced by the king, who came in to see the guests, and found among them one who had neglected to put it on: 'And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless'—because it was provided at the expense of the entertainer, and placed full in his view. 'Then said the king to the servants, Bind him hand and foot, and take him away and cast him into outer darkness: there shall be weeping and gnashing of teeth.'

"The arrival of the bride at the house of her husband, was followed by the marriage feast, at which they indulged in great mirth and hilarity. It was made entirely at the expense of the bridegroom. From the parable of the marriage-feast, we have a right to conclude that such entertainments among the Jews were equally free. 'The kingdom of heaven is like unto a certain king which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding.'

"The marriage feast was of old frequently protracted to the length of seven days; for so long Samson entertained his friends at Timnath. To this festival Laban is thought by many divines to refer, in his answer to Jacob's complaint, that he had imposed Leah upon him instead of Rachel: 'Fulfil the week of the marriage, and we will give thee this also.' This feast was called the nuptial joy, with which no other was to be intermixed; all labour ceased while it continued, and no sign of mourning or sorrow was permitted to appear. It may be only further observed, that even in modern times, none but very poor people give a daughter in marriage without a female slave for a handmaid, as hired servants are scarcely known in the Oriental regions. Hence Laban, who was a man of considerable property in Mesopotamia, gave unto his daughter Leah, Zilpah his maid, for an handmaid; and 'to Rachel his daughter, Bilhah his handmaid, to be her maid.' On the third day, the bride presented her bridegroom with a robe; gifts were likewise made to the bride and bridegroom, by the bride's father and friends; these consisted of golden vessels, beds, couches, plates, and all sorts of necessaries for housekeeping, which were carried in great state to the house by women, preceded by a person carrying a basket, in the manner usual at processions, before whom went a boy in white vestments, with a torch in his hand. It was also customary for the bridegroom and his friends to give presents to the bride, after which the bridegroom had leave to converse freely with her,

and she was permitted to appear in public without her veil. The money, says Dr. Russel, which the bridegrooms of Aleppo pay for their brides, is laid out in furniture for a chamber, in clothes, jewels, or ornaments of gold, for the bride, whose father makes some addition, according to his circumstances; which things are sent with great pomp to the bridegroom's house three days before the wedding. In Egypt, these gifts are carried on the marriage day, immediately before the bride. To these circumstances the holy psalmist certainly refers, in his magnificent description of Messiah's kingdom: 'And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favour' with gifts and offerings suited to their wealth and thy dignity." See ESPOUSALS.

MARROW, a soft oily substance contained in the bones of animals. There is a reference to it in Job xxi. 24: "His breasts are full of milk, and his bones are moistened with marrow." The word is sometimes used figuratively for the most precious blessings of the gospel.

MART, a place of trade or merchandise. Thus Tyre is described, in Isa. xxiii. 3, as "a mart of nations;" that is, a place to which all nations resort for purposes of commerce.

MARTHA, sister of Lazarus and Mary, and mistress of the house where our Saviour was entertained, in the village of Bethany. Martha is always named before Mary, probably because she was the elder sister. Whether she was truly pious previous to the time referred to in Luke x. 38, is extremely doubtful. That she was afterwards, at the period of her brother's death, is certain. John xi. 1-27. May we not hope that the Saviour's well-known reproof was the means of her real conversion from the world to God?

MARTYR, is one who lays down his life or suffers death for the sake of his religion. The word is Greek, and properly signifies "a witness." It is applied by way of eminence to those who suffer in witness of the truth of the gospel. The Christian Church is illustrious with martyrs. Prophecy had foretold that so it should be, and history is filled with surprising accounts of their singular constancy and fortitude under the most cruel torments human nature was capable of suffering.

MARY, the mother of Jesus, and wife of Joseph. She is called by the Jews the daughter of Eli; and by the early Christian writers, the daughter of Joakim and Anna: but Joakim and Eliakim are sometimes interchanged (2 Chron. xxxvi. 4), and Eli, or Heli, is therefore the abridgment of Eliakim. Luke iii. 23. She was of the royal race of David, as also was Joseph her husband; and she was also cousin to Elizabeth, the wife of Zacharias the priest. Luke i. 5, 36.

MARY, the mother of Mark the Evangelist, at whose house in Jerusalem the early Christians were wont to assemble for prayer, and where they were met when Peter was miraculously delivered from prison.

MARY, sister of the Virgin, and mother of James the Less and Joses, and wife of Alphaeus or Cleophas. She seems to have been an early believer in and follower of Jesus. She was present at the most remarkable events of his life, stood by the cross at his death, and was among the earliest at the sepulchre. Jesus appeared to her after his resurrection.

MARY, sister of Martha and Lazarus, at Bethany.

At the house of this pious family Jesus was wont to find a home after his daily labours in Jerusalem. Mary received from the mouth of Jesus the expression of his warm approval. "Mary hath chosen that good part which shall never be taken from her." She was present at an entertainment, along with Jesus, at the house of Simon the leper. Grateful for the resurrection of her brother from the dead, she poured upon his head a box of precious ointment of spikenard, which Jesus declared to be a token of his death and burial.

MARY MAGDALENE, so called, perhaps, from the town of Magdala, to which she belonged. We are informed by Luke (viii. 2), that Jesus had cast out of her seven devils. She seems to have been a woman of good circumstances, and of considerable standing in society. She is said by the Evangelists to have followed our Saviour, and ministered unto him. She was present at his death, and also at the sepulchre. Matt. xxviii. 1-5.

MASCHIL, a title or inscription placed at the head of thirteen psalms. The word signifies "instruction," or, as Rosenmüller thinks, "a song of instruction." The Jewish rabbins allege that the psalms which have this inscription were accompanied, when read, with an exposition. Others, again, think that the word was intended to denote that such psalms needed no exposition.

MASORA, a critical version of the Old Testament Scriptures executed by some learned rabbins of the school of Tiberias. The object of these Jewish doctors, in the preparation of such a book, was to fix the reading and interpretation of Scripture; and undoubtedly their labours were of considerable advantage, they having been the first to distinguish the books and sections of books into verses. To prevent any interference with the integrity of the sacred books, they numbered the verses of each book and section, giving the amount at the end of each either in numeral letters or in symbol. Most of the labour, however, of these rabbins was expended in learned trifling; for example, in calculating the middle verse of each book, and how often each of the letters of the Hebrew alphabet occurs in each of the books. Considerable dispute has taken place among the learned as to the precise time when the Masorites lived; but the opinion of Bishop Marsh seems to be nearest the truth—that they flourished in the fourth or fifth century. No little difference of opinion exists also in reference to the value which is to be attached to the Masoretic system of notation. Bishop Marsh thinks that the text itself, as regulated by the Masorites, was the result of a collation of manuscripts.

MASS, a name given by the Romish Church to the Eucharist or sacrament of the Lord's Supper. The origin of the name is somewhat doubtful; but it may possibly be derived, as some have imagined, from the Hebrew word *messach*, or oblation, the ordinance being regarded by Romish divines as in its true nature a propitiatory sacrifice. Jesus Christ, they allege, celebrated the first mass, referring to his institution of the Supper. Thus in the Douay Catechism we find, "Who said the first mass? Jesus Christ. When did he say it? At his last Supper." Papists further hold that "in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead." Accordingly they allege that when Christ first instituted the Supper, he offered himself to God as a propitiatory sacrifice. In vain are they reminded that

on that occasion no sacrifice was offered, no blood was shed, and the invariable principle of the divine government has ever been that "without shedding of blood there is no remission." And, moreover, there was nothing offered to God; if anything was offered, it was to the disciples in these words, "Take, eat." It is true, the bread and wine were offered them as a memorial of a sacrifice; but the memorial of a sacrifice is plainly not a sacrifice. And, besides, if Christ in the eucharist offered himself to God, then he must needs have offered himself twice, he having afterwards offered himself on the cross. Such an idea is in obvious contradiction to the express language of Scripture, Heb. ix. 28: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation;" and Heb. x. 10: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." If the Romish doctrine be true, then must Christ have been offered not twice only, but numberless times. In every mass that has ever been said, he is believed to be offered. So that we must admit the strange solecism, that he is offered on earth while he is interceding in heaven, and thus the great High Priest is at one and the same moment atoning and interceding, a practice which was never heard of among the Jewish priests. Christ's work, according to this doctrine, is not finished, and its being finished depends upon the will of a human priest.

Nodoubt the Romish divines attempt to make a distinction in arguing upon this subject, alleging that the sacrifice in the eucharist was *unbloody*, while the sacrifice of the cross was *bloody*. But this distinction is of no service; for if the sacrifice in the eucharist was unbloody, it was not propitiatory. Yet, in the very face of the established scriptural principle, that "without shedding of blood there is no remission," they allege that it was unbloody and yet propitiatory. If such a sacrifice could exist, then it follows as a plain consequence, that it was not necessary Christ should have died; without the shedding of his blood, it was possible there might be remission. Action, not passion—doing, not suffering, constituted the sacrifice of the eucharist in Romish theology; and thus we are brought to the strange and wholly unscriptural conclusion, that, without the shedding of one drop of the blood of Christ, there might have been a full and an everlasting remission of sins.

In support of the doctrine of the mass, Roman Catholics are in the habit of hazarding an appeal to Scripture; and the passage which they chiefly adduce in favour of their views is to be found in Gen. xiv. 18-20: "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

On this incident, as supposed to support the mass, Dr Nevins, in his admirable "Thoughts on Popery," thus remarks:—

"Let the reader observe, *first*, that it was as *king*, not as *priest*, that Melchizedek brought forth the bread and wine. 'Melchizedek, *king* of Salem, brought forth bread and wine.' It was an act of royal bounty—an exercise of kingly hospitality. True, it is said immediately after, that he was a priest as well as a king; but that is said in reference

to what follows, not what precedes. 'And he was priest of the most high God. And he blessed him.' In his capacity of king he brought forth bread and wine. In the exercise of his priestly office he blessed Abraham. To bless, we know, was one part of the priest's office. Numb. vi. 23. His bringing forth bread and wine had nothing to do with his being a priest. What proves this view of the passage correct is the manner in which the author of the Epistle to the Hebrews refers to it. In his seventh chapter he introduces Melchizedek as a priest, and in that character as the model of Christ's priesthood; and he speaks of his blessing Abraham, but says not a word about his bringing forth bread and wine. Why is not this circumstance—this most material circumstance, according to the Catholic notion—alluded to, if in it he acted as a priest and as the sacerdotal type of Christ? Why does the apostle, when speaking of him as a priest, mention only his benediction of Abraham? Now if, as I think is manifest, he brought forth bread and wine not in the exercise of his office as priest, it overturns the Catholic argument at once.

"But, *secondly*, consider what in all human probability was the object of the bread and wine. Would any one, in reading the passage, suppose it could have been for any other purpose than refreshment? What an idea! to come out to a people returning famished and wearied with the toils of conflict, with a sacrifice—a propitiatory sacrifice, too—the mass—with bread and wine, not to be eaten and drunk, but to be offered to God! What more unnatural than such a supposition! On the other hand, what more natural and proper, than to bring forth, for those fatigued soldiers, 'wine that maketh glad the heart of man, and bread which strengtheneth man's heart,' to refresh them? It was just what, under the circumstances, they needed.

"In further proof of the correctness of this view of the passage, we find that Abraham recognised the priesthood of Melchizedek, not by receiving bread and wine at his hands, but by giving him tithes. 'And he gave him tithes of all.'

"We see, then, there is no proof of any sacrifice in this transaction. There was nothing offered to God. What was offered, was to Abraham and his company. But if the offering were to God, it could but constitute an *eucharistic* sacrifice. Bread and wine might be offered as thank-offerings, but a bloodless propitiatory sacrifice was unknown under the Old Testament. Whatever view we take of the passage, it cannot make for the mass. That which was offered was only bread and wine. The Catholics do not pretend that they were changed into the body and blood of Christ. Melchizedek lived nearly two thousand years before Christ had a body. How could transubstantiation take place so long before the incarnation? But if simple bread and wine were offered, then the act of Melchizedek, if any thing more than an example of hospitality, was rather the model of the Protestants' Lord's Supper than the Roman Catholics' mass. And here it may be observed, that Melchizedek does not seem to have denied the cup to the laity, as later priests have done. Oh, no, it was the Council of Constance, in the fifteenth century, that established that custom."

Another argument, and one to which Romish divines attach no little importance, is drawn from the perpetuity of the priesthood of Christ. This argument is well put and answered by Dr Nevins in these words:—

"If, say they, Christ is a priest for ever, and 'every high priest is ordained to offer gifts and sacrifices,' there must be a perpetual sacrifice, else he would be a priest without exercising priestly functions. But do they not see that this is to suppose Christ a priest after the order of Aaron, and not after that of Melchizedek? It is true the Aaronic priests offered sacrifice during the whole term of their priesthood. They stood 'daily ministering, and offering oftentimes the same sacrifice.' But what is said of Christ? He 'needeth not daily, as those high priests, to offer up sacrifice: for this he did once, when he offered up himself.' Heb. vii. 27. And again: 'But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God.' Heb. x. 12. Yet the Roman Catholics say he *needeth* daily to offer up sacrifice, and that *He*, as well as the Aaronic priests, offers oftentimes the same sacrifices! They make Christ to resemble the Jewish priests in those very particulars in which the apostle says he stands in contrast to them!

"As to Christ being a priest *for ever*, if that means any thing more than is expressed in Heb. vii. 24, where he is said to have 'an unchangeable priesthood,' that is, a priesthood that passes not from one to another, as did the Aaronic, it is explained in the succeeding verse, where it is said that 'He ever liveth to make intercession.' He is a priest for ever, because he ever liveth to make intercession. It is not at all necessary that he should ever live to offer sacrifice in order to his being a priest for ever. Intercession is as much a part of the priest's office as sacrifice. And here I would ask whether the Jewish high priest was not as much a priest when he went into the most holy place to sprinkle the blood of the sacrifice, and to burn incense, as when, before he entered, he was engaged in offering the sacrifice? Undoubtedly he was. He offered no sacrifice while he was in the holy place. He went in for another purpose altogether. So Christ, the great antitype, has entered 'not into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.' Heb. ix. 24. And there he remains. He has never come out. He had no need to come out to offer another sacrifice, as the Jewish high priest had. 'By *one* offering he hath perfected for ever them that are sanctified.' Were another sacrifice necessary, he would return in person to earth to offer it; nor would it be 'under the form of bread and wine;' for the apostle argues in Heb. ix. 25, 26, that he must suffer as often as he offers himself—that he cannot be offered without suffering. Yet the Douay Catechism says he 'continues daily to offer himself.' He is sacrificing according to them, while he is interceding—sacrificing in the place appropriated to intercession, and offering himself without suffering! The Bible tells us, 'Christ was *once* offered,' but that 'he *ever* liveth to make intercession.' It makes the perpetuity of his priesthood to consist in his intercession. The Romish doctrine, on the other hand, teaches us that he is *continually* offered, and *therefore* a priest for ever. And yet they appeal to the Bible in proof of their doctrine!"

The mass, then, of the Romish Church, is an idolatrous, unscriptural, and blasphemous ceremony, perverting the simple and impressive institution of the Lord's Supper into a cumbrous and unmeaning mass of human observances.

MASSALIANS, or MESSALIANS, a sect which

sprung up about the year 361, in the reign of the emperor Constantius, who maintained that men have two souls, a celestial and a diabolical; and that the latter is driven out by prayer. From these words of our Lord, "Labour not for the meat that perisheth," it is said that they concluded they ought not to do any work to get their bread. We may suppose, says Dr. Jortin, that this sect did not last long; that these sluggards were soon starved out of the world; or rather, that cold and hunger sharpened their wits, and taught them to be better interpreters of Scripture. It is more probable, however, that they have been misrepresented by their enemies.

MAST. This word occurs in Prov. xxiii. 34: "Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast." A different Hebrew word is also translated "mast" in Ezek. xxvii. 5.

MATERIALISTS, a sect in the ancient Church, composed of persons who, being prepossessed with that maxim in philosophy, "Out of nothing, nothing can arise," had recourse to an eternal matter, on which they supposed God wrought in the creation, instead of admitting him alone as the sole cause of the existence of all things. Tertullian vigorously opposed them in his treatise against Hermogenes, who was one of their number.

Materialists are also those who maintain that the soul of man is material, or that the principle of perception and thought is not a substance distinct from the body, but the result of corporeal organization. Most of these theorists are sceptics; but some of them are professed believers in Christianity.

The followers of the late Dr Priestley are Materialists, and hence philosophical Necessarians. According to the Doctor's writings he believed—

1. That man is no more than what we now see of him: his being commences at the time of his conception, or perhaps at an earlier period. The corporeal and mental faculties, inhering in the same substance, grow, ripen, and decay together; and whenever the system is dissolved, it continues in a state of dissolution till it shall please that Almighty Being who called it into existence, to restore it to life again. For if the mental principle were, in its own nature, immaterial and immortal, all its peculiar faculties would be so too; whereas we see that every faculty of the mind, without exception, is liable to be impaired, and even to become wholly extinct before death. Since, therefore, all the faculties of the mind, separately taken, appear to be mortal, the substance, or principle, in which they exist, must be pronounced mortal too. Thus we might conclude that the body was mortal, from observing that all the separate senses and limbs were liable to decay and perish.

This system gives a real value to the doctrine of the resurrection of the dead, which is peculiar to revelation, on which alone the sacred writers build all our hope of future life; and it explains the uniform language of the Scriptures, which speak of one day of judgment for all mankind; and represent all the rewards of virtue, and all the punishments of vice, as taking place at that awful day, and not before. In the Scriptures, the heathens are represented as without hope, and all mankind as perishing at death, if there be no resurrection of the dead.

The Apostle Paul asserts, in 1 Cor. xv. 16–18, that "if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet

in your sins. Then they also who are fallen asleep in Christ are perished." And again, verse 32: "If the dead rise not, let us eat and drink; for to-morrow we die." In the whole discourse, he does not even mention the doctrine of happiness or misery without the body.

If we search the Scriptures for passages expressive of the state of man at death, we find such declarations as expressly exclude any trace of sense, thought, or enjoyment. See Ps. vi. 5; Job xiv. 7, &c.

2. That there is some fixed law of nature respecting the will, as well as the other powers of the mind, and every thing else in the constitution of nature; and, consequently, that it is never determined without some real or apparent cause foreign to itself; that is, without some motive of choice, or that motives influence us in some definite and invariable manner, so that every volition, or choice, is constantly regulated and determined by what precedes it: and this constant determination of mind, according to the motives presented to it, is what is meant by its necessary determination. This being admitted to be fact, there will be a necessary connection between all things past, present, and to come, in the way of proper cause and effect, as much in the intellectual as in the natural world; so that, according to the established laws of nature, no event could have been otherwise than it has been, or is to be, and, therefore, all things past, present, and to come, are precisely what the Author of nature really intended them to be, and has made provision for.

To establish this conclusion, nothing is necessary but that throughout all nature the same consequences should invariably result from the same circumstances. For if this be admitted, it will necessarily follow, that at the commencement of any system, since the several parts of it, and their respective situations, were appointed by the Deity, the first change would take place according to a certain rule established by himself, the result of which would be a new situation, after which, the same laws continuing, another change would succeed, according to the same rules, and so on for ever; every new situation invariably leading to another, and every event, from the commencement to the termination of the system, being strictly connected; so that unless the fundamental laws of the system were changed, it would be impossible that any event should have been otherwise than it was. In all these cases, the circumstances preceding any change are called the causes of that change; and since a determinate event, or effect, constantly follows certain circumstances, or causes, the connection between cause and effect is concluded to be invariable, and therefore necessary.

It is universally acknowledged, that there can be no effect without an adequate cause. This is even the foundation on which the only proper argument for the being of a God rests. And the Necessarian asserts, that if, in any given state of mind, with respect both to dispositions and motives, two different determinations or volitions be possible, it can be on no other principle than that one of them should come under the description of an effect without a cause; just as if the beam of a balance might incline either way, though loaded with equal weights. And if any thing whatever, even a thought in the mind of man, could arise without an adequate cause, any thing else, the mind itself, or the whole universe, might likewise exist without an adequate cause.

This scheme of philosophical necessity implies a chain of causes and effects established by infinite wisdom, and terminating in the greatest good of the whole universe; evils of all kinds, natural and moral, being admitted, as far as they contribute to that end, or are in the nature of things inseparable from it. Vice is productive, not of good, but of evil to us, both here and hereafter, though good may result from it to the whole system; and according to the fixed laws of nature, our present and future happiness necessarily depend on our cultivating good dispositions. Such is the reasoning of Dr Priestley.

Much has been written of late years against the doctrine of Materialism, and the different modifications which it has assumed; but the able and condensed argument of Wollaston, in his "Religion of Nature Delineated," if well considered, will furnish every one with a most clear and satisfactory refutation of this antisciptural and irrational error.

MATTHEW, called also Levi, was the son of Alpheus, but probably not of that Alpheus who was the father of the Apostle James the Less. He was a native of Galilee; but it is not known in what city of that country he was born, or to what tribe of the people of Israel he belonged. Though a Jew, he by trade or profession was a publican or tax-gatherer, or probably a collector of customs at the port of Capernaum. These taxes were imposed upon the people by the Roman government, to which the Jews in Palestine were subject, and the oppressive manner in which they were exacted rendered them peculiarly odious. The taxes were first let out to men who farmed large districts of them, and sublet them in small divisions to others, who, in their anxiety to make the most of them, were frequently guilty of extortion. Matthew was employed in his ordinary occupation when Jesus passed by. He was sitting at the receipt of custom, his heart absorbed in the desire of amassing money. But at the very moment when the world with its fascinating power was binding the soul of Matthew to the earth, the voice of Jesus fell upon his ear, and reached his heart, "Follow me." There is every likelihood that, like the publicans generally, he was an avaricious worldling; and yet so resistless was the power of Christ, that, without the slightest hesitation, or communing with flesh and blood, he arose and followed Jesus. In his own account of this remarkable event in his history, Matthew makes no mention of the sacrifices which he made in thus obeying the call of Christ; but the other Evangelists tell us that "he left all,"—he surrendered his worldly gains, and renounced his worldly prospects. And no sooner does he receive the grace of Christ into his heart than he desires to have the presence of Christ in his house. He made a great feast, to which he invited Jesus and his disciples. On this occasion, the Redeemer was reproached by the Scribes and Pharisees for sitting at meat with publicans and sinners, whereupon he replied, "I came not to call the righteous, but sinners to repentance." Soon after his conversion, Matthew was called to the apostleship; and concerning his history as an apostle Scripture is silent. The accounts from the early fathers and historians are very doubtful and conflicting. He appears, however, to have preached in Judea for nearly eight years after the ascension of Christ, and then he went to Ethiopia, where he suffered martyrdom.

MATTHEW'S GOSPEL. This Gospel is supposed to have been written at the request of the

Jewish converts, while Matthew was yet labouring in Judea. It is generally understood, accordingly, to have been written in Hebrew originally, and afterwards translated into Greek. The account which it gives of the life, sufferings, and death of our gracious Redeemer is remarkably simple, minute, and circumstantial. Little is known concerning its author, but it is a precious record of the sayings and doings of Him who is the way, and the truth, and the life.

MATTHIAS, one of the disciples of our blessed Lord, who was chosen to be an apostle in the room of Judas Iscariot. Acts i. 26. He is supposed to have been one of the seventy. Little is known concerning the history of this individual. After the outpouring of the Spirit on the day of Pentecost, he is said to have laboured for some time in Judea, and afterwards in Greece, where he is reported to have suffered martyrdom, but in what precise form authors are not agreed. Both the Greek and Roman Churches celebrate his memory. An apocryphal gospel, published in his name, is mentioned by Eusebius.

MATTOCK, enumerated among agricultural implements in 1 Sam. xiii. 20. A different Hebrew word is translated mattock in Isa. vii. 25.

MAUL. In Prov. xxv. 18, we are told that "a man that beareth false witness against his neighbour is a maul," or a hammer.

MAW. This word occurs in Deut. xviii. 3, where those who offered sacrifices are said to be bound to give the priests "the shoulder, the two cheeks, and the maw." The term is now used to denote the rough stomach of those animals which chew the cud; but Josephus and Philo have instead of it the fourth stomach, which was esteemed by the ancients, as Bochart says, a peculiar delicacy.

MAZZAROTH. This word occurs in Job xxxviii. 32, "Canst thou bring forth Mazzaroth in his season?" The precise meaning of the word is somewhat doubtful. In the margin it is translated "the twelve signs," that is, of the zodiac. But Hebrew critics seem to be generally of opinion that it denotes some particular star or constellation, though all the attempts which have been made by Michaelis and others to discover the precise star or constellation referred to, have hitherto proved entirely fruitless. The general idea of the passage above quoted obviously is, "Canst thou regulate the motions of the heavenly bodies?"

MEADOW. In Pharaoh's dream, recorded in Gen. xli., we are informed that the kine were represented to him as feeding "in a meadow;" literally, "among the sedge;" that is, in the low marshy places by the river's brink, where reeds and sedges grow. The original word occurs only in the passage now referred to, and in Job viii. 11, where it is translated "flag." "Can the rush grow up without mire? can the flag grow without water?" Jerome says, in his Hebrew Questions on Genesis: "I have heard that by the Egyptians everything green which grows in marshes or swamps is called in their language by this name." It has been supposed by some that the plant referred to is the *Cyperus esculentus*.

MEALS. See **DIET—FOOD—ANIMAL**.

MEANS OF GRACE, those ordinances which God has established as the channels of his mercy in Christ, and which we are to use for the purpose of improving our minds, affecting our hearts, and obtaining spiritual blessings; such as hearing the gospel, reading the Scriptures, self-examination, me-

ditation, prayer, praise, Christian conversation, &c. The means are to be used without any reference to merit, solely with a dependence on the Divine Being; nor can we ever expect happiness in ourselves, nor be good exemplars to others, while we live in the neglect of them. It is vain to argue that the divine decrees supersede the necessity of them, since God has as certainly appointed the means as the end. Besides, he himself generally works by them; and the more means he thinks proper to use, the more he displays his glorious perfections. Jesus Christ, when on earth, used means; he prayed, he exhorted, and did good, by going from place to place. Indeed, the systems of nature, providence, and grace, are all carried on by means. The Scriptures abound with exhortations to them (Matt. v., Rom. xii.), and none but enthusiasts or immoral characters ever refuse to use them. The Roman Catholic Church attaches such exaggerated importance to the means of grace as entirely to do away with the necessity of the Spirit's operation, teaching, as they do, that the ordinances necessarily, and *ex opere operato*, communicate grace to those who faithfully observe them.

MEATS. See **FOOD—ANIMALS**.

MEDAD and **ELDAD**, two men who were alleged by the Jews to be brothers of Moses and Aaron by the mother's side. They were of the number of the seventy who were chosen to aid Moses in his important functions as a ruler of the people. While remaining in the camp, we are informed (Numb. xi. 26-30) that they prophesied; but what was the precise subject of their prophecies we have no means of ascertaining.

MEDAN, or **MADAN**, the third son of Abraham and Keturah (Gen. xxv. 2), is thought, with Midian his brother, to have peopled the country of Midian or Madian, east of the Dead Sea.

MEDEBA, a city anciently belonging to Moab. It was situated in a plain bearing the same name. It was here that Joab gained a victory over the Ammonites and Syrians. 1 Chron. xix. 6-14. The ruins of this town are about seven miles south-east of Heshbon. They are situated on a round hill, and cover a space about two miles in circumference. Not a single edifice, Burckhardt tells us, remains entire; the city is completely ruined. Well, therefore, might Isaiah (xv. 2) prophesy concerning this city: "Moab shall howl over Medeba."

MEDIA, a large country of Asia, situated south of the Caspian Sea, generally supposed to have been peopled by the descendants of Madai, the son of Japheth. This was the original kingdom of Cyrus, but afterwards its history was merged in that of Persia. The inhabitants of Media were subject to the Assyrians until the reign of Sardanapalus, when, B.C. 747, the Median monarchy was founded by Arbaces. It was into Media that the ten tribes were carried, in the Assyrian captivity, by Tiglath-Pileser and Shalmaneser. 2 Kings xvii. 6; 1 Chron. v. 26. Its geographical position, abounding, as it did, in mountains and rivers, rendered it peculiarly well fitted for the distribution of the captives, as well as for their safe custody, escape from such a country being almost impossible. Media may be said to have formed a kind of pass between the cultivated parts of Eastern and Western Asia, and might well be regarded as a country of great interest and importance. Considerable doubt hangs over the early history of Media, Justin alleging that the Median monarchy lasted for three hundred and fifty years,

while Herodotus assigns it a duration of only one hundred and fifty years. The Medes appear to have been a distinct people in the age of the apostles, and maintaining a distinct language. Acts ii. 9.

MEDIATOR, a person that intervenes between two parties at variance, in order to reconcile them. Thus Jesus Christ is the Mediator between an offended God and sinful man. 1 Tim. ii. 5. Both Jews and Gentiles have a notion of a Mediator: the Jews call the Messiah the Mediator, or Middle One. The Persians call their god Mithras, *mesitēs*, a mediator; and the demons, with the heathens, seem to be, according to them, mediators between the superior gods and men. Indeed, the whole religion of Paganism was a system of mediation and intercession. The idea, therefore, of salvation by a Mediator, is not so novel or restricted as some imagine; and the Scriptures of truth inform us, that it is only by this way human beings can arrive at eternal felicity. Acts iv. 12; John xiv. 6.

Man, in his state of innocence, was in friendship with God; but, by sinning against him, he exposed himself to his just displeasure; his powers became enfeebled, and his heart filled with enmity against him (Rom. viii. 7); he was driven out of his paradisiacal Eden, and became totally incapable of returning to God, and making satisfaction to his justice. Jesus Christ, therefore, was the appointed Mediator to bring about reconciliation (Gen. iii. 15; Col. i. 21); and in the fulness of time he came into this world, obeyed the law, satisfied justice, and brought his people into a state of grace and favour; yea, into a more exalted state of friendship with God than was lost by the fall. Eph. ii. 18.

Now, in order to the accomplishing of this work, it was necessary that the Mediator should be God and man in one person. It was necessary that he should be man—(1.) That he might be related to those of whom he was a Mediator and Redeemer. (2.) That sin might be satisfied for, and reconciliation be made for it, in the same nature which sinned. (3.) It was proper that the Mediator should be capable of obeying the law broken by the sin of man, as a divine person could not be subject to the law, and yield obedience to it. Gal. iv. 4; Rom. v. 19. (4.) It was meet that the Mediator should be man, that he might be capable of suffering death, for, as God, he could not die, and without shedding of blood there was no remission. Heb. ii. 10–15, viii. 3. (5.) It was fit he should be man, that he might be a faithful high priest, to sympathize with his people under all their trials, temptations, &c. Heb. ii. 17, 18, iv. 15. (6.) It was fit that he should be a holy and righteous man, free from all sin, original and actual, that he might offer himself without spot to God, take away the sins of men, and be an advocate for them. Heb. vii. 26, ix. 14; 1 John iii. 5. See **INCARNATION**.

But it was not enough to be truly man, and an innocent person; he must be more than a man: it was requisite that he should be God also, for—(1.) No mere man could have entered into a covenant with God to mediate between him and sinful men. (2.) He must be God, to give virtue and value to his obedience and sufferings; for the sufferings of men or angels would not have been sufficient. (3.) Being thus God-man, we are encouraged to hope in him. In the person of Jesus Christ the object of trust is brought nearer to ourselves; and those well-known tender affections which are only figuratively

ascribed to the Deity, are in our great Mediator thoroughly realized. Further: were he God, and not man, we should approach him with fear and dread; were he man, and not God, we should be guilty of idolatry to worship and trust him at all. Jer. xvii. 5. The plan of salvation, therefore, by such a Mediator, is the most suitable to human beings that possibly could be; for here “mercy and truth meet together, righteousness and peace kiss each other.” Ps. lxxxv. 10. See **JESUS CHRIST**.

The properties of Christ as Mediator are these: (1.) He is the only Mediator. 1 Tim. ii. 5. Praying, therefore, to saints and angels, is an error of the Church of Rome, and has no countenance from the Scripture. (2.) Christ is a Mediator of men only, not of angels; good angels need not any, and as for evil angels, none is provided nor admitted. (3.) He is the Mediator both for Jews and Gentiles. Eph. ii. 18; 1 John ii. 2. (4.) He is Mediator both for Old and New Testament saints. (5.) He is a suitable, constant, willing, and prevalent Mediator; his mediation always succeeds, and is infallible. See **ATONEMENT—ADVOCATE**.

MEDICINE, the art of healing. The first time mention is made of physicians in Scripture is in connection with the embalming of the body of Jacob. “And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.” Gen. l. 2. These physicians, then, were Egyptians; so that, in all probability, Egypt was the cradle of this, as well as of the other sciences. Among the Jews, indeed, medicine appears to have been very little known, in so far as concerns the nature and treatment of internal diseases. Their skill seems to have been almost wholly limited to the cure of external wounds; and, accordingly, their medical men were surgeons rather than physicians. The following valuable remarks by Sir Gardner Wilkinson show the state of the medical art among the ancient Egyptians:—

“The Egyptians paid great attention to health, and ‘so wisely,’ says Herodotus, ‘was medicine managed by them, that no doctor was permitted to practise any but his own peculiar branch. Some were oculists, who only studied diseases of the eye; others attended solely to complaints of the head; others to those of the teeth; some again confined themselves to complaints of the intestines; and others to secret and internal maladies: accoucheurs being usually, if not always, women.

“The employment of numerous drugs in Egypt has been mentioned by sacred and profane writers; and the medicinal properties of many herbs which grow in the deserts, particularly between the Nile and Red Sea, are still known to the Arabs; though their application has been but imperfectly recorded and preserved. ‘O virgin, daughter of Egypt,’ says Jeremiah (lxvi. 11), ‘in vain shalt thou use many medicines, for thou shalt not be cured.’ Homer, in the Odyssey, describes the many valuable medicines given by Polydamia, the wife of Thonis, to Helen while in Egypt, ‘a country whose fertile soil produces an infinity of drugs, some salutary and some pernicious; where each physician possesses knowledge above all other men;’ and Pliny makes frequent mention of the productions of that country, and their use in medicine.

“He also notices the physicians of Egypt; and, as if their number was indicative of the many maladies to which the inhabitants were subject, he observes,

that it was a country productive of numerous diseases. In this, however, he does not agree with Herodotus, who affirms that, 'after the Libyans, there are no people so healthy as the Egyptians, which may be attributed to the invariable nature of the seasons in their country.' In Pliny's time, the introduction of luxurious habits and excess had probably wrought a change in the people; and to the same cause may be attributed the numerous complaints among the Romans, 'unknown to their fathers and ancestors.'

"The same author tells us, that the Egyptians examined the bodies after death, to ascertain the nature of the diseases of which they had died; and we can readily believe that a people, so far advanced in civilization and the principles of medicine, as to assign each physician his peculiar branch, would have resorted to this effectual method of acquiring knowledge and experience for the benefit of the community."

MEDITATION, is an act by which we consider anything closely, or wherein the soul is employed in the search or consideration of any truth. In religion it is used to signify the serious exercise of the understanding, whereby our thoughts are fixed on the observation of spiritual things, in order to practice.

MEEKNESS, a calm, serene temper of mind, not easily ruffled, or provoked to resentment. Where the great principles of Christianity have disciplined the soul, where the holy grace of meekness reigns, it subdues the impetuous disposition, and teaches it, trusting in God, both to submit and to forgive. It teaches us to govern our own anger whenever we are at any time provoked, and patiently to bear the anger of others, that it may not be a provocation to us. The former is its office especially in superiors, the latter in inferiors, and both in equals. James iii. 13.

MEGIDDO, a city of Manasseh (Josh. xvii. 11; Judg. i. 27), famous for the defeat of king Josiah. 2 Kings xxiii. 29, 30. It is alluded to under this character. Rev. xvi. 16. (See **ESDRAELON**.) Near this town Jabin's army was routed by Deborah and Barak. Judg. iv. Its site can scarcely now be ascertained. The waters of Megiddo, mentioned in Judg. v. 19, seem to be the River Kishon.

MELANCTHON, PHILIP, the intimate friend of Luther, and his associate in the Reformation in Germany. He was born February 16, 1497, at Bretten. He was early marked by a powerful mind, and a kind, benevolent heart. At the University of Heidelberg, where he was partly educated, he distinguished himself by his attainments both in languages and philosophy. He completed his studies both in literature and theology at Tubingen. When only twenty-one years, such was his acknowledged eminence in philological researches, that he was appointed professor of the Greek language and literature at the University of Wittemberg. It was at this seat of learning that he became acquainted with Luther, and entered with his whole soul into the cause of the Reformation. By the mildness and suavity of his temper, the extraordinary caution and prudence which on all occasions characterised him, combined with an enlightened judgment and an unflinching zeal, he contributed not a little to the progress of reformed principles. In 1521 he published his "*Loci Theologici*," which gave a model of Scripture interpretation to the Protestant writers. He showed that we ought not to interpret Scripture by the

fathers, but the fathers by Scripture. At the university in which he taught, he was eminently successful in diffusing right views of Scripture interpretation. From fifteen hundred to two thousand auditors, collected from many different countries, were often assembled around him. His house became the resort of the friends of the Reformation. "Melancthon," said Luther, "is a wonder; all men confess it now. He is the most formidable enemy of Satan and the schoolmen, for he knows their foolishness, and Christ the rock. The little Grecian surpasses me even in divinity; he will be as serviceable to you as many Luthers." This youthful champion of the truth of God was not afraid to reply with the utmost plainness to the attacks which were made upon Luther by the learned professors of Sorbonne. Not content with defending his friend, he accused the Sorbonne of having obscured the gospel, extinguished faith, and substituted an empty philosophy in the place of Christianity. On the subject of the mass, Melancthon published fifty-five propositions, well calculated to enlighten men's minds. But his "*Loci Communes*," especially, did much for the advancement of the Reformation, presenting, as it did, a systematic and consistent body of theological doctrine, founded on a correct interpretation of the Word of God. This book was a remarkable favourite with Luther. "If you would desire to become theologians," he would say, "read Melancthon." It is not to be denied that from his mild temper Melancthon was sometimes in danger of yielding more than was right to the demands of the Papists. He wished as many of the old ceremonies as possible to be retained, from fear of giving too much offence. But into the celebrated protest of the 19th April 1529, at Spire, from which Protestants derived their name, he entered with the utmost decision. He was the honoured instrument, also, in drawing up the Augsburg Confession, which, says D'Aubigné, "will ever remain one of the masterpieces of the human mind, enlightened by the Spirit of God." When the Emperor Charles the Fifth took a decisive part with the enemies of Luther, Melancthon fell into great despondency; and anxious to conciliate the opponents, he reduced the Confession to its *minimum*, and entreated the Elector to demand only the two kinds in the Eucharist, and the marriage of priests. And not only this, but, trembling at the storm of opposition with which he and his brother Reformers were assailed, he retracted his principles, and but for the firmness and determination of Luther, he would have ruined the very cause which he had done so much to uphold. Though the gentle Reformer recovered from this humiliating fall, he displayed, both at Worms, in 1541, and at Bonn, in 1543, too great a tendency to compromise at the expense of truth; yet neither Luther nor the most decided of his followers doubted for a moment the sincerity of his adherence to the cause of God. At the death of Luther, the confidence of the Protestants was in a great measure transferred to Melancthon; and although attempts were made to dispute his orthodoxy, the correctness of his theological views even his enemies were compelled on examination to admit. He died at Wittemberg, in 1560, aged sixty-three years.

The following beautiful comparison between Luther and Melancthon is quoted from D'Aubigné's admirable History of the Reformation:—

"We cannot sufficiently admire the goodness and

wisdom of God in uniting two men so different, and yet so necessary to each other. What Luther had in warmth, elasticity, and force, Melancthon had in perspicuity, wisdom, and gentleness. Luther animated Melancthon; Melancthon moderated Luther. They were like the two forms of electric matter, the positive and the negative, which modify each other. Had Luther been without Melancthon, the stream had perhaps overflowed its bank; and, on the other hand, Melancthon, when without Luther, hesitated, and even yielded, when he ought to have stood firm. Luther did much by vigour, and Melancthon perhaps did not less by pursuing a slower and calmer course. Both were upright, open, and generous; and both, smitten with the love of the word of eternal life, served it with a fidelity and devotedness which formed the distinguishing feature of their lives."

MELCHIZEDEK, king of Salem, and priest of the most high God. Scripture tells us nothing of his father, or of his mother, or of his genealogy, or of his birth, or of his death. Gen. xiv. 18; Heb. vii. 1-3. And in this sense he was, as Paul says, a figure of Jesus Christ, who is a priest for ever, according to the order of Melchizedek; and not according to the order of Aaron, whose origin, consecration, life, and death, are known.

The person of Melchizedek presents an interesting subject of inquiry. He has been variously and absurdly supposed to be the Holy Spirit, the Son of God, Enoch, or an angel; and also Shem. The last opinion has been elaborately supported by Mr. Taylor, in his edition of Calmet. But the remarks of Mr. Taylor on this subject appear more ingenious than sound. The following observations of Dr. Candlish, in his "Contributions towards the Exposition of the Book of Genesis," set the matter in a much clearer light, resting, as they very properly do, not so much on the person as on the office of the mysterious personage to whom even Abraham paid tithes:—

"1. Melchizedek was undoubtedly an eminently holy man—a believer in the true God and in the promised Messiah; and accordingly the interview between him and Abram, considered merely as the meeting of two eminent believers and patriarchs, is full of interest—the one, Melchizedek, being a remarkable example of the grace of God, preserving, amid the dregs of a general apostasy, an elect remnant; the other, Abram, being an instance no less striking of the same sovereign grace, bringing in, from without, a new seed; and the two mutually recognising and acknowledging each other. It is as if the torch were here visibly handed over from the last of the former band, to the first of that which is to succeed; the Church is transferred to a new stock or stem; the cause receives a new impulse, and is to have a fresh start; and this singular transaction between Melchizedek and Abram is the connecting link between the two systems, or orders, or dispensations, of which the one is now waxing old, and the other is but just beginning to appear. The general unrestricted dispensation of religious faith and worship, transmitted indiscriminately by tradition, among all the descendants of Noah, is about to give place to one limited to a particular family or race, to whom ultimately are to be committed the oracles of God. One form of the primitive system is to be superseded by another. The patriarchal institute is to be succeeded by the Levitical and legal ordinances which are to be established in Abram's house; and the substantial identity of the

two, the Patriarchal and the Levitical, is indicated by the meeting of the representatives, respectively, of both. It is like aged Simeon, embracing in his arms the infant Saviour—the last patriarch and prophet of the law, not departing till he sees and hails the new-born hope of the gospel; the lingering twilight of declining day, mingling with the dawn of a better morn. It is like what we read of in the early rise of the Reformation, in the experience of the great reformer, when, at the very turning point of his spiritual history, the decisive and critical energy that wrought in him, was to all appearance the word in season spoken to him by a monk of Rome. "I believe in the forgiveness of sins," said that holy man, reciting a portion of the Creed, for the relief of the deep despondency which had long settled down upon the soul of the awakened sinner. It was instant life and healing to his aching bones. The gospel of the free grace of God was preached. The reformer caught and grasped the principle, never afterwards to be let go, on which the whole blessed Reformation was to hinge; and this memorable meeting marked the fellowship between the spirit of the new era or order of the Church, and that which still survived, in a few instances, amid the hopeless declension and decay of the old. So in the interview between Melchizedek and Abram, we have the blending, as it were, and uniting of two different streams—the one, now become diffuse, troubled, and impure, and about to lose itself in shifting sands; the other, bursting fresh from a new source, and just beginning to flow in a straiter channel. At a single point, as it were, at which the former stream is yet unpolluted, they approach towards each other—they meet and mingle their waters. Thus regarded, the blessing which Melchizedek pronounced on Abram, and the offering which Abram presented to Melchizedek, are felt to be peculiarly significant and appropriate.

"2. But that a higher view still is to be taken of this transaction, is plain from the use which the apostle writing to the Hebrews makes of it, and the importance which he attaches to it. Melchizedek officiated as the type of the Messiah, who was to be a priest after the same order with himself; and Abram undoubtedly had respect to him in that character. It was not the mediation of a mere man that he acknowledged; it was not the ministry of an earthly priest in which he trusted. Melchizedek, king and priest as he was, could not really and effectually convey to Abram the blessing of the most high God, the possessor of heaven and of earth; nor was it through him that the glory of Abram's victory, and the tithes of his spoil and of his goods, could be acceptably transmitted to God. But a greater than Melchizedek is here; present surely not, indeed, to the senses, but to the minds of both. In His name Melchizedek acts, and to Him, in Melchizedek's person, Abram does homage. The two patriarchs understand one another. Melchizedek, as the last preserver, as it were, of the patriarchal hope, hands over his function to one more highly favoured than himself, in the very spirit of the Baptist—"He must increase, but I must decrease." His own occupation, as a witness and standing type of the Messiah, is over; one newly called out of heathenism is to succeed and to take his place. Melchizedek is content. He hails in Abram the promised seed, and blesses him accordingly; while again, in Melchizedek, Abram sees the day of Christ

afar off and is glad; and thus, both the Patriarchal and the Levitical dispensations appear in their true character as subordinate and shadowy; and in the eyes of Melchizedek, and of Abram alike, Christ is all in all."

MELCHIZEDEKIAN, a denomination which arose about the beginning of the third century. They affirmed that Melchizedek was not a man, but a heavenly power superior to Jesus Christ; for Melchizedek, they said, was the intercessor and mediator of the angels; and Jesus Christ was only so for man, and his priesthood only a copy of that of Melchizedek.

MELITA, probably the island now called Malta; an island in the Mediterranean Sea, between Africa and Sicily, twenty miles in length and twelve in breadth, formerly reckoned a part of Africa, but now belonging to Europe. Paul suffered shipwreck upon the coast. Acts xxviii. 1-6.

In the opinion of Dr. Hales, the island where this happened was Meleda, near the Illyrian coast, not Malta on the southern coast of Sicily. In opposition, however, to this opinion, it may be remarked, in the words of La Trobe in his "Scriptural Illustrations," that "tradition has ever assigned the locality to Malta—that the winds south-east, east-south-east, and east, were equally calculated to drive a ship to Malta, in a direct course from Crete—that had the vessel taken the course of Meleda, there had been no danger of falling upon the Syrtis—that it does not appear that the Romans had ever such an establishment in Meleda as to require the residence of a pro-prætor—that it is not probable that a ship of Alexandria would choose such an island to winter in, which implies the arrival before the stormy season—that, in the event of a ship making the western coast of Italy from Meleda, there would have been no need to touch at Syracuse before it could arrive at Rhegium."

MELON (*abattehim*, *clingers*—Numb. xi. 5), a luscious fruit, so well known that a description of it would be superfluous. It grows to great perfection, and is highly esteemed, in Egypt, especially by the lower class of people, during the hot months.

MEMBER, properly denotes a part of the natural body. 1 Cor. xii. 12-27. Figuratively, sinful habits or affections, which in an unrenowned state compose a system, like a body consisting of many members (Rom. vii. 23); also, true believers, members of Christ's mystical body, as forming one society or body, of which Christ is the head. Eph. iv. 25.

MEMORY, that faculty of the mind by which past objects, thoughts, and feelings, may be recalled, so as again to become the objects of investigation. Without memory, it has been often said, our knowledge would have been limited exclusively to the present; but we feel warranted in affirming, that without the power of recalling past thoughts and feelings, we would have had no knowledge whatever. The human mind would have simply been subject to numberless unconnected sensations or feelings, which could have led to no thoughts, no feeling, no action beyond themselves. What, then, is the peculiar character of this reproductive power by which the past is, as it were, converted into the present? In what may it be distinguished from the faculty of perception, which is cognizant of present objects? Both are mental acts exercised upon the objects or ideas now before them. The subjective acts of mind are in both cases the same, but the difference lies in the object, which in the one case is present to the mind

for the first time, and in the other case had also been formerly present to it. It is not the notion or belief of past time which characterizes memory as distinguished from perception; but it is the actual pastness of the objects in memory and the actual presentness of the objects in perception. It is, in short, not a subjective but an objective difference, not to be sought in an analysis of the act itself, but in a consideration of the object which forms the ground of the mental act. Hence we put equally implicit credence in what we fully remember as in what we clearly see. The objects are different in so far as the relation of time is concerned; but the act of mind is the same. We see distinctly, and therefore, we assert with firm assurance; we remember distinctly having seen, and therefore we assert with as firm an assurance of its truth. But though the evidence in both cases is equally strong to us, it is not so to others. They can have no possible consciousness of our mental state, but they know simply that the object is past, and this with them is a sufficient reason why they should put less confidence in our recollection of a fact than in our actual perception of it. To others, then, the evidence of memory is by no means so satisfactory as the evidence of sense; but to ourselves it is quite as much so. Memory is asserted by Dr. Reid and Mr. Stewart to be a distinct faculty; and by Mr. Hartley and Dr. Brown it is regarded as resolvable into ASSOCIATION (which see). By whatever name it may be called, the existence of an important law of our mental constitution is undeniable, in virtue of which past objects, thoughts, and feelings recur to the mind.

MENAIHEM, the sixteenth king of Israel, who murdered Shallum, and took possession of the throne. He was a wicked and cruel prince. He reigned about ten years.

MENDÆANS, **MENDAITES**, or disciples of John, that is, the Baptist. From twenty to twenty-five thousand families of this sect still remain, chiefly in the neighbourhood of Bassora, a city between Arabia and Persia, on the extremity of the desert of Irac. They are sometimes called Christians of St. John; a name which they probably received from the Turks, and to which they contentedly submit for the sake of the toleration it affords them; but they are better known in ecclesiastical history as *Hemero* (or every day) *Baptists*, from their frequent washings. See CHRISTIANS OF ST. JOHN.

MENDELSON, **MOSES**. See ANTI-TALMUDISTS.

MENDICANTS, or **BEGGING FRIARS**, several orders of religious in Popish countries, who, having no settled revenues, are supported by charitable contributions. They were instituted by Pope Innocent III. in 1215, for the express purpose of opposing heretics, and maintaining the authority of the Pope and the Church of Rome. Their affectation of humility and poverty, travelling barefooted, with a cord for a girdle round their loins, and begging from door to door, gave them great influence with the people, which they uniformly employed to the support of ignorance and superstition, and, in many cases, of persecution. They multiplied like locusts in the earth, and formed four great swarms—Dominicans, Franciscans, Carmelites, and Hermits of St. Augustine; which will be found severally noticed in their proper places.

MENE, a Chaldean word, signifying *he has numbered*, or *he has counted*. Daniel explained this ill-boding inscription to the king of Babylon.

MENI, the name of an idol referred to in the margin of Isa. lxx. 11, as having libations poured out to it. Meni was a Babylonian deity, supposed by some to be the moon, and by others to be one of the planets, either Venus or Saturn. Calmet thinks Meni to be the same with Astarte and Venus Cœlestis, who was worshipped by the Phœnicians and Carthaginians. Professor Jahn says, "Perhaps *Meni* is fate, from *manah* to number, to define; or perhaps the idol known under the Arabic word *Manah*, which was formerly worshipped by the tribes Hudeil and Choraa, between Mecca and Medina, before the time of Mohammed."

MENNO SIMONS, one of the illustrious reformers of the sixteenth century, a man whose apostolical spirit and labours have never yet been appreciated, was born in Friesland, in 1505. In his twenty-fourth year (1528) he entered into orders as a Romish priest although in utter darkness of mind and worldliness of spirit, yet not without some tenderness of conscience and apparent piety. In 1530, he was induced to examine the New Testament with diligence, in consequence of doubts concerning transubstantiation. He now became through grace gradually enlightened, his preaching changed, and he was called by some an evangelical preacher, though he says of himself that at the time, "The world loved me, and I loved the world." At length an account of the martyrdom of Sieke Snyder at Leuwarden, for Anabaptism, roused him to a similar inquiry concerning the other sacrament, which resulted in his embracing the views of the persecuted Baptists, though he for several years struggled to suppress his secret convictions, on account of the odium and suffering the avowal must incur. "By the gracious favour of God," he observes, "I have acquired my knowledge, as well of baptism as of the Lord's supper, through the enlightening of the Holy Spirit, attendant on my much reading and contemplating the Scriptures, and not through the efforts and means of seducing sects, as I am accused." Menno was a man of genius, and sound judgment. He possessed a natural and persuasive eloquence, and such a degree of learning as made him pass with many for an oracle. He appears, moreover, to have been a man of probity, of a meek and tractable spirit, gentle in his manners, affable in his commerce with persons of all ranks and characters, and extremely zealous in promoting practical religion and virtue, which he recommended by his example as well as by his precepts. He died in 1561, in the duchy of Holstein, at the country seat of a certain nobleman not far from the city of Oldeslohe, who, moved with compassion by the view of the perils to which Menno was exposed, and the snares that were daily laid for his ruin, took him, with certain of his associates, into his protection, and gave him an asylum. The writings of Menno, which are almost all composed in the Dutch language, were published in folio, at Amsterdam, in the year 1651.

MENNONITES, a society of Baptists in Holland, so called from Menno Simons. (See MENNO.) This great man, as Mosheim observes, reduced the system of the scattered sect then called Anabaptists to consistency and moderation. See ANABAPTISTS—BAPTISTS.

The Mennonites maintain that practical piety is the essence of religion, and that the surest mark of the true Church is the sanctity of its members. They plead for universal toleration in religion; and debar none from their societies who lead pious lives, and

own the Scriptures for the word of God. They teach that infants are not the proper subjects of baptism; that ministers of the gospel ought to receive no salary from the State. They also object to the terms, *person* and *trinity*, as not consistent with the simplicity of the Scriptures.

They are, like the Society of Friends, utterly averse to oaths and war, and to capital punishments, as contrary to the spirit of the Christian dispensation. In their *private* meetings every one has the liberty to speak, to expound the Scriptures, and to pray. They assemble (or used to do so) twice every year from all parts of Holland, at Rynsborgh, a village two leagues from Leyden; at which time they receive the communion, sitting at a table in the manner of the Independents; but in their form of discipline they are said more to resemble the Presbyterians.

The ancient Mennonites professed a contempt of erudition and science, only when put in competition with *piety* in their ministers, and excluded all from their communion who deviated in the least from the most rigorous rules of simplicity and gravity; but this primitive austerity is greatly diminished in their most considerable societies. Those who adhere to their ancient discipline are called Flemings, or Flandrians. The whole sect were formerly called Waterlandians, from the district in which they lived. An unspeakable number have been martyrs.

With respect to the number of Mennonites in Holland, they are calculated at thirty thousand, including children, and form about one hundred and thirty churches. In the United States of America, it appears, "there are more than two hundred Mennonite churches, some of which contain as many as three hundred members in each; and," Mr. Ward says, "they are mostly the descendants of the Mennonites who emigrated in great numbers from Palitz."

MEPHIBOSHETH, a son of Jonathan, and a nephew of Saul, whose proper name was Meribaa. At the death of his father, who was slain in the battle of Mount Gilboa, Mephibosheth was very young, and his nurse, on hearing that David had won the battle, fled with the child, who in her flight dropped from her arms and became lame for life. Chiefly, perhaps, in consequence of this accident, he took no active part in public affairs, and it was highly creditable to the generosity of David that Mephibosheth was put in possession of all his father's property, and retained in David's house all the rest of his life. Through the treachery of his servant, Ziba, however, Mephibosheth was again deprived of his paternal estates by order of the king. And even although David learned that he had been deceived by false representations, he hastily proposed that the inheritance of Mephibosheth, instead of being wholly restored to him, should be divided between him and Ziba. But with noble generosity, the injured prince replied, "Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house." 2 Sam. xix. 30. At an after period, David spared the life of Mephibosheth, when, by his permission, the Gibeonites sought to exterminate the house of Saul." 2 Sam. xxi. 7.

MERAB, the eldest daughter of Saul, who was promised to be given in marriage to David on account of his victory over Goliath of Gath. The promise, however, was never fulfilled; but Merab was married to Adriel the son of Bazillai the Meholathite, by whom she had five sons, all of whom were slain

by the Gibeonites, as being descendants of the house of Saul.

MERCHANTS. In Oriental cities every distinct trade has its own bazaar, in which merchandise of a different description is not found. Each class of merchants or tradesmen have their allotted street, where the shop-keepers, seated in front of their warehouses upon little raised divans of wood or earth, on which a mat is spread, spend the day in exhibiting their commodities. Hence we find mention made in Jer. xxxvii. 21, of "the bakers' street." Merchants, however, have from early times been accustomed in the East to wander from place to place for purposes of trade. Hence we are told of the Midianitish merchants being on their way to Egypt with caravans of merchandise, when Joseph was sold to them as a slave. The description of the caravan of foreigners proceeding to Egypt for a market more than seventeen centuries before the Christian era corresponds with what may be seen at the present day. Even in the days of the apostles merchants must have been accustomed to wander from one place to another, for the Apostle James (iv. 13-15) thus speaks, referring to this practice, "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that."

MERCURY, a heathen god, worshipped among the ancient Romans, and also, under the name of Hermes, by the ancient Greeks. He was regarded as the god of learning and eloquence. Hence the people of Lystra, when they heard Paul preach and saw him work miracles, cried out, "The gods are come down to us in the likeness of men;" and they gave Paul the name of Mercury (Acts xiv. 12), because he was the chief speaker, Mercury being considered as the interpreter of the will of the gods.

MERCY, the exercise of good will towards those who have not merited it, and especially towards those who have merited anger and punishment. It is said of Jehovah that "he delighteth in mercy," but it is only through the Redeemer that mercy is exercised towards fallen man.

MERCY-SEAT, literally a covering, from a Hebrew verb to cover. The verb is, however, used for the most part in a moral sense, being applied to the covering, that is, the expiation, of sins. The Greek version unites the two senses, rendering a propitiatory covering or mercy-seat, a rendering sanctioned by the apostle: "And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly." Heb. ix. 5. The same term is applied to Christ in Rom. iii. 25: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." So also 1 John ii. 2: "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Whence the conclusion is probably fairly to be drawn that the mercy-seat was in some sense an adumbration of Christ, as the grand medium of expiation for the sins of men. This mercy-seat, which was made of solid gold, was the upper side of the sacred chest, made to be removed entirely, or, as Josephus says, raised by hinges, when the tables of testimony were to be taken out or put in.

MERIBAH, literally strife or chiding, the name given to a spring in the desert of Sin, from an incident in the history of the Israelites, recorded in Exod. xvii. 1-7. According to tradition, the scene of the miracle is at the foot of Mount Sinai in the valley which separates it from the mountain of St Catherine.

MERIT signifies desert, or the earning of a fair title to a reward. Originally the word was applied to soldiers and other military persons, who, by their labours in the field, and by the various hardships they underwent during the course of a campaign, as also by other services they might occasionally render the commonwealth, were said, *merere stipendia*, to merit, or earn their pay; which they might properly be said to do, because they yielded in real service an equivalent to the State for the stipend they received, which was therefore due to them in justice. Here, then, we come at the true meaning of the word *merit*; from which it is very clearly to be seen that there can be no such thing as merit in our best obedience. One man may merit of another, but all mankind together cannot merit from the hand of God, because, being originally his, all possible service is but a duty, the failing of which is sin. This still more evidently appears, if we consider the imperfections of all our services, and the express declarations of the divine Word. Luke xvii. 10; Eph. ii. 8, 9; Rom. xi. 5, 6; Tit. iii. 5; Rom. x. 1, 4.

MERITS OF CHRIST, a term used to denote the active and passive obedience of Christ; all that he wrought and all that he suffered for the salvation of mankind. See ATONEMENT—IMPUTATION—OBEDIENCE—RIGHTEOUSNESS OF CHRIST.

MERODACH, the name of a Babylonian idol, as appears from the connection of the passage in which the word is found. "Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." Jer. l. 2. As the Babylonian worship chiefly consisted of the adoration of the heavenly bodies, Merodach is supposed to have been the name which they gave to one of the planets.

MEROM, or, as it is termed in Josh. xi. 5, the Waters of Merom, a lake supplied by the Jordan. It is called by Josephus, Semechonites, and at the present day Bahr Huleh and Bahr Klait. It is situated in a valley between two parts of Mount Hermon. Dr Wilson says that the greatest body of the lake is to the west of the emergence of the Jordan, and the Jordan is rather wide at its exit. Seetzen says that the shores of the lake are frequented by wild boars, which conceal themselves among the rushes, and Dr Wilson adds that he heard of wolves and jackals as being found on the shores of the lake, but that none of these can make the marsh itself their habitation.

MEROZ, a place near the brook Kishon, which was declared to be accursed because its inhabitants refused to come to the assistance of their brethren when they fought with Sisera. Judg. v. 23. There is a place some twenty miles north of Samaria, which is alleged to be the site of the ancient Meroz, and which is now called Mezra.

MESHIA, a place in Arabia anciently inhabited by the descendants of Joktan. Gen. x. 30. By some it is supposed to have been a port on the Red Sea, and by others it is thought to have been Mecca, the

city to which the Mohammedan pilgrims are in the habit of resorting.

MESHACH, the name given to Mishaël, one of the three Hebrew youths, by the prince of the eunuchs at Babylon. What might be the object of changing the names of the captives is not very apparent; perhaps to degrade them.

MESHECH, the sixth son of Japheth (Gen. x. 2), who seems to have settled along with his brother Tubal in the country extending from the shores of the Black Sea to the south of Mount Caucasus. The prophet Ezekiel gives a description of these regions, which agrees with the statements of classical writers: "Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market." Ezek. xxvii. 13. These were probably the same people whom the Greeks called Moschi, and their settlements correspond to Cappadocia and Armenia.

MESOPOTAMIA, a large province of Asia, so named from being situated between the two rivers Tigris and Euphrates. Gen. xxiv. 10. The Scripture often speaks of this country by the name of Aram or Aramea, because it was first peopled by Aram the fifth son of Shem. It is also called the land of Shinar, where men first settled after the deluge. It was anciently a very fertile country abounding in vines. Here stood the ancient Babylon and the region of Babylonia (which see), washed by the two navigable rivers, the Tigris and Euphrates, most advantageously situated for commerce. Babylonia corresponds to Irak-el-Arabia, and Mesopotamia to Algizira. The latter varies in climate and soil; the northern part being hilly, elevated, yet well watered, and abounding in excellent pastures; the middle, or Mesopotamia Proper, being flat and level, and capable of yielding every kind of grain and fruit; while the southern part is desert.

"On the fifth or sixth day after leaving Aleppo," says Campbell in his *Overland Journey to India*, "we arrived at the city of Diarbeker, the capital of the province of that name; having passed over an extent of country of between three and four hundred miles, most of it blessed with the greatest fertility, and abounding with as rich pastures as I ever beheld, covered with numerous herds and flocks. The air was charmingly temperate in the day-time, but, to my feeling, extremely cold at night. Yet notwithstanding the extreme fertility of this country, the bad administration of government conspiring with the indolence of the inhabitants, leaves it unpeopled and uncultivated. Diarbeker proper, called also Mesopotamia, from its lying between two famous rivers, and by Moses called Padan-aram—that is, '*the fruitful Syria*,'—abounds with corn, wine, oil, fruits, and all the necessities of life. It is supposed to have been the seat of the earthly paradise; and all geographers agree that here the descendants of Noah settled immediately after the flood. To be treading that ground which Abraham trod, where Nabor the father of Rebecca lived, where holy Job breathed the pure air of piety and simplicity, and where Laban, the father-in-law of Jacob resided, was to me a circumstance productive of delightful sensations." See ABRAHAM.

MESSENGER. It is customary in Eastern countries to employ messengers on foot to convey important despatches, and these persons run with amazing rapidity. Messengers were also sent to announce the approach of kings or nobles. Hence of

John the Baptist, the forerunner of our Lord, it was predicted, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." Mal. iii. 1.

MESSIAH. The Greek word *Christos*, from whence comes *Christ* and *Christian*, exactly answers to the Hebrew *Messiah*, which signifies him that hath received unction, a king, a prophet, or a priest. See JESUS CHRIST.

The ancient Jews had just notions of the Messiah, which came gradually to be corrupted, by expecting a temporal monarch and conqueror; and finding Jesus Christ to be poor, humble, and of an unpromising appearance, they rejected him. Most of the modern rabbins, according to Buxtorf, believe that the Messiah is come, but that he lies concealed because of the sins of the Jews. Others believe he is not yet come, fixing different times for his appearance, many of which are elapsed; and, being thus baffled, have pronounced an anathema against those who shall pretend to calculate the time of his coming. To reconcile the prophecies concerning the Messiah that seemed to be contradictory, some have had recourse to a twofold Messiah; one in a state of poverty and suffering, the other of splendour and glory. The first, they say, is to proceed from the tribe of Ephraim, who is to fight against Gog, and to be slain by Armillus (Zech. xii. 10); the second is to be of the tribe of Judah and lineage of David, who is to conquer and kill Armillus—to bring the first Messiah to life again, to assemble all Israel, and rule over the whole world.

That Jesus Christ is the true Messiah, and actually come in the flesh, is evident, if we consider (as Mr. Fuller observes) that it is intimated that whenever he should come, the sacrifices and ceremonies of the Mosaic law were to be superseded by him. Ps. xl. 6-8; 1 Sam. xv. 22; Dan. ix. 27; Jer. xxxi. 31-34; Heb. viii. 13. Now sacrifice and oblation have ceased. They *virtually* ceased when Jesus offered himself a sacrifice, and in a few years after they actually ceased. A few of the ancient ceremonies are indeed adhered to, but, as one of the Jewish writers acknowledges, "the sacrifices of the holy temple have ceased." Let every Jew, therefore, ask himself this question: Should Messiah the Prince come at some future period, how are the sacrifice and oblation to cease on his appearance, when they have already ceased nearly eighteen hundred years? See CHRISTIANITY—JESUS CHRIST.

METEMPSYCHOSIS, the doctrine of the transmigration of souls to other bodies. It was a dogma of Pythagoras, derived from the Egyptians. It has been alleged, from some remarks of Josephus, that he attributed this opinion to the Pharisees, to which sect he himself belonged. Thus he says, describing their doctrine, "Every soul is immortal; those of the good only enter into another body, but those of the bad are tormented with everlasting punishment." It is plain from this statement that if Josephus is speaking of metempsychosis, he only applies it to the good. The passage, therefore, which is sometimes adduced to support the idea that metempsychosis was believed by the Pharisees, "And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" (John ix. 2) has no force since the question is asked in reference to sinners,

not to the good. A more apposite passage is found in the apocryphal Book of Wisdom, viii. 20 : "Being good, he came into a body undefiled." The doctrine of the metempsychosis prevails at the present day almost universally in the East. Thus Dr Duff describes the Hindu notions on this subject : "As bodily forms, the temporary abodes of souls, undergo a constant succession of mutation, the proper destiny of every soul is to transmigrate with a view to expiate its guilt and wipe away its stains by means of pains and sufferings, through millions and millions more of these forms, throughout the stupendous cycle which constitutes the life of Brahma or the duration of the present universe."

METE-YARD. This word occurs only in Lev. xix. 35, and signifies a measuring line.

METHODISTS, WESLEYAN. This large and respectable denomination was founded, in the year 1729, by Mr. Morgan and Mr. John Wesley. (See **WESLEY, JOHN**.) These constitute the great body of the Arminian Methodists, who hold the chapels, schools, &c., built or founded by the great father of Methodism, and consider themselves as representatives to the present generation of what that system was when originally established.

1. *Doctrine.* The doctrines of the Wesleyan Methodists, according to their own account, are the same as the Church of England, as set forth in her liturgy, articles, and homilies. This, however, has been disputed. Mr. Wesley, in his Appeal to men of Reason and Religion, thus declares his sentiments :—"All I teach," he observes, "respects either the nature and condition of justification, the nature and condition of salvation, the nature of justifying and saving faith, or the Author of faith and salvation. That justification whereof our articles and homilies speak, signifies present forgiveness, and consequently acceptance with God; I believe the condition of this is faith: I mean not only that without faith we cannot be justified, but also that, as soon as any one has true faith, in that moment he is justified. Good works follow this faith, but cannot go before it; much less can sanctification, which implies a continued course of good works, springing from holiness of heart. But it is allowed that sanctification goes before our justification at the last day. Heb. xii. 14. Repentance, and fruits meet for repentance, go before faith. Repentance absolutely must go before faith; fruits meet for it, if there be opportunity. By repentance I mean conviction of sin, producing real desires and sincere resolutions of amendment; by salvation I mean, not barely deliverance from hell, but a present deliverance from sin. Faith, in general, is a divine supernatural evidence or conviction of things not seen, not discoverable by our bodily senses: justifying faith implies not only a divine evidence or conviction that God was in Christ reconciling the world unto himself, but a sure trust and confidence that Christ died for my sins, that he loved me, and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him; and as soon as his pardon or justification is witnessed to him by the Holy Ghost, he is saved. From that time (unless he make shipwreck of the faith) salvation gradually increases in his soul.

"The Author of faith and salvation is God alone. There is no more of power than of merit in man; but as all merit is in the Son of God, in what he has done and suffered for us, so all power is in the Spirit

of God. And, therefore, every man, in order to believe unto salvation, must receive the Holy Ghost." So far Mr. Wesley. Respecting original sin, free will, the justification of men, good works, and works done before justification, he refers us to what is said on these subjects in the former part of the ninth, the tenth, the eleventh, the twelfth, and thirteenth articles of the Church of England. In order that we may form still clearer ideas respecting Mr. Wesley's opinions, we shall here quote a few questions and answers as laid down in the Minutes of Conference. Q. "In what sense is Adam's sin imputed to all mankind?" A. "In Adam all die; that is, (1.) Our bodies then became mortal; (2.) Our souls died—that is, were disunited from God; and hence, (3.) We are all born with a sinful, devilish nature; by reason whereof, (4.) We are children of wrath, liable to death eternal." Rom. v. 18; Eph. ii. 3. Q. "In what sense is the righteousness of Christ imputed to all mankind, or to believers?" A. "We do not find it expressly affirmed in Scripture that God imputes the righteousness of Christ to any, although we do find that faith is imputed for righteousness. That text, 'As by one man's disobedience all men were made sinners, so by the obedience of one all were made righteous,' we conceive, means, by the merits of Christ all men are cleared from the guilt of Adam's actual sin." Q. "Can faith be lost but through disobedience?" A. "It cannot. A believer first inwardly disobeys; inclines to sin with his heart; then his intercourse with God is cut off—that is, his faith is lost; and after this he may fall into outward sin, being now weak, and like another man." Q. "What is implied in being a *perfect Christian*?" A. "The loving the Lord our God with all our heart, and with all our mind, and soul, and strength." Q. "Does this imply that all inward sin is taken away?" A. "Without doubt; or how could we be said to be saved from all our uncleannesses?" Ezek. xxxvi. 29. Q. "How much is allowed by our brethren who differ from us with regard to *entire sanctification*?" A. "They grant, (1.) That every one must be entirely sanctified in the article of death; (2.) That till then a believer daily grows in grace, comes nearer and nearer to perfection; (3.) That we ought to be continually pressing after this, and to exhort all others to do so." Q. "What do we allow them?" A. "We grant, (1.) That many of those who have died in the faith, yea, the greater part of those we have known, were not sanctified throughout, not made perfect in love, till a little before death; (2.) That the term *sanctified* is continually applied by St. Paul to all that were justified, that were true believers; (3.) That by this term alone he rarely (if ever) means saved from all sin; (4.) That, consequently, it is not proper to use it in this sense, without adding the word 'wholly, entirely,' or the like; (5.) That the inspired writers almost continually speak of or to those who were justified, but very rarely either of or to those who were sanctified; (6.) That, consequently, it behoves us to speak in public almost continually of the state of justification; but more rarely in full and explicit terms concerning entire sanctification." Q. "What, then, is the point wherein we divide?" A. "It is this: Whether we should expect to be saved from all sin before the article of death?" Q. "Is there any clear Scripture promise of this, that God will save us from *all sin*?" A. "There is: 'He shall redeem Israel from all his iniquities.' Ps. cxxx. 8.

This is more largely expressed in Ezek. xxxvi. 25-29; 2 Cor. vii. 1; Deut. xxx. 6; 1 John iii. 8; Eph. v. 25-27; John xvii. 20, 23; 1 John iv. 17."

2. *Discipline.* Mr. Wesley having formed numerous societies in different parts, he, with his brother Charles, drew up certain rules, by which they were, and, it seems, in many respects, still are, governed. They state the nature and design of a Methodist society in the following words:—

"Such a society is no other than a company of men having the form and seeking the power of godliness; united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.

"That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons (sometimes fifteen, twenty, or even more) in each class; one of whom is styled the leader. It is his business, (1.) To see each person in his class once a-week, at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give to the poor, or towards the gospel. (2.) To meet the minister and the stewards of the society once a-week, in order to inform the minister of any that are sick, or of any that walk disorderly, and will not be reprov'd; to pay to the stewards what they have received of their several classes in the week preceding; and to show their account of what each person has contributed."

"The practice of the Wesleyan Methodists is, not to preach long in any place unless they succeed in forming a 'society;' so that, generally speaking, wherever they have a congregation they have also a 'society,' consisting sometimes of a single class, and from one to a considerable number, according to the number of the members. The classes attached to each chapel or preaching place are, in the aggregate, called a 'society.' Each class has its 'leader,' and the meeting of all the leaders of a society is called a 'leaders' meeting.' Each society answers nearly to a 'church' in other denominations; and as many societies as it may be found convenient to attach together form a 'circuit.'

"The public worship of these societies is conducted in each circuit by two descriptions of preachers, one clerical, the other lay. The clerics are separated entirely to the work of the ministry,—are members of, or in connection with, or received as probationers by, the Conference,—and are supported by funds raised for that purpose in the classes and congregations. From one to four of these, called 'itinerant preachers,' are appointed annually, for not exceeding three years in immediate succession, to the same circuit. Their ministry is not confined to any particular chapel in the circuit, but they act interchangeably from place to place, seldom preaching in the same place more than one Sunday without a change, which is effected according to a plan generally remade every quarter. Of itinerant preachers there are at present about 915 in Great Britain. The lay, or 'local' preachers as they are denominated, follow secular callings, like others of their fellow-subjects, and preach on the Sabbaths at the places appointed for them in the above-mentioned plan; as great an interval being observed between their appointments

to the same place as can be conveniently arranged. By this means great variety and freshness is produced in their ministrations. No local or lay preacher is permitted to receive any remuneration for his services. By these means a circuit comprising perhaps twenty preaching places is adequately served with from two to four regular itinerants, assisted by the local preachers, and at an expense proportionably small when compared with any system having a fixed minister for each congregation. The number of these local or lay preachers is estimated at present at between 13,000 and 14,000.

"At present there are 428 circuits in Great Britain. Besides preaching in the various chapels in their respective circuits, the itinerant preachers administer the sacraments of baptism and the Lord's Supper. One or other of them, according to an arrangement amongst themselves, meets every class in his circuit once in every quarter, personally converses with every member, and distributes to all such as have throughout the past three months walked orderly a *ticket*, which authenticates their membership. One of the ministers in every circuit is called the 'superintendent,' whose duties, in addition to his ordinary labours as a travelling preacher, are, to see that the Methodist discipline is properly maintained,—to admit candidates into membership (subject to a veto by a leaders' meeting),—and to expel from the society any member whom a leaders' meeting shall pronounce guilty of any particular offence. Appeal, however, lies from his decision to a district meeting, and ultimately to the Conference. The Conference, the highest Wesleyan court, is composed exclusively of ministers.

"The census accounts show 6579 chapels in England and Wales, belonging to this Connection in March 1851; containing (allowance being made for defective returns) accommodation for 1,447,580 persons. The number of *attendants* on the census Sunday was—morning, 492,714; afternoon, 383,964; evening, 667,850; including an estimate for 133 chapels, for which the number of attendants was not stated.

"In 1839 was celebrated the Centenary of the existence of Wesleyan Methodism; and the gratitude of the people towards the system under which they had derived so much advantage was displayed by contributions to the large amount of £216,000, which sum was appropriated to the establishment of theological institutions in Yorkshire and at Richmond,—the purchase of the 'Centenary Hall and Mission House' in Bishopsgate Street,—the provision of a missionary ship,—the discharge of chapel debts,—and the augmentation of the incomes of the Methodist religious societies. Of late years a considerable agitation has diminished to a great extent the number of the members in connection. The Minutes of Conference for 1853 report their number as being 270,265; so that, as compared with 1850, the official account of the diminution puts it at 87,312."

II. NEW CONNECTION. Since Mr Wesley's death his people have been divided; but this division, it seems, respects discipline more than sentiment. At the first Conference after his death, which was held at Manchester, the preachers published a declaration, in which they said that they would "take the plan as Mr Wesley had left it." This was by no means satisfactory to many of the preachers and people, who thought that religious liberty ought to be extended to all the societies which desired it. In

order to favour this cause, so agreeable to the spirit of Christianity and the rights of Englishmen, several respectable preachers came forward; and by the writings which they circulated through the Connection, paved the way for a plan of pacification, by which it was stipulated, that in every society where a threefold majority of class-leaders, stewards, and trustees desired it, the people should have preaching in church hours, and the sacraments of baptism and the Lord's supper administered to them.

"Foremost among many who remained unsatisfied by these concessions was the Rev. Alexander Kilham, who, singularly enough, was born at Epworth, in Lincolnshire, the birthplace of the Wesleys. Mr Kilham, first acquiring prominence as an assertor of the right of Methodists to meet for worship in church hours and to receive the sacraments from their own ministers, was gradually led to take an active part in advocacy of the principle of lay participation in the government of the Connection. For the vigorous expression of these sentiments in a pamphlet entitled the 'Progress of Liberty,' he was tried at the Conference of 1796, and expelled from the Connection. The excitement consequent on these proceedings led to the establishment, in August 1797, when the hope was dissipated of procuring an amendment in the parent body, of the New Connection, now discussed.

"Originated by a movement for a certain and specific alteration in the constitution of Wesleyan Methodism, the New Connection differs from the parent body only with respect to those ecclesiastical arrangements which were then the subjects of dispute. In doctrines, and in all the essential and distinctive features of Wesleyan Methodism, there is no divergence: the Arminian tenets are as firmly held by the New as by the Old Connection; and the outline of ecclesiastical machinery—comprising classes, circuits, districts, and the Conference—is in both the same. The grand distinction rests upon the different degrees of power allowed in each communion to the laity. It has been shown that, in the 'Original Connection,' all authority is virtually vested in the preachers: they alone compose the Conference—their influence is paramount in the inferior courts—and even when, as in financial matters, laymen are appointed to committees, such appointments are entirely in the hands of Conference. The 'New Connection,' on the contrary, admits in all its courts the principle of lay participation in church government: candidates for membership must be admitted by the voice of the existing members, not by the minister alone; offending members cannot be expelled but with the concurrence of a leaders' meeting; officers of the body, whether leaders, ministers, or stewards, are elected by the church and ministers conjointly; and in district meetings and the annual Conference lay delegates (as many in number as the ministers) are present, chosen by the members of the churches.

"From the Minutes of Conference in 1853, it appears that the state of the Connection, in *England and Wales*, is as follows:—Chapels, 301; societies, 298; circuit preachers, 95; local preachers, 814; members, 16,670."

For a further account of their principles and discipline, we must refer the reader to a pamphlet, entitled, "General Rules of the United Societies of Methodists in the New Connection," in which the peculiarities of this vigorous offshoot from Wesleyan Methodism are set forth with the utmost clearness. The distinctive characteristic feature is lay representation in the

courts of the Church, which has long been felt to be a desideratum in the original body as established by Wesley, but now that the question is mooted, it will be difficult to prevent it from gathering strength.

Besides the two large sections of Methodists there are some smaller offshoots from the Wesleyan body. Among these may be mentioned the Primitive Methodists or Ranters, who, along with a few other peculiarities, allow females to preach; the Independent Methodists, who form a very small sect; the Wesleyan Protestant Methodists, who are found chiefly in and around Leeds; the Bryanites, who differ little from the Ranters; and the Reformed Methodists, who, although the latest secession from the Wesleyan body, are a very large and increasing body, who have separated chiefly on the principle that lay-members ought to be admitted to a share in the administration of the public affairs of the Society.

METHODISTS, CALVINISTIC. This name, as distinguished from the Wesleyan or Arminian Methodists, includes three distinct bodies, known by the names of the Tabernacle Connection, Lady Huntingdon's Connection, and the Welsh Calvinistic Methodists. The last named is a large, highly respectable, and useful body of Christians, found chiefly in Wales. They arose at first from the labours of Howel Harris, Esq. of Trevecca, in Brecknockshire, much about the time that Methodism began in England. The organization of the body, however, is due to the Rev. Thomas Charles of Bala, who joined the Society in 1785. The constitution is peculiar, the body being arranged into *private societies*, which consist of faithful members in each district, who meet once every week, privately, under the superintendence of two or more leaders; *monthly societies*, which consist of preachers or leaders of private societies within the county, and such of the officers from neighbouring counties as may conveniently attend; and *quarterly societies*, which are convened once every quarter of a year, both in North and South Wales.

METHUSELAH, son of Enoch (Gen. v. 21, 22), was born A.M. 687. He begat Lamech, A.M. 874, and died A.M. 1656, aged nine hundred and sixty-nine years; the greatest age attained by any man. The year of his death was that of the deluge.

METROPOLITAN, a bishop of a mother-church, or of the chief church in the chief city. See **BISHOP**—**EPISCOPACY**.

MEZUZZOTH, a Hebrew word signifying a door-post of the house, and applied by the modern Jews to a roll of parchment which they fix to the door-posts of their houses. On a square piece of prepared parchment, with a particular ink, and in a square character, are written Deut. vi. 4-9. Then, leaving a little space, they quote Deut. xi. 13-21. The parchment is rolled up and put in lead in the form of a cylindrical tube, with Shaddai inscribed on it. This leaden case is fastened to the posts of their doors, when they must say the following grace: "Blessed art thou, O Lord our God, King of the universe! who hath sanctified us with his commandments, and commanded us to fix the Mezuzza." This practice originates in a literal observance of the command contained in Deut. vi. 9: "And thou shalt write them upon the posts of thy house, and on thy gates."

MICAH, the third of the minor prophets, according to the arrangement both in the Hebrew and the Septuagint. He was a native of Morasthi, a small town in the southern part of the territory of Judah. He prophesied in the reigns of Jotham, Ahaz, and

Hezekiah, as he himself informs us in the commencement of his prophecy. The book contains seven chapters, which Mr Horne divides into three parts. The first chapter, which forms the first part, contains denunciations against both Judah and Israel, delivered in the reign of Jotham king of Judah, and Pekah king of Israel. The second part, which extends from the commencement of the second chapter to the eighth verse of the fourth chapter, contains the predictions delivered in the reign of Ahaz king of Judah, with whom Pekah was also contemporary. The third part, which extends from the ninth verse of the fourth chapter to the end of the book, includes the prophecies delivered during the reign of Hezekiah king of Judah, referring chiefly to the Babylonish captivity, the overthrow and murder of Sennacherib, and the promise of the Messiah.

The prophecy of Micah, contained in the 5th chapter, is, perhaps, the most important single prophecy in all the Old Testament, and the most comprehensive respecting the personal character of the Messiah, and his successive manifestations to the world. It crowns the whole chain of predictions respecting the several limitations of the promised seed—to the line of Shem; to the family of Abraham, of Isaac, and of Jacob; to the tribe of Judah, and to the royal house of David; terminating in his birth at Bethlehem, "the city of David." It carefully distinguishes his human nativity from his divine nature and eternal existence; foretells the casting off of the Israelites and Jews for a season; their ultimate restoration; and the universal peace which should prevail in the kingdom and under the government of the Messiah. This prophecy, therefore, forms the basis of the New Testament revelation, which commences with the birth of the Messiah at Bethlehem, the miraculous circumstances of which are recorded by Matthew and Luke in the introduction to their respective histories; the eternal subsistence of Christ as "the Word," in the sublime introduction to John's Gospel; his prophetic character, and second coming, illustrated in the four Gospels and in the apostolic Epistles.

MICAH, of Ephraim, son of a rich widow, who became an occasion of falling to Israel (Judg. xvii. 18), by making an ephod (or priestly habit) and images of metal for a domestic chapel. He made one of his own sons priest; and afterwards a young Levite. It is believed this happened in the interval after the death of Joshua and the elders that succeeded him, till Othniel judged Israel. Thus idolatry took root, and diffused its influence throughout the country.

MICAH, son of Imnah, of Ephraim, and a prophet, who lived in the time of Ahab. I Kings xxii. 8-38.

MICHAEL, the name of an archangel spoken of in Jude 9, 10, "Yet Michael the archangel, when, contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves." He is mentioned by Daniel as one of the chief angels who presided over the Israelites as a nation.

MICHMAS, a city of Ephraim, on the confines of Benjamin (Ezra ii. 27; Neh. vii. 31); called also Michmash. 1 Sam. xiii. 2; Isa. x. 28. Comp. Neh. xi. 31. Eusebius says it was, in his time, a considerable place, about nine miles from Jerusalem,

towards Rama. Here Jonathan and his armour-bearer, by a gallant achievement, routed the Philistines who were defending the pass of Michmash. Travellers tell us that it is now called Beer, or a well, from a delicious spring situated at the bottom of the hill on which the village is built. From the days of Helena, who here built a church to commemorate the event, this has been looked upon as the spot where the parents of Jesus, on their return from the capital, discovered that their son was amissing, and whence they returned to Jerusalem to seek him.

MID-DAY. See DAY—Hour—TIME.

MIDIANITES, the inhabitants of the country of Midian, who are sometimes divided into the northern and southern Midianites. The former, who had connected themselves with the Moabites, were almost totally destroyed because of idolatry; the latter, who were also called Cushites, and among whom Moses dwelt for forty years, preserved the knowledge and the worship of the true God. The Midianites, along with the Ishmaelites, early traded with Egypt. Accordingly we find Joseph sold to Midianitish merchants who were carrying spices into Egypt. It was this people that combined with the Moabites against the Israelites, and made application to Balaam the soothsayer that he would curse them. Balaam, however, was constrained to bless instead of to curse, and the Midianites were utterly overthrown. The inhabitants of Midian appear to have in course of time recovered their strength, for, nearly two hundred years after, we find them harassing the Israelites for the space of seven years, but at length undergoing a miraculous defeat in the valley of Jezreel. This discomfiture the nation never recovered.

MID-NIGHT. See DAY—Hour—NIGHT—TIME.

MIGDOL, Exod. xiv. 2. It is not known whether Migdol was a city, or only a fortress, as the name signifies; probably the latter, in which a garrison was stationed. It seems to have been in Egypt, not far from the Arabian Gulf. Accordingly, we find it mentioned by Jeremiah (xlv. 1) among the cities of Egypt. The last encampment of the Israelites, before they crossed the Red Sea, was between Migdol and that sea. From Migdol to Sycne was a proverbial expression, to denote from one end of the land to the other.

MIGDON, a city in the tribe of Benjamin, to the north of Michmash. No trace of it is now to be found.

MILDEW, the blighting of trees or plants of any kind. It seems also to be applied to some disease incident to the human frame, as in Deut. xxviii. 22. In Amos iv. 9, the word evidently applies to the wasting of the fruits of the ground.

MILE, a measure of length, which is mentioned in Matt. v. 41. It must be understood as referring to a Roman mile, which consisted of a thousand paces, from which, probably, it derived its name. The Greeks, on the other hand, chiefly measured by furlongs or stadia, eight of which constituted a mile. The ancient Hebrews had no such measure as a mile, but the Rabbinical writers make the Roman mile consist of two thousand Hebrew cubits.

MILETUS, a once powerful city of Asia Minor, sixty-five miles south of Smyrna. It was termed the metropolis of Ionia, the bulwark of Asia. In the reign of Darius Hystaspes it was besieged and taken by the Persians, but afterwards recovered somewhat of its former wealth and honour. It stood out with

great vigour against Alexander the Great, but instead of punishing the city, he restored it to its ancient freedom, and it continued to be a considerable city until the thirteenth century, when it fell into the hands of the Turks. The city has undergone numerous changes. At one time its people were distinguished for their skill in the useful arts, and their refinement, luxury, and wealth; now this once famed city is a mean deserted place, still bearing the name, as if in derision, of Palat, the Palaces. At present the Turks call it Molas, and it is not far distant from the true Meander, which encircles all the plain with many mazes and innumerable windings. In it was a magnificent temple of Apollo. It was to this place that Paul called the elders of the Church of Ephesus, to deliver his last charge to them. Acts xx. 15, &c. There was another Miletus in Crete, mentioned 2 Tim. iv. 20.

MILITANT (from *militans*, fighting), a term applied to the Church on earth, as engaged in a warfare with the world, sin, and the devil; in distinction from the Church *triumphant* in heaven.

MILK. The first natural food or nutriment of infancy. It is pure, sweet, simple, wholesome, and its reception requires no labour of the yet tender organs, either to chew, swallow, or digest, in order to yield nourishment. Milk was in very frequent use as an article of food among the Hebrews. It is the milk of sheep and goats that is principally employed in the preparation of dishes for the table. Indeed, the word which our translators render "butter," is properly cream. (See **BUTTER**.) We find, in Gen. xxxii. 15, milch camels mentioned, which shows that the milk of that useful animal was then an article of diet, as it still is among the Arabs. Goats' milk is also spoken of in Prov. xxvii. 27. A curious custom prevails in the East of pouring milk upon their heads after performing the funeral obsequies. To this there seems to be an allusion in Job x. 10: "Hast thou not poured me out as milk, and curdled me like cheese?" Paul compares some of his converts to little children, to be fed with milk, and not with solid food (1 Cor. iii. 2; Heb. v. 12); and Peter exhorts the faithful universally, "As newborn babes, desire the *sincere milk of the word*, that ye may grow thereby." 1 Pet. ii. 2. Such is the simple testimony of God to his children. *Whatever requires an effort of the reasoning powers*, on the other hand, is called "strong meat," and is adapted to the mature stage of Christian knowledge and experience. Hence it is evident that the doctrines of human sinfulness and condemnation; of justification by faith in Christ only; of the deity, incarnation, and atonement of the Saviour; of the necessity of regeneration by the Holy Spirit; of gratuitous election to salvation, according to God's eternal purpose and irrevocable calling; and of the everlasting tenure of future retribution; with their kindred truths, belong strictly and properly to the first class, not the latter. They are to be received on divine testimony, without reasoning, in all their integrity, simplicity, and sweetness, by the weakest believer; not as *strong meat*, but as *the pure milk of the word*. When thus received, their nourishing properties, as the sustenance of the divine life, will soon be conspicuous in the growth, health, and cheerful activity of the believer. Then in due time he will acquire the power of reasoning with a sound judgment on spiritual things. 1 Cor. ii. 15.

A land flowing with milk and honey, is a country

of extraordinary fertility. In the prophets the kingdom of the Messiah is represented as a time of great abundance, "when the mountains should flow with milk and honey." Joel iii. 18. And Isaiah says to the Church: "Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings." Isa. lx. 16.

MILL. At a very early period, so far back indeed as the time of Abraham (Gen. xviii. 6), we learn that the flour was ground by small handmills, which consisted of two flat circular stones, one placed upon the other; the upper one was turned round, while the corn was poured between them through a hole at the top. These mills were usually worked by two women (Matt. xxiv. 41), who sat one on each side, and turned the upper stone round, pushing the handle from the one to the other. It seems to have been one of these millstones that the women of Thebez, as recorded in Judg. ix. 53, cast upon the head of Abimelech. This process is usually gone through every day in the East, so that it is usual early in the morning to hear the sound of the grinding and the accompanying songs of the women; so that when these sounds are not heard, the neighbours fear that all is not well. Hence, in the prediction of the desolation which was to come upon Jerusalem, it is said, "Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle." Jer. xxv. 10. The millstones being absolutely essential to the comfort of a family, the prohibition may be easily understood which we find in Deut. xxiv. 6, "No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge." It was usual for female slaves to be employed in grinding. Hence we may see the propriety of the expression in the declaration of Moses: "And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill." Exod. xi. 5.

The manner in which the handmills are worked is well described by Dr E. D. Clarke, in his Travels: "Scarcely had we reached the apartment prepared for our reception, when, looking from the window into the court-yard belonging to the house, we beheld two women grinding at the mill, in a manner most forcibly illustrating the saying of our Saviour: 'Two women shall be grinding at the mill, the one shall be taken and the other left.' They were preparing flour to make our bread, as it is always customary in the country when strangers arrive. The two women, seated upon the ground opposite to each other, held between them two round flat stones, such as are seen in Lapland, and such as in Scotland are called querns. In the centre of the upper stone was a cavity for pouring in the corn, and by the side of this an upright wooden handle for moving the stone. As this operation began, one of the women opposite received it from her companion, who pushed it towards her, who again sent it to her companion; thus communicating a rotatory motion to the upper stone, their left hands being all the while employed in supplying fresh corn, as fast as the bran and flour escaped from the sides of the machine."

The millstone, on account of its weight, was sometimes attached to the neck of malefactors in Syria, who were condemned to the punishment of drowning. Hence the remark of our Lord: "But whoso shall offend one of these little ones which believe in me,

it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. xviii. 6. This mode of inflicting death was very common in the time of Christ, and is still resorted to in some countries of the East.

MILLENARIANS, or CHILIASTS, a name given to those who believe that the saints will reign on earth with Christ a thousand years. See next article.

MILLENNIUM, "a thousand years;" generally employed to denote the thousand years during which, according to an ancient tradition in the Church, grounded on some texts in the Apocalypse and other Scriptures, our blessed Saviour shall reign with the faithful upon earth after the first resurrection, before the final completion of beatitude.

Though there has been no age of the Church in which millenarian opinions were not admitted by individual divines, it is yet evident, from the writings of Eusebius, Irenæus, Origen, and others, among the ancients, as well as from the histories of Dupin, Mosheim, and all the moderns, that they were never adopted by the whole Church, or made an article of the established creed in any nation.

About the middle of the fourth century, the Millenarians held the following tenets: 1. That the city of Jerusalem should be rebuilt, and that the land of Judea should be the habitation of those who were to reign on the earth a thousand years. 2. That the first resurrection was not to be confined to the martyrs, but that, after the fall of Antichrist, all the just were to rise, and all that were on the earth were to continue for that space of time. 3. That Christ shall then come down from heaven, and be seen on earth, and reign there with his servants. 4. That the saints, during this period, shall enjoy all the delights of a terrestrial paradise.

These opinions were derived from several passages in Scripture which the Millenarians among the fathers understood in no other than a literal sense; but which the moderns, who hold that opinion, consider as partly literal, and partly metaphorical. Of these passages, that upon which the greatest stress has been laid, we believe to be the following: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection." Rev. xx. 1-5. This passage the ancient Millenarians took in a sense grossly literal, and taught that, during the millennium, the saints on earth were to enjoy every bodily delight. The moderns, on the other hand, consider the power and pleasures of this kingdom as wholly spiritual; but they represent them as not to commence till after the conflagration of the present earth. This last supposition is, however, a mistake,

as the very next verse but one assures us; for we are there told, that, "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth;" and we have no reason to believe that he will have such power or such liberty in "the new heavens and the new earth, wherein dwelleth righteousness."

Respecting the real millennium, we may observe the following things:—1. That the Scriptures afford us ground to believe that the Church will arrive at a state of prosperity which it never has yet enjoyed. Rev. xx. 4-6; Ps. lxxii. 11; Isa. ii. 2-4, xi. 9, xlix. 23, lx.; Dan. vii. 27.

2. That this will continue at least a thousand years, or a considerable space of time, in which the work of salvation may be fully accomplished in the utmost extent and glory of it. In this time, in which the world will soon be filled with real Christians, and continue full by early regeneration, to supply the place of those who leave the world, there will be many thousands born and live on the earth, to each one that has been born and lived in the preceding six thousand years; so that, if they who shall be born in that thousand years shall be all, or most of them saved (as they will be), there will, on the whole, be many thousands of mankind saved to one that shall be lost.

3. This will be a state of great happiness and glory. The idea has been often broached, and since the time of the Rev. Edward Irving not a few have held, and still continue to hold, the opinion, that Christ will reign personally on earth, and that there will be a literal resurrection of the saints. Rev. xx. 4, 7. The prevailing opinion, however, is, that Christ's coming will be spiritual, in the establishment of true Christianity on the earth, "the Jews being brought in with the fulness of the Gentile nations." That will be a time of eminent holiness, love, and peace, when, as there is one Shepherd, there will also be one sheepfold. The art of war will then be no longer studied, but peace and concord shall every where prevail. Kings, nobles, magistrates, and rulers in churches, shall act with principle, and be forward to promote the best interests of men: tyranny, oppression, persecution, bigotry, and cruelty shall cease. Business will be attended to without contention, dishonesty, or covetousness. Trades and manufactures will be carried on with a design to promote the general good of mankind, and not with selfish interests as now. Merchandise between distant countries will be conducted without fear of an enemy; and works of ornament and beauty, probably, shall not be wanting in those days. Learning, which has always flourished in proportion as religion has spread, shall then greatly increase, and be employed for the best of purposes. Astronomy, geography, natural history, metaphysics, and all the useful sciences, will be better understood, and consecrated to the service of God; and by the improvements which have been made, and are making, in ship-building, navigation, electricity, medicine, &c., "the tempest shall lose half its force, the lightning lose half its terrors," and the human frame not be nearly so much exposed to danger. Above all, the Bible will be more highly appreciated, its harmony perceived, its superiority owned, and its energy felt by millions of human beings. In fact, *the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.*

4. The time when the millennium will commence

cannot be fully ascertained; but the common idea is, that it will be in the seven thousandth year of the world. It will, most probably, come on by degrees, and be in a manner introduced years before that time. And who knows but the present convulsions among different nations, the overthrow which Popery has had in places where it has been so dominant for hundreds of years, the fulfilment of prophecy respecting infidels, and the falling away of many in the last times; and yet, in the midst of all, the number of missionaries sent into different parts of the world, together with the increase of gospel ministers; the thousands of ignorant children that have been taught to read the Bible, and the vast number of different societies that have been lately instituted for the benevolent purpose of informing the minds and impressing the hearts of the ignorant;—who knows but that these things are the forerunners of events of the most delightful nature, and which may usher in the happy morn of that bright and glorious day, when the whole world shall be filled with his glory, and all the ends of the earth see the salvation of our God?

Of late years the controversy between the pre-millenarians and post-millenarians has raged both in England and Scotland. Writings of no slight talent have been published on both sides, but the work of Dr David Brown of Glasgow on the Second Advent throws more light upon the subject than any work of modern times. The work is characterised by ability, learning, and conclusiveness. The prospect of the latter-day glory as set forth in Scripture is truly refreshing to the pious mind. It is exhibited in the Bible with divine grandeur: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thundrings, saying, Alleluia; for the Lord God omnipotent reigneth"—"The kingdoms of this world are become the kingdoms of our Lord and his Christ"—"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I saw the holy city, new Jerusalem, coming down from God out of heaven, and I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. xix. 6, xi. 15, xxi. 1-4.

MILLET (*dochan*—Ezek. iv. 9), a kind of maize, so called from its thrusting forth such a quantity of grains. Thus in Latin it is called *millium*, as if one stalk bore a thousand seeds. It has been supposed that the *dochan* means what is now called in the East *durra*; which, according to Niebuhr, is a sort of millet, and when made into bad bread with camel's milk, oil, butter, or grease, is almost the only food which is eaten by the common people in Arabia Felix. "I found it so disagreeable," says he, "that I should willingly have preferred plain barley bread to it." This illustrates the appointment of it to the prophet Ezekiel as a part of his hard fare. It is also used in Palestine and Syria, and it is generally agreed that it yields much more than any other kind of grain. It is the *Panicum miliaceum* of Linnaeus.

MILLO, supposed to have been a deep valley situated between the ancient Jebus or Jerusalem and the city of David. It appears to have been filled up by David and Solomon, and David built upon it, giving the command of the place to Joab. 1 Chron. xi. 8. In Judges ix. 6, we read of "the house of Millo," probably a family of influence: "And all the men

of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem." Millo is spoken of in various passages of the Old Testament. 2 Sam. v. 9; 1 Kings ix. 15; 2 Kings xii. 20; 1 Chron. xi. 8. We are told also in 1 Kings ix. 24, that Solomon built on Millo a palace for his queen, the daughter of Pharaoh.

MINA. See **MANEH**.

MINCING. This word occurs in Isa. ii. 16, where the prophet is describing the behaviour of the daughters of Jerusalem. It seems to refer to the light, trifling, affected walk of a wanton woman.

MIND, the thinking principle whose existence is made known to us by conscious thought. It might, perhaps, be expected that we should be able to describe the nature of mind. This, however, is a speculation in which it were altogether fruitless to engage. What is the nature of mind? Is it anything existing independently of matter, or is it the result of a certain mode of organization? These are questions which, in our present state, we can never hope to solve. We know mind, and can only know it under the conditions in which it develops itself, as giving rise to thought; or, in other words, as the thinking principle. Whether it possesses any other qualities than that of thinking, whether it has an existence independently of its existence as a thinking principle, are points which, it must be confessed, lie beyond our grasp. By consciousness alone is thought, which is mind in operation, made known to us. The study is a deeply interesting one, and is generally known by the name of mental philosophy, or the philosophy of mind.

MINISTER, strictly denotes one who officiates, serves, or waits upon another. Thus Joshua is called the minister of Moses (Exod. xxiv. 13), and John Mark, the minister of Paul and Barnabas. Acts xiii. 5. The term is applied in a general way in the Scriptures to magistrates, pastors, and teachers, and even to the Son of God himself, Matt. xx. 28. The following remarks from the pen of the Rev. Robert Hall, describe the final reward of the faithful minister:—"When the church, in the perfection of beauty, shall be presented to Christ, as a bride adorned for her husband, the faithful pastor will appear as the friend of the bridegroom, who greatly rejoices because of the bridegroom's voice. His joy will be the joy of his Lord, inferior in degree, but of the same nature, and arising from the same sources: while he will have the peculiar happiness of reflecting that he has contributed to it; contributed, as an humble instrument, to that glory and felicity of which he will be conscious he is utterly unworthy to partake. To have been himself the object of mercy, to have been the means of imparting it to others, and of dispensing the unsearchable riches of Christ, will produce a pleasure which can never be adequately felt or understood, until we see him as he is. From that oneness of spirit, from that inseparable conjunction of interest, which will then be experienced in its utmost extent, will arise a capacity of sharing the triumph of the Redeemer, and of participating in the delight with which he will survey his finished work, when a new and fairer creation shall arise out of the ruins of the first. And is this the end, he will exclaim, of all my labours, my toils, and watchings, my expostulation with sinners, and my efforts to console the faithful! and is this the issue of that ministry under which I was often ready to sink! and this the

glory, of which I heard so much, understood so little, and announced to my hearers with lisping accents and a stammering tongue! well might it be styled the glory to be revealed! Auspicious day! on which I embarked in this undertaking, on which the love of Christ, with a sweet and sacred violence, impelled me to feed his sheep and to feed his lambs. With what emotion shall we, who, being entrusted with so holy a ministry, shall find mercy to be faithful, hear that voice from heaven, Rejoice and be glad, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready! with what rapture shall we recognise, amidst an innumerable multitude, the seals of our ministry, the persons whom we have been the means of conducting to that glory!" "He who is called," says Bernard, "to instruct souls, is called of God and not by his own ambition; and what is this call but an inward incentive of love, soliciting us to be zealous for the salvation of our brethren? So often as he who is engaged in preaching the word shall feel his inward man excited with divine affections, so often let him assure himself that God is there, and that he is invited by him to seek the good of souls. Truly, I love to hear that preacher who does not move me to applaud his eloquence, but to groan for my sins. Efficacy will be given to your voice, if you appear to be yourself persuaded of that to which you advise me. 'Thou who teachest another, teachest thou not thyself?'"

MINISTERIAL CALL, a term used to denote that right or authority which a person receives to preach the gospel. This call is considered as twofold—*divine* and *ecclesiastical*. The following things seem essential to a divine call: 1. A holy, blameless life. 2. An ardent and constant inclination and zeal to do good. 3. Abilities suited to the work; such as knowledge, aptness to teach, courage, &c. 4. An opportunity afforded in providence to be useful.

An *ecclesiastical* call consists in the election which is made of any person to be a pastor. But here the Episcopalian and the Dissenter differ—the former believing that the choice and call of a minister rest with the superior clergy, or those who have the gift of an ecclesiastical benefice; the latter supposes that it should rest on the suffrage of the people to whom he is to minister. Whoever will attentively examine the history of the primitive times, will find that all ecclesiastical officers for the first three hundred years were elected by the people. We must refer the reader for more on this subject to ORDINATION—CHURCH—EPISCOPACY—CONGREGATIONALISTS—BAPTISTS.

MINISTRY, GOSPEL, an ordinance appointed for the purpose of instructing men in the principles and knowledge of the gospel. Eph. iv. 8, 11; Rom. x. 15; Heb. v. 4. That the gospel ministry is of divine origin, and intended to be kept up in the Church, will evidently appear, if we consider the promises that in the last and best times of the New Testament dispensation there would be an instituted and regular ministry in her (Eph. iv. 8, 11; Tit. i. 5; 1 Pet. v.; 1 Tim. i.), also from the names of office peculiar to some members in the Church, and not common to all (Eph. iv. 8, 11); from the duties which are represented as reciprocally binding on ministers and people (Heb. xiii. 7, 17; 1 Pet. v. 2, 3, 4); from the promises of assistance which were given to the first ministers of the new dispensation (Matt. xxviii. 20); and from the importance of a gospel ministry, which is represented in the Scripture as a very great blessing to those who enjoy it,

and the removal of it as one of the greatest calamities which can befall any people. Rev. ii. and iii.

MINISTRY OF JESUS CHRIST. It is doubtful how long the ministry of Christ upon the earth lasted. On this point there has been considerable dispute among the learned, some considering it as extending to five and others to four passovers. We gladly avail ourselves of the following interesting arrangement chronologically of the events of our Lord's ministry, given by Bowyer in his "Conjectures on the New Testament," and which has also been copied by Jones in his "Biblical Cyclopædia."

CHRONOLOGY OF CHRIST'S PUBLIC MINISTRY.

The fifteenth of Tiberius began August 19, in the year 4742 of the Julian period. (Tiberius' reign began August 19, A.J.P. 4727, A.D. 14.) So soon as winter was over, and the weather became warm enough, John began to baptize. Luke iii. 1-3. (Suppose in March.)

A.D. Tib. The First Passover (John ii. 23), Wednesday, 16-17. day, March 28, after Christ's baptism (which was, we may suppose, in September, the 17th of Tiberius not beginning till August 19); he came into Judea; stayed baptizing there, while John was baptizing in Ænon. John iii. 22, 23.

John cast into prison in November. About the time of the winter solstice (in December), four months before the harvest, Jesus Christ went through Samaria into Cana of Galilee. Matt. iv. 12. A nobleman of Capernaum went to him there, and desired he would come and heal his son. He did not go, but said, "Go, thy son liveth." John iv. 43-53.

After some time there, he passed through the midst of the people, and dwelt in Capernaum. Luke iv. 30, 31.

32. 17-18. The Second Passover, Monday, April 14. He called Peter, Andrew, James, and John; preached the sermon on the mount (Matt. v.-vii.), whither multitudes followed him from Jerusalem, where he had been at the feast. When the winter was coming on, he went to the feast of tabernacles in September. Matt. viii. 18; Luke ix. 51.

He went about the villages of Galilee, teaching in their synagogues, and working many miracles. Matt. ix. Sent forth the twelve. Matt. x. Received a message from John the Baptist. Upbraided the cities of Chorazin, Bethsaida, and Capernaum, because they repented not (Matt. xi.), which shows there was a considerable time from the imprisonment of John till now.

33. 18-19. The Third Passover, Friday, April 3. After which the disciples, going through the corn fields, rubbed the ears in their hands (Matt. xii. 1-8; Luke vi. 1-5), *deuteroprôtō*, "on the second prime Sabbath," that is, the second of the two great feasts of the passover.

He healed a man on the Sabbath-day. Matt. xii. 9-13; Luke vi. 6-10.

The Pharisees consulted to destroy him, when he withdrew. Matt. xii. 14, 15.

He spake in a ship three parables; one of

A.D. Tib. the seedsmen sowing the fields (Matt. xiii.), whence we may infer it was now seed-time; and that the feast of tabernacles, in September or October, was past. He went into his own country, and taught in the synagogues; but did not any mighty work, because of their unbelief. The twelve returned, having been abroad a year, and told him of John's being beheaded. He departed privately in a ship to Bethsaida. Fed five thousand in the desert. Matt. xiv. 13-21; Luke ix. 10-17; John vi. 5-13.

34. 19-20. The Fourth Passover, Friday, April 23 (John vi. 4), to which he went not up. John vii. 1-9. Henceforward he was found on the coast of Tyre and Sidon, then by the Sea of Galilee, next on the coast of Cæsarea Philippi, and lastly, at Capernaum. Matt. xv. 21, 29, xvi. 13, xvii. 24. Went privately to the feast of tabernacles in autumn. John vii. 10. The Jews thought to stone him, but he escaped. John viii. 59. Went to the feast of dedication in winter. John x. 22. The Jews seeking to kill him, he fled beyond Jordan. John x. 39, 40; Matt. xix. 1. On the death of Lazarus, came to Bethany. John xi. 7, 18. Walked no more openly, but retired to Ephraim, a city in the wilderness, till

35. 20. The Fifth and last Passover, Wednesday, April 13 (John xi. 53-55), in the consulship of Fabius and Vitellius.

MINNI, mentioned Jer. li. 27, is thought by Calmet to denote Minias, a province of Armenia.

MINNITH, a city beyond Jordan, situated four miles from Heshbon, on the road to Philadelphia. Judg. xi. 33. It is mentioned by Ezekiel (xxvii. 17) as famed for fine wheat.

MINSTREL, a musician. The prophet Elisha, in 2 Kings iii. 15, sends for one of these players on instruments: "But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him." What was the precise object which the prophet had in view is not apparent. In another passage, however, we have a reference to the minstrels as being hired, on the occasion of a death, to sing and play mournful airs: "And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise," &c. Matt. ix. 23. From the word employed in the original to denote a minstrel, *auletes*, it would appear the instrument used was pipes, or perhaps a flute. See MOURNING WOMEN.

MINT (Matt. xxiii. 23; Luke xi. 42), a garden herb well known. The law did not oblige the Jews to give the tithe of this sort of herbs; it only required it of those things which could be comprehended under the name of income or revenue. But the Pharisees, desirous of distinguishing themselves by a more scrupulous and literal observance of the law than others, gave the tithes "of mint, anise, and cummin." Matt. xxiii. 23. Our blessed Lord did not blame them for paying tithes of such herbs, but for neglecting the weightier matters of the law.

MIRACLES. A miracle, in the popular sense, is a prodigy, or an extraordinary event, which surprises us by its novelty. In a more accurate and philosophic sense, "a miracle is a work effected in a unan-

ner unusual, or different from the common and regular method of providence, by the power of God himself, for the proof of some particular message, or in attestation of the authority of some particular divine messenger."

In judging of miracles there are certain criteria peculiar to the subject, sufficient to conduct our inquiries, and warrant our determination. Assuredly they do not appeal to our ignorance, for they presuppose not only the existence of a general order of things, but our actual knowledge of the appearance which that order exhibits, and of the secondary material causes from which it, in most cases, proceeds. If a miraculous event were effected by the immediate hand of God, and yet bore no mark of distinction from the ordinary effects of his agency, it would impress no conviction, and probably awaken no attention. Our knowledge of the ordinary course of things, though limited, is real; and therefore it is essential to a miracle, both that it differ from that course, and be accompanied with peculiar and unequivocal signs of such difference.

The argument for the divine authority of the Jewish religion, and more especially of Christianity, arising from the miracles that were wrought to confirm them, is a subject of great importance, and deserves the particular attention of the Biblical student. Happily for Christians of the present day, the doctrine of miracles has been investigated by a host of able writers during the last century; and by Drs. Campbell, Douglas, Farmer, Paley, Gregory, Chalmers, and others, it has been placed in such a luminous point of view, that little remains to be added by any subsequent writer. The following observations on the subject will be found to exhibit a compendious statement of the question:—

I. STATEMENT OF THE ARGUMENT FROM MIRACLES. Let us suppose any man, assuming to be an inspired teacher in any place, to tell his countrymen that he did not desire them, on his *ipse dixit*, to believe that he had any preternatural communion with the Deity, but that, for the truth of his assertion, he would give them the evidence of their own senses; and after this declaration, let us suppose him immediately to raise a person from the dead in their presence, merely by calling upon him to come out of his grave; would not the only possible objection to the man's veracity, in making so extraordinary a claim, be removed by this miracle? and his solemn affirmation that he had received such and such doctrines from God, be as fully credited as if it related to the most common occurrence? Undoubtedly it would; for when so much preternatural power was visibly communicated to this person, no one could have reason to question his having received an equal portion of preternatural *knowledge*. A palpable deviation from the known laws of nature, in one instance, by the infinitely wise Author of them, implies an end of the utmost importance; and in such a case as this, it is nothing less than the witness of God to the truth of the man.

Miracles, then, under which we include prophecy, are the only direct evidence which can be given of divine inspiration. When a religion, or any religious truth, is to be revealed from heaven, they appear to be absolutely necessary to enforce its reception among men; and this is the only case in which we can suppose them necessary, or believe for a moment that they ever have been or will be performed.

Now the history of almost every religion abounds with relations of prodigies and wonders, and of the intercourse of men with the gods; but we know of no religious system, those of the Jews and Christians excepted, which appealed to miracles as the grand palpable evidence of its truth and divinity. *The pretended miracles mentioned by pagan historians and poets, were not even pretended to have been publicly wrought to enforce the truth of a new religion, contrary to the reigning idolatry.* Many of them may be clearly shown to have been mere natural events; others of them are represented as having been performed in secret on the most trivial occasions, and in obscure and fabulous ages, long prior to the era of the writers by whom they are recorded; and such of them as at first view appear to be best attested, are evidently tricks contrived for interested purposes, to flatter power, or to promote the prevailing superstitions. For these reasons, as well as on account of the immoral character of the divinities by whom they are said to have been wrought, they are altogether unworthy of comparison, not to say of examination, and early in the very nature of them the completest proofs of falsehood and imposture.

II. CREDIBILITY OF MIRACLES. If we be asked whether miracles are credible, we reply,

That, abstractly speaking, miracles are not incredible. They may be granted to be in a high degree improbable, but they are by no means incapable of being proved, indirectly from analogy, and directly from testimony. How often has it been seen in common life, that events have occurred which, *à priori*, were in the highest degree improbable? Nor are miracles incapable of being proved by the evidence of testimony. "Mr Hume, indeed," says the late Bishop Gleig, "endeavoured to prove, that 'no testimony is sufficient to establish a miracle;' and the reasoning employed for this purpose is, that 'a miracle being a violation of the laws of nature, which a firm and unalterable experience has established, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can be: whereas our experience of human veracity, which (according to him) is the sole foundation of the evidence of testimony, is far from being uniform, and can therefore never preponderate against that experience which admits of no exception.' This boasted and plausible argument has with equal candour and acuteness been examined by Dr Campbell, in his Dissertation on Miracles, who justly observes, that so far is experience from being the sole foundation of the evidence of testimony, that, on the contrary, testimony is the sole foundation of by far the greater part of what Mr Hume calls firm and unalterable experience; and that if, in certain circumstances, we did not give an implicit faith to testimony, our knowledge of events would be confined to those which had fallen under our own senses."

Miracles are spoken of in Scripture under a variety of names. Sometimes they are called "powers," "mighty works," and in such cases they are to be regarded as simply manifestations of supernatural power. But when they are presented to us as fulfilments of the divine decrees in reference either to individuals or to the world, they are termed "signs;" and when they are regarded as occurrences exciting wonder, they are called "miracles," or "wonders." But the most significant expression of all, and that which sets them forth as the natural movements of the Son of God, is the term "works," as in Matt.

xi. 2, and very frequently throughout the gospel of John. Jesus is described by Isaiah as himself "the Wonderful," and it is not at all surprising, therefore, that his "works," the natural outgoings of his wonderful character, should partake of the miraculous or the wonderful. His mediatorial nature was itself a miracle of the most astonishing description, and every movement of that nature, as "the Word manifest in the flesh," could not fail to be regarded by men as a miracle. Men are often accustomed to understand by a miracle, a suspension for a time of the laws of nature; and though such a view may suit our limited understandings, yet when we look at miracles from a higher point, we shall regard them as a suspension of no law, but a regulation of a higher law under the management of Him who is "the Wonderful, the Counsellor, the Mighty God." To the creature every movement of the man Christ Jesus is a miracle; but when we view it in relation to the Godhead, all is pure order and regularity, and in strict accordance with the highest law. The intention of miracles in the case of the Redeemer was to show, not separated from but in close connection with the doctrines which he taught, that he was sent from God. Accordingly, when John the Baptist sent to ask of Jesus, "Art thou he that should come, or do we look for another?" the reply of Jesus was to this effect, "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." (Matt. xi. 4-6.) The remark of Nicodemus, therefore, was fully borne out by the facts of the case, "No man can do those miracles that thou doest except God be with him." There is no doubt that, as in the case of the magicians of Egypt, referred to in the Old Testament, and the lying wonders of Antichrist in the New, miracles have been performed under the influence of the Evil One; and hence the absolute necessity of combining the evidence of miracles with the nature of the truth which is taught by him who works them. The possession of miraculous gifts is in itself no evidence whatever of the divine approval. But when combined, as in the case of Jesus, with spotless purity of character, and doctrine the most spiritual and heavenly, there could be no doubt that he who wrought them could be no other than the Son of God, God manifest in the flesh.

III. SPURIOUS MIRACLES CONFIRM THE REALITY OF THE GENUINE. As to the supposed miracles of the Romish Church, it is evident, as Doddridge observes, that many of them were ridiculous tales, according to their own historians; others were performed without any credible witnesses, or in circumstances where the performer had the greatest opportunity for juggling; and it is particularly remarkable, that they were hardly ever wrought where they seem most necessary; that is, in countries where those doctrines are renounced which that Church esteems of the highest importance. It was, in fact, foretold that such "lying wonders" should be connected with the great apostasy. 2 Thess. ii. These counterfeits, therefore, not only presuppose the existence of the true, but fulfil the voice of prophecy.

MIRAGE. Bishop Lowth translates the first clause of Isa. xxxv. 7: "And the glowing sand shall become a pool." In his note on the passage, he says, "The word is Arabic as well as Hebrew; but it

means the same thing in both languages, namely, a *glowing, sandy plain*, which in the hot countries, at a distance, has the appearance of water. It sometimes tempts thirsty travellers out of their way, but deceives them when they come near; either going forward—for it always appears at the same distance—or it quite vanishes." Dr E. D. Clarke, in his *Travels*, has given a very lively view of this wonderful appearance. He says: "We arrived at the wretched solitary village of Utiko, near the muddy shore of the lake of that name, the entrance to which is called Maodic. Here we procured asses for all the party; and setting out for Rosetta, began to scour the desert, now appearing like an ocean of sand, but flatter and firmer as to its surface than before. The Arabs, uttering their harsh guttural language, ran chattering by the side of our asses, until some of them calling out 'Raschid' (or Rosetta), we perceived its domes and turrets, apparently upon the opposite side of an immense lake or sea, that covered all the intervening space between us and the city. Not having in my own mind at the time any doubt as to the certainty of its being water, and seeing the tall minarets and buildings of Rosetta, with all its groves of dates and sycamores, as perfectly reflected by it as by a mirror, insomuch that even the minutest detail of the architecture, and the trees, might have been delineated thence, I applied to the Arabs to know in what manner we were to pass the water. Our interpreter, although a Greek, and therefore likely to have been informed of such a spectacle, was as fully convinced as any of us that we were drawing near to the water's edge, and became indignant when the Arabs maintained that within an hour we should reach Rosetta, by crossing the sands in the direct line we then pursued, and that there was no water. 'What!' said he, giving way to his impatience, 'do you suppose me to be an idiot, to be persuaded contrary to the evidence of my own senses?' The Arabs, smiling, soon pacified him, and completely astonished the whole party, by desiring us to look back at the desert we had already passed, when we beheld a precisely similar appearance. It was in fact the *mirage*, a prodigy to which every one of us were then strangers. Although it afterwards became more familiar, yet upon no future occasion did we behold this extraordinary illusion so marvellously displayed. The view of it afforded us ideas of the horrible despondency to which travellers must be sometimes exposed, who, in travelling the interminable desert, destitute of water, and perishing with thirst, have sometimes this deceitful prospect before their eyes. Job vi. 15-20."

MIRIAM, the daughter of Amram and Jochebed, and consequently the sister of Moses and Aaron. She appears to have been some ten or twelve years older than Moses, and, accordingly, when the future leader and lawgiver of Israel was cast a helpless babe upon the waters of the Nile, no sooner was the child rescued by the Egyptian princess from what might seem likely to prove a watery grave, than Miriam, who had been standing at a little distance witnessing the scene, came forward at that critical moment, and put the question, no doubt with a beating heart, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" In the gracious providence of God, it turned out as she had wished. "And Pharaoh's daughter said to her, Go. And the maid went and called the

child's mother." It is enough. God had heard the prayer of this anxious family. Miriam runs to announce to her mother that the child was saved. Miriam seems to have had the gift of prophecy. She is thought to have married Hur. Exod. xvii. 10, 11. She led the song of praise after the passage of the Red Sea. She died in Kadesh-Barnea. Num. xx. 1.

MIRRORS. These in eastern countries were made of burnished metal, consisting of several small convex pieces about an inch square. Oriental women are still accustomed to carry mirrors about with them, even when engaged in domestic duties. To metallic mirrors Elihu evidently alludes when he asks, "Hast thou with him spread out the sky, which is strong, and as a molten looking-glass?" (Job xxxvii. 18.) Shaw informs us that "in the Levant, looking-glasses are a part of female dress. The Moorish women in Barbary are so fond of their ornaments, and particularly of their looking-glasses, which they hang upon their breasts, that they will not lay them aside, even when, after the drudgery of the day, they are obliged to go two or three miles with a pitcher or a goat's skin, to fetch water." The Israelitish women used to carry their mirrors with them, even to their most solemn place of worship. The word *mirror* should be used in the passages here referred to. To speak of "looking-glasses made of steel," and "glasses molten," is palpably absurd; whereas the term *mirror* obviates every difficulty, and expresses the true meaning of the original.

MIRTH, joy, gaiety, merriment. It is distinguished from cheerfulness thus: *Mirth* is considered as an act; *cheerfulness*, a habit of the mind. *Mirth* is short and transient; *cheerfulness* fixed and permanent. Those are often raised into the greatest transports of mirth who are subject to the greatest depressions of melancholy: on the contrary, cheerfulness, though it does not give such an exquisite gladness, prevents us from falling into any depths of sorrow. *Mirth* is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity. *Mirth* is sinful—1. When men rejoice in that which is evil. 2. When unreasonable. 3. When tending to commit sin. 4. When a hindrance to duty. 5. When it is blasphemous and profane.

MISER (Lat. *miser*), a term formerly used in reference to a person in wretchedness or calamity; but it now denotes a parsimonious person, or one who is covetous to extremity, who denies himself even the comforts of life to accumulate wealth.

MISERY, a state of wretchedness, unhappiness, or calamity.

MISHNA (from the Heb. *meshna*, repetition), a part of the Jewish Talmud. The Mishna contains the text; and the Gemara, which is the second part of the Talmud, contains the commentaries: so that the Gemara is, as it were, a glossary on the Mishna. The Mishna consists of various traditions of the Jews, and of explanations of several passages of Scripture: these traditions, serving as an explication of the written law and supplement to it, are said to have been delivered to Moses during the time of his abode on the mount; which he afterwards communicated to Aaron, Eleazar, and his servant Joshua. By these they were transmitted to the seventy elders, by them to the prophets, who communicated them to the men of the great sanhedrim, from whom the

wise men of Jerusalem and Babylon received them. Dr. Prideaux, rejecting the Jewish fictions, observes, that after the death of Simeon the Just, about 299 years before Christ, the Mishnical doctors arose, who, by their comments and conclusions, added to the number of those traditions which had been received and allowed by Ezra and the men of the great synagogue; so that towards the middle of the second century after Christ, under the empire of Antoninus Pius, it was found necessary to commit these traditions to writing; more especially as their country had considerably suffered under Adrian, and many of their schools had been dissolved, and their learned men cut off; and, therefore, the usual method of preserving their traditions had failed. Rabbi Judah on this occasion being rector of the school at Tiberias, and president of the sanhedrim in that place, undertook the work, and compiled it in six books, each consisting of several tracts, which altogether make up the number of sixty-three. Dr. Prideaux computes that the Mishna was composed about the 150th year of our Lord; but Dr. Lightfoot says, that Rabbi Judah compiled the Mishna about A.D. 190, in the latter end of the reign of Commodus; or, as some compute, A.D. 220. Dr. Lardner is of opinion that this work could not have been finished before the year 190, or later. Thus the book called the Mishna was formed; a book which the Jews have generally received with the greatest veneration. The original has been published with a Latin translation by Surenhusius, with notes of his own, and others from the learned Maimonides, &c., in six volumes folio, Amsterdam A.D. 1698-1703. (See CABALA—GEMARA—TALMUD.) It is written in a much purer style, and is not nearly so full of dreams and visions as the Gemara.

MISR, a name given to the land of Egypt. See MIZRAIM.

MISSAL, the Romish mass-book, containing the several masses to be said on particular days. It is derived from the Latin word *missa*, which, in the ancient Christian Church, signified every part of divine service. In the ancient church the several parts of divine service were arranged in distinct books. Thus the collects and the invariable portion of the communion office formed the Sacramentary; the lessons from the Old and New Testaments constituted the Sectionary; and the Gospels made another volume, called the Evangelisterium. The Antiphony consisted of anthems designed for chanting. About the eleventh or twelfth century, these books were collected together and obtained the name of the Complete or Plenary Missal or Book of Missal.

MISSION, a combination of Christians, engaged in fulfilling to the utmost of their power the last command of Christ to his disciples, "Go and preach the gospel to every creature." The desire to obey this injunction has led to the establishment of Christian missions to the Jews, the heathen, and the infidels; and it is a remarkable fact, that a revival of vital godliness in any Church is invariably accompanied with an ardent desire to advance the cause of missions both at home and abroad.

MIST, a fog or cloud. In Gen. ii. 6, it is said: "But there went up a mist from the earth, and watered the whole face of the ground." Professor Bush suggests that a more correct rendering of the words would be, "Neither had there gone up a mist," &c.; and the idea may be thus expressed: "So far from there having been a rain, not even a

mist had arisen, to which the result could be attributed." This rendering occurs in the Arabic version of Saadiah, and is adopted in that of Junius and Tremellius.

MITE, the smallest Jewish coin that could be cast into the treasury in the days of our Lord. It was equal to half a *kodrant*, or three farthings of our money. It is said of the poor widow, in Mark xii. 42: "And there came a certain poor widow, and she threw in two mites, which make a farthing." The word for "farthing" in this passage is different from that rendered farthing in Matt. x. 29: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Some think that the mite (*lepton*) mentioned by Mark was exclusively a Jewish coin.

MITRE, an ornament worn by the ancient Jewish high-priest (Exod. xxviii. 4.) The original word for mitre occurs in Job xxix. 14, where it is rendered "diadem," leading us to the inference that the sacerdotal mitre is closely allied with the kingly crown. Thus, too, Lev. viii. 9: "And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the Lord commanded Moses." This conjunction of sacerdotal and royal symbols in the mitre was intended to serve as a typical intimation of the union of these two offices in the person of Christ, who was to sit as "a high priest upon his throne." The word mitre is used in modern times to denote a turban or cap cleft at the top, which is worn by bishops and certain abbots. The Pope wears four different mitres on different occasions.

MITYLENE, the capital of the island of Lesbos, through which Paul passed as he went from Corinth to Jerusalem, A.D. 58. Acts xx. 14. Some remains of the ancient Mitylene are supposed to exist near Castro, the chief town of the island.

MIZAR. The word signifies, literally, *small*, and is supposed by some to refer to a small hill, or perhaps a ridge of Mount Lebanon; others think that it denotes Mount Hermon.

MIZPEH, a city of Benjamin renowned in the Old Testament. Here the tribes often assembled; here Samuel offered sacrifices and judged the people; here Saul was chosen king by lot; and here, under the Chaldeans, Gedaliah the governor resided and was assassinated. The position of this city is nowhere described, neither in the Old Testament nor by Josephus; and "we only know," says Dr Robinson, "that it must have lain near Ramah of Benjamin, since King Asa fortified it with materials brought from the latter place. The name, too, which signifies 'a place of look-out, watch-tower,' implies that it was situated on an elevated spot." "There are two such high points," adds Dr Robinson, "which in these respects might correspond to the site of Mizpeh. One is Tell-el-Fûl (Beanhill) lying about an hour south of Er-Râm (Ramah) toward Jerusalem. The other point is Nabi Samwil, which, though somewhat farther distant from Er-Râm, is a higher and more important station than the other. On these grounds, as well as from the traces of an ancient town upon it, I am inclined to regard Nabi Samwil as the probable site of Mizpeh." Dr Robinson's opinion is corroborated by Dr Wilson.

MIZRAIM, the son of Ham, and ancestor of the Egyptians, who are accordingly often called Mizraim, while their country bears the same name.

MNASON, described in Acts xxi. 16, as "an old

disciple"—at whose house Paul lodged, A.D. 58. Mnason is a Greek name. He seems to have been a native of Cyprus, and an inhabitant of Jerusalem, as was the case with Joses and Barnabas. Whether Mnason was converted by Paul and Barnabas when at Cyprus (Acts xiii. 1-13), as Grotius and others think, or before that time by Jesus himself, is not certain. But the latter opinion seems far more correspondent with what is affirmed of him, namely, that he was an old disciple.

MOABITES, a tribe descended from Moab, the son of Lot, who inhabited the district of country which lies east of the Jordan. Having dispossessed a gigantic nation called the Emim, they took possession of their country. The northern part of the district, however, was seized upon by the Amorites, whose kingdom, of which Heshbon was the capital, extended from the Jabbok to the Arnon. Moses reconquered the country which the Amorites had taken, and assigned to the tribe of Reuben the southern part of it, while the northern part was allotted to Gad. The Moabites continued to be inveterate enemies to the Israelites, and we find Baalam the false prophet seducing the Hebrews to idolatry by means of the daughters of Moab.

The country of the Moabites was well adapted for rearing cattle. At an after period of their history they seem to have devoted themselves to commerce. The Chaldeans reduced the power of Moab, and the Saracens completed its overthrow. Mr Wylie has given a very interesting view of the present state of the country as compared with the predictions of ancient prophecy. Thus he remarks:—

"On all sides we are encompassed by ruins. Heaps of rubbish, broken walls, fallen columns, cover her eminences, and obstruct the banks of her rivers, while the only signs of life which are visible are the black tents of the Bedouin, pitched beside some ruined city, which serves as a fold to his flocks and herds. From the same spot from which an hundred cities might be seen of old, the traveller now beholds as many ruins. 'Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein. Judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath, and upon Dibon, and upon Nebo, and upon Beth-diblaithaim, and upon Kiriaihaim, and upon Beth-gamul, and upon Beth-meon, and upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.' Jer. xlviii. 9, 21-24. The word of the prophet has prevailed. Neither the number nor the strength of the palaces of Moab could avert their fate. No city has escaped; all have fallen; and while the traveller surveys with astonishment the wide scene of desolation spread around him, he remembers the prophecy, 'They shall cry, saying, How is it broken down?' The ruins of Moab are mere heaps of rubbish, which the Arab has trodden down for ages, till at last they are so mingled with the soil that it is rare to find any architectural ornaments remaining: 'Moab is confounded; for it is broken down. Moab shall be trodden down under him, even as straw is trodden down for the dunghill.' Isa. xxv. 10. But although they possess no interest as ruins, it is otherwise when we view them as monuments of the truth of prophecy; this invests them with an impressive and solemn character, to which, as mere ruins, however fine, they could assert no claim. It was over this city, whose places then covered this now naked eminence, that the prophet

poured this lament, 'Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kir-heres.' There is not at this day either dwelling or inhabitant on the spot; there is nothing even amongst her ruins which could betoken that the city had ever possessed the wealth and splendour of a capital: 'Ar of Moab is laid waste, and brought to silence.' Isa. xv. 1. Considering that this was the capital, the ruins cover a very disproportionate space—not much more than a mile in circuit; but it is probable that great part of the city is buried in the earth. The remains are chiefly those of private dwellings, their appearance indicating unusual strength. The ruins of a temple still remain, the gate of another edifice, and two Corinthian columns. In a plain west of the ruins is an insulated altar; but no worshipper is there. 'The shrine is forsaken and desecrated.' Jer. xlviii. 13. 'Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.' Isa. xvi. 7. Irby and Mangles say that they could find no traces of the city walls: 'For the foundations of Kir-hareseth shall ye mourn; surely they are stricken.' The following words of Irby and Mangles will give us some idea of the multitude of ruins to be met with in Moab:—'The whole of the fine plains in this quarter are covered with sites of towns on every eminence or spot convenient for the construction of one.' Our travellers were at that time about twelve miles south of Rabbah. The commencement of their journey next morning is thus described: 'This morning we were off before sunrise; the same downs continued, with numerous Arab camps in various directions, the ruined sites being still in numbers all around us.' We have before us abundant evidence that the prophecy has been fulfilled: 'There shall be lamentation generally upon all the house-tops of Moab, and in the streets thereof; for I have broken Moab like a vessel wherewithin is no pleasure, saith the Lord. Moab is spoiled, and gone up out of her cities.' (Jer. xlviii. 38, 15.)

"It is of little importance to determine the time or the manner in which the cities of Moab were overthrown, seeing the prophecy is so clearly fulfilled in their total and universal ruin. No history contains any lengthened account of their fall. We find them existing in splendour at the beginning of the Christian era. We lift the veil after a lapse of eighteen centuries, and discover them in ruins. It is probable that they were overthrown at the same period with the towns of the Ammonites. The tide of Arabian invasion, which issued from the Desert in the middle of the seventh century, overwhelmed all these countries at the same time; and to this event we conceive the prophet alludes in the following words, in which he portrays with equal fidelity and beauty the martial valour of the Saracens, and the terror with which they inspired the effeminate inhabitants of Syria, the rapidity with which they overran the country, and the utter ruin which they brought along with them: 'Thus saith the Lord, Behold, he shall fly as an eagle, and spread his wings over Moab. Kerioth is taken, and the strongholds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs. And Moab shall be destroyed from being a people, because he hath magnified himself against the Lord.'" (Jer. xlviii. 40-42.)

MODALISTS, those who resolve the distinction between the persons of the Trinity merely into the

manner of their subsistence, as Father, Son, and Holy Spirit. See NOETIANS—SABELLIANS.

MODERATION, the state of keeping a due medium between extremes; calmness, temperance, or equanimity. It is sometimes used with reference to our opinions (Rom. xii. 3); but, in general, it respects our conduct in that state which comes under the description of ease or prosperity, and ought to take place in our wishes, pursuits, expectations, pleasures, and passions.

MODESTY is sometimes used to denote humility, and sometimes to express elasticity. The Greek word *kosmios* signifies neat or well arranged. It suggests the idea of simple elegance. Modesty, therefore, consists in purity of sentiment and manners, inclining us to abhor the least appearance of vice and indecency, and to fear doing anything which will justly incur censure. An excess of modesty is called bashfulness, and the want of it impertinence or impudence.

MOHAMMED, or МАНОМЕТ, the founder of Islamism, was born in the reign of Anushirwan the Just, emperor of Persia, about the end of the sixth century of the Christian era. He came into the world under some disadvantages. His father, Abd'allah, was a younger son of Abd'almotaleb, and dying very young, and in his father's lifetime, left his widow and infant son in mean circumstances, his whole subsistence consisting but of five camels and one Ethiopian female slave. Abd'almotaleb was therefore obliged to take care of his grandchild Mohammed; which he not only did during his life, but at his death enjoined his eldest son, Abu Taleb, who was brother to Abd'allah by the same mother, to provide for him for the future, which he very affectionately did, and instructed him in the business of a merchant, which he followed; and to that end he took him into Syria, when he was but thirteen. He afterwards recommended him to Khadijah, a noble and rich widow, for her factor; in whose service he behaved himself so well, that by making him her husband, she soon raised him to an equality with the richest in Mecca.

It was after he began by this advantageous match to live at his ease, that he formed the scheme of establishing a new religion, or, as he expressed it, of replanting the only true and ancient one professed by Adam, Noah, Abraham, Moses, Jesus, and all the prophets, by destroying the gross idolatry into which the generality of his countrymen had fallen, and weeding out the corruptions and superstitions which the later Jews and Christians had, as he thought, introduced into their religion, and reducing it to its original purity, which consisted chiefly in the worship of one God.

Before he made any attempt abroad, he rightly judged that it was necessary for him to begin with the conversion of his own household and relations. He soon afterwards began to preach in public to the people, who heard him with some patience, till he came to upbraid them with the idolatry, obstinacy, and perverseness of themselves and their fathers; which so highly provoked them, that they declared themselves his enemies, and would soon have procured his ruin, had he not been protected by Abu Taleb, one of his uncles. The chief of the Koreish warmly solicited this person to desert his nephew, making frequent remonstrances against the innovations he was attempting; which proving ineffectual, they at length threatened him with an open rupture if he did not prevail on Mohammed to desist. At this Abu Taleb was so far moved, that he earnestly dis-

suaded his nephew from pursuing the affair any further, representing the great danger that he and his friends must otherwise run. But Mohammed was not to be intimidated, telling his uncle plainly, "that if they set the sun against him on his right hand, and the moon on his left, he would not leave his enterprise;" and Abu Taleb, seeing him so firmly resolved to proceed, used no further arguments, but promised to stand by him against all his enemies.

The Koreish, finding they could prevail neither by fair words nor menaces, tried what they could do by force and ill treatment—using Mohammed's followers so very injuriously, that it was not safe for them to continue at Mecca any longer; whereupon Mohammed gave leave to such of them as had no friends to protect them, to seek for refuge elsewhere. And accordingly, in the fifth year of the prophet's mission, sixteen of them, four of whom were women, fled into Ethiopia; and among them, Othman Ebn Affan, and his wife Rakiah, Mohammed's daughter. This was the first flight; but afterwards several others followed them, retiring, one after another, to the number of eighty-three men and eighteen women, besides children. These refugees were kindly received by the nagush, or king of Ethiopia, who refused to deliver them up to those whom the Koreish sent to demand them, and, as the Arab writers unanimously attest, even professed the Mohammedan religion.

In the sixth year of his mission, Mohammed had the pleasure of seeing his party strengthened by the conversion of his uncle Hamza, a man of great valour and merit; and of Omar Ebn al Kattab, a person highly esteemed, and once a violent opposer of the prophet. As persecution generally advances rather than obstructs the spreading of a religion, Islamism made so great a progress among the Arab tribes, that the Koreish, to suppress it effectually, if possible, in the seventh year of Mohammed's mission, made a solemn league or covenant against the Hashemites, and the family of Abd'almotaleb, engaging themselves to contract no marriages with any of them, and to have no communication with them; and, to give it the greater sanction, reduced it into writing, and laid it up in the Kaaba. Upon this the tribe became divided into two factions; and the family of Hashem all repaired to Abu Taleb as their head; except only Abd'al Uzza, surnamed *Abu Laheb*, who, out of inveterate hatred to his nephew and his doctrine, went over to the opposite party, whose chief was Abu Sossian Ebn Harb, of the family of Ommeya.

The families continued thus at variance for three years; but in the tenth year of his mission Mohammed told his uncle Abu Taleb, that God had manifestly showed his disapprobation of the league which the Koreish had made against them, by sending a worm to eat out every word of the instrument except the name of *God*. Of this accident Mohammed had probably some private notice; for Abu Taleb went immediately to the Koreish, and acquainted them with it—offering, if it proved false, to deliver his nephew up to them; but, in case it were true, he insisted that they ought to lay aside their animosity, and annul the league they had made against the Hashemites. To this they acquiesced, and, going to inspect the writing, to their great astonishment found it to be as Abu Taleb had said; and the league was thereupon declared void.

In the twelfth year of his mission it was that Mohammed gave out that he had made his night journey from Mecca to Jerusalem, and thence to heaven,

so much spoken of by all that write of him. Dr. Prideaux thinks he invented it either to answer the expectations of those who demanded some miracle as a proof of his mission; or else, by pretending to have conversed with God, to establish the authority of whatever he should think fit to leave behind by way of oral tradition, and make his sayings to serve the same purpose as the oral laws of the Jews. But it does not appear that Mohammed himself ever expected so great a regard should be paid to his sayings as his followers have since done; and, seeing he all along disclaimed any power of performing miracles, it seems rather to have been a fetch of policy to raise his reputation, by pretending to have actually conversed with God in heaven, as Moses had heretofore done in the mount, and to have received several institutions immediately from him; whereas, before, he contented himself with persuading them that he had all by the ministry of Gabriel.

However, this story seemed so absurd and incredible, that several of his followers left him upon it, and had probably ruined the whole design, had not Abu Beer, a man of great authority among the Koreish, vouched for his veracity, and declared, that if Mohammed affirmed it to be true, he verily believed the whole; which happy incident not only retrieved the prophet's credit, but increased it to such a degree, that he was secure of being able to make his disciples swallow whatever he pleased to impose on them for the future. And this fiction, notwithstanding its extravagance, was one of the most artful contrivances Mohammed ever put in practice, and what chiefly contributed to the raising of his reputation to that great height to which it afterwards arrived.

The next year, being the thirteenth of Mohammed's mission, Masab returned to Mecca, accompanied by seventy-three men, and two women of Medina, who had professed Islamism, besides some others who were as yet unbelievers. On their arrival they immediately sent to Mohammed, and offered him their assistance, of which he was now in great need; for his adversaries were by this time grown so powerful in Mecca, that he could not stay there much longer without imminent danger. Wherefore he accepted their proposal, and met them one night, by appointment, at Al Akaba, north of the city, attended by his uncle, Al Abbas; who, though he was not then a believer, wished his nephew well, and made a speech to those of Medina, wherein he told them, that, as Mohammed was obliged to quit his native city, and seek an asylum elsewhere, and they had offered him their protection, they would do well not to deceive him; that if they were not firmly resolved to defend, and not betray him, they had better declare their minds, and let him provide for his safety in some other manner. Upon their protesting their sincerity, Mohammed swore to be faithful to them, on condition that they should protect him against all insults as heartily as they would their own wives and families. They then asked him what recompense they were to expect if they should happen to be killed in his quarrel? he answered, Paradise. Whereupon they pledged their faith to him, and so returned home, after Mohammed had chosen twelve out of their number, who were to have the same authority among them as the twelve apostles of Christ had among his disciples.

Hitherto Mohammed had propagated his religion by fair means; so that the whole success of his enterprise, before his flight to Medina, must be attributed to persuasion only, and not to compulsion. For be-

fore the above oath of fealty or inauguration at Al Akaba, he had no permission to use any force at all; and in several places of the Koran, which he pretended were revealed during his stay at Mecca, he declares his business was only to preach and admonish; that he had no authority to compel any person to embrace his religion; and that whether people believe or not was none of his concern, but belonged solely unto God. And he was so far from allowing his followers to use force, that he exhorted them to bear patiently those injuries which were offered them on account of their faith; and, when persecuted himself, chose rather to quit the place of his birth, and retire to Medina, than to make any resistance. But this great passiveness and moderation seem entirely owing to his want of power, and the great superiority of his opposers, for the first twelve years of his mission; for no sooner was he enabled, by the assistance of those of Medina, to make head against his enemies, than he gave out that God had allowed him and his followers to defend themselves against the Infidels; and at length, as his forces increased, he pretended to have the divine leave even to attack them, and destroy idolatry, and set up the true faith by the sword; finding, by experience, that his designs would otherwise proceed very slowly, if they were not utterly overthrown; and knowing, on the other hand, that innovators, when they depend solely on their own strength, and can compel, seldom run any risk; whence, says Machiavel, it follows, that all the armed prophets have succeeded, and the unarmed ones have failed. Moses, Cyrus, Theseus, and Romulus, he adds, would not have been able to establish the observance of their institutions for any length of time had they not been armed. The first passage of the Koran which gave Mohammed the permission of defending himself by arms, is said to have been that in the 22d chapter; after which a great number to the same purpose were revealed. The flight to Medina begins the Mohammedan era, or Hegira, as it is termed.

Mohammed, being securely settled at Medina, and able not only to defend himself against the insults of his enemies, but to attack them, began to send out small parties to make reprisals on the Koreish; the first party consisting of no more than nine men, who intercepted and plundered a caravan belonging to that tribe, and in the action took two prisoners. But what established his affairs very much, and was the foundation on which he built all his succeeding greatness, was the gaining of the battle of Bedr, which was fought in the second year of the Hegira, and is so famous in the Mohammedan history. Some reckon no less than twenty-seven expeditions, wherein Mohammed was personally present, in nine of which he gave battle, besides several other expeditions in which he was not present. His forces he maintained partly by the contributions of his followers for this purpose, which he called by the name of *zacad*, or alms, and the paying of which he very artfully made one main article of his religion; and partly by ordering a fifth part of the plunder to be brought into the public treasury for that purpose, in which matter he likewise pretended to act by the divine direction.

In the seventh year of the Hegira, Mohammed began to think of propagating his religion beyond the bounds of Arabia, and sent messengers to the neighbouring princes, with letters to invite them to Mohammedanism. Nor was this project without some success.

The eighth year of the Hegira was a very fortu-

nate year to Mohammed. In the beginning of it, Khaled Ebn al Walid and Amru Ebn al As, both excellent soldiers, the first of whom afterwards conquered Syria and other countries, and the latter Egypt, became proselytes to Mohammedanism. And soon after, the prophet sent three thousand men against the Grecian forces, to revenge the death of one of his ambassadors, who, being sent to the governor of Bosra on the same errand as those who went to the above-mentioned princes, was slain by an Arab of the tribe of Ghassan, at Muta, a town in the territory of Balka, in Syria, about three days' journey eastward from Jerusalem, near which town they fought. The Grecians being vastly superior in number (for, including the auxiliary Arabs, they had an army of one hundred thousand men), the Mohammedans were repulsed in the first attack, and lost successively three of their generals, viz., Zeid Ebn Haretha, Mohammed's freedman; Jaasar, the son of Abu Taleb; and Abdaliali Ebn Rawalia; but Khaled Ebn Walid, succeeding to the command, overthrew the Greeks with great slaughter, and brought away abundance of rich spoil; on occasion of which action Mohammed gave him the title of *Seif min soyuf Allah*—"One of the swords of God."

In this year, also, Mohammed took the city of Mecca, the inhabitants whereof had broken the truce concluded two years before.

The remainder of this year Mohammed employed in destroying the idols in and around Mecca, sending several of the generals on expeditions for that purpose, and to invite the Arabs to Islamism; wherein it is no wonder if they now met with success.

The next year, being the ninth of the Hegira, the Mohammedans call the *year of embassies*; for the Arabs had been hitherto awaiting the issue of the war between Mohammed and the Koreish; but as soon as that tribe, the principal of the whole nation, and the genuine descendants of Ishmael, whose prerogatives none offered to dispute, had submitted, they were satisfied that it was not in their power to oppose Mohammed; and, therefore, began to come in to him in great numbers, and to send embassies to make their submissions to him, both to Mecca, while he stayed there, and also to Medina, whither he returned this year. Among the rest, five kings of the tribe of Hamyer professed Mohammedanism, and sent ambassadors to notify the same.

In the tenth year, Ali was sent into Yemen to propagate the Mohammedan faith there; and, as it is said, converted the whole tribe of Hamdan in one day. Their example was quickly followed by all the inhabitants of that province, except only those of Najran, who, being Christians, chose rather to pay tribute.

Thus was Mohammedanism established, and idolatry rooted out, even in Mohammed's lifetime (for he died the next year), throughout all Arabia, except only Yamama, where Moseilama, who set up also as a prophet, and as Mohammed's competitor, had a great party, and was not reduced till the caliphate of Abu Becr; and the Arabs being then united in one faith, and under one prince, found themselves in a condition for making those conquests which extended the Mohammedan faith over so great a part of the world. See ARABIA—MOHAMMEDANISM.

MOHAMMEDANISM, the religious system devised and propagated by the false prophet, whose life has just been sketched in the preceding article. It has extended over many countries in different parts

of the earth, particularly among the Turks and Persians, and several nations in Africa and Eastern Asia. It is divided by its adherents into two general parts: *faith* and *practice*.

1. RELIGIOUS BELIEF.—First, they believe both Mohammed, and those among his followers who are reckoned orthodox, had, and continue to have, just and true notions of God. This, indeed, appears so plain from the Koran itself, and all the Mohammedan divines, that it would be loss of time to refute those who suppose the God of Mohammed to be different from the true God, and only a fictitious deity or idol of his own creation.

2. The existence of angels, and their purity, are absolutely required to be believed in the Koran; and he is reckoned an infidel who denies there are such beings, or hates any of them, or asserts any distinction of sexes among them. They believe them to have pure and subtile bodies, created of fire; that they neither eat nor drink, nor propagate their species; that they have various forms and offices, some adoring God in different postures, others singing praises to him, or interceding for mankind. They hold that some of them are employed in writing down the actions of men; others in carrying the throne of God, and other services.

3. As to the Scriptures, the Mohammedans are taught by the Koran, that God, in divers ages of the world, gave revelations of his will in writing to several prophets, the whole and every one of which it is absolutely necessary for a good Moslem to believe. The number of these sacred books were, according to them, one hundred and four; of which ten were given to Adam, fifty to Seth, thirty to Edris or Enoch, ten to Abraham; and the other four, being the Pentateuch, the Psalms, the Gospel, and the Koran, were successively delivered to Moses, David, Jesus, and Mohammed; which last being the seal of the prophets, those revelations are now closed, and no more are to be expected. All these divine books, except the four last, they agree to be now entirely lost, and their contents unknown; though the Sabians have several books which they attribute to some of the antediluvian prophets. And of those four, the Pentateuch, Psalms, and Gospel, they say have undergone so many alterations and corruptions, that though there may possibly be some part of the true word of God therein, yet no credit is to be given to the present copies in the hands of the Jews and Christians.

4. The number of the prophets, who have been from time to time sent by God into the world, amounts to no less than two hundred and twenty-four thousand, according to one Mohammedan tradition; or to one hundred and twenty-four thousand, according to another; among whom three hundred and thirteen were apostles, sent with special commissions to reclaim mankind from infidelity and superstition; and six of them brought new laws or dispensations, which successively abrogated the preceding: these were Adam, Noah, Abraham, Moses, Jesus, and Mohammed. All the prophets in general, the Mohammedans believe to have been free from great sins and errors of consequence, and professors of one and the same religion—that is, Islamism—notwithstanding the different laws and institutions which they observed. They allow of degrees among them, and hold some of them to be more excellent and honourable than others.

In this great number of prophets they not only

reckon divers patriarchs and persons named in Scripture, but not recorded to have been prophets (wherein the Jewish and Christian writers have sometimes led the way), as Adam, Seth, Lot, Ishmael, Nun, Joshua, &c., and introduced some of them under different names, as Enoch, Heber, and Jethro, who are called, in the Koran, Edris, Hud, and Shoaib; but several others whose very names do not appear in Scripture (though they endeavour to find some persons there to fix them on), as Saleh, Khedr, Dhu'lkefl, &c.

5. The belief of a general resurrection and a future judgment.

The time of the resurrection the Mohammedans allow to be a perfect secret to all but God alone; the angel Gabriel himself acknowledged his ignorance in this point, when Mohammed asked him about it. However, they say the approach of that day may be known from certain signs which are to precede it.

After examination is past (the account of which is too long and tedious for this place), and every one's works weighed in a just balance, they say that mutual retaliation will follow, according to which every creature will take vengeance of another, or have satisfaction made them for the injuries which they have suffered. And, since there will then be no other way of returning like for like, the manner of giving this satisfaction will be by taking away a proportional part of the good works of him who offered the injury, and adding it to those of him who suffered it. Which being done, if the angels (by whose ministry this is to be performed) say, "Lord, we have given to every one his due, and there remaineth of this person's good works so much as equalleth the weight of an ant," God will, of his mercy, cause it to be doubled unto him, that he may be admitted into Paradise; but if, on the contrary, his good works be exhausted, and there remain evil works only, and there be any who have not yet received satisfaction from him, God will order that an equal weight of their sins be added unto his, that he may be punished for them in their stead, and he will be sent to hell laden with both. This will be the method of God's dealing with mankind. As to brutes, after they shall have likewise taken vengeance of one another, he will command them to be changed into dust; wicked men being reserved to more grievous punishment, so that they shall cry out, on hearing this sentence passed on the brutes, "Would to God that we were dust also!" As to the genii, many Mohammedans are of opinion that such of them as are true believers, will undergo the same fate as the irrational animals, and have no other reward than the favour of being converted into dust; and for this they quote the authority of their prophet.

The trials being over, and the assembly dissolved, the Mohammedans hold that those who are to be admitted into Paradise will take the right hand way, and those who are destined for hell-fire will take the left; but both of them must first pass the bridge called in Arabic *Al Sirat*, which they say is laid over the midst of hell, and described to be finer than a hair, and sharper than the edge of a sword; so that it seems very difficult to conceive how any one shall be able to stand upon it; for which reason most of the sect of the Motazalites reject it as a fable; though the orthodox think it a sufficient proof of the truth of this article, that it was seriously affirmed by him who never asserted a falsehood, meaning their prophet; who, to add to the difficulty of the passage,

has likewise declared, that this bridge is beset on each side with briars and hooked thorns, which will, however, be no impediment to the good; for they shall pass with wonderful ease and swiftness, like lightning, or the wind, Mohammed and his Moslems leading the way; whereas, the wicked, what with the slipperiness and extreme narrowness of the path, the entangling of the thorns, and the extinction of the light which directed the former to Paradise, will soon miss their footing, and fall down headlong into hell, which is gaping beneath them.

As to the punishment of the wicked, the Mohammedans are taught that hell is divided into seven storeys or apartments, one below another, designed for the reception of as many distinct classes of the damned. The first, which they call *Jehenan*, they say will be the receptacle of those who acknowledged one God—that is, the wicked Mohammedans—who, after having been punished according to their demerits, will at length be released; the second, named *Ladha*, they assign to the Jews; the third, named *al Hotama*, to the Christians; the fourth, named *al Sair*, to the Sabians; the fifth, named *Sakar*, to the Magians; the sixth, named *al Jakin*, to the idolaters; and the seventh, which is the lowest and worst of all, and is named *al Hawyat*, to the hypocrites, or those who outwardly professed some religion, but in their hearts were of none. Over each of these apartments they believe there will be set a guard of angels, nineteen in number; to whom the damned will confess the just judgment of God, and beg them to intercede with him for some alleviation of their pain, or that they may be delivered by being annihilated.

Mohammed has, in his Koran and traditions, been very exact in describing the various torments of hell, which, according to him, the wicked will suffer both from intense heat and excessive cold. We shall, however, enter into no detail of them here, but only observe, that the degrees of these pains will also vary in proportion to the crimes of the sufferer, and the apartment he is condemned to; and that he who is punished the most lightly of all will be shod with shoes of fire, the fervour of which will cause his skull to boil like a caldron. The condition of these unhappy wretches, as the same prophet teaches, cannot be properly called either life or death; and their misery will be greatly increased by their despair of being ever delivered from that place, since, according to that frequent expression in the Koran, "they must remain therein for ever." It must be remarked, however, that the infidels alone will be liable to eternity of damnation; for the Moslems, or those who have embraced the true religion, and have been guilty of heinous sins, will be delivered thence after they shall have expiated their crimes by their sufferings. The time which these believers shall be detained there, according to a tradition handed down from their prophet, will not be less than nine hundred years, nor more than seven thousand. And, as to the manner of their delivery, they say that they shall be distinguished by the marks of prostration on those parts of their bodies with which they used to touch the ground in prayer, and over which the fire will therefore have no power; and that, being known by this characteristic, they will be released by the mercy of God, at the intercession of Mohammed and the blessed: whereupon those who shall have been dead will be restored to life, as has been said; and those whose bodies shall have contracted any sootiness or filth from the flames and smoke of hell, will

be immersed in one of the rivers of Paradise, called the river of life, which will wash them whiter than pearls.

The righteous, as the Mohammedans are taught to believe, having surmounted the difficulties, and passed the sharp bridge above mentioned, before they enter Paradise, will be refreshed by drinking at the pond of their prophet, who describes it to be an exact square, of a month's journey in compass; its water, which is supplied by two pipes from *al Cawthay*, one of the rivers of Paradise, being whiter than milk or silver, and more odoriferous than musk, with as many cups set around it as there are stars in the firmament; of which water whoever drinks will thirst no more for ever. This is the first taste which the blessed will have of their future, and now near approaching felicity.

Though Paradise be so very frequently mentioned in the Koran, yet it is a dispute among the Mohammedans, whether it be already created, or is to be created hereafter; the Motazalites and some other sectaries asserting, that there is not at present any such place in nature, and that the Paradise which the righteous will inhabit in the next life will be different from that from which Adam was expelled. However, the orthodox profess the contrary, maintaining that it was created even before the world, and describe it, from their prophet's traditions, in the following manner:—

They say it is situated above the seven heavens (or in the seventh heaven), and next under the throne of God; and to express the amenity of the place, tell us that the earth of it is of the finest wheat flour, or of the purest musk, or, as others will have it, of saffron; that its stones are pearls and jacinths, the walls of its buildings enriched with gold and silver, and that the trunks of all its trees are of gold; among which the most remarkable is the tree called *tuba*, or the tree of happiness. Concerning this tree they fable, that it stands in the palace of Mohammed, though a branch of it will reach to the house of every true believer; that it will be laden with pomegranates, grapes, dates, and other fruits, of surprising bigness and of tastes unknown to mortals; so that if a man desire to eat of any particular kind of fruit, it will immediately be presented him; or if he choose flesh, birds ready dressed will be set before him, according to his wish. They add, that the boughs of this tree will spontaneously bend down to the hand of the person who would gather of its fruits, and that it will supply the blessed not only with food, but also with silken garments, and beasts to ride, on ready saddled and bridled, and adorned with rich trappings, which will burst forth from its fruits; and that this tree is so large, that a person mounted on the fleetest horse would not be able to gallop from one end of its shade to the other in one hundred years.

As plenty of water is one of the greatest additions to the pleasantness of any place, the Koran often speaks of the rivers of Paradise as a principal ornament thereof; some of these rivers, they say, flow with water, some with milk, some with wine, and others with honey; all taking their rise from the root of the tree *tuba*.

But all these glories will be eclipsed by the resplendent and ravishing girls of Paradise, called, from their large black eyes, *Hur al ayun*, the enjoyment of whose company will be a principal felicity of the faithful. These, they say, are created not of clay, as mortal women are, but of pure musk; being,

as their prophet often affirms in his Koran, free from all natural impurities, defects, and inconveniences incident to the sex, of the strictest modesty, and secluded from public view in pavilions of hollow pearls, so large, that, as some traditions have it, one of them will be no less than four parasangs (or, as others say, sixty miles) long, and as many broad.

The name which the Mohammedans usually give to this happy mansion is *al Jannat*, or "the Garden;" and sometimes they call it with an addition, *Jannat al Ferdaws*, "the Garden of Paradise;" *Jannat Adan*, "the Garden of Eden" (though they generally interpret the word *Eden* not according to its acceptance in Hebrew, but according to its meaning in their own tongue, wherein it signifies "a settled or perpetual habitation"); *Jannat al Mara*, "the Garden of Abode;" *Jannat al Naim*, "the Garden of Pleasure;" and the like; by which several appellations some understand so many different gardens, or at least places of different degrees of felicity (for they reckon no less than a hundred such in all), the very meanest whereof will afford its inhabitants so many pleasures and delights, that one would conclude they must even sink under them, had not Mohammed declared that, in order to qualify the blessed for a full enjoyment of them, God will give to every one the abilities of one hundred men.

6. God's absolute decree and predestination both of good and evil. The orthodox doctrine is, that whatever hath or shall come to pass in this world, whether it be good or whether it be bad, proceedeth entirely from the divine will, and is irrevocably fixed and recorded from all eternity in the preserved table; God having secretly predetermined not only the adverse and prosperous fortune of every person in this world, in the most minute particulars, but also his faith or infidelity, his obedience or disobedience, and consequently his everlasting happiness or misery after death; which fate or predestination it is not possible by any foresight or wisdom to avoid.

II. RELIGIOUS PRACTICE.—1. The first point is *prayer*, under which are also comprehended those legal washings or purifications which are necessary preparations thereto.

For the regular performance of the duty of prayer among the Mohammedans, it is requisite, while they pray, to turn their faces towards the temple of Mecca; the quarter where the same is situated being, for that reason, pointed out within their mosques by a niche, which they call *al Mehrah*; and without by the situation of the doors opening into the galleries of the steeples; there are also tables calculated for the ready finding out their Keblah, or part towards which they ought to pray, in places where they have no other direction.

2. *Alms* are of two sorts, *legal* and *voluntary*. The *legal alms* are of indispensable obligation, being commanded by the law, which directs and determines both the portion which is to be given, and of what things it ought to consist; but the *voluntary alms* are left to every one's liberty, to give more or less, as he shall see fit. The former kind of alms some think to be properly called *zacam*, and the latter *sadakat*, though this name be also frequently given to the legal alms. They are called *zacam*, either because they *increase* a man's store by drawing down a blessing thereon, and produce in his soul the virtue of liberality; or because they *purify* the remaining part of one's substance from pollution, and the soul from the filth of avarice; and *sadakat*, because they are a

proof of a man's sincerity in the worship of God. Some writers have called the legal alms *tithes*; but improperly, since in some cases they fall short, and in others exceed that proportion.

3. *Fasting* is a duty of so great moment, that Mohammed used to say it was "the gate of religion;" and that the "odour of the mouth of him who fasteth is more grateful to God than that of musk;" and Al Ghazali reckons fasting one-fourth part of the faith. According to the Mohammedan divines, there are three degrees of fasting. (1.) The restraining of the belly and other parts of the body from satisfying their lusts. (2.) The restraining of the ears, eyes, tongue, hands, feet, and other members, from sin. (3.) The fasting of the heart from worldly cares, and restraining the thoughts from everything besides God.

4. The pilgrimage to Mecca is so necessary a point of practice, that, according to a tradition of Mohammed, he who dies without performing it may as well die a Jew or a Christian; and the same is expressly commanded in the Koran.

III. CAUSES OF SUCCESS.—The rapid success which attended the propagation of this new religion was owing to causes that are plain and evident, and must remove, or rather prevent, our surprise, when they are attentively considered. The terror of Mohammed's arms, and the repeated victories which were gained by him and his successors, were, no doubt, the irresistible arguments that persuaded such multitudes to embrace his religion, and submit to his dominion. Besides, his law was artfully and marvellously adapted to the corrupt nature of man; and, in a most particular manner, to the customs and opinions of the Eastern nations, and the vices to which they were naturally addicted: for the articles of the faith which it proposed were few in number, and extremely simple; and the duties it required were neither many nor difficult, nor such as were incompatible with the empire of appetites and passions. It is to be observed, further, that the gross ignorance under which the Arabians, Syrians, Persians, and the greatest part of the Eastern nations, laboured at this time, rendered many an easy prey to the artifice and eloquence of this bold adventurer. To these causes of the progress of Mohammedanism we may add the bitter dissensions and cruel animosities that reigned among the Christian sects, particularly the Greeks, Nestorians, Eutychians, and Monophysites; dissensions that filled a great part of the East with carnage, assassinations, and such detestable enormities as rendered the very name of Christianity odious to many. We might add here, that the Monophysites and Nestorians, full of resentment against the Greeks, from whom they had suffered the bitterest and most injurious treatment, assisted the Arabians in the conquest of several provinces, into which, of consequence, the religion of Mohammed was afterwards introduced. Other causes of the sudden progress of that religion will naturally occur to such as consider attentively its spirit and genius, and the state of the world at this time.

MOLADAH, a city in the tribe of Judah. Josh. xv. 26. It afterwards changed masters and belonged to the tribe of Simeon.

MOLE. This word, in our version of Lev. xi. 30, answers to the word *tenshemeth*, which Bochart has shown to be the chameleon; but he conjectures, with great propriety, that *choled*, translated "weasel" in the preceding verse, is the true word for the mole. The present name of the mole in the East is *khuld*, which

is undeniably the same word as the Hebrew *choled*. The import of the Hebrew word is, "to creep into," and the same Syriac word implies, "to creep underneath," to creep into by burrowing; which are well known characteristics of the mole.

MOLINISTS, a sect in the Romish Church who follow the doctrine and sentiments of the Jesuit Molina, relating to sufficient and efficacious grace. He taught that the operations of divine grace were entirely consistent with the freedom of the human will; and introduced a new kind of hypothesis to remove the difficulties attending the doctrines of predestination and liberty, and to reconcile the jarring opinions of Augustinians, Thomists, semi-Pelagians, and other contentious divines. He affirmed that the decree of predestination to eternal glory was founded upon a previous knowledge and consideration of the merits of the elect; that the grace, from whose operation these merits are derived, is not efficacious by its own intrinsic power only, but also by the consent of our own will, and because it is administered in those circumstances in which the Deity, by that branch of his knowledge which is called *scientia media*, foresees that it will be efficacious.

The kind of prescience denominated in the schools *scientia media*, is that foreknowledge of future contingents that arises from an acquaintance with the nature and faculties of rational beings, of the circumstances in which they shall be placed, of the objects that shall be presented to them, and of the influence which these circumstances and objects must have on their actions.

MOLLAH, an officer among the Turks, who is possessed of spiritual as well as civil and criminal jurisdiction over towns or districts.

MOLOCH, a god of the Ammonites (1 Kings xi. 7), to whom human victims were offered. The mode in which human beings were sacrificed to this heathen deity appears to have been by burning them or causing them to pass through the fire to Moloch. This practice is frequently forbidden in the Old Testament. Thus in Lev. xviii. 21, "And thou shalt not let any of thy seed pass through the fire to Moloch, neither shalt thou profane the name of thy God; I am the Lord." The word Moloch signifies a king, and he was generally worshipped under the form of a calf or an ox. Children were burnt in honour of this cruel god in the valley of Tophet or of Hinnom; and that the cries of the poor suffering infants might not be heard, the inhuman ceremony was performed amid the noise of drums and trumpets. It has sometimes been supposed that Moloch was identical with Saturn, to whom human victims are known to have been also offered. Moses commanded those who were guilty of perpetrating the awful crime of offering their children in sacrifice to Moloch to be stoned. Thus, Lev. xx. 2, "Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Moloch, he shall surely be put to death: the people of the land shall stone him with stones." In such horror was this practice held among the more recent Jews, that the valley of Tophet was regarded as synonymous with the place of future torment.

MOLTEN SEA. See LAVER.

MOMIER (from *momerie*, mummery), a term of reproach, applied to the dissenters from the modern Church of Geneva.

MONACHISM, the history of monks. See MONK—MONASTERY.

MONARCHIANS, a name given to the Patripassians, (which see.)

MONASTERY, a convent or house built for the reception of *religious*, whether it be abbey, priory, nunnery, or the like. Monastery is only properly applied to the houses of monks, mendicant friars, and nuns: the rest are more properly called *religious houses*.

MONEY. The word thus translated in Gen. xxiii. 9-13 properly means silver. It is worthy of observation that this is the first money transaction which we read of in the world. Till then, and long after, both among the posterity of Abraham and other nations, wealth was estimated by the number and quality of cattle, and cattle were the principal instruments of commerce. Thus we read in many passages of Homer of a coat of mail worth a hundred oxen, a caldron worth twenty sheep, a cup or goblet worth twelve lambs, and the like. The words belonging to commerce or exchange of commodities in the Greek language are mostly derived from the names of certain animals by means of which that exchange was originally carried on. Thus the word which signifies to barter, traffic, or commute one kind of goods for another, is derived from that which signifies "a lamb;" the verb translated to sell comes from a noun signifying "a colt;" the Greek word for "buy" comes from that which signifies "an ass;" while the term denoting "rent or revenue," and that which signifies "a sheep," are of kindred origin and import. A criminal, according to the magnitude of his offence, was anciently condemned to pay a fine of four, twelve, or a hundred oxen. A wealthy person was said to be a person of many lambs. Two rival brothers are represented in Hesiod as fighting with each other about the sheep of their father; that is, contending who should be his heir. But it appears that as early as the time of Abraham, silver was employed as a more commodious means of traffic. From that period to the present, the precious metals have been mostly employed by all civilised and commercial nations for the same purpose. In early ages the value of money was reckoned by weight. For this reason the word shekel is at once the name of a weight and a coin. This is the oldest coin of which we any where read, for it occurs, Gen. xxiii. 16, and exhibits direct evidence against those who date the first coinage of money so low as the time of Croesus or Darius, it being expressly said that "Abraham weighed to Ephron four hundred shekels of silver, current money with the merchants." From this custom of weighing money arose probably the practice among the Hebrews of wearing scales at their girdles. (Hosea xii. 7.) The money which Joash collected for the repair of the temple was counted in bags, which probably each contained an exact quantity, and, after being sealed, passed current among merchants. Thus, 2 Kings xii. 10, "And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the Lord." This practice of passing bags of money sealed with the banker's seal still prevails in the East. To this perhaps Job alludes, xiv. 17, "My transgression is sealed up in a bag, and thou sewest up mine iniquity."

MONEY-CHANGERS. These were not unlike our merchants or bankers who deal in bills of exchange. As the Jews were obliged to repair to Jeru-

salem from all quarters, there to offer their sacrifices and pay their half shekel for the use of the temple (Exod. xxx. 13), the institution of such dealers in money was highly necessary. Native was thus exchanged for foreign coins, and the people who came from remote parts were enabled to purchase the necessary sacrifices. It was not the profession of a money-changer to which our Lord objected, but the place which they had chosen to prosecute their traffic, the court of the temple. Hence the incident which is thus recorded in the gospel: "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."—(Matt. xxi. 12, 13.)

MONK, anciently denoted "a person who retired from the world to give himself wholly to God, and to live in solitude and abstinence." The word is derived from the Latin *monachus*, and that from the Greek *monachos*, "solitary."

The original of monks seems to have been this:—The persecutions which attended the first ages of the gospel, forced some Christians to retire from the world, and live in deserts and places most private and unfrequented, in hope of finding that peace and comfort among beasts which were denied them among men; and this being the case of some very extraordinary persons, their example gave such reputation to retirement, that the practice was continued when the reason of its commencement ceased. After the empire became Christian, instances of this kind were numerous; and those whose security had obliged them to live separately and apart, became afterwards united into societies. We may also add, that the mystic theology, which gained ground towards the close of the third century, contributed to produce the same effect, and to drive men into solitude for the purposes of devotion.

The monks, at least the ancient ones, were distinguished into *solitaries*, *cœnobites*, and *sarabites*.

The *solitaries* are those who live alone, in places remote from all towns and habitations of men, as do still some of the hermits. The *cœnobites* are those who live in community with several others in the same house, and under the same superiors. The *sarabites* were strolling monks, having no fixed rule or residence.

The houses of monks, again, were of two kinds, namely, *monasteries* and *lauræ*.

Those who are now called monks are *cœnobites*, who live together in a convent or monastery, who make vows of living according to a certain rule established by the founder, and wear a habit which distinguishes their order.

MONOPHYSITES (from *monos*, "single," and *physis*, "nature"), a general name given to all those sectaries in the Levant who only own one nature in Jesus Christ; and who maintain that the divine and human nature of Jesus Christ were so united as to form only one nature, yet without any change, confusion, or mixture of the two natures. The *Monophysites*, however, properly so called, are the followers of Severus, a learned monk of Palestine, who was created patriarch of Antioch in 513, and Petrus Fulensis.

The Monophysites were encouraged by the Emperor Anastasius, but suppressed by Justin and succeeding emperors. However, this sect was restored by Jacob

Baradaeus, an obscure monk, insomuch that when he died bishop of Edessa, A.D. 588, he left it in a most flourishing state in Syria, Mesopotamia, Armenia, Egypt, Nubia, Abyssinia, and other countries. The laborious efforts of Jacob were seconded in Egypt and the adjacent countries by Theodosius, bishop of Alexandria, and he became so famous that all the Monophysites of the East considered him as their second parent and founder, and are to this day called *Jacobites*, in honour of their new chief. The Monophysites are divided into two sects or parties, the one African and the other Asiatic; at the head of the latter is the patriarch of Antioch, who resides for the most part in the monastery of St Athanasias, near the city of Merdin; the former are under the jurisdiction of the patriarch of Alexandria, who generally resides at Grand Cairo, and are subdivided into Copts and Abyssinians.

MONOTHELITES (compounded of *monos*, "single," and *thelēma*, "will"), an ancient sect, which sprung out of the Eutychians; thus called as only allowing of one will in Jesus Christ. The opinion of the Monothelites had its rise in 630, and had the emperor Heraclius for an adherent: it was the same with that of the acephalous Severians. They allowed of two wills in Christ, considered with regard to the two natures: but reduced them to one, by reason of the union of the two natures, thinking it absurd that there should be two free wills in one and the same person. They were condemned by the sixth general council in 680, as being supposed to destroy the perfection of the humanity of Jesus Christ, depriving it of will and operation. Their sentiments were afterwards embraced by the Maronites.

MONSTERS. This word is found in Lam. iv. 3: "Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness." The word here translated sea monsters seems to have been used to denote all large sea animals; and in Gen. i. 21, it is rendered "great whales." See **WHALE**.

MONTANISTS, a sect which sprung up about the year 171, in the reign of the emperor Marcus Aurelius. They were so called from their leader Montanus, a Phrygian by birth; whence they are sometimes called *Phrygians* and *Cataphrygians*. These sectaries denied the doctrine of the Trinity; but they held that the Holy Spirit made Montanus his organ for delivering a more perfect form of discipline than what was delivered by his apostles. They suffered women to preach and to baptize. They refused communion for ever to those who were guilty of notorious crimes, and believed that the bishops had no authority to reconcile them. They held it unlawful to fly in time of persecution. They condemned second marriages, allowed the dissolution of marriage, and observed three lents. According to Robinson, the practice of pedobaptism originated with this sect.

MONTH. The following explanation of this portion of time among the Hebrews is given by Mr Horne:—

"The Hebrews had their months, which, like those of all other ancient nations, were lunar ones, being measured by the revolutions of the moon, and consisting alternately of twenty-nine and thirty days. While the Jews continued in the land of Canaan, the commencement of their months and years was not settled by any astronomical rules or calculations, but by the *phasis* or actual appearance of the moon. As

soon as they saw the moon, they began the month. Persons were therefore appointed to watch on the tops of the mountains for the first appearance of the moon after the change. As soon as they saw it, they informed the Sanhedrim, and public notice was given, first, by the sounding of trumpets, to which there is an allusion in Ps. lxxxii. 3, and afterwards lighting beacons throughout the land; though, as the Mishnic rabbins tell us, after they had frequently been deceived by the Samaritans, who kindled false fires, they used to announce the appearance by sending messengers. As, however, they had no months longer than thirty days, if they did not see the new moon the night following the thirtieth day, they concluded that the appearance was obstructed by the clouds; and, without watching any longer, made the next day the first of the following month. But, on the dispersion of the Jews throughout all nations, having no opportunities of being informed of the appearance of the new moons, they were obliged to have recourse to astronomical calculations and cycles, in order to fix the beginning of their months and years. At first, they employed a cycle of eighty-four years; but this being discovered to be defective, they had recourse to the Metonic cycle of nineteen years, which was established by the authority of Rabbi Hillel, prince of the Sanhedrim, about the year 360 of the Christian era. This they still use, and say that it is to be observed until the coming of the Messiah. In the compass of this cycle there are twelve common years, consisting of twelve months, and seven intercalary years, consisting of thirteen months.

"Originally the Jews had no particular names for their months, but called them the *first*, *second*, &c. Thus the deluge began in the *second* month, and came to its height in the *seventh* month, at the end of 150 days (Gen. vii. 11–24, viii. 4), and decreased until the *tenth* month, when the tops of the mountains were seen. Chap. viii. 5. Afterwards they acquired distinct names; thus Moses named the *first* month of the year *Abib* (Exod. xii. 2, xiii. 4), signifying *green*, from the green ears of corn at that season; for it began about the vernal equinox. The second month was named *Zif*, signifying in Chaldee *glory* or *splendour*; in which the foundation of Solomon's temple was laid. 1 Kings vi. 1. The seventh month was styled *Ethanim*; which is interpreted *harvests* by the Syriac version. 1 Kings viii. 2. The eighth month *Bul*; from the *fall* of the leaf. 1 Kings vi. 38. But concerning the origin of these appellations critics are by no means agreed. On their return from the Babylonish captivity, they introduced the names which they had found among the Chaldeans and Persians. Thus the first month was also called *Nisan*, signifying *flight*, because in that month the Israelites were thrust out of Egypt (Exod. xii. 39); the third month, *Sivan*, signifying *a bramble* (Esth. iii. 7; Neh. ii. 1); and the sixth month *Elul*, signifying *mourning*, probably because it was the time of preparation for the great day of atonement, on the tenth day of the seventh month. Neh. vi. 15. The ninth month was called *Chisleu*, signifying *chilled*, when the cold weather sets in, and fires are lighted. Zech. vii. 1; Jer. xxxvi. 22. The tenth month was called *Tebeth*, signifying *miry*. Esth. ii. 16. The eleventh, *Shebet*, signifying *a staff* or *a sceptre*. Zech. i. 7. And the twelfth, *Adar*, signifying *a magnificent mantle*, probably from the profusion of flowers and plants with which the earth then begins to be clothed in warm climates. Ezra vi. 15; Esth. iii. 7. It is said to be a Syriac term. 2 Mac. xvi. 36.

MONUMENTS. In Isa. lxxv. 4, people are spoken of who "remain in the graves and lodge in the monuments." Lowth translates the latter word "caverns," and Gesenius "concealed places." It was a very frequent practice in ancient times to lodge among the tombs, and pretend to hold secret converse with the spirits of the departed.

MOON. The creation of this orb as well as of the sun is related in Gen. i. 14, 15: "And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so." That the worship of the moon prevailed among the Hebrews, in common with the other nations of the East, is plain from the warning which is given by Moses in Deut. iv. 19; and in Deut. xvii. 3 he commands every such idolater to be stoned. Job thus adverts to the same kind of worship, chap. xxxi. 26, 27: "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand." Jeremiah speaks of the moon under the designation of the "Queen of heaven," to whom the Hebrews offered cakes, poured out libations, and burned incense. The moon was also worshipped by the Zidonians under the name of Ash-taroath or Astarte, (which see). The moon was considered among the Egyptians as a male deity. The feast of the new moon was celebrated on the first appearance of the moon, which was proclaimed by sound of trumpets.

MORAL, (1.) relating to the actions or conduct of life, or that which determines an action to be good or virtuous. (2.) A *moral agent* is a being capable of those actions that have a moral quality, and which can properly be denominated good or evil. (See **MORAL AGENCY**.) (3.) A *moral certainty* is a very strong probability, and is used in contradistinction to mathematical probability. (4.) *Moral fitness* is the agreement of the actions of any intelligent being with the nature, circumstances, and relation of things. (5.) A *moral impossibility* is a very great or insuperable difficulty arising from the state of the will; opposed to a natural impossibility. (See **INABILITY**.) (6.) *Moral obligation* is the necessity of doing or omitting any action in order to be happy and good. (See **MORAL OBLIGATION**.) (7.) *Moral philosophy* is the science of manners, the knowledge of our duty and felicity. (See **PHILOSOPHY**.) (8.) *Moral sense* is that whereby we perceive the difference between right and wrong, and approve what is good, virtuous, and beautiful, in actions, manners, and character. Some call this natural conscience, others intuitive perception of right and wrong, &c. (See **SENSE—CONSCIENCE—MORAL OBLIGATION**.) (9.) *Moral law*. See **LAW—EVIDENCE**.

MORAL AGENCY, the capacity of acting voluntarily and deliberately in view of motives, or the action of one under moral obligation, law, and responsibility.

The custom of considering the volitions and agency of man as a matter of *abstract* science, has favoured the supposition, that volition is simple or uniform in its mode of springing up in the mind. But if the real world of sentient beings is looked at, it will at once be seen, both that each species' has its peculiar conditions of the voluntary principle, and that volition in each species results, at different times, from very different internal processes. It would appear,

then, to be the most natural course to look out first for the simpler instances of volition; and then to ascend from them to such as are complex, and not so readily analyzed. For, as we may fairly presume, the more complicated orders take up into their mental machinery the elements that have been singly developed in the lower ranks of existence. To this general truth, however, there is one exception. Whatever principle of agency in the animal world is no element of the *human* constitution, is called **INSTINCT**; and as this, of course, throws no light upon the agency of man, it must be excluded from our process of induction.

I. Conditions of Moral Agency. The agency of one class of animals is found to differ from that of another, by all the amount of an *additional element*. A horse may, therefore, be managed by means which it would be utterly absurd to address to a pig or a hen; and it would be highly unphilosophical to reason concerning the two classes as if they were one and the same.

We ascend many degrees in the scale of reason, of moral sensibility, and of complex volition, when we turn from the horse to the dog, which is the object of far more *sentiment*, and the subject of abundantly more *education*; not arbitrarily or accidentally, but because he possesses more intellectual faculty, moral feeling, and fitness for social companionship with man. Yet the dog is limited in his intellectual range to a narrow circle; and in comparing his powers with those of man, we discern the more clearly the foundation of that different treatment of which the higher nature is the subject; and discern, too, the ineffable absurdity of the metaphysical doctrine which assumes the agency of men, of brutes, and of machines, to be one and the same thing!

The want, or at least the extreme limitation, of the power of abstraction, and of comparing complex relations, affects, in an essential manner, the moral constitution of these inferior species, even of the most intelligent of them. And the possession of such powers gives to man his responsibility; invests him with the anxious prerogative of being, under God, master of his destinies; and, in a word, transfers him, in a great degree, from the present to a future system of retributive treatment. Man alone can be influenced by motives drawn from eternity.

Accordingly, an inward voluntary reformation of manners is never looked for from the brute. He may, indeed, be amended in his dispositions by external treatment; he may become more or less bland and tractable, in consequence of changes in his constitution and diet; but he never changes in consequence of a mental process bringing two abstract moral qualities into comparison, and allowing the one to be chosen and followed, while the other is hated and avoided. If it be asked on what ground we infer these deficiencies of *internal structure* in the brute mind, we reply, that the internal defect may fairly be implied from the absence of the proper outward results of the supposed faculty. In following even the most sagacious animal through his movements, in connection with new and artificial occasions, we catch him at fault precisely for the want of the power of abstraction. The internal structure is as good as laid bare in such instances; and we cease to wonder that a being so deficient should not provide for his welfare by artificial means.

The very same deficiency necessitates his moral condition; and knowing it, though we feel complacency or displacency towards the dog or the elephant, according to his dispositions, we neither assign to him in the one case the praise of virtue, nor in the other impute to him the blame of vice. The animal that does not observe proportions, nor use instruments, nor construct machines, *for the same reason* does not turn or remodel his own character—does not, *in any degree*, educate himself. His is not the power to choose what he shall be in view of an unlimited futurity.

Virtue, vice, praise, blame, law, government, retribution, are proper conditions of the existence of a being who, by his use of *arbitrary signs*, by his employment of *complicated means*, by his conversion of the powers of nature to his particular advantage, above all, by his conscience, or *power of introverted, deliberative, directive thought, in connection with his moral sensibilities*, makes it evident that he possesses an agency which renders virtue, vice, praise, blame, law, government, retribution, the *true correlatives* of his nature, and which must attach to it for ever. These are plainly conditions of man's moral nature in his present state.

The sophism which would sever these things from human nature, contains an absurdity of precisely the same degree as must belong to an argument that would attach them to the brute. It were a whim of the same order to look for arts and accomplishments among tigers, kites, sharks, as *not* to look for them among men; and it is nonsense of the same magnitude to deny that the being who builds, plants, writes, and calculates, can work upon his own dispositions, as to affirm that tigers, kites, and sharks, might, if they so pleased, become more amiable and less rapacious than they have hitherto shown themselves. And when *metaphysical abstractions* of a certain order are attempted to be dovetailed upon the actual constitution of nature, the one set of principles calls the other fool, and both utterly refuse to coalesce. What man *can* do, and what he *will* do, are things perfectly distinct. (See DEPRAVITY, HUMAN.)

II. *Development of Moral Agency.* The conjunction of the higher elements of intellectual and moral being with the common ingredients of animal life, is beautifully developed to the eye that with philosophical attention observes the growth and expansion of the human mind from infancy to manhood. Man, throughout the period of his infancy, is, *as an agent*, below zero. Though launched as a separate being in the world, he is still an embryo, and exists only within the coil of maternal vigilance. At a very early period, however, the agency of the infant is enriched and extended, by the development of the two correlative emotions, which, *in their multiform combinations*, are afterwards to constitute the moral life, LOVE and RESENTMENT. These feelings, liable as they are to perversion, are, when properly directed and governed, the conservative elements of existence. The intelligent mother uses her skill incessantly, as manager of the two elementary and antagonist principles of the moral life; and by avoiding as far as possible to excite the irascible emotion, and by giving the fullest play to the loving principle, she strengthens the latter by all the force of habit, and deprives the former of the corresponding advantage.

That development of the reasoning faculty, and that power of complex thought, which are the

grounds of intelligent and responsible agency, are not apparently developed, even in the lowest degree, until some time after the habits, both of the animal and moral life, have become firmly settled.

It would be curious and entertaining, if not instructive, to trace, by a series of exact observations, the influence of language, and other signs, in eliciting or hastening that last expansion of the mind, which imparts to it a deliberative power; or which constitutes man a voluntary agent in the higher sense of the term; and which, in its matured state, carries him to an immeasurable distance beyond the inferior species of sentient beings. Daily, hourly, occasions arise in that little world of *commencements*, the nursery, whereon the hasty strides of desire are arrested by maternal vigilance, and *other motives* placed before the mind, and antagonist considerations urged upon its attention. HERE BEGINS THE PROCESS OF COMPLEX VOLITION. At the moment of its commencement the little being sets foot upon a course that has no limit; is translated from the lower world of animal life into the higher sphere of rational and moral existence; is introduced into the community of responsible agents, and takes up his heirship of an interminable destiny. See JUDGMENT, DAY OF.

MORALITY is that relation or proportion which actions bear to a given rule. (See APPROBATION—DISAPPROBATION.) Morality, in this sense, is distinguished from religion thus: "Morality is a studious conformity of our actions to the relations in which we stand to each other in civil society. Morality comprehends only a part of religion; but religion comprehends the whole of morality. Morality finds all her motives here below; religion fetches all her motives from above. The highest principle in social morals is a just regard to the rights of men; the first principle in religion is the love of God." The various duties of morality are considered in their respective places in this work.

MORAL SENSE. See CONSCIENCE.

MORAVIANS, UNITAS FRATRUM, or UNITED BRETHREN, a body of Christians, generally said to have arisen under Nicholas Lewis, count of Zinzendorf, a German nobleman of the last century, and thus called because the first converts to their system were some Moravian families.

According to the society's own account, however, they derive their origin from the Greek Church in the ninth century, when, by the instrumentality of Methodius and Cyrillus, two Greek monks, the kings of Bulgaria and Moravia, being converted to the faith, were, together with their subjects, united in communion with the Greek Church. Methodius was their first bishop; and for their use Cyrillus translated the Scriptures into the Slavonian language.

The antipathy of the Greek and Roman Churches is well known, and by much the greater part of the brethren were in process of time compelled, after many struggles, to submit to the see of Rome. A few, however, adhering to the rites of their mother Church, united themselves, in 1170, to the Waldensians, and sent missionaries into many countries. In 1547, they were called *Fratres Legis Christi*, or Brethren of the Law of Christ; because, about that period, they had thrown off all reverence for human compilations of the faith, professing simply to follow the doctrines and precepts contained in the Word of God.

There being at this time no bishops in the Bo-

hemian Church who had not submitted to the Papal jurisdiction, three preachers of the society of United Brethren were, about the year 1467, ordained by Stephen, a bishop of the Waldenses, in Austria (see WALDENSES); and these, on their return to their own country, ordained ten bishops, or seniors, from among the rest. In 1523, the United Brethren commenced a friendly correspondence, first with Luther, and afterwards with Calvin, and other leaders among the Reformers. A persecution, which was brought upon them on this account, and some religious disputes which took place among themselves, threatened for a while the society with ruin; but the disputes were, in 1570, put an end to by a synod, which decreed that differences about non-essentials should not destroy their union; and the persecution ceased in 1575, when the United Brethren obtained an edict for the public exercise of their religion. This toleration was renewed in 1609, and liberty granted them to erect new churches. But a civil war which, in 1612, broke out in Bohemia, and a violent persecution which followed it in 1621, occasioned the dispersion of their ministers, and brought great distress upon the Brethren in general. Some of them fled to England, others to Saxony and Brandenburg; whilst many, overcome by the severity of the persecution, conformed to the rites of the Church of Rome. One colony of these, who retained in purity their original principles and practice, was, in 1722, conducted by a brother, named Christian David, from Fulneck, in Moravia, to Upper Lusatia, where they put themselves under the protection of Nicholas Lewis, count of Zinzendorf, and built a village on his estate, at the foot of a hill called Hutberg, or Watch Hill. They called their settlement Herrnhut—"the watch of the Lord." The count, who, soon after their arrival, removed from Dresden to his estate in the country, showed every mark of kindness to the poor emigrants; but being a zealous member of the Church established by law, he endeavoured for some time to prevail upon them to unite themselves with it, by adopting the Lutheran faith and discipline. This they declined; and the count, on a more minute inquiry into their ancient history and distinguishing tenets, not only desisted from his first purpose, but became himself a convert to the faith and discipline of the United Brethren.

The synod which, in 1570, put an end to the disputes which then tore the Church of the Brethren into factions, had considered as non-essentials the distinguishing tenets of their own society, of the Lutherans, and of the Calvinists. In consequence of this, many of the reformers of both these sects had followed the Brethren to Herrnhut, and been received by them into communion; but not being endued with the peaceable spirit of the Church which they had joined, they started disputes among themselves, which threatened the destruction of the whole establishment. By the indefatigable exertions of Count Zinzendorf, these disputes were allayed; and statutes being, in 1727, drawn up and agreed to for the regulation both of the internal and of the external concerns of the congregation, brotherly love and union were again established; and no schism whatever, in point of doctrine, has since that period disturbed the Church of the United Brethren.

In 1735, the Count, who, under God, had been the instrument of renewing the Brethren's Church, was ordained one of their bishops. Dr. Potter, then arch-

bishop of Canterbury, in England, congratulated him upon this event, and promised his assistance to a Church of confessors, of whom he wrote in terms of the highest respect, for their having maintained the pure and primitive faith and discipline in the midst of the most tedious and cruel persecutions.

This sect, like many others, has been shamefully misrepresented, and things laid to their charge of which they never were guilty. It must, however, be acknowledged, that some of their converts having previously imbibed extravagant notions, propagated them with zeal among their new friends in a phraseology extremely reprehensible; and that Count Zinzendorf himself frequently adopted the very improper language of those fanatics, whom he wished to reclaim from their errors to the soberness of truth; but much of the extravagance and absurdity which has been attributed to the Count is not to be charged to him, but to those persons who, writing his *extempore* sermons in short-hand, printed and published them without his knowledge or consent.

This eminent benefactor to the United Brethren died in 1760, and it is with reason that they honour his memory, as having been the instrument by which God restored and built up their Church. But they do not regard him as their head, nor take his writings, nor the writings of any other man, as the standard of their doctrines, which they profess to derive immediately from the Word of God.

The United Brethren allow to their bishops no elevation of rank or pre-eminent authority—their Church having from its first establishment been governed by councils or synods, consisting of deputies from all the congregations, and by other subordinate bodies, which they call *conferences*. The synods, which are generally held once in seven years, are called together by the elders who were in the former synod appointed to superintend the whole Unity. In the first sitting a president is chosen, and these elders lay down their office; but they do not withdraw from the assembly; for they, together with all bishops, *seniores civiles*, or lay elders, and those ministers who have the general care or inspection of several congregations in one province, have seats in the synod without any particular election. The other members are, one or more deputies sent by each congregation, and such ministers or missionaries as are particularly called to attend. Women, approved by the congregations, are also admitted as hearers, and are called upon to give their advice in what relates to the ministerial labour among their sex; but they have no decisive vote in the synod. The votes of all the other members are equal.

In questions of importance, or of which the consequences cannot be foreseen, neither the majority of votes nor the unanimous consent of all present can decide; but recourse is had to the *lot*. For adopting this unusual mode of deciding in ecclesiastical affairs, the Brethren allege as reasons the practice of the ancient Jews and the apostles; the insufficiency of the human understanding, amidst the best and purest intentions, to decide for itself in what concerns the administration of Christ's kingdom; and their own confident reliance on the comfortable promises that the Lord Jesus will approve himself the head and ruler of his Church. The *lot* is never made use of but after mature deliberation and fervent prayer; nor is anything submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself. (See *Lot*.)

In their opinion, Episcopal consecration does not confer any power to preside over one or more congregations; and a bishop can discharge no office but by the appointment of a synod, or of the elders' conference of the Unity. Presbyters among them can perform every function of the bishop, except ordination. Deacons are assistants to the presbyters; and in the Brethren's Churches, deaconesses are retained, for the purpose of privately admonishing their own sex, and visiting them in their sickness; but though they are solemnly blessed to this office, they are not permitted to teach in public, and far less to administer the sacraments. They have likewise *seniores civiles*, or lay elders, in contradistinction to spiritual elders, or bishops, who are appointed to watch over the constitution and discipline of the Unity of the Brethren, over the observance of the laws of the country in which congregations or missions are established, and over the privileges granted to the Brethren by the governments under which they live. They have economies, or choir houses, where they live together in community; the single men and single women, widows and widowers, apart, each under the superintendence of elderly persons of their own class. In these houses every person who is able, and has not an independent support, labours in their own occupation, and contributes a stipulated sum for their maintenance.

"No marriage takes place without the consent of the board of elders of the congregation. Upon due application this consent is signified to the parties; whereupon they are solemnly betrothed, in presence of the elders and nearest connections, and the marriage then takes place, according to the forms prescribed by law in each country.

"The education of youth is regarded by the Brethren as worthy of the greatest attention, being persuaded that a good education is the most valuable legacy which parents can leave to their children. It is therefore their principal aim, that their youth, from their tenderest age, be not only screened as far as possible from all pernicious examples, hurtful impressions, and seductions to evil; but that the love of God in Christ Jesus may be implanted in the tender hearts of their children; that virtue may be represented to them in the most amiable light; and that they, as the property of the Lord, who created and redeemed them, may live wholly to his joy and honour, and become useful members of human society.

"Whoever does not walk conformably to the rules established, thus losing sight of the aim of his living in a congregation of the Brethren, incurs that Church discipline which has been introduced agreeably to the example of the apostolic age and the ancient Church of the Brethren."

But what characterizes the Moravians most, and holds them up to the attention of others, is their missionary zeal. In this they are superior to any other body of people in the world. "Their missionaries," as one observes, "are all of them volunteers; for it is an inviolable maxim with them to persuade no man to engage in missions. They are all of one mind as to the doctrines they teach, and seldom make an attempt where there are not half a dozen of them in the mission. Their zeal is calm, steady, persevering. They would reform the world, but are careful how they quarrel with it. They carry their point by address, and the insinuations of modesty and mildness; which commends them to all men, and gives offence to none. The habits of silence, quietness,

and decent reserve, mark their character. If any of their missionaries are carried off by sickness or casualty, men of the same stamp are ready to supply their place."

As to the tenets of the Moravians, though they acknowledge no other standard of truth than the Sacred Scriptures, they adhere to the AUGSBURG CONFESSION (see that article). They profess to believe that the kingdom of Christ is not confined to any particular party, community, or Church; and they consider themselves, though united in one body, or visible Church, as spiritually in the bond of Christian love to all who are taught of God. The members of the Moravian Church do not amount to more than 12,000 in Europe and 6000 in America, but at least 100,000 persons are virtually connected with the society, and under the spiritual care of its preachers. The number of their chapels in England and Wales, by the last census, was thirty-two, with 9305 sittings.

MORDECAI, the son of Jair, of the tribe of Benjamin. At an early age, probably, he had been carried captive to Babylon. Through the influence of Esther with Ahasuerus, he became prime minister to the king of Persia; and under his administration the Jews experienced that wonderful deliverance which is recorded in the Book of Esther, and in commemoration of which they observe the festival of Purim to this day. The sepulchre of Mordecai and Esther is still to be seen in the city of Hamadan.

MORIAH, MOUNT, to the north-east of Jerusalem, and celebrated as the mountain on which Abraham was ordered to offer up Isaac; and on which the temple of Solomon was afterwards built; and on part of which, namely, mount Calvary, Christ was crucified. In the time of David it stood apart from the city, and appears to have been under cultivation, for it was the site of the threshing-floor of Araunah the Jebusite. 2 Sam. xxiv. 15-25.

MORMONITES, believers in the "Book of Mormon." This famous book, which its misguided followers regard as a second Bible, or, more properly, as the Mohammedans do the Koran, is said to be a translation from certain brass plates, found by one Joseph Smith, in the town of Palmyra, New York, in 1826. The contents of the Book of Mormon are a series of puerile Eastern romance, with abundance of names, but no dates, localities, or connection of any sort with sober history. Its style affects an imitation of Scripture, which, with the ignorant, gives it an air of sacredness, like that of a revelation from heaven.

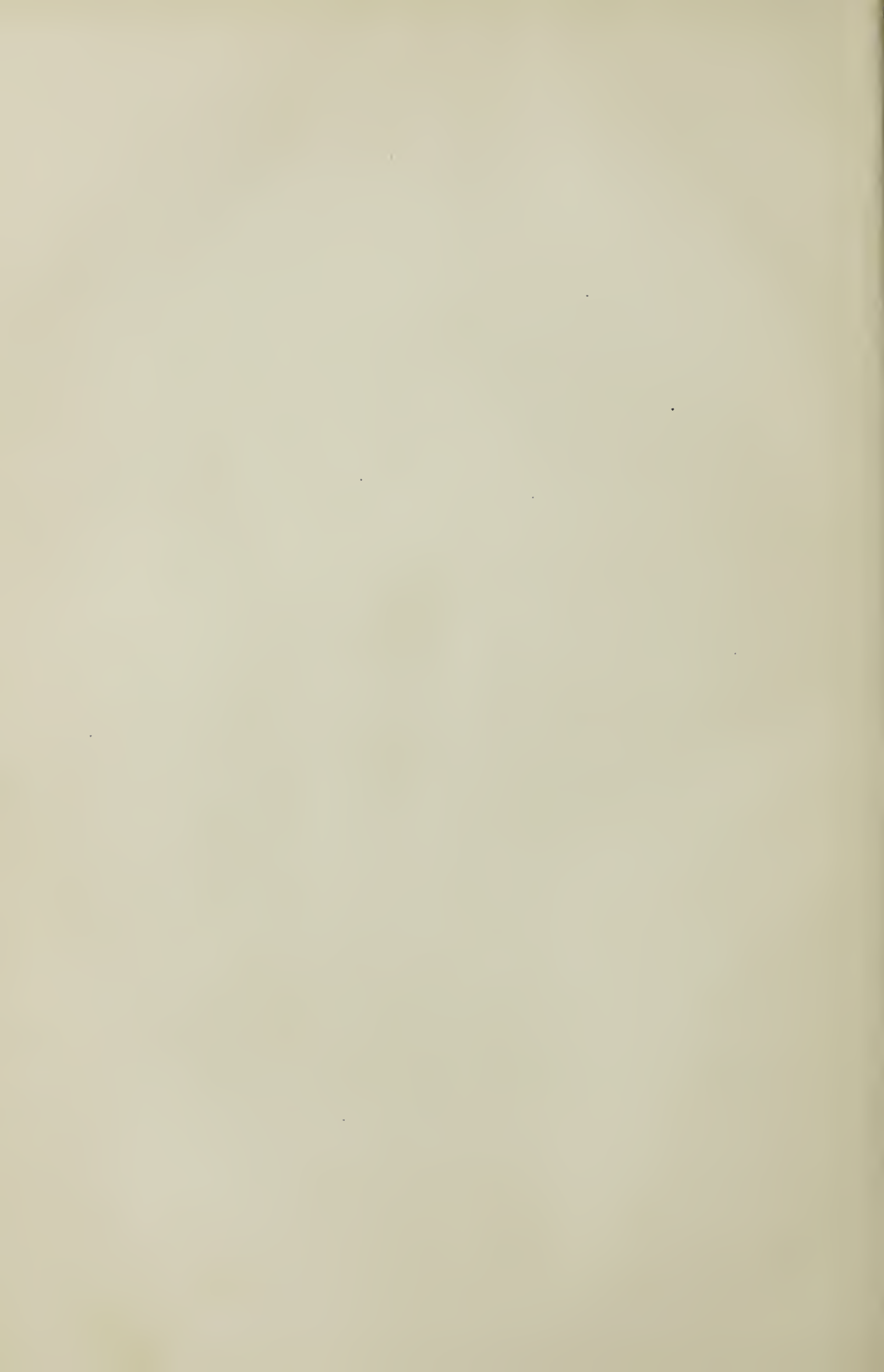
MORNING, sunrise, or break of day. At one period the Jews were wont to reckon two mornings—one when the eastern division of the horizon, and the other when the western, was illuminated. See DAY—HOUR—TIME.

MORTALITY, subjection to death. This is a condition of man's existence on earth in his fallen condition. In Adam all died; man not only died spiritually, but he became, even as to his body, liable to an innumerable mass of accidents, diseases, and disasters, all of which were destined to terminate, gradually it may be, but not on that account the less certainly, in death. The question has been raised whether man would not have died, even although he had continued in his primeval state of innocence. Such inquiries are idle, and, from want of proper data, incapable of being satisfactorily answered. We know what is, but we cannot know what in totally different circumstances might have been.



THE MOUNTAIN

THE MOUNTAIN



MORTAR. This word signifies clay. In Palestine and the surrounding countries, they were accustomed to tread the clay with their feet. To this custom there is an allusion in Isa. xli. 25, and still more clearly in Nahum iii. 14. It is apparently to the practice of treading ashes, to make mortar or cement, that the Prophet Malachi (iv. 3) refers: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." In Ezek. xiii. 10, we find mention made of "untempered mortar;" referring probably, as indeed the Targum and Vulgate understand it, to the cement used in building walls to this day in the East, namely, clay and straw, which requires to be well tempered, which is generally done by long-continued treading or beating. There is a remarkable passage in Prov. xxvii. 22: "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." The mode of punishment here referred to may be proved to exist in the East, by the positive testimony of Volney and others. "Fanaticism has enacted, in Turkey," says the Baron du Tott, "in favour of the Ulemats, or body of lawyers, that their goods shall never be confiscated, nor themselves put to death *but by being bruised in a mortar*. The honour of being treated in so distinguished a manner may not, perhaps, be sensibly felt by every one—examples are rare—yet the insolence of the mufti irritated Sultan Osman to such a degree, that he ordered the *mortars to be replaced*, which, having been long neglected, had been thrown down, and almost covered with earth. This order alone produced a surprising effect: the body of Ulemats, justly terrified, submitted." "As for the guards of the towers, who had let Prince Coreskie [a prisoner] escape, some of them were empaled, *and some were pounded, or beaten to pieces, in great mortars of iron, wherein they do usually pound their rice, to reduce it to meal*." It is by no means probable, however, that such a punishment as this was known to the Hebrews, and, therefore, the expression in the Proverbs may simply be intended to denote, as Dr. Boothroyd suggests, "No correction, however severe, will cure him."

MORTGAGE. The original word *arab* is several times used in Scripture, always in the sense of a pawn or pledge. Thus, Neh. v. 3: "Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth." It appears to be a strictly commercial term.

MORTIFICATION, among the Romauists, is any severe penance observed on a religious account. The mortification of sin in believers is a duty enjoined in the Sacred Scriptures. Rom. viii. 13; Col. iii. 5. It consists in breaking the league with sin, declaration of open hostility against it, and strong resistance to it. Eph. vi. 10-18; Gal. v. 24; Rom. viii. 13. The means to be used in this work are, not macerating the body, seclusion from society, or our own resolutions; but the Holy Spirit is the chief agent (Rom. viii. 13); while faith, prayer, and dependence are subordinate means to this end. The evidences of mortification are, not the cessation from one sin, for that may be only exchanged for another; or it may be renounced because it is a gross sin; or there may not be an occasion to practise it: but if sin be mortified, we shall not yield to temptation; our minds will be more spiritual; we shall find more

happiness in spiritual services, and bring forth the fruits of the Spirit.

MOSAIC DISPENSATION. See DISPENSATION.

MOSAIC LAW, or the law of Moses, is the most ancient that we know of in the world, and is of three kinds—the moral law, the ceremonial law, and the civil or judicial law. Some observe, that the different manner in which each of these laws was delivered may suggest to us a right idea of their different natures. The five books of Moses, called the Pentateuch, are frequently styled, by way of emphasis, the *law*. This was held by the Jews in such veneration, that they would not allow it to be laid upon the bed of any sick person, lest it should be polluted by touching the dead. See LAW.

MOSEROTH, or **MOSERAH** (Numb. xxxiii. 30), a station of the Israelites, probably the same as Hazeroth, or Hazerah, near Kadesh and Mount Hor. Burckhardt mentions a valley east of Mount Hor, called Wady Mousa, which is probably a corruption of Moserah. See EXODUS.

MOSES, the famous legislator of the Israelites. It would appear, from Exod. vi. 20, that Amram, the son of Kohath, the son of Levi, had married his aunt; marriages between kindred thus nearly related not having as yet been forbidden by the law. The parents of Moses had evidently been married some years before his birth; for Aaron his brother was at that time three years old, and Miriam his sister was the oldest of the family. It is probable that Pharaoh's bloody edict had been issued shortly before the birth of Moses, for there is no mention made of the infancy of Aaron as being in any way exposed to danger; and indeed the martyr Stephen expressly says that it was while the edict was in force that Moses was born. Acts vii. 20. The expectation of the Israelites at that time was fixed upon the appearance of a mighty deliverer, who should execute the promise given by the mouth of Joseph, Gen. i. 24: "God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob;" and although the bones of Joseph, which they had carefully preserved, as an emblem and assurance of God's faithfulness, were fast mouldering into dust, yet the years which were rapidly rolling away were bringing to a close the predicted term of bondage. As a wife and a mother Jochebed was longing for the birth of another man-child; but how must her feelings of joy have been restrained as she thought of the fate which awaited her son, if she should bear one,—that no sooner should he see the light than he should be consigned to the devouring jaws of the crocodile of the Nile! Yet when Moses was born, it would appear that some extraordinary impression rested on the minds of his parents as to the future greatness of their child. "And when his mother saw him," it is said, "he was a goodly child." The word which Stephen uses (Acts vii. 20) is a strong one: "He was fair to God, or divinely fair;" and the apostle describes him (Heb. xi. 23) as "a proper child," being the same word as is employed by Stephen, meaning "a fair child." Josephus also speaks in highly-coloured language of the personal beauty of Moses. There can be no doubt, from the whole statement, that there had been something peculiarly attractive in the outward appearance of the child, which operated powerfully in leading his parents to use all efforts for the preservation of his life. It is plain, however, from the language of the apostle, that the prevailing motive in the minds of

the parents of Moses was one much higher and more powerful than even natural affection or their admiration of the loveliness of his countenance. They acted, we are told, "by faith." The question, of course, naturally arises, in what their faith rested? Some have supposed that an express revelation was vouchsafed to them from heaven; and Josephus relates at length a dream which Amram had before the birth of the child. It is unnecessary for us, however, to resort to any Jewish tradition to explain the matter, since we know that an explicit promise had been again and again given by Jehovah as to the deliverance of the Israelites from Egyptian bondage. The parents of Moses, indulging the fond hope that this child, from his peculiar appearance, was destined to be the future deliverer of his countrymen, resolved to conceal the child, "and were not afraid of the king's commandment." Their faith overcame their fear. They doubted not that their covenant God would be the protector of their child; and in utter defiance, therefore, of Pharaoh's stern decree, they resolved to conceal him. For three months did the parents of Moses carefully, and, no doubt, with much anxiety, watch over the babe. There was no probability that they could much longer evade the cruel edict. But He who has the hearts of all men in his hands suggested to them a plan which, wild and romantic though it may appear, was nevertheless overruled by God for the preservation of the child and his advancement to high honour in the land of Egypt: "And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink." Exod. ii. 3. The appointed morning came when the festival of the Nile was to be observed, and the haughty daughter of Pharaoh was expected with her maidens to bathe in the dark waters, and to pay her vows to that venerated god of her country. The vessel containing Israel's hope was committed to the waters. Miriam, the sister of the child, hovered in the neighbourhood, waiting the approach of the Egyptian princess; and in the distance might be seen the dark-eyed Hebrew mother, watching with eager anxiety the fortunes of her child. In that hour of solemn suspense was the safety of the church in all ages wrapped up with Moses in an ark of bulrushes. The hour or two which elapsed after the ark had been cast upon the river was doubtless a time of deep anxiety to the Hebrew family whose child was resting in unconscious slumber on the surface of the waters. At length the sound of music was heard, and a gaudy procession of gay Egyptian maidens was seen approaching the banks of the sacred river; and among them, with stately step, marched the proud heiress of the throne of the Pharaohs. She had come to bathe in the honoured waters, and to pay her devotions to the river-god. The splendid procession moved along the shore to the place appropriated for the sacred purification of the royal princess. The procession stopped; Thermuthis,—for such is the name given by Josephus and other historians to the daughter of the king of Egypt,—had reached the spot to which she was accustomed to resort on such festival occasions. She stands and gazes on the consecrated stream, and, behold, an object meets her eye floating upon the surface of the waters. It is an ark or basket of reeds. She sends her most confidential attendant, as the word implies, to fetch it. The vessel is presented before her; when, on removing the covering, she

beholds, to her astonishment, an interesting male child. She had compassion on the weeping babe; and all the more, probably, that his colour, his features, and the mark of the covenant, betokened him to be a Hebrew. Any other than the king's daughter could not have dared to save the child; but historians tell us that though she had been long a mother, she was now childless, and, accordingly, she formed the bold resolution to adopt him as her son. The attendants of the princess crowded around her, to gaze upon the lovely face of the Hebrew child. His sister Miriam, who had been witnessing the scene from a little distance, came forward at this critical moment, and put the question, no doubt with a beating heart, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" Exod. ii. 7. In the gracious providence of God, it turned out as she had wished: "And Pharaoh's daughter said to her, Go. And the maid went, and called the child's mother." Exod. ii. 8. It was enough. God had heard the prayers of this anxious family. Miriam ran to announce to her mother that their most ardent wishes, their most earnest prayers, had been fulfilled; and, without a moment's delay, the happy mother, with a heart bounding with gratitude to her covenant God, hastened to obey the call of the Egyptian princess. What must have been her feelings as she stood beside her rescued child, and listened to these joyful words from the mouth of Pharaoh's daughter: "And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it." Exod. ii. 9. She accepts the task; and often, doubtless, as she nursed her beautiful babe, did she look back upon the danger from which he had been rescued, and forward to the honour which yet awaited him. At what age he passed from his mother's care to the court of Pharaoh we are not informed; but it evidently appears from his history, that he had lived long enough under his parents' roof to acquire an intimate acquaintance with the principles of the faith of his fathers. It is generally supposed that Thermuthis secretly designed Moses to be the heir of her father's throne, and, with this view, the utmost attention was paid to his education. Stephen tells us, Acts vii. 22, that he was "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Scripture is silent as to the active employments of Moses up to his fortieth year; but if we may credit Josephus and the Jewish traditions, Moses distinguished himself by the victories which he gained as leader of the Egyptian armies in an expedition against the Ethiopians. Stephen informs us that when Moses was "full forty years old, it came into his heart to visit his brethren the children of Israel." The Old Testament narrative says, "He went out unto his brethren, and looked on their burdens." The Apostle Paul leaves us in no doubt as to the motives of Moses on this occasion: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. xi. 24-26. The resolution of Moses was taken; worldly advantages he cheerfully renounced, and, influenced by that faith which overcometh the world, he went forth to visit his brethren. He saw the heartless oppression to which

they were subjected, and he longed for an opportunity of publicly avowing his resolution to espouse their cause. Nor was he long without an opportunity; for we are told that he spied an Egyptian smiting a Hebrew, one of his brethren. It was probably a cruel taskmaster who was chastising a poor Hebrew slave with such severity that his life was obviously in danger. Moses, however, interposed in behalf of the injured Hebrew; and so hot was the contest that ensued, that Moses found it necessary to slay the Egyptian; and he hid his body in the sand. This incident came to the ears of Pharaoh; and Moses, to escape the wrath of the king, took refuge in Midian, where he remained for forty years, until the Lord was pleased specially to call him forth, that he might conduct the Israelites from the land of their cruel bondage.

It would extend this article too far to dwell upon the numerous acts of Moses as the leader and legislator of the Israelites in the wilderness. That he was an inspired and divinely-appointed ambassador of God might be argued from the miracles which he wrought, from the institutions which he established, and from the predictions which he uttered; but we are not left to the mere deductions of reason on this point, for the divine authority of Moses is expressly asserted by the Son of God himself. Thus Luke xvi. 29, 31, "Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." John v. 46, "For had ye believed Moses, ye would have believed me; for he wrote of me." After Moses had conducted the Israelites to the borders of Canaan, he was not permitted himself to enter it; but having been privileged to behold the land from the top of Mount Abarim or Nebo, he expired there. The place of his burial was not known to the Israelites; probably to prevent them from idolatrous worship of the remains, or, it may be, of the sepulchre. Besides the Pentateuch, Moses is considered as the author of the 90th Psalm; which, indeed, bears his name. Several apocryphal books have been ascribed to Moses, and some of the Fathers have even ascribed to him the authorship of the Book of Job.

MOSES, BOOKS OF. See PENTATEUCH.

MOSQUE (Arab. *Mesjed*), a temple or place of religious worship among the Mohammedans. All mosques are square buildings, generally constructed of stone. Before the chief gate there is a square court paved with white marble, and low galleries round it, whose roof is supported by marble pillars. In these galleries the Turks wash themselves before they go into the mosque. In each mosque there is a great number of lamps; and between these hang many crystal rings, ostrich eggs, and other curiosities, which, when the lamps are lighted, make a fine show. As it is not lawful to enter the mosque with stockings or shoes on, the pavements are covered with pieces of stuff sewed together, each being wide enough to hold a row of men kneeling, sitting, or prostrate. The women are not allowed to enter the mosque, but stay in the porches without. About every mosque there are six high towers, called *minarets*, each of which has three little open galleries, one above another; these towers, as well as the mosques, are covered with lead, and adorned with gilding and other ornaments: and from thence, instead of a bell, the people are called to prayers by

certain officers appointed for that purpose. Most of the mosques have a kind of hospital, in which travellers of what religion soever are entertained three days. Each mosque has also a place called *tarbe*, which is the burying-place of its founders; within which is a tomb six or seven feet long, covered with green velvet or satin; at the ends of which are two tapers, and round it several seats for those who read the Koran, and pray for the souls of the deceased.

MOTE. Small faults and errors discovered in others through the magnifying medium of prejudice, are compared by our Lord to motes in the eye, which the censorious only are proud of detecting. Matt. vii. 1-5. The word rendered by our translators "mote," has been translated by Robinson and Wahl a "twig." It rather seems to denote a splinter or chip of wood. Doddridge very unwarrantably regards both the "mote" and the "beam" as names of diseases of the eye. See EYE—JUDGING.

MOTH (*oish*, Job iv. 19, and *oshsh*, Job xiii. 28, xxvii. 18; Ps. vi. 7, xxxi. 9, 10, xxxix. 11; Isa. l. 9; Hos. v. 12). The allusions to this insect in the Sacred Writings are very striking: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." Matt. vi. 19. The same idea seems to be conveyed under this allusion, in several other texts of Scripture: "Lo, they all shall wax old as doth a garment; the moth shall eat them up." Isa. l. 9. "Fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool." Isa. li. 7, 8. They shall perish with as little noise as a garment under the tooth of a moth. "The young moth or moth-worm," says the Abbé Pluche, "upon leaving the egg which a *papilio* had lodged upon a piece of stuff commodious for her purpose, finds a proper place of residence, grows and feeds upon the nap, and likewise builds with it an apartment, which is fixed to the ground-work of the stuff with several cords and a little glue. From an aperture in this habitation, the mothworm devours and demolishes all about him; and, when he has cleared the place, he draws out all the fastenings of his tent; after which he carries it to some little distance, and then fixes it with the slender cords in a new situation. In this manner he continues to live at our expense, till he is satisfied with his food, at which period he is first transformed into the *nympha*, and then changed into the *papilio*." In Job iv. 18, 19, there is an allusion to the moth as follows: "Behold, he put no trust in his servants; and his angels he charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?" Niebuhr supposes that this passage refers to a disease common in Arabia, arising from an attack of the moth-worm. The following ingenious explanation, however, appears, on the whole, more satisfactory. It is given by the Rev. Dr. Jamieson: "In Arabia, the common houses are, for the most part, no better than thatched huts, their walls being composed of clay, dried and whitened in the sun; and though, with the view of giving them a little more thickness and stability, there is also added sometimes an internal framework of reeds, they are still, after all, but very fragile and unsubstantial fabrics; the more so, that, owing to the light character of the

soil in that land, a solid substratum of rock or earth can nowhere be found, and the dwellings almost universally 'have their foundation in the dust,' or sand. In serene and settled weather, these ephemeral structures do well enough, and serve all the purposes of the natives; but amid the sudden and violent changes to which their climate is subject, when the face of the country is swept by the furious gusts of the tornado, or by the immense columns of moving sand that shift from place to place, these slight edifices are often overwhelmed, and their walls dashed down with resistless force to the ground. The owners, if they do not consult their safety by timely flight, are buried in the ruins, and everything that has life is 'crushed' to death along with them. The only creature that has a chance of escape is the moth-worm, which, from its diminutive size, and the soft yielding nature of the stuffs in which it makes its bed, has frequently, on excavating the flattened furniture, when the storm has ceased, been found surviving the human inmates of the dwelling. This well known fact gives a beautiful and striking propriety to the expression 'They are crushed before the moth.'

MOTHER. God has declared in almost every part of his living creation, that the mother for a certain time is the natural protector of her offspring. To *woman* he has been particularly emphatic, by implanting in her affections which are rarely subdued, and by giving her an organization most wonderfully fitted for the exercise of her best and most enviable feelings.

There is nothing, indeed, more worthy of admiration than that powerful sentiment, at once so mild and so tender, which unites the mother to her child; and which as it were makes but one existence of two individuals, so different in age, and apparently in necessities. Children would perish, and with them the whole human race would be extinct, did not woman take an active and continual care of them, did she not consecrate to them every moment, did she not sacrifice to them her whole life, health, youth, beauty, ease—everything.

What wonder, then, that this vivid sentiment should be so often alluded to in the Sacred Volume, to illustrate the love of God to his people, and of Christian ministers to the souls of men? See particularly those exquisite passages, Isa. xlix. 15; 1 Cor. iii. 2; Gal. iv. 19, 20; 1 Thess. ii. 7, 8. The attachment of children to their mother is often alluded to in Scripture. Thus, Judg. viii. 19: "And he said, They were my brethren, even the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you." And to describe the most intense grief, the Psalmist says (Ps. xxxv. 14): "I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother." An Oriental will take little notice of an insult offered to his father, but he will instantly, on a single word spoken to the disadvantage of his mother. To abuse one's mother is a favourite species of indignity in the East. Hence Saul, in rage at his son Jonathan, for maintaining intercourse with David, calls him "The son of the perverse rebellious woman."

Mother is sometimes used, also, for a metropolis, the capital city of a country, or of a tribe; and sometimes for a whole people. 2 Sam. xx. 19; Isa. l. 1; Gal. iv. 26; Rev. xvii. 5.

"A mother in Israel" signifies a woman whom

God uses to cherish or deliver his people. This name is given to Deborah. Judg. v. 7. Wisdom, in the Apocrypha, calls herself the mother of chaste love. The earth, to which at our death we must all return, is called the mother of all men. Job has a still stronger image. Job xvii. 14.

MOTIVE, that which moves, excites, or invites the mind to volition. It may be one thing singly, or many things conjunctly. It may be adequate or inadequate, strong or weak. It may also be *internal* or *external*. Internal motives, or such as arise from the affections, are again distinguishable into *pure* and *impure*. See **MORAL AGENCY**—**WILL**.

MOTIVITY, the capacity of being influenced by motives; moral agency. See **MORAL AGENCY**.

MOULDY. It is said of the Gibeonites, Josh. ix. 5: "All the bread of their provisions was dry and mouldy." Gesenius thinks that instead of "mouldy," we should read, "had fallen into crumbs."

MOUNT. In besieging a city, it was not unusual to raise a mount higher than the walls of the besieged place. The pile consisted of all sorts of materials, as earth, wood, boughs, stones; and from the top they poured shot into the city. To this contrivance Habakkuk (i. 10.) probably alludes: "And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold: for they shall heap dust, and take it." Movable towers of wood were usually placed upon the top of the mount. These were formed into several storeys capable of carrying soldiers and several kinds of engines. Isaiah (xxix. 3) threatens Jerusalem with these modes of attack: "And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee." The prophet Ezekiel (iv. 1, 2) also speaks in similar language: "Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, even Jerusalem: and lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about."

MOUNTAIN. In Palestine hills and mountains are so abundant, that it is scarcely to be wondered at that there are very frequent allusions to such eminences in the sacred writings. Throughout Scripture we find the summits of mountains often selected by Jehovah as the scene of his remarkable manifestations. It was on the top of Sinai that the Law was given; it was on Horeb that Moses beheld the miraculous vision of the bush burning but not consumed; it was on Mount Sion that the Temple stood, where Jehovah was wont more especially to display his glory; it was on a mountain Christ openly promulgated the principles of his kingdom; on Calvary he was crucified, and from Olivet he ascended to glory. The mountains of Palestine were remarkably fruitful. Hence the language of Moses in describing them:—"He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock." Deut. xxxii. 13.

MOUNTAIN-MEN. See **SYNOD**, **REFORMED PRESBYTERIAN**.

MOURNING, sorrow, grief. See **SORROW**.

MOURNING, a particular dress or habit, worn to signify grief on some melancholy occasion, particularly the death of friends, or of great public characters. The modes of mourning are various in various countries, as also are the colours that obtain

for that end. In Europe, the ordinary colour for mourning is black; in China, it is white; in Turkey, blue or violet; in Egypt, yellow; in Ethiopia, brown. Each people pretend to have their reasons for the particular colour of their mourning. White is supposed to denote purity; yellow, that death is the end of human hopes, as leaves when they fall, and flowers when they fade, become yellow; brown, denotes the earth, whither the dead return; black, the privation of life, as being the privation of light; blue, expresses the happiness which it is hoped the deceased enjoys; and purple or violet, sorrow on the one side, and hope on the other, as being a mixture of black and blue. For an account of the mourning of the Hebrews, see Lev. xix. 27, 28, xxi. 1-5, 10-12; Jer. xvi. 6; Numb. xx. 29; Deut. xxxiv. 8. (See BURIAL—DEAD.) In Gen. xxiii. 2, it is said: "And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her." In what sense Abraham is said to have "come" to mourn for Sarah is not clear. Harmer thinks, that, according to a custom among the Syrians and Greeks, of mourning at the door within which a dead body lay, the patriarch came from his own tent to sit mourning on the ground at the door of Sarah's, which was distinct from his own. But it is quite possible that Abraham may have been absent from Hebron when Sarah died, and that he may have hastened home on receiving the melancholy intelligence. Mourners in the East divested themselves of all ornaments, and laid aside their jewels, gold, and everything rich or splendid in their dress. Thus God requires his offending people in the wilderness to show their humiliation. Exod. xxxiii. 5, 6. In Judea, the mourner was clothed in sackcloth of hair. Nay, signs of mourning were extended to domestic animals. Thus Jonah (iii. 6-8): "For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands." The Oriental mourner was distinguished by the slovenliness of his dress. The hair of his head was allowed to grow; he neither trimmed his beard nor washed his feet, even in the hottest weather; during the whole time he refused to change his clothes. Hence it is said of David, after his child was dead: "Then David arose from the earth, and washed and anointed himself, and changed his apparel." The time of mourning varies according to the dignity of the deceased. The Egyptians mourned for Jacob seventy days. Among the modern Jews, the usual time is seven days, during which they remain shut up in their houses, or if they are obliged to appear in public, it is without shoes.

MOURNING WOMEN. See BURIAL.

MOUSE (Heb. *achbar*, in Chaldee *acalbar*, probably the same with the *aliarbui* of the Arabians, or the *jerboa*, described by Bruce. Lev. xi. 29; 1 Sam. vi. 4, 5, 11, 18; Isa. xlv. 17). Moses pronounces the mouse to be unclean in Lev. xi. 29. There is some difficulty in identifying the animal so spoken of in Scripture. Some think it to be the Jerboa or *Dipus Sagitta*, an animal which abounds in Syria and Palestine as well

as in Egypt. The habits, and even in some respects the appearance, of Jerboas resemble squirrels; and accordingly, from their leaping upon their hind legs, they are termed by Pliny and Ælian, "mice walking on two legs." We are informed in 1 Sam. vi. 5, that on the return of the ark of the Lord, the Philistines offered as a trespass-offering five golden emerods and five golden mice, according to the number of the lords of the Philistines. It was customary in ancient, and the practice still prevails in heathen nations, of presenting to the gods an image representing the disease with which they have been visited, or the plague which has infested their land.

MOUTH. Eastern females show their respect for persons of high rank by gently lifting their hand to their mouth. In this way the ancient idolaters worshipped their unseen deities. Hence the remark of Job (xxx. 26-28): "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge: for I should have denied the God that is above." There is a curious custom in some parts of the East, that to reward a courtier or recompense any one who has done a service to a prince or great man, his mouth is filled with sweetmeats or with gold coins, as many as it will contain. To this custom, probably, David alludes, when he says, Ps. ciii. 5, "Who satisfieth thy mouth with good things;" and Ps. lxxxi. 10: "I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it." When almighty power is to be expressed in Scripture language, the breath of the mouth is said to accomplish some difficult work. Thus the Man of Sin is said to be consumed with the breath of the Lord's mouth; and Isaiah (xi. 4) says of the Messiah, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." These expressions denote his sovereign authority and absolute power, and that it requires only one breath to destroy his enemies, perhaps by his judicial sentence.

MOWER. In Ps. exxix. 7, it is said in reference to the wicked: "Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom." The sickle was used in Palestine and Syria in cutting down the crops: and, according to the existing custom, the reapers fill their hand with the corn, and those who bind up the sheaves their bosom. The mowing of grass is mentioned in Ps. lxxii. 6, "He shall come down like rain upon the mown grass."

MUFFLERS. These are mentioned in Isa. iii. 19, among the different parts of an Oriental lady's dress. Gesenius thinks that they are veils which hang down with a trembling motion, and hence their name *rialoth*, from the Arabic *raal*, to tremble.

MUFTI, the chief of the ecclesiastical order, or primate of the Mussulman religion. The authority of the *mufti* is very great in the Ottoman empire; for even the sultan himself, if he will preserve any appearance of religion, cannot, without first hearing his opinion, put any person to death, or so much as inflict any corporal punishment. In all actions, and especially criminal ones, his opinion is required, by giving him a writing in which the case is stated under feigned names, which he subscribes with the words *Olur*, or *Olmaz*; that is, he shall, or shall not be punished.

MULBERRY TREE (*baca*, 2 Sam. v. 23, 24;

1 Chron. xiv. 14, 15; Ps. lxxxiv. 6). The Seventy, in Chronicles, render the word by *apiōn*, "pear trees;" so Aquila and the Vulgate, both in Samuel and Chronicles, "*pyrorum*." Others translate it the "mulberry tree." More probably it is the large shrub which the Arabs still call "*bacca*;" and which gave name to the valley where it abounded. Of this valley Celsius remarks, that it was "rugged and embarrassed with bushes and stones, which could not be passed through without labour and tears;" referring to Ps. lxxxiv. 6, and the "rough valley" (Deut. xxi. 4); and he quotes from a manuscript of Abu'l Fideli, a description of the tree which grew there, and mentions it as bearing a fruit of an acrid taste. The passage in 2 Sam. v. 23, 24, Dr. Harris thinks should read, "When thou hearest a noise as of many people marching, upon the hills of *Bochim*, then fall immediately upon the enemy." The white mulberry (*Marus alba*), was anciently much cultivated in Syria and Lebanon. In the present day, this tree is a principal source of wealth to the Druses and Maronites, by the quantities of silk it enables them to produce. See *BACA*.

MULE, the offspring of two animals of different species, as a horse and an ass. There is no probability that the Jews bred mules, because it was forbidden to couple creatures of different species. Lev. xix. 19. But they were not forbidden to use them. Thus we may observe, especially after David's time, that mules were common among the Hebrews; formerly they used only male and female asses. 2 Sam. xiii. 29, xviii. 9; 1 Kings i. 33, 38, 44, x. 25, xviii. 5. Some have thought that Anah, son of Zibeon, of the posterity of Seir, being in the desert, found out the manner of breeding mules. This opinion was much espoused by the ancients. But Jerome, who notices it in his Hebraical questions on Genesis, translates, "that Anah found hot springs." The Syriac says, a *fountain*; but rather it signifies a people whom Anah surprised and defeated. See *ANAH*.

MUNITIONS. The prophet Isaiah (xxxiii. 16), thus describes the blessedness of the righteous: "He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure." The word "munition" probably refers to a castle built upon a rock, perhaps to those natural fortresses which abounded so much in the mountainous regions of the East, and which were often resorted to for shelter.

MURDER, the act of wilfully and feloniously killing a person upon malice or forethought. (See *LAW*.)

Heart murder is the secret wishing or designing the death of any man; yea, the Scripture saith, "Whosoever hateth his brother is a murderer." 1 John iii. 15. We have instances of this kind of murder in Ahab (1 Kings xxii. 9), Jezebel (1 Kings xix. 2), the Jews (Mark xi. 18), David (1 Sam. xxv. 21, 22), Jonah (iv. 1-4).

Murder is contrary to the authority of God, the sovereign disposer of life (Deut. xxxii. 39); to the goodness of God, who gives it (Job x. 12); to the law of nature (Acts xvi. 28); to the love a man owes to himself, his neighbour, and society at large. Not but that life may be taken away, as in lawful war (1 Chron. v. 22); by the hand of the civil magistrate for capital crimes (Deut. xvii. 8, 10); and in self-defence. (See *SELF-DEFENCE*.)

According to the divine law, murder is to be punished with death. Gen. ix. 6; Deut. xix. 11, 12;

1 Kings ii. 28, 29. It is remarkable that God often gives up murderers to the terrors of a guilty conscience. Gen. iv. 13-15, 23, 24. Such are followed with many instances of divine vengeance (2 Sam. xii. 9, 10); their lives are often shortened (Ps. lv. 23); and judgments for their sin are oftentimes transmitted to posterity. Gen. xlix. 7; 2 Sam. xxi. 1.

Homicide or manslaughter was carefully distinguished by Moses from actual premeditated murder. For the protection of unintentional menslayers, Moses ordained six cities, three on each side Jordan, "so situated," says Dr Jamieson, "as to be easily reached from every part of Judea by plain and well-kept roads, within the walls of which every one who took refuge was secure beyond the reach of harm. But the great superiority of the Mosaic statute consisted in this—that the fugitive to these free cities was screened in the meantime only from the impetuous vengeance of the blood-avenger, and was, after a time, brought out to establish, by a calm and impartial investigation, his innocence or guilt; the law thus happily consulting the interests of humanity, while, at the same time, it provided for the ends of justice. In a densely peopled country like that of Judea, cases of unintentional homicide would be frequently occurring; and one can easily imagine the breathless haste with which, on the occurrence of such a fatal event, the unhappy man would remove to a distance from the spot; and how he would strain every nerve, especially if the avenger of blood were at his heels, to get within reach of the nearest sanctuary. The impetuous flight of a defenceless person, pursued by an enemy with sword in hand, the prodigious exertions he would make to keep at a safe distance before him, and the ecstasy with which he would grasp the wall, the gate, the first stone of the privileged city, are embodied in that striking metaphor of the apostle to the Hebrews, where he is describing believers in Christ 'as those who have fled for refuge to the hope set before them in the Gospel.'" Such was the abhorrence in which the crime of murder was held by the Jews, and such their dread of God's vengeance on its account, that when a dead body was found in the fields, and the murderer was unknown, the distance was appointed to be measured to the nearest city, and the elders and judges of that city were commanded to go through a striking ceremony, which is minutely described in Deut. xxi. 1-8, and by which they were to declare themselves innocent of the crime.

MURRAIN. One of the plagues of Egypt is thus described: "Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain." Exod. ix. 3. What was the precise nature of the disease here mentioned it is impossible to say, as the Egyptians, who have been in all ages famed for the cure of diseases in animals, were completely baffled in this instance. It is said that a murrain or pestilential disease among cattle breaks out from time to time in Egypt with so much severity, that they are compelled to send to Syria or the islands of the Archipelago for a new supply, particularly of oxen.

MUSIC. Musical instruments are so frequently mentioned in Scripture, that an inquiry into their nature could scarcely fail to be interesting, even though their use had formed no part of a divinely instituted service. Of course, a much higher interest

ought to be excited when we remember that the music of the temple and tabernacle was appointed and arranged by men acting under the inspiration of Heaven. Believing, therefore, that what the Holy Spirit saw meet to reveal can never be undeserving of a Christian's examination, we propose shortly to exhibit the nature and use of the instruments employed in the public worship of the Jews, in an admirable sketch from the pen of the Rev. Mr Brodie of Monimail.

Though frequently spoken of in Scripture, there is no description given of their form or power. In like manner we may observe, that Greek and Roman authors, though often referring to the instruments with which they were familiar, either give no account of their nature, or supply us with such brief and imperfect statements respecting them, that if we depended upon books alone, the task we have undertaken would be altogether hopeless. Recent researches in Egypt, however, have thrown much light, not only on the antiquities of that country, but also on those of Judea; and to them we shall refer in endeavouring to illustrate the subject before us.

The ancient Egyptians expended immense labour and wealth in erecting temples to their gods, and in building and excavating tombs in honour of their departed friends. The pyramids, for instance, that still remain the wonder of the world, uninjured by the lapse of centuries, seem to have been intended as sepulchral monuments. These temples and tombs, more especially those which have been hewn out of the rock, are adorned with a prodigious number of drawings, representing the arts and customs that prevailed at the time when they were executed. They, in fact, give such full and accurate delineations, that we may be said to know more of the manners that prevailed in Egypt three thousand years ago, than we do of the customs of our own forefathers a few centuries back. Many of these tombs are proved, by the hieroglyphics on their walls, and by other circumstances, to be at least as old as the time of Moses; and some of them, there is every reason to believe, were finished long before: yet such is the dryness of the soil and climate, that the lines of the drawings are as distinct, and the colours as vivid, as when they were first put on!

Among the pictures, or rather sketches, adorning the tombs, a great variety of musical instruments are represented; and it deserves remark, that these instruments seem to have undergone no change of form during the whole period that the Pharaohs reigned; those that are delineated in the most ancient tombs being in every respect as complete as those found in the more recent excavations. The same uniformity characterises all their arts and customs, arising from the law of the land, which forbade any departure from the usages of their forefathers.

Being thus acquainted with the instruments in use among the ancient Egyptians, we are supplied with the means of ascertaining the nature of those employed by the Jews; for we cannot doubt that, during a sojourn of four hundred years, they would imitate the arts and implements in constant use among the people of the land in which they dwelt. We know, indeed, that they showed a desire to adopt the practices of their heathen neighbours, not only with regard to things indifferent, but even in their religious rites and ceremonies, though expressly forbidden by God. It is very probable, moreover, that a variety of the finer and more valuable instruments would be

among the precious things that they 'borrowed of the Egyptians' before their departure. We cannot, therefore, be far mistaken in considering the instruments ordinarily in use in Egypt to have been essentially the same as those employed by the Israelites previous to the time of David.

The *harp*, of which the *lyre* is merely a smaller variety, may be considered as including all those instruments in which diversity of tone is produced by striking strings of unequal lengths. Among the Egyptians, harps were made of all sizes, from a few inches to six or seven feet in length, and of a great variety of forms. Some large ones, highly ornamented, are represented as having upwards of twenty chords; many of the smaller have but four or five. In groups of musicians, we generally find one harper at the least, and not unfrequently it would seem that the larger and smaller varieties of harps were used together, the one forming an accompaniment to the other. With the people of Israel the harp appears to have been a peculiar favourite. The first mention made of it in Scripture is in Gen. iv. 21, where its invention is ascribed to Jubal; but the passages in which it is referred to are almost innumerable. As there is no instrument that forms a finer accompaniment to the human voice, it was very extensively employed in the religious worship of the Jews, and is spoken of in the Book of Revelation as similarly employed by the redeemed in the latter day, when they shall stand with the Lamb in Mount Zion, and sing 'a new song before the throne.'

The *nebel*, which is generally translated *psaltery*, though rendered *viol* in Isaiah and Amos, is the only other stringed instrument spoken of in Scripture previous to the time of David. It seems to have been identical with the Egyptian guitar, which was perhaps even more commonly used than the harp. It may be considered as the type or representative of all those contrivances in which diversity of tone is produced by pressing the strings to the neck of the instrument, and thus making them in effect both tighter and shorter. The guitar of the ancient Egyptians was the same as that now in use, excepting that it had only three strings, none of which seems to have been of metal. It was played on in exactly the same manner as with us, the chords being struck with the finger. Like the harp, the psaltery was generally employed in the religious worship of the Israelites. Josephus says that 'it had twelve musical notes, and was played on with the fingers.'

Besides the psaltery, Josephus describes a *viol*, which he says had 'ten strings, and was played upon with a bow.' The use of the bow in bringing out the sound distinguishes it from the guitar, which it otherwise resembled. The number of the strings must have made it very difficult to manage; unless, as in the modern piano, they were arranged in pairs, in order to render the note more accurate and the tone more powerful. The *ten-stringed instrument* mentioned in the Book of Psalms, which is generally supposed to have been 'invented by David,' was probably the same as the viol described by the Jewish historian. It is spoken of, at least, in such a way as to induce the idea that it closely resembled the psaltery, as any one may perceive by referring to Psalms xxxiii., xcii., cxliv., where alone mention is made of it.

The *pipe* among the Jews was commonly used in the dance. Among the Egyptians it was similarly employed, and was sometimes made double, one branch being intended for the tenor and the other for

the bass; generally, however, like our own, it was single. The flute, which is merely a larger variety, is mentioned in the Book of Daniel, and was longer than those now in use.

The *trumpet*, *horn*, and *cornet*, form a class by themselves; the tone depending on their size and form, as well as on the nature of the material employed in their formation. They are frequently pictured in Egyptian monuments, and in the temple-service of the Jews seem to have been employed in great number and variety.

The *organ*, of which the Pandian pipe is the simplest variety, may be described as a collection of tubes, varying in length and width of bore, and consequently emitting a diversity of notes when blown into by the musician. If the organ be the instrument denoted by the Hebrew word *hoogab*, it is mentioned in Gen. iv. 21, as invented by Jubal; it is again referred to in the Book of Job, and is enumerated, in the 150th Psalm, among the instruments employed in the praise of Jehovah. No similar contrivance seems to have been known to the Egyptians, and we have no means of ascertaining what improvements were made on it, in order to adapt it to the service of the sanctuary.

The *cymbals* were circular pieces of metal, more or less hollowed in the centre, and producing a sound by being struck together. The Egyptians made them of a small size, but Josephus says that those made by the Jews were 'broad and large instruments made of brass.' In Psalm cl. it is said, 'Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.' This expression leads us to suppose that there must have been several varieties used. As there is no means by which any one pair of cymbals can be made to produce more than one note, it is probable that diversity of tone was effected by the employment of a number of instruments differing in size, which, however inconvenient in a limited band, could easily be accomplished when the performers were numbered by thousands, as was the case at the celebration of the passover and similar festivals.

The *tabret*, or *timbrel*, resembled the modern tambourine. Both among the Jews and the Egyptians it seems to have been most commonly played on by females, and was generally employed on festive occasions. Besides the tabret, we find, in the Egyptian tombs, representations of several varieties of the drum, an instrument similar in its principle and use.

In concluding our brief notice of the musical instruments of the Israelites, it may not be unnecessary to remark that, in the drawings on the tombs, the singers are generally represented as marking time by clapping their hands. This fact serves to illustrate the many allusions made to this practice in Scripture, and shows the force and propriety of various passages, which might at first seem incongruous and strange.

Whatever difference there may have been in construction and form, the instruments of the Israelites were the same in principle as those now employed. There is not, in fact, any one musical implement at present in use that has not its type or representative among those that we have enumerated. The ingenuity of modern mechanism has, no doubt, greatly increased the range and power of each separate instrument; the affixing of keys, for instance, to the organ, enables a single performer to produce a variety of notes, and a volume of sound, as great as ten could have done without that assistance; but any

deficiency in their instruments was made up among the Jews by the number of performers. They could not, perhaps, attain to that rapidity and brilliancy of execution which enable modern musicians to supersede and dispense with vocal music at their concerts, but as accompaniments to the human voice their instruments were all that could be desired.

If any one be inclined to think lightly of the musical service of the temple, let him for a moment consider the nature of the implements used; let him recollect their number and variety; let him, above all, keep in mind that they were designed not to produce, but only to regulate, the harmony, and he will then find reason to alter his opinion. The magnificence of the other parts of the temple ritual required that the psalmody should be on a very extended scale; and that it was so, we may learn from the taunting proposal made to the captives in Babylon to sing to their masters 'one of the songs of Zion.' In I Chron. xv., we have an account of the method adopted by David for its improvement. To each family he assigned their peculiar instrument and part. Heman, Asaph, and Ethan were appointed to sound with cymbals of brass; Zechariah and his companions, with psalteries on Alamoth; Mattithiah and his associates, with harps on Sheminith; while Chenaniah, chief of the Levites, was for song. In the 23d chapter, we are told that four thousand of the Levites were stately employed in praising the Lord with the instruments that 'David made to praise therewith.' This seems to have been their daily and ordinary procedure. What, then, must have been the effect produced when the whole congregation of Israel assembled together to keep the feasts of the Lord, when the courts of the temple re-echoed the voices of five hundred thousand worshippers, and the sound of the trumpets, cymbals, and harps, powerful and numerous as they were, formed but a feeble accompaniment to the united voice of the people of the Lord!

MUSSULMAN. See ISLAMISM.

MUSTARD (*sinapi*—Matt. xiii. 32, xvii. 20; Mark iv. 31; Luke xiii. 19, xvii. 6), a well-known garden herb. Christ compares the kingdom of heaven to "a grain of mustard-seed, which a man took and sowed in the earth; which indeed," said he, "is the least of all seeds, but when it is grown, is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Matt. xiii. 31, 32. "This expression will not appear strange," says Sir Thomas Browne, "if we recollect that the mustard-seed, though it be not simply and in itself the smallest of seeds, yet may be very well believed to be the smallest of such as are apt to grow into a ligneous substance, and become a kind of tree."

The expression, also, that it might grow into such dimensions that birds might lodge on its branches, may be literally conceived, if we allow the luxuriance of plants in India above our northern regions. And this appears also from what is recorded in the Jewish story, of a mustard tree that was to be climbed like a fig tree. The Talmud also mentions one whose branches were so extensive as to cover a tent. Without insisting on the accuracy of this, we may gather from it that we should not judge of Eastern vegetables by those that are familiar to ourselves. Scheuchzer describes a species of mustard which grows several feet high, with a tapering stalk, and spreads into many branches. Of this arbores-

cent or tree-like vegetable he gives a print; and Linnæus mentions a species whose branches were real wood, which he names *Sinapi erucoides*.

But whatever kind of tree our Lord meant, it is clear, from the fact that he never takes his illustrations from any objects but such as were familiar, and often present in the scene around him, that he spoke of one which the Jews well knew to have minute seeds, and yet to be of so large growth as to afford shelter for the birds of the air.

MUTTER. This word occurs in Isa. viii. 19, where the prophet refers to the murmuring of soothsayers in uttering their spells or incantations. See DIVINATION—MAGICIAN.

MUZZLE. It is laid down in the law of Moses: "Thou shalt not muzzle the ox when he treadeth out the corn" (Deut. xxv. 4); a proverb quoted by the Apostle Paul to illustrate and enforce the claim which the ministers of the gospel have upon the adequate support of their people. Michaelis says, in speaking of this statute: "We must not think of our mode of threshing, but that used in the East, where the corn, being laid on the threshing-floor, is trodden out by oxen or asses, by threshing-wagons and threshing-planks, drawn over it by oxen. Here, then, Moses commands that no muzzle be put on the ox, but that he be allowed, as long as he is employed in threshing, to eat both the grain and the straw." This custom still prevails in the East.

MYRA, a city of Lycia, where Paul embarked in a ship of Alexandria, bound for Rome. It is still viewed by the Greeks as a place of peculiar sanctity and veneration.

MYRRH (*mir*—Exod. xxx. 23; Esther ii. 12; Ps. xlv. 8; Prov. vii. 17; Cant. i. 13, iii. 6, iv. 6, 14, v. 1, 5, 13; *smurna*—Eccles. xxiv. 15; Matt. ii. 11; Mark xv. 23; John xix. 39), a precious kind of gum, issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a tree growing in Egypt, Arabia, and Abyssinia. Its taste is extremely bitter, but its smell, though strong, is not disagreeable; and among the ancients it entered into the composition of the most costly ointments. As a perfume, it appears to have been used to give a pleasant fragrance to vestments, and to be carried by females in little caskets in their bosoms. The magi, who came from the East to worship our Saviour at Bethlehem, made him a present of myrrh among other things. Matt. ii. 11.

In the Gospel (Mark xv. 23) is mentioned myrrh and wine, or wine mingled with myrrh, which was offered to Jesus, previous to his crucifixion, and intended to deaden in him the anguish of his sufferings. It was a custom among the Hebrews to give such kind of stupefying liquors to persons who were about to be capitally punished. Prov. xxxi. 6. Some have thought that the myrrhed wine of Mark is the same as the "wine mingled with gall" of Matthew; but others distinguish them. They suppose the myrrhed wine was given to our Lord from a sentiment of sympathy, to prevent him from feeling too sensibly the pain of his sufferings; while the potation, mingled with gall, of which he would not drink, was given from cruelty. Others, however, think that Matthew, writing in Syriac, used the word *marra*, which signifies either myrrh, bitterness, or gall; which the Greek translator took in the sense of gall, and Mark in the sense of myrrh. Wine mingled with myrrh was highly esteemed by the ancients.

MYRTLE (*rush*—Neh. viii. 15; Isa. xli. 19, lv. 13; Zech. i. 8–11), a shrub, sometimes growing to a small tree, very common in Judea. It has a hard woody root, that sends forth a great number of small flexible branches, furnished with leaves like those of box, but much less, and more pointed: they are soft to the touch, shining, smooth, of a beautiful green, and have a sweet smell. The flowers grow among the leaves, and consist of five white petals disposed in the form of a rose; they have an agreeable perfume, and ornamental appearance.

Savary, describing a scene at the end of the forest of Platanea, says: "Myrtles, intermixed with laurel roses, grow in the valleys to the height of ten feet. Their snow-white flowers, bordered with a purple edging, appear to peculiar advantage under the verdant foliage. Each myrtle is loaded with them, and they emit perfumes more exquisite than those of the rose itself. They enchant every one, and the soul is filled with the softest sensations."

The myrtle is mentioned in Scripture among lofty trees, not as comparing with them in size, but as contributing with them to the beauty and richness of the scenery. Thus Isaiah (xli. 19), intending to describe a scene of varied excellence: "I will plant in the wilderness the cedar, and the shittah tree, and the myrtle, and the oil tree;" that is, I will adorn the dreary and barren waste with trees famed for their stature and the grandeur of their appearance, the beauty of their form, and also the fragrance of their odour. The apocryphal Baruch (v. 8), speaking of the return from Babylon, expresses the protection afforded by God to the people by the same image: "Even the woods and every sweet-smelling tree shall overshadow Israel, by the commandment of God."

MYSIA, a small province in Asia Minor, mentioned in Acts xvi. 7, 8. It was visited by the apostle Paul in the course of his journey through Asia Minor, and there he was commissioned to pass over into Macedonia. The ancient city of Troy was situated in this province, and Pergamos, now called Bergamo, was its capital, which formed the site of one of the seven churches of Asia. When conquered by the Romans, it became a province of the empire, under the name of Hellespontus.

MYSTERY, secret, a wonder (from *muco* to stoma, to shut the mouth). It is taken—(1.) For a truth revealed by God which we could not have discovered without revelation; such as the call to the Gentiles (Eph. i. 9), the transforming of some without dying, &c. 1 Cor. xv. 51. (2.) The word is also used in reference to things which remain in part incomprehensible after they are revealed; such as the incarnation of Christ, the resurrection of the dead, &c. 1 Tim. iii. 9. Some critics, however, observe, that the word, in the Scripture, does not usually import what is incapable in its own nature of being understood by man, but barely a secret; anything not disclosed or published to the world. Eph. i. 9, iii. 3–12; 1 Cor. xiii. 1–3.

MYSTERIES, a term used to denote the secret rites of the pagan superstition, which were carefully concealed from the knowledge of the vulgar. The learned Bishop Warburton supposed that the mysteries of the pagan religion were the invention of legislators and other great personages, whom fortune or their own merit had placed at the head of those civil societies which were formed in the earliest ages in different parts of the world.

Mosheim was of opinion that the mysteries were entirely commemorative; that they were instituted with a view to preserve the remembrance of heroes and great men, who had been deified in consideration of their martial exploits, useful inventions, public virtues, and especially in consequence of the benefits conferred by them on their contemporaries.

Others, however, suppose that the mysteries were the offspring of bigotry and priestcraft, and that they originated in Egypt, the native land of idolatry. In that country, the priesthood ruled predominant. The kings were ingrafted into their body before they could ascend the throne. They were possessed of a third part of the land of all Egypt. The sacerdotal function was confined to one tribe, and was transmitted from father to son. All the Orientals, but more especially the Egyptians, delighted in mysterious and allegorical doctrines. Every maxim of

morality, every tenet of theology, every dogma of philosophy, was wrapt up in a veil of allegory and mysticism. This propensity, no doubt, conspired with avarice and ambition to dispose them to a dark and mysterious system of religion. Besides, the Egyptians were a gloomy race of men; they delighted in darkness and solitude. Their sacred rites were generally celebrated with melancholy airs, weeping, and lamentation. This gloomy and unsocial bias of mind must have stimulated them to a congenial mode of worship.

MYTHOLOGY, in its original import, signifies any kind of fabulous doctrine. In its more appropriate sense, it means those fabulous details concerning the objects of worship, which were invented and propagated by men who lived in the early ages of the world, and by them transmitted to succeeding generations, either by written records, or by oral tradition. See HEATHEN—PAGANISM.

N.

NAAMAI, daughter of Lamech and Zillah, and sister of Tubal-cain (Gen. iv. 22), who is believed to have found out the art of spinning wool, and of making or enriching cloth and stuffs. This was also the name of a city in the tribe of Judah, mentioned in Josh. xv. 41.

NAAMAN, a general in the army of Ben-hadad king of Syria, who, being afflicted with a leprosy, was cured by bathing seven times in the Jordan, agreeably to the command of Elisha the prophet. 2 Kings v.; Lev. xiv. 7-32. See LEPROSY—ABANA.

The prophet having refused to receive a present which Naaman offered him, the Syrian requested permission to carry home two mules' burden of the earth of Canaan, declaring his resolution henceforth to worship only the God of Israel. Perhaps he wished to build an altar in Syria in accordance with the precept in Exod. xx. 24, "An altar of earth shalt thou make unto me." The request which Naaman makes to the prophet seems strange, as we find it recorded in 2 Kings v. 18, "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." This passage has given rise to much discussion among commentators, and more especially as the act would seem not to be disapproved by Elisha, who answers, "Go in peace." Some, among whom is Dr Lightfoot, consider Naaman as asking forgiveness for a past transgression, not for what he should continue to do; and this explanation is sanctioned by the words in the Hebrew original. What became of Naaman after he returned to Syria, whether he was dismissed from the service of Ben-hadad for refusing to worship Rimmon, we are not informed, but his name does not occur, at all events, in the account of the wars which followed between Syria and Israel.

NAAMATHITE, an inhabitant of NAAMAH (which see). One of Job's friends is called Zophar the Naamathite. Job ii. 11.

NABATHEANS, the ancient inhabitants of a country extending from the Euphrates to the land of Edom. They were Arabians, descended from Ishmael. In the wars between the Jews and the Syrians, in the times of the Maccabees, the Nabatheans were the only neighbouring people who befriended the Jews.

NABONASSAR, a king of Babylon, the same as Baladan. See BABYLON.

NABOPOLASSAR, the father of Nebuchadnezzar king of Babylon. He commanded the army of Sarcus, king of Assyria, and having entered into an alliance with Astyages, king of the Medes, he obtained for his son Nebuchadnezzar the daughter of Astyages in marriage. This alliance led to the destruction of the Assyrian monarchy, and the erection on its ruins of the twofold kingdom of the Medes, under Astyages, and the Chaldeans, under Nabopolassar. See ASSYRIA—BABYLON.

NABOTH, an Israelite belonging to the city of Jezreel, who was the proprietor of a fruitful vineyard lying contiguous to the palace of Ahab the king, who coveted it, and would have bought it from Naboth, but was refused. Jezebel the queen, being an unprincipled woman, was resolved, at whatever cost, to procure the vineyard for Ahab. She set herself accordingly by stratagem to effect her purpose. Having raised a false accusation against Naboth, she got him condemned and put to death; so that there was no obstacle to the king appropriating the coveted possession, Naboth's property being forfeited to the crown. See AHAH.

NABUCHODONOSOR. See ASSYRIA.

NACHON, or the prepared floor, was the name of a threshing-floor mentioned in 2 Sam. vi. 6, as the place where Uzzah was visited with immediate death for stretching forth his hand irreverently to touch the ark. The precise situation of this spot cannot be ascertained, although it was probably either in Jerusalem or near it.

NAHASH, mentioned in 2 Sam. xvii. 25 as the father of Abigail and Zeruiah. These, however, are

described in 1 Chron. ii. 16 as sisters of David; so that it is plain that Nahash must either have been identical with Jesse the father of David, or a former husband of David's mother. Nahash was also the name of a king of the Ammonites, who, when besieging Jabesh-Gilead, proposed to inflict upon the inhabitants the cruel punishment of thrusting out their right eyes, an instance of barbarity which, although not unknown in oriental countries, in more civilized ages and nations awakens, at the very recital of it, sentiments of unmitigated abhorrence. Nahash somewhat redeemed his character by performing acts of kindness to David amid his persecutions, which the monarch did not forget in the days of his prosperity.

NAHOR, the son of Terah, and brother of Abraham (Gen. xi. 26), who married Milcah, the daughter of Haran, by whom he had several sons. Very little is said concerning Nahor, except that he dwelt in Haran, which was on that account termed the city of Nahor.

NAHUM, the seventh of the minor prophets. He was born in Elkosh, a village of Galilee. We have no means of ascertaining the precise time when this prophet flourished, but it was probably somewhere between the Assyrian and Babylonian captivities. The prophecy contains a prediction of the destruction of Sennacherib's army, the overthrow of the Assyrian empire, the deliverance of Hezekiah, and the death of Sennacherib. The destruction of Nineveh by the Babylonians and Medes is expressed, as Bishop Lowth says, "in the most vivid colours, and with images that are truly pathetic and sublime."

NAIL. This word, which occurs in Judges iv. 21, 22, signifies properly a tent-pin, or one of those long sharp pins or spikes which were driven into the ground, and to which cords were attached to stretch the cloth of the tent, and keep it firmly secured. They were probably made of iron. Josephus calls this an "iron nail."

NAIN, a city of Galilee, where Jesus restored a widow's son to life, as they were carrying him out to be buried. Eusebius says, it was in the neighbourhood of Endor and Scythopolis; and elsewhere that it was two miles from Tabor, south, at the foot of the lesser Mount Hermon, near the town of Endor. The brook Kishon ran between Tabor and Nain.

NAKEDNESS. This was the state of mankind in their primeval condition of innocence and purity, as we are informed in Gen. ii. 25: "And they were both naked, the man and his wife, and were not ashamed." Shame is a fruit of sin, and our first parents being originally without sin had no consciousness of anything that should occasion shame or cause a blush. The word "nakedness," however, is often used in Scripture in a metaphorical sense; thus, in the signification of known or manifest (Heb. iv. 13): "All things are naked and opened unto the eyes of him with whom we have to do;" and it is put for idolatry (Ezek. xvi. 36): "Thus saith the Lord God, Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them."

NAME. The name by which an individual was known in early times had generally a reference to some peculiarity connected with the person so named. Bochart contends that the names given to animals in the Old Testament, which are commonly significant,

are the same which were originally given them by Adam. Josephus says, "God brought to Adam the several species of animals, exhibiting them to him, male and female, and he imposed upon them the names by which they are even now called." Children received their names at the earliest times probably at their birth, but afterwards on the eighth day, when they were circumcised. Thus, on the first institution of that rite, we find the name of Abram changed: "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." Gen. xvii. 5. This change of names, of which Abraham's is the first on record, implied some kind of change in the relative state of the subject. Accordingly, the name of Jacob was changed to that of Israel, from the circumstance mentioned Gen. xxxii. 28: "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." The name of Cephas also was authoritatively exchanged for that of Peter (Matt. xvi. 18): "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it;" and Saul for Paul (Acts xiii. 9): "Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him." In like manner, the promise to all true believers is (Isa. lxii. 2): "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name;" and again (Rev. iii. 12): "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." The custom of changing names still prevails in the East. Sometimes among the ancient Hebrews both the old and the new name were retained. Hence we frequently find in the Scriptures persons having two names, which were apparently used indiscriminately. The name is sometimes used for the person. Thus (Rev. iii. 4): "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." It was not unusual to add to the name a second, derived from the country; thus Simon the Canaanite, and Judas Iscariot. On other occasions we find the name of the father or grandfather added. The names and titles of the heathen deities were occasionally inscribed upon their images. In allusion to this custom, probably, it is said of the Messiah, "And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. xix. 16. For the most part, by a name being called upon any one, is to be understood his being enrolled and incorporated in the stock, community, society, or polity, which is considered as in some way originating from or governed by the person whose name it is made to bear. Thus God's people are said to have his name called on them: "And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee." Deut. xxviii. 10. Thus, too, of a wife: "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." Isa. iv. 1.-

NAME OF GOD. By this term we are to understand—(1.) God himself (Ps. xx. 1), or whatever unfolds to us the glory of the divine character. (2.) His titles peculiar to himself. Exod. iii. 13, 14. (3.) His word. Ps. v. 11; Acts ix. 15. (4.) His works. Ps. viii. 1. (5.) His worship. Exod. xx. 24. (6.) His perfections and excellencies. Exod. xxxiv. 6; John xvii. 26. The properties or qualities of this name are these—(1.) A glorious name. Ps. lxxii. 17. (2.) Transcendent and incomparable. Rev. xix. 16. (3.) Powerful. Phil. ii. 10. (4.) Holy and reverend. Ps. cxi. 9. (5.) Awful to the wicked. Mal. i. 14. (6.) Perpetual. Isa. lv. 13. Thus the Psalmist, to illustrate the attractive excellence of the divine character, says: "They that know thy name, will put their trust in thee." So Moses (Deut. xxviii. 58): "That thou mayest fear this glorious and fearful name, THE LORD THY GOD." See **GOD—JEHOVAH—LORD.**

NAOMI. See **RUTH.**

NAPHTALI, the sixth son of Jacob, by Bilhah, Rachel's handmaid. The origin of the name, which signifies "wrestling," is given in Gen. xxx. 8: "And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali." The descendants of Naphtali seem to have multiplied very rapidly; for we find the tribe of Naphtali at the exodus from Egypt numbering fifty-three thousand four hundred men capable of bearing arms. The portion of Canaan assigned to this tribe was the beautiful woodland country extending from the Sea of Gennesareth to the Mountains of Lebanon. The only distinguished persons belonging to it were Barak the general, and Hiram the artificer. The district of Naphtali was laid waste at one time by the Syrians, under Benhadad the elder (1 Kings xv. 20), and most of the inhabitants were long after carried captive into Assyria by Tiglath-pileser. 2 Kings xv. 29. Our Lord and his apostles preached frequently in the land of Naphtali.

NAPHTUHIM, the descendants of a son of Mizraim; but in what region they were located is difficult to be determined. Bechart places them in Libya, while others suppose them to have inhabited part of Ethiopia, between Syene and Meroe.

NAPKIN. The Greek word translated *napkin*, in Luke xix. 20, is of Latin origin, denoting properly a linen cloth used by the Romans for the same purposes as those to which our handkerchief is applied; but it was occasionally used as a napkin or wrapper; and, indeed, in the Greek and Syriac languages, into which the word was introduced, it had chiefly that sense. It denotes literally a sweat-cloth.

NARCISSUS, a freedman of the Emperor Claudius, who, if we may credit Suetonius, had great influence at court. The Apostle Paul, in Rom. xvi. 11, salutes some Christians in the house of Narcissus.

NATHAN, a prophet illustrious for his union of prudence and faithfulness. He lived under David, and had much of the confidence of that prince, whom he served in a number of ways. The time and manner of Nathan's death are not known. 1 Chron. xxix. 29, notices that he, with Gad, wrote the history of David. There are several other persons of this name mentioned in Scripture.

NATHANAEL, a disciple of Christ, remarkable for his transparent sincerity of character, the manner of whose conversion is related in John i. 46. Many have thought that Nathanael was the same as Bartholomew. See **BARTHOLOMEW.**

NATION, all the inhabitants of a particular country (Deut. iv. 34); a country or kingdom (Exod. xxxiv. 10; Rev. vii. 9); countrymen, natives of the same stock (Acts xxvi. 4); the father, head, and original of a people (Gen. xxv. 23); the heathen or Gentiles (Isa. lv. 5). See **GENTILES—HEATHEN.**

NATIVITY OF CHRIST. See **ADVENT—CHRISTMAS.**

NATURAL, is, (1.) What proceeds from birth and natural causes. 1 Cor. xv. 44. (2.) What is agreeable to natural design, form, or inclination. Rom. i. 26, 27.

NATURAL MAN, a peculiar designation occurring in the apostolic writings, as opposed to the spiritual man; thus, 1 Cor. ii. 14, 15, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man." It is plain, then, that the "natural man" is an unregenerate, unconverted man, who, whatever may be his talents and advantages, is destitute of the Spirit of God, and still in his sins. However, it is said even concerning believers, that they "were by nature the children of wrath, even as others." Eph. ii. 3.

NATURE, the essential properties of a thing, or that by which it is distinguished from all others. It is used also for the system of the world, and the Creator of it; for the specific constitution of the sexes; and for common sense. Rom. i. 26, 27; 1 Cor. xi. 14. The word is also used in reference to a variety of other objects, which we shall here enumerate. 1. The divine nature is not any external form or shape, but his glory, excellency, and perfections, peculiar to himself. 2. Human nature signifies the state, properties, and peculiarities of man. 3. Good nature is a disposition to please, and is compounded of kindness, forbearance, forgiveness, and self-denial. 4. The law of nature is the will of God relating to human actions, grounded in the moral differences of things. Some understand it in a more comprehensive sense, as signifying those stated orders by which all the parts of the material world are governed in their several motions and operations. 5. The light of nature does not consist merely in those ideas which heathens have actually attained, but those which are presented to men by the works of creation, and which, by the exertion of reason, they may obtain, if they be desirous of retaining God in their mind. (See **RELIGION.**) 6. By the dictates of nature, with regard to right and wrong, we understand those things which appear to the mind to be natural, fit, or reasonable. 7. The state of nature is that in which men have not, by mutual engagements, implicit or express, entered into communities. 8. Depraved nature is that corrupt state in which all mankind are born, and which inclines them to evil. (See **DEPRAVITY, HUMAN.**)

Peter informs us (2 Pet. i. 4), that our Saviour has made us partakers of a divine nature; he has imparted to us the character of children of God, and grace to practise godliness, &c., like our Father who is in heaven. Compare 1 John iii. 1.

NAVE, the arch of the wheel. 1 Kings vii. 33. The word occurs in describing the ten vases of brass in Solomon's temple.

NAZARENE, an epithet applied to our blessed Lord, probably from Nazareth, the place where he was brought up. It was accounted a place of no



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NAZARETH.

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repute, so that we find the question contemptuously asked, "Can any good thing come out of Nazareth?" It formed a part therefore of the humiliation of Jesus that there he should dwell, and thus realize the prediction of David in the twenty-second Psalm, which is throughout prophetic of Christ: "I am a worm, and no man; a reproach of men, and despised of the people;" or the saying of the prophet Isaiah (liii. 3), "He is despised and rejected of men. He was despised, and we esteemed him not." In all probability, to be called a Nazarene was in the time of our Lord a proverbial mode of expressing contempt.

NAZARENES, Christians converted from Judaism, whose chief error consisted in defending the necessity or expediency of the works of the law, and who obstinately adhered to the practice of the Jewish ceremonies. The name of Nazarenes, at first, had nothing odious in it, and it was often given to the first Christians. The fathers frequently mention the Gospel of the Nazarenes, which differs nothing from that of Matthew, which was either in Hebrew or Syriac, for the use of the first converts, but was afterwards corrupted by the Ebionites. These Nazarenes preserved their first Gospel in its primitive purity. Some of them were still in being in the time of Jerome, who does not reproach them with any gross errors. They were very zealous observers of the law of Moses, but held the traditions of the Pharisees in very great contempt.

It is recorded by Epiphanius, in proof of the bitter hatred of the Jews to the Christians in his days, that they were wont to repeat the imprecation in their synagogues three times a day, "Send thy curse, O God, upon the Nazarenes." Epiphanius supposes this imprecation to have been applied to a mere sect, but Jerome affirms that it was applied to Christians in general.

NAZARETH, a small town of Lower Galilee, where Christ chiefly resided before his entrance upon his public ministry. Hence it is called "his own city;" and from it he seems to have been called a Nazarene. It was situated about six miles west of Mount Tabor, on the brow of a hill, from one of the peaks of which the wicked inhabitants endeavoured, on one occasion, to cast down Jesus. The city, now called Nasseria, is thus described by Messrs Bonar and M'Cheyne:—

"The town of Nazareth lies on the west side of the valley, on the acclivity of one of the many hills that meet here. The valley has sometimes been compared to a cup; and the hills have all a whitish appearance, from the limestone of which they are composed. There are numerous tracks, worn deep in the calcareous rocks, leading from the town in different directions, to neighbouring villages on the other side of the hill. The houses are of a very white stone, and appear to be more substantial and regularly built than those of other towns of Palestine. The buildings of the convent are massy; and there is a mosque in the town, adorned with cypress trees. There were no ruins visible, except the remains of an old khan near the entrance of the town. Fig-trees and olives abounded in the gardens, hedged in with prickly pear. The women at the well also appeared to be better dressed, and in more comfortable circumstances, than in most other places of the land; and, on the whole, we found Nazareth a more thriving place than we had anticipated. We put up at the khan; which is one of the best specimens we met with of the Eastern inn. The bazaar,

however, was poor, having no great show of things for sale. Cuscas and cucumbers, cloths and red shoes, formed the staple commodities. A great many bony-featured Bedouins, with the rope of camels' hair round their head, were loitering about the street.

"We visited the convent, and saw all its pretended wonders. We were shown the chamber of the annunciation, where the angel Gabriel saluted Mary, 'Hail, thou that art highly favoured;' also the house of Joseph, cut out of the rock, and the pillar curiously (the inhabitants say miraculously) suspended from the roof. They wished to take us to another part of the town, to see the stone table from which Christ dined with his disciples, both before and after his resurrection,—a visit which procures seven years' indulgence to the deluded pilgrims of the Romish Church! but we were no way inclined to see more of their follies, and grievously offended our guide by declining to go. One or two of the paintings in the convent are good, especially a large one of the annunciation; but it has the painful profanation of representing God the Father as an old man. There is also a curious ancient picture of Christ, said to be the very one sent by him to the King of Edessa, on which is inscribed, '*Hæc vera imago Domini*,' &c.

"From the convent garden the monks pointed out to us the Mount of Precipitation, regarded by them as the hill from which the angry Nazarenes wished to cast the Saviour headlong, about a mile and a-half distant from the town. This is a tradition which disproves itself, being contrary to the express words of the Gospel narrative, 'They rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.' Luke iv. 29. We next visited the place where Dr Clarke conjectured to be the true precipice, immediately above the small church of the Maronites. This is really a continuation of the hill upon which the town is built. It is composed of limestone rock, forming several precipices, so that a person cast down from above would, without doubt, have more than one dangerous fall. We had no hesitation, when standing there, in concluding that the brow of that hill was the very spot where the men of Nazareth rejected the Lord of glory.

"The white rocks all round Nazareth give it a peculiar aspect. It appears dry and tame, and this effect is increased by the trees being powdered over with dust during the summer season. The heat was very great, and the glare from the rocks painful to the eyes. There is a good fountain near the entrance of the town called the Fountain of the Virgin, because it is said that Mary and her Son were in the habit of drawing water there."

NAZARITES, those under the ancient law who engaged by a vow to abstain from wine and all intoxicating liquors, to let their hair grow, not to enter any house polluted by having a dead corpse in it, nor to be present at any funeral. If, by accident, any one should have died in their presence, they recommenced the whole of their consecration and Nazariteship. This vow generally lasted eight days, sometimes a month, and sometimes their whole lives.

When the time of their Nazariteship was accomplished, the priest brought the person to the door of the temple, who there offered to the Lord a he-lamb for a burnt-offering, a she-lamb for an expiatory sacrifice, and a ram for a peace-offering. They offered, likewise, loaves and cakes, with wine neces-

sary for the libations. After all this was sacrificed and offered to the Lord, the priest, or some other person, shaved the head of the Nazarite at the door of the tabernacle, and burnt his hair, throwing it upon the fire of the altar. Then the priest put into the hand of the Nazarite the shoulder of the ram roasted, with a loaf and a cake, which the Nazarite returning into the hands of the priest, he offered them to the Lord, lifting them up in the presence of the Nazarite. And from this time he might again drink wine, his Nazariteship being now accomplished. Numb. vi.; Amos ii. 11, 12.

Those that made a vow of Nazariteship out of Palestine, and could not come to the temple when their vow was expired, contented themselves with observing the abstinence required by the law, and after that cutting their hair in the place where they were. As to the offerings and sacrifices prescribed by Moses, which were to be offered at the temple by themselves, or by others for them, they deferred this till they could have a convenient opportunity. Hence it was that Paul, being at Corinth, and having made a vow of a Nazarite, had his hair cut off at Cenchrea, and put off fulfilling the rest of his vow till he should arrive at Jerusalem. Acts xviii. 18. When a person found that he was not in a condition to make a vow of Nazariteship, or had not leisure to perform the ceremonies belonging to it, he contented himself by contributing to the expense of the sacrifice and offerings of those that had made and fulfilled this vow; and by this means he became a partaker in the merit of such Nazariteship. When Paul came to Jerusalem, in the year of Christ 53, the Apostle James the Less, with the other brethren, said to him (Acts xxi. 23, 24), that, to quiet the minds of the converted Jews, who had been informed that he every where preached up the entire abolition of the law of Moses, he ought to join himself to four of the faithful who had a vow of Nazariteship upon them, and contribute to the charge of the ceremony at the shaving of their heads, by which the new converts would perceive that he continued to keep the law, and that what they had heard of him was not true.

NEAPOLIS, now called Napoli (Acts xvi. 11), a city of Macedonia, near the borders of Thrace. It was at this place that Paul disembarked, when he visited Macedonia from Asia.

NEAR, at hand. God is *near*, he is everywhere present, and is ready to help his people in every case, or when he offers to save, uphold, and comfort. Jer. xxiii. 23; Isa. lv. 6, xli. 5; Deut. iv. 7; Ps. xxxiv. 18; lxix. 18, lxxv. 1, cxix. 151, xxxii. 9; Lam. iii. 57. *He is near in people's mouth, but far from their reins*, when they are often talking of him, but are far from loving, desiring, and delighting in him. Jer. xii. 2. God's name is *near*; he is closely related to his people, and they intimate in their fellowship with him. His work is *near*, exerted in upholding, protecting, and comforting them. His word is *nigh*, in their mouth, and in their heart, preached to their ear, spoken by their lips, conceived by their mind, and powerfully applied to and believed by their heart. Israel was a people *near to God*; while the Gentiles were far off, they were closely related to him as his peculiar people; they had his ordinances and symbols of his presence among them; and he was ready to support and defend them. Ps. cxlviii. 14. *We draw near to God when we worship him, and, by faith, prayer, &c., have intimate fellowship with him.* Lev. xvi. 1; 1 Sam. xiv. 36.

NEBAJOTH, the son of Ishmael, from whom the Nabathean tribe of Arabs is said to have descended. See NABATHEANS.

NEBO, a part of the mountains of Abarim, in the land of Moab. It is remarkable as having been the spot where Moses died. Deut. xxxii. 49. There was a city also in the tribe of Reuben called Nebo, which belonged to the Moabites in the time of Jeremiah (xlviii. 1). Another city in the tribe of Judah bore the name of Nebo, which in Neh. vii. 33 is called "the other Nebo." Nebo was also the name of a Babylonish idol, which is mentioned in Isa. xlvi. 1.

NEBUCHADNEZZAR, called also Nebuchadrezzar, was king of Babylon, who made a conquest of the kingdom of Judah and carried the Jews captive into Babylon, where they continued for seventy years. In the reign of Jehoiakim, Nebuchadnezzar, as we are informed in 2 Kings xxiv. 1, invaded the country, and put the king in fetters, to carry him into Babylon; but at length he restored Jehoiakim to the throne, subjecting him to the payment of a yearly tribute. On returning to Babylon, Nebuchadnezzar took with him the ornaments of the temple and some distinguished persons, among whom were Daniel and the three Hebrew youths, whose firm and consistent adherence to the worship of the true God is so conspicuously noticed in the book of Daniel. Having conquered Judea, the Babylonian monarch attacked the Egyptians, expelling them from Syria, and taking possession of all the land from the river of Egypt to the river Euphrates. Jehoiakim, who had been left in Judea, meanwhile rebelled against the king of Babylon, but was taken prisoner and slain. He was succeeded by his son Jehoiachin, who reigned only three months, when Nebuchadnezzar having come in person to besiege Jerusalem, he surrendered to the Babylonian king. In this invasion, the great mass of the Jews, amounting to somewhere about fifty thousand who had still remained in Judea, were carried captive into Babylon, the government of the country being conferred upon Mattaniah the brother of Jehoiachin, to whom Nebuchadnezzar, in raising him to the throne, gave the name of Zedekiah. In the ninth year of his reign this monarch also rebelled, having formed an alliance with Pharaoh-Hophra, king of Egypt. In this war Nebuchadnezzar took Jerusalem, destroying the temple and massacring the inhabitants. Jeremiah, with a large mass of the Jewish people, took refuge in Egypt, but the king of Babylon conquered that country also, and carried many of the people into Babylon. It was this Nebuchadnezzar who almost rebuilt Babylon, and executed many stupendous works of art, including the hanging gardens and the magnificent canals which so much adorned the city. This celebrated king reigned forty-three years, when he was succeeded by Evil-Merodach.

NECESSITARIANS, an appellation which may be given to all who maintain that moral agents act from necessity. See next article, and MATERIALISTS.

NECESSITY, constraint, or restraint, by irresistible power; in which sense it is opposed to freedom.

Whether man is a necessary or a free agent, is a question which has been debated by writers of the first eminence. Hobbes, Collins, Hume, Leibnitz, Kames, Hartley, Priestley, Edwards, Toplady, and Belsham have written on the side of necessity; while Clarke, King, Law, Reid, Butler, Price, Bryant, Wollaston, Horsley, Beattie, Necker, Mack-

intosh, Gregory, Butterworth, and Dwight, have written against it. To state all their arguments in this place would take up too much room; suffice it to say, that the anti-necessitarians suppose that the doctrine of necessity charges God as the author of sin; that it takes away the freedom of the will, renders man unaccountable, makes sin to be no evil, and morality or virtue to be no good; precludes the use of means, and is of the most gloomy tendency. The necessitarians deny these to be legitimate consequences. All necessity, say they, doth not take away freedom. The actions of a man may be at one and the same time free and necessary too. It was infallibly certain that Judas would betray Christ, yet he did it voluntarily. Jesus Christ necessarily became man, and died, yet he acted freely. A good man doth naturally and necessarily love his children, yet voluntarily. It is part of the happiness of the blessed to love God unchangeably, yet freely, for it would not be their happiness if done by compulsion. Nor does it, says the necessitarian, render man unaccountable, since the Divine Being does no injury to his rational faculties; and man, as his creature, is answerable to him; besides, he has a right to do what he will with his own. That all necessity doth not render actions less morally good, is evident; for if necessary virtue be neither moral nor praiseworthy, it will follow that God himself is not a moral being, because he is a necessary one; and the obedience of Christ cannot be good, because it was necessary. Further, say they, moral necessity does not preclude the use of means; for means are no less appointed than the end. It was ordained that Christ should be delivered up to death; but he could not have been betrayed without a betrayer, nor crucified without crucifiers. That it is not a gloomy doctrine, they allege, because nothing can be more consolatory than to believe that all things are under the direction of an all-wise Being, that his kingdom ruleth over all, and that he doth all things well. So far from its being inimical to happiness, they suppose there can be no solid, true happiness without the belief of it; that it inspires gratitude, excites confidence, teaches resignation, produces humility, and draws the soul to God. It is also observed, that to deny necessity is to deny the foreknowledge of God, and to wrest the sceptre from the hand of the Creator, and to place that capricious and undefinable principle, the self-determining power of man, upon the throne of the universe. Besides, say they, the Scripture places the doctrine beyond all doubt. Job xxiii. 13, 14, xxxiv. 29; Prov. xvi. 4; Isa. xlv. 7; Acts xiii. 48; Eph. i. 11; 1 Thess. iii. 3; Matt. x. 29, 30, xviii. 7; Luke xxiv. 26; John vi. 37.

On the tendency of this doctrine of necessity, President Edwards offers these judicious remarks:—"It it should be said that the tendency of this doctrine of necessity to licentiousness appears by the improvement many at this day actually make of it to justify themselves in their dissolute courses, I will not deny that some men do unreasonably abuse this doctrine, as they do many other things which are true and excellent in their own nature; but I deny that this proves the doctrine itself has any tendency to licentiousness. I think the tendency of doctrines, by what now appears in the world, and in our nation in particular, may much more justly be argued from the general effect which has been seen to attend the prevailing of the principles of Arminians, and the contrary principles; as both have had

their turn of general prevalence in our nation. If it be indeed, as is pretended, that Calvinistic doctrines undermine the very foundation of all religion and morality, enervate and disannul all rational motives to holy and virtuous practice; and that the contrary doctrines give the inducements to virtue and goodness their proper force, and exhibit religion in a rational light, tending to recommend it to the reason of mankind, and enforce it in a manner that is agreeable to their natural notions of things,—I say, if it be thus, it is remarkable, that virtue and religious practice should prevail most when the former doctrines, so inconsistent with it, prevailed almost universally; and that ever since the latter doctrines, so happily agreeing with it, and of so proper and excellent a tendency to promote it, have been gradually prevailing, vice, profaneness, luxury and wickedness of all sorts, and contempt of all religion, and every kind of seriousness and strictness of conversation, should proportionably prevail; and that these things should thus accompany one another, and rise and prevail one with another, now for a whole age together. It is remarkable, that this happy period, discovered by the free inquiries and superior sense and wisdom of this age, against the pernicious effects of Calvinism, so inconsistent with religion, and tending so much to banish all virtue from the earth, should, on so long a trial, be attended with no good effect; but that the consequence should be the reverse of amendment; that, in proportion as the remedy takes place, and is thoroughly applied, so the disease should prevail; and the very same dismal effect take place, to the highest degree, which Calvinistic doctrines are supposed to have so great a tendency to; even the banishing of religion and virtue, and the prevailing of unbounded licentiousness of manners. If these things are truly so, they are very remarkable, and matter of very curious speculation."

No writer, however, has set this difficult subject in so clear a light as Mr Isaac Taylor, author of the *Natural History of Enthusiasm*, in his *Essay introductory to Edwards on the Will*; to which we beg leave to refer the reader. See also the works of the above-mentioned writers on this subject; and *MATERIALISTS—MORAL AGENCY—DECREES OF GOD—PRE-DESTINATION*.

NECHO, king of Egypt, who appears to have been cotemporary with Josiah, the good Jewish monarch. He was distinguished in arms, particularly in his wars with the Syrians, in which he attacked and took Carchemish (which see.) This enterprising monarch fitted out fleets, which he sent on expeditions, both on the Mediterranean and the Red Sea. The battle of Megiddo, in which Josiah fell, was fought with Pharaoh-Necho, whose superior military prowess gained him the victory. He was himself conquered afterwards, however, by Nebuchadezzar, king of Babylon. At his death, Necho was succeeded by his son, Psammetichus II.

NECK. *To harden the neck* is a metaphor drawn from the practice of a bullock unaccustomed to the yoke. In 2 Sam. xxii. 41, it is said, "Thou hast given me the necks of mine enemies;" an expression which refers to a practice of trampling on the neck, as a mode of triumphing over a fallen foe.

NECROMANCY, the art of interrogating the dead, Deut. xviii. 11. The practice of pretending to raise up the spirits of deceased persons, with the view of learning from them future events, seems to have been brought by the Israelites from Egypt. The law

of Moses expressly prohibits all such arts, under penalty of death by stoning. Lev. xx. 27. The forms to which the ancient necromancers resorted in raising the ghosts of the departed were very varied, but the only detailed instance which occurs in Scripture is the raising of the spirit of Samuel by the witch of Endor.

NEEDLE-WORK. See EMBROIDERY.

NEGINOTH, a term which is placed before some of the psalms, and signifies stringed instruments of music, to be played on by the fingers, or by female musicians. The titles of these psalms may be translated, "A Psalm of David to the master of music, who presides over the stringed instruments."

NEHEMIAH, the son of Hachaliah, a Jewish ruler, who, having been born at Babylon during the seventy years' captivity, acquired the favour of Artaxerxes Longimanus, whose cup-bearer he became. He was despatched on a mission to Jerusalem, to repair the walls and gates of the city, and to reform the administration of affairs. Having fulfilled his commission, he returned to Babylon, from which he was sent a second time to Jerusalem, invested with the high and honourable office of chief ruler or governor of the Jews. This office he filled for thirty years, when he died, B.C. 420. The canonical book of Scripture which bears his name gives an account both of his first and second administration in Judea.

NEHILOTH, a word which forms the superscription of the fifth Psalm. According to the Chaldee, and the greater number of modern expositors, it denotes the instrument, the flute as they think, with which the Psalm was to be accompanied. But in opposition to this idea, Hengstenberg suggests that only stringed instruments were used in the temple-service, and, particularly, that the flute was never an instrument with which the singing of the Psalms was accompanied. Others suppose that the word marks the object of the Psalm "for the inheritance." Thus, Luther remarks, "According to the title, this is the common purport of the Psalm, that it asks for the inheritance of God, desiring that the people of God may be kept and preserved for their Lord." This explanation is preferred by Hengstenberg, who translates it "upon the lots."

NEHUSHTAN, the name which was given by good king Hezekiah to the brazen serpent which had been preserved till his time. Perceiving that the Jews were in danger of worshipping this relic, he caused it to be burned, saying, it is Nehushtan, a mere piece of brass. 2 Kings xviii. 4. Serpent worship under various forms prevailed in the ancient world, particularly in Egypt.

NEIGHBOUR, any one related to us by whatever tie, even that of common humanity. The duty of loving our neighbour is enforced in the Jewish law. Thus, Lev. xix. 18, "Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself: I am the Lord." There can be no doubt, that in this verse, strictly speaking, the word "neighbour" might be interpreted as referring to the Israelites, who are described in the first clause as "the children of thy people." But not contented with restricting the term "neighbour" to the Jewish nation, the Scribes drew from the command itself the unwarranted inference, that they were permitted, if not commanded, to hate all if they were not of their own nation, and whom they were accustomed to consider as their

enemies. And so extensively had this pernicious doctrine of the Scribes gained ground among the Jewish people, that by them the words *stranger* and *enemy* were considered as almost identical in meaning. Frequently in the course of his ministry did our Lord seek to rectify their views upon this point. Thus, in the parable of the good Samaritan, he shows by a beautiful and affecting example that it is our duty to show benevolence and kindness to the stranger and the enemy. Nor did the Scribes receive countenance in their false notions from the law of Moses, although, undoubtedly, its precepts were chiefly directed to the welfare of the Jewish people. Thus, in Exod. xxiii. 4, 5, we find the command given, "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him; thou shalt surely help with him." And it is worthy of notice that when the same precept is recorded in fuller detail in Deut. xxii. 1-3, Moses exchanges the word "enemy" for that of "brother," thus plainly teaching the Israelites that it was their duty to regard even their enemies as brethren. The perverse doctrine of the Scribes, therefore, "Thou shalt love thy neighbour, and hate thine enemy," was opposed to the whole spirit and genius of the Word of God.

NEOLOGY, literally *new doctrine*, a term generally applied to denote the Rationalism and Socinianism, Deism and Pantheism, which have for some time past prevailed on the Continent, and especially Germany, corrupting the theological opinions even of their most accomplished divines. Its fundamental principle is to exalt reason above revelation, and to test the statements of the Bible by what are considered as the necessary deductions of reason. Proceeding on such a fallacious groundwork, the interpretation of Scripture becomes necessarily vague and uncertain. Whatever appears to contradict reason is instantly rejected, however strong may be the external evidence by which it is supported. The inspired writers are regarded as on a level with the profane writers of antiquity. All that is miraculous is explained away, and even the most sublime statements are viewed as no better than poetic exaggerations. It is pleasing, however, to learn that neological opinions are fast losing their influence on the Continent, and that a spirit of pure orthodox piety is in many parts of Germany rapidly becoming diffused both among pastors and people. Dr Bretschneider thus describes the Neologians: "Those who are generally termed Rationalists admit universally in Christianity a divine, benevolent, and positive appointment for the good of mankind, and Jesus as a messenger of divine providence, believing that the true and everlasting word of God is contained in the Holy Scripture, and that by the same the welfare of mankind will be obtained and extended. But they deny therein a supernatural and miraculous working of God, and consider the object of Christianity to be that of introducing into the world such a religion as reason can comprehend; and they distinguish the essential from the unessential, and what is local and temporary from that which is universal and permanent in Christianity."

NEONOMIANS, so called from the Greek *neos* new, and *nomos*, law; signifying a *new law*, the condition whereof is imperfect though sincere and persevering obedience.

Neonomianism seems to be an essential part of the

Arminian system. "The new covenant of grace which, through the medium of Christ's death, the Father made with men, consists, according to this system, not in our being justified by faith, as it apprehends the righteousness of Christ; but in this, that God, abrogating the exaction of perfect legal obedience, reputes or accepts of faith itself, and the imperfect obedience of faith, instead of the perfect obedience of the law, and graciously accounts them worthy of the reward of eternal life." This opinion was examined at the Synod of Dort, and has been canvassed between the Calvinists and Arminians on various occasions.

Towards the close of the seventeenth-century, a controversy was agitated amongst the English Dissenters, in which the one side, who were partial to the writings of Dr. Crisp, were charged with Antinomianism, and the other, who favoured Mr. Baxter, were accused of Neonomianism.

It does not appear to have been a question in this controversy, whether God in his Word commands sinners to repent and believe in Christ, nor whether he promises life to believers, and threatens death to unbelievers; but whether it be the gospel under the form of a new law that thus commands or threatens, or the moral law on its behalf, and whether its promises to believing render such believing a condition of the things promised. In another controversy, however, which arose about forty years afterwards among the same description of people, it became a question whether God did by his Word (call it law or gospel) command unregenerate sinners to repent and believe in Christ, or to do anything which is spiritually good. (See *CALLING*.) Of those who took the affirmative side of this question, one party attempted to maintain it on the ground of the gospel being a new law, consisting of commands, promises, and threatenings, the terms or conditions of which were repentance, faith, and sincere obedience. But those who first engaged in the controversy, though they allowed the encouragement to repent and believe to arise merely from the grace of the gospel, yet considered the formal obligation to do so as arising merely from the moral law, which, requiring supreme love to God, requires acquiescence in any revelation which he shall at any time make known.

NEOPHYTE, the name usually given in the primitive church to a convert from Paganism or Judaism.

NEPHATH-DOR, a city in Manasseh, which also bears the name of Dor or Dora, Josh. xvii. 11; 1 Kings iv. 11. Jerome mentions the ruins of Dor as nine miles from Cæsarea, on the way to Ptolemais. The king of this city was smitten by Joshua. It was the residence of Ben-Abinadab, the son-in-law of Solomon, and probably at that time one of the ports of the Israelitish kingdom. Dr Wilson places it on the site of the modern Tanturah, where are now only a few wretched houses situated near a small bay, but there is a considerable mass of ruins.

NEREUS, the name of a Christian who, along with his sister, is mentioned by Paul in his Epistle to the Romans (xvi. 15). Nothing further is known concerning him.

NERGAL, an idol of the Cuthæans, referred to in 2 Kings xvii. 30, and called Nergal-sharezer in Jer. xxxix. 3, 13. Nothing definite is known in regard to this idol.

NERO, the fifth emperor of Rome, remarkable for his cruelty to the early Christians. He began his

persecution of the Christians in A.D. 64. The following account of his attempts to check the progress of Christianity at its very outset is from the pen of the Rev. Dr Jamieson, in his "Manners and Trials of the Primitive Christians:"—

"The infamy of being the first to draw the sword against the Christians belongs to Nero, a prince who combined in his own person all the most disgusting qualities and enormous crimes that ever blackened and degraded humanity. But of all the odious features of his character, cruelty seems to have been the crowning vice, as there was scarcely a member of his court, related to him by nature, dignified by station, or recommended by public virtue, in whose life's blood he did not plunge the assassin's shaft. His father, mother, brother, two wives, besides many others of royal and patrician rank, all fell successively by his unnatural poignard, and among all classes of his subjects his severities were so oppressive, that Rome groaned under the scorpion lash of the imperial tyrant. From such a scourge of the human race, the Christians could not escape, and while by malicious calumnies, of which he had privately encouraged the circulation, their condition had been several times embittered, and thousands rendered odious in the eyes of their fellow-citizens, there is one instance of their trials under his reign which will ever be memorable in the history of persecution, and of which the origin and progress may be briefly told. Among innumerable other freaks of his folly and madness, he became discontented with the narrow streets and the poor antiquated style of building that distinguished the old city of Rome; and whether it was that he wished to enjoy the singular satisfaction of beholding an immense assemblage of houses in one common conflagration, or to bear the honour of becoming a second Romulus—the founder of a more beautiful and magnificent capital of the world—he secretly ordered it to be set on fire, in all parts of the city at once. This remarkable event took place on the 19th July, sixty-four years after Christ; and so well laid were the plans of the royal incendiary, and to so great a height had the flames attained, before the unsuspecting citizens were aware of the full extent of the catastrophe, that no measures of precaution or of force, no lavish use of the waters of the Tiber, could stem the progress of the devouring element. For six or seven days the fire raged with unabated fury, destroying, in its terrific career, palaces, temples, all the most splendid and venerable monuments of antiquity; and at length, when a calm view could be taken of the calamity, it was found that of the proud city which boasted of so many superb edifices of religion and temples of victory, which had witnessed so many proud triumphs, and on whose piazzas and streets foreigners from every region of the world had been proud to walk, nothing remained but a few blackened and tottering walls. During the progress of this fearful calamity, while thousands of Roman families were smothered in the falling ruins, or driven naked and houseless wanderers to the fields, Nero had stationed himself in the imperial gardens, where he feasted his inhuman eyes from the lofty tower of Mæcenas with the spectacle of horror, and in the fantastic garb of a player sang in Homeric strains the destruction of Troy. Universal indignation soon lighted upon him as the guilty cause of the catastrophe; but by address or intimidation he contrived to divert the attention of the public from himself; and with a meanness and

cowardice, equalled only by his pre-eminent atrocity, he sought inglorious safety to himself by making the vengeance of the citizens fall like a thunderbolt on the Christians, who, besides their share of suffering the common calamity, had braved the greatest personal dangers in their benevolent attempts to rescue the unfortunate sufferers. The mercenary zeal of his creatures having discovered some of the believers, on whom every means of intimidation was practised, the rest of the brethren were, through their weakness or treachery, apprehended, and, on the false pretext of having occasioned the destruction of the city, proceeded against with unexampled severity. Tortures and modes of death unknown in the criminal code of Rome were invented for the incendiaries. The majority were bound in combustible garments, which, being set fire to, illumined the darkness of the night, and made the punishment resemble the crime. The spacious gardens of the palace were, with diabolical taste, selected as an appropriate scene of the executions, Nero himself being conspicuous in the crowded ranks of the spectators; and while the sad groups of victims were successively led to the stake, tears of pity streamed from a thousand eyes among the assembled multitudes, who knew that the spectacle was exhibited, not for the public benefit, but to gratify the savage heart of one man. The circumstance of this wicked prince ever meditating to criminate the Christians with the conflagration proves that they had previously been rendered deeply odious to the people, that the accusation would be credulously entertained, and that the punishment of that class would afford gratification to the mob on account of the calumnious reports of the wickedness to which they were secretly addicted. This persecution, in which a vast number of Christians fell by the most appalling death, among whom were Peter and Paul, was local, being confined chiefly to Rome and its immediate neighbourhood, and lasting about the space of four years. Nevertheless, proofs are not wanting that the atrocities of the emperor were imitated by his underlings in other places. From an inscription discovered in Spain, it appears that not a few Christians in that remote province met the hard fate of their brethren in the metropolis; and this terrible blow gave them the first experimental lesson, in all parts of the empire to which the tidings reached, that they who live godly in Christ Jesus must expect to suffer persecution."

NEST. One of the most beautiful and benevolent regulations of the Mosaic law is that which occurs in reference to birds' nests, in Deut. xxii. 6, 7: "If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: but thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days." Birds were no doubt necessary as food to the Israelites, and the object of this law undoubtedly was to prevent any unnecessary cruelty in taking them. We find reference to a nest in Ps. lxxxiv. 3: "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God." In this passage Rosenmüller thinks that there is an allusion to a custom which obtained among several nations of antiquity, that birds which build their nests on the temples or within the limits of them

were not suffered to be driven away, much less to be killed, but found a secure and uninterrupted dwelling.

NESTORIANS, the followers of Nestorius, the bishop of Constantinople, who lived in the fifth century. They believed that in Christ there were not only two natures, but two persons; of which the one was *divine*, even the eternal word; and the other, which was *human*, was the man Jesus: that these two persons had only one *aspect*: that the union between the Son of God and the Son of Man was formed in the moment of the virgin's conception, and was never to be dissolved: that it was not, however, a union of nature or of person, but only of will and affection. Nestorius, however, it is said, denied the last position: that Christ was, therefore, to be carefully distinguished from God, who dwelt in him as in his temple; and that Mary was to be called the mother of Christ, and not the mother of God.

One of the chief promoters of the Nestorian cause was Barsumas, created Bishop of Nisibis, A.D. 435. Such was his zeal and success, that the Nestorians who still remain in Chaldea, Persia, Assyria, and the adjacent countries, consider him alone as their parent and founder. By him Pherozes, the Persian monarch, was persuaded to expel those Christians who adopted the opinions of the Greeks, and to admit the Nestorians in their place, putting them in possession of the principal seat of ecclesiastical authority in Persia, the see of Seleucia, which the patriarch of the Nestorians has always filled even down to our time. Barsumas also erected a school at Nisibis, from which proceeded those Nestorian doctors who in the fifth and sixth centuries spread abroad their tenets through Egypt, Syria, Arabia, India, Tartary, and China.

In the tenth century, the Nestorians in Chaldea whence they are sometimes called Chaldeans, extended their spiritual conquests beyond Mount Imaus, and introduced the Christian religion into Tartary, properly so called, and especially into that country called Karit, bordering on the northern part of China. The Nestorians formed so considerable a body of Christians, that the missionaries of Rome were industrious in their endeavours to reduce them under the papal yoke.

About the middle of the seventeenth century, the Romish missionaries gained over to their communion a small number of Nestorians, whom they formed into a congregation or church; the patriarchs or bishops of which reside in the city of Amida, or Diarbeker, and all assume the denomination of Joseph. Nevertheless, the Nestorians in general persevere to our own times in their refusal to enter into the communion of the Romish Church, notwithstanding the earnest entreaties and alluring offers that have been made by the Pope's legate to conquer their inflexible constancy.

NET. "Surely in vain the *net* is spread in the sight of any bird;" that is, the very birds of the air are wiser than sinners, since they take warnings which sinners refuse to observe. Prov. i. 17.

NETHINIM. Persons devoted to the performance of the most humble offices in the services of the tabernacle and temple, such as carrying wood and water. They are supposed to have been descended from the Gibeonites, who, on account of their attempts to deceive Joshua, were condemned to this species of servitude. The Nethinim were servants of the Levites, as the Levites were of the priests. They were car-

ried to Babylon with the tribe of Judah, and Ezra (viii. 17) brought two hundred and twenty of them back to Judea. A considerable number followed under Zerubbabel. That they might be near the temple for the performance of their duties, they occupied a particular place in Jerusalem called Ophel.

NETOPHAH, a city and district between Beth-lehem and Anathoth. Ezra ii. 22; Neh. vii. 26; Jer. xl. 8; 1 Chron. ix. 16.

NETTLES. We find this name given to two different words in the original. The first is *cherul*—Job xxx. 7; Prov. xxiv. 31; Zeph. ii. 9. It is not easy to determine what species of plant is here meant. From the passage in Job, the nettle could not be intended; for a plant is referred to large enough for people to take shelter under. The following extract from Denon's Travels may help to illustrate the text: "One of the inconveniences of the vegetable thickets of Egypt is, that it is difficult to remain in them; as nine-tenths of the trees and plants are armed with inexorable thorns, which suffer only an unquiet enjoyment of the shadow which is so constantly desirable, from the precaution necessary to guard against them." The *kimosh* (Prov. xxiv. 31; Isa. xxxiv. 13; Hos. ix. 6) is by the Vulgate rendered "*urtica*," which is well defended by Celsius, and very probably means "the nettle."

NEW JERUSALEM CHURCH. See SWEDEN-BORGIAN.

NEW MOON. The Hebrews had a particular veneration for the first day of every month, for which Moses appointed peculiar sacrifices (Numb. xxviii. 11–15); but he gave no orders that it should be kept as a holy day, nor can it be proved that the ancients observed it so; it was a festival of merely voluntary devotion. (See MONTH.) It appears that even from the time of Saul they made, on this day, a sort of family entertainment, since David ought then to have been at the king's table; and Saul took his absence amiss. 1 Sam. xx. 5, 18. Moses insinuates, that besides the national sacrifices then regularly offered, every private person had his particular sacrifices of devotion. Numb. x. 10. The beginning of the month was proclaimed by sound of trumpet, at the offering of solemn sacrifices. But the most celebrated neomenia was that at the beginning of the civil year, or first day of the month Tisri. Lev. xxiii. 24, 25. This was a sacred festival, on which no servile labour was performed. In the kingdom of the ten tribes, the people used to assemble at the houses of the prophets, to hear their instructions. 2 Kings iv. 23; Isa. i. 13, 14. Ezekiel says (see also 1 Chron. xxiii. 31, 2 Chron. viii. 13) that the burnt-offerings offered on the day of the new moon, were provided at the king's expense, and that on this day was to be opened the eastern gate of the court of the priests. Ezek. xlv. 17, xlv. 1, 2. Spenser has a long dissertation on the neomenia, in which he shows that the Gentiles honoured the first day of the month out of veneration to the moon. He would infer, that the Hebrews borrowed this practice from strange and idolatrous people. But he by no means proves this; and it is much more probable, that, without any design of imitating the Hebrews, the Gentiles thought fit to honour the moon at the beginning of the month; that is, her first appearance.

NEW PLATONICS, or AMMONIANS. See ACADEMICS.

NEW TESTAMENT. See BIBLE—GOSPELS—ACTS—EPISTLES—INSPIRATION—SCRIPTURE.

NEWTON, SIR ISAAC, the greatest of philosophers, was born December 25, 1642, at Colsterworth, in Lincolnshire, and early displayed a talent for mechanics and drawing. On one occasion, having been sent to market with eorn and other products of the farm, young Newton left the sale of his goods to a servant, while he himself retired to a hay-loft at an inn in Grantham, to ruminate over the problems of Euclid and the laws of Kepler; in which situation his uncle happened to find him, probably meditating discoveries of his own, which should eclipse the glory of his predecessors. He was educated at Grantham school, and at Trinity College, Cambridge, and studied mathematics with the utmost assiduity. In 1667, he obtained a fellowship; in 1669, the mathematical professorship; and in 1671, he became a member of the Royal Society. It was during his abode at Cambridge that he made his three great discoveries,—of fluxions, the nature of light and colours, and the law of gravitation. To the last of these his attention was first turned by his seeing an apple fall from a tree. "The Principia," which unfolded to the world the theory of the universe, was not published till 1687. In that year also Newton was chosen one of the delegates to defend the privileges of the university against James II.; and in 1688 and 1701 he was elected one of the members of the university. He was appointed warden of the Mint in 1696; was made master of it in 1699; was chosen president of the Royal Society in 1703; and was knighted in 1705. He died March 20, 1727.

His "Observations on the Prophecies of Daniel and the Apocalypse" appeared in 1733, in quarto. "It is astonishing," says Dr. Hutton, "what care and industry Newton employed about the papers relating to chronology, church history, &c.; as, on examining them, it appears that many are copied over and over again, often with little or no variation." All the works of this eminent philosopher were published by Dr. Samuel Horsley, 1779, in five volumes quarto; and an English translation of his "*Philosophiæ Naturalis Principia Mathematica*" is extant.

The character of this great man has been thus drawn by Mr. Hume, at the close of his History of England: "In Newton, this island may boast of having produced the greatest and rarest genius that ever rose for the ornament and instruction of the human species. Cautious in admitting no principles but such as were founded on experiment; but resolute to adopt every such principle, however new or unusual: from modesty, ignorant of his superiority above the rest of mankind; and thence less careful to accommodate his reasonings to common apprehensions: more anxious to merit than acquire fame: he was from these causes, long unknown to the world; but his reputation at last broke out with a lustre which scarcely any writer, during his own lifetime, had ever before attained. While Newton seemed to draw off the veil from some of the mysteries of nature, he showed at the same time the imperfections of the mechanical philosophy; and thereby restored her ultimate secrets to that obscurity in which they ever did and ever will remain."

The remains of Sir Isaac Newton were interred in Westminster Abbey, where a magnificent monument is erected to his memory, with a Latin inscription, concluding thus: "Let mortals congratulate themselves that so great an ornament of human nature has existed." His character is shown by Dr. Brewster to have been that of the orthodox, humble, and

sincere Christian. Of nature, antiquity, and the Holy Scriptures, he was a diligent, sagacious, and faithful interpreter. He maintained, by his philosophy, the dignity of the SUPREME BEING; and in his manners he exhibited the simplicity of the gospel. "I seem to myself," he said, "to be like a child, picking up a shell here and there on the shore of the great ocean of truth."

NIBHAZ, a god of the Avites. 2 Kings xvii. 31.

NICANOR, a king of Syria. (See MACEABEES.) This is the name also of one of the seven deacons chosen by the primitive Church at Jerusalem, and ordained by the apostles. Acts vi. 5.

NICENE CREED. See CREED.

NICODEMUS, a disciple of Jesus, but secretly, for fear of the Jews. He was a Pharisee by religious profession, a man of rank, and a member of the Sanhedrim or chief council of the Jews. Anxious to learn the doctrines which Christ taught, he came to him by night, and conversed with him upon the vitally important subject of regeneration. So much had he profited by the instructions of Jesus, that we find him at an after period venturing to speak publicly in his favour. John vii. 50. He joined Joseph of Arimathea also in paying the last duties to the remains of the crucified Redeemer. John xix. 39. Nothing more is recorded in Scripture concerning Nicodemus.

NICOLAS, a proselyte of Antioch, and one of the first deacons of the primitive church. Acts vi. 5. Though his eminent piety thus raised him to office in the church, his memory has been tarnished by an alleged blemish which gave rise to the sect of the Nicolaitanes. It is much doubted, however, whether Nicolas the deacon was the same person with the founder of the heretical sect.

NICOLAITANES, heretics who assumed this name from Nicolas of Antioch; who, being a Gentile by birth, first embraced Judaism and then Christianity; when his zeal and devotion recommended him to the Church of Jerusalem, by whom he was chosen one of the first deacons. Many of the primitive writers believed that Nicolas was rather the occasion than the author of the infamous practices of those who assumed his name, who were expressly condemned by the Spirit of God himself. Rev. ii. 6. And, indeed, their opinions and actions were highly extravagant and criminal. They allowed a community of wives, and made no distinction between ordinary meats and those offered to idols. According to Eusebius, they subsisted but a short time; but Tertullian says that they only changed their name, and that their heresies passed into the sect of the CAINITES (which see).

NICOPOLIS, a city mentioned by Paul in his Epistle to Titus (iii. 12); and which was probably a city of Macedonia, founded by Augustus in commemoration of his victory over Antony at Actium. Others, however, suppose that it was a city of Thraee, near the river Nessus.

NIDDUL. See EXCOMMUNICATION.

NIGER, the surname of Simeon, mentioned in Acts xiii. 1. He was a teacher at Antioch, and was engaged in the solemn work of setting apart Saul and Barnabas for the mission which the Holy Ghost had assigned to them. Epiphanius mentions the name of Niger as one of the seventy disciples of our Lord; whom he sent forth to preach the gospel, and perform wonderful works in his name; and it is not unlikely that this is the same person who is referred

to in the Acts of the Apostles. It has been alleged by some that Simeon Niger is identical with Simon the Cyrenian, who carried the cross of Christ; but of this there is no evidence whatever, except that the names somewhat resemble each other. No names, however, occurred more frequently among the Jews than did Simon and Simeon.

NIGHT. In the reckoning of the ancient Hebrews, the day was considered as commencing, not as with us in the morning, but in the evening. Hence the statement in Gen. i., "The evening and the morning were the first day." "Before the captivity, the night was divided into three parts, called watches, because they were severally the periods of time which watchmen were required to spend in their nightly service before they could retire from their posts. They were named the first, the middle, and the morning watch. In the time of Christ, the Roman and Greek method of dividing the night into four watches was in use among the Jews. It was also, like the day, measured into twelve equal hours, from sunset to sunrise. The first watch, or evening, lasted till about nine o'clock of our time; the second, or midnight, from nine to twelve; the third, or cock-crowing, from twelve to three; the fourth, or morning, from three till it was day. All of them are mentioned in our Saviour's exhortation: 'Watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning.' Mark xiii. 35. The Jews were accustomed to distinguish the last-mentioned period into the first, the second, and the third crowing. Thus it was foretold of Peter: 'Before the cock crow twice, thou shalt deny me thrice' (Mark xiv. 30); even as it accordingly happened; the cock crew directly after his first denial, and then crew a second time after the third. The other evangelists write: 'before the cock crow,' or, 'the cock shall not crow till thou hast denied me thrice.' They referred to the whole time of cock-crowing, meaning that this should not be over before this melancholy fall would all take place, as it did in fact before it was half over. Or it may have been so said because the second crowing was the one principally regarded in the course of that watch, and so was readily understood to be meant when one only, by way of distinction, was mentioned."

NIGHT-HAWK (*techemem*), Lev. xi. 16; Dent. xiv. 15. That this is a voracious bird, seems clear from the import of its name; and interpreters are generally agreed to describe it as flying by night. On the whole, it should seem to be the *Strix Orientalis*, which Hasselquist thus describes: "It is of the size of the common owl, and lodges in the large buildings or ruins of Egypt and Syria, and sometimes even in the dwelling-houses. The Arabs settled in Egypt call it 'Massasa,' and the Syrians 'Banu.' It is extremely voracious in Syria: to such a degree, that if care is not taken to shut the windows at the coming on of the night, he enters the houses and kills the children: the women, therefore, are very much afraid of him."

NILE, the great river which flows through the valley of Egypt, and falls into the Mediterranean Sea. It is to this noble river that Egypt owes its fertility, and even its existence; and, accordingly, in ancient times it was worshipped as a deity, and had its appointed priests, festivals, and sacrifices. Even at the present day it is termed by the Moslems, "The Most Holy River," and its benefits are still celebrated.

ed by a variety of religious rites. The Nile is described in Scripture by the name of "the river." Exod. vii. 15, 18. It is remarkable for an annual inundation, which is occasioned by the periodical rains that fall within the tropics. The fertility of the country depends on the waters reaching a certain height; for if they do not, famine is the result; and if they exceed this height, whole villages are in danger of being swept away.

The expression, "The River of Egypt," is not always to be understood of the Nile, for there is a small stream, the Sihor, which also bears that name.

NIMRAH, a city of Gad, or rather of Reuben, east of the Dead Sea. Numb. xxxii. 3. Calmet thinks that Nemra, Nimra, Nimrim, Nemrim, and Beth-nemra, are the same city. Jeremiah (xlviii. 34) speaks of Nimrim and its pleasant waters; Isaiah (xv. 6) also mentions the waters of Nimrim. Jerome says, that Nimrim is situated on the Dead Sea, and takes name from the bitterness of its waters.

NIMROD, supposed to be the son of Cush, and the founder of a mighty empire. "Out of that land," it is said (Gen. x. 11), meaning Babel, in the land of Shinar, "he went forth into Assyria," for such is the marginal reading, which by almost universal consent is to be preferred. Nimrod seems to have laid the foundation of two mighty empires—the Assyrian, whose seat was Nineveh, and the Babylonian, whose seat was Babylon. He is described by the sacred historian as "a mighty hunter before the Lord," which Professor Jahn thinks may refer to the celebrity which he had acquired from protecting the people against wild beasts. The Jerusalem paraphrast, however, explains the expression as denoting that he was a persecutor of the adherents of the true religion.

NINEVEH, the capital of the Assyrian empire. It was founded by Nimrod, or, as some translate Gen. x. 11, by Asshur, the son of Shem. It was for a long time doubtful on what precise spot Nineveh stood, but the recent researches of Layard and Botta have discovered its probable site on the east bank of the Tigris. Jonah describes it as having been "an exceeding great city." Diodorus states its walls to have been a hundred feet high, and so wide that three chariots could be driven upon them abreast. There were fifteen hundred towers upon the walls, all of them two hundred feet high. It was so strongly fortified that Sardanapalus made it his stronghold in his war with Arbaces the Mede. Finding himself vanquished, however, after three years' siege, he set fire to his palace, and perished amid his treasures. Nineveh again became a royal city, under Tiglath-Pileser, but it was utterly destroyed about B.C. 601. The prophets Nahum and Zephaniah foretold its destruction. Nothing now remains but a few shapeless mounds, which, by the indefatigable researches of Layard, have already yielded, and are still in course of yielding, valuable remains of the ancient grandeur and magnificence of Nineveh. The Rev. Dr Keith, in his valuable work on "Fulfilled Prophecy," thus illustrates the prophecies in reference to this remarkable city:—

The Book of Nahum was avowedly prophetic of the destruction of Nineveh; and it is there foretold that "the gates of the river shall be opened, and the palace shall be dissolved. Nineveh of old, like a pool of water, with an overflowing flood he will make an utter end of the place thereof." Nahum ii. 6, i. 8, 9.

The historian describes the facts by which the other predictions of the prophet were as literally fulfilled. He relates that the king of Assyria, elated with his former victories, and ignorant of the revolt of the Bactrians, had abandoned himself to scandalous inaction; had appointed a time of festivity, and supplied his soldiers with abundance of wine; and that the general of the enemy, apprized, by deserters, of their negligence and drunkenness, attacked the Assyrian army while the whole of them were fearlessly giving way to indulgence, destroyed great part of them, and drove the rest into the city. The words of the prophet were hereby verified: "While they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." Nahum i. 10. The prophet promised much spoil to the enemy: "Take the spoil of silver, take the spoil of gold; for there is none end of the store and glory out of all the pleasant furniture." Nahum ii. 9. And the historian affirms that many talents of gold and silver, preserved from the fire, were carried to Ecbatana. According to Nahum (iii. 15), the city was not only to be destroyed by an overflowing flood, but the fire, also, was to devour it; and, as Diodorus relates, partly by water, partly by fire, it was destroyed.

The utter and perpetual destruction and desolation of Nineveh were foretold: "The Lord will make an utter end of the place thereof. Affliction shall not rise up a second time; she is empty, void, and waste." Nahum i. 8, 9, ii. 10, iii. 17–19. And if now the only spot that bears its name, or that can be said to be the place where it was, be indeed the site of one of the most extensive cities on which the sun ever shone, and which continued for many centuries to be the capital of Assyria, the principal mounds, few in number, which show neither bricks, stones, nor other materials of building, but are in many places overgrown with grass, and resemble the mounds left by intrenchments and fortifications of ancient Roman camps, and the appearances of other mounds and ruins less marked than even these, extending for ten miles, and widely spread, and seeming to be the wreck of former buildings, show that Nineveh is left without one monument of royalty; without any token whatever of its splendour or wealth; that their place is not known where they were; and that it is indeed a desolation, "empty, void, and waste," its very ruins perished, and less than the wreck of what it was. Such an utter ruin, in every view, has been made of it; and such is the truth of the divine predictions.

NINUS, son of Belus the Assyrian, and founder of the Assyrian monarchy, A.M. 2737, about the time of the government of Deborah and Barak in Israel.

NISAN, anciently Abib, the seventh month of the civil year, but the first of the sacred among the Hebrews, because on the fifteenth day of that month they had departed out of Egypt. It began with the new moon that appeared immediately before harvest. This would take place generally in April of our time; but when the new moon of April did not occur till late in the month, the preceding one which appeared towards the end of March, would, we may suppose, be made the commencing point of the sacred year.

NISROCH, a god of the Assyrians. 2 Kings xix. 37.

NITRE (*nether*). Prov. xxv. 20; Jer. ii. 22. This is not the same that we call nitre, or saltpetre, but a native salt of a different kind, distinguished among

naturalists by the name of natram. The natrum of the ancients was an earthy alkaline salt. It was found in abundance separated from the water of the Lake Natron, in Egypt. It rises from the bottom of the lake to the top of the water, and is there condensed by the heat of the sun into the hard and dry form in which it is sold. This salt thus scummed off is the same in all respects with the Smyrna soap earth. Pliny, Matthiolus, and Agricola, have described it to us; Hippocrates, Galen, Dioscorides, and others, mention its uses. It is found in great plenty in Scinde, a province in Hindustan, and in many other parts of the East; and might be had in any quantities. The learned Michaëlis plainly demonstrates, from the nature of the thing and the context, that this fossil and natural alkali must be that which the Hebrews called *nether*. Solomon must mean the same when he compares the effect which unseasonable mirth has upon a man in affliction to the action of vinegar upon nitre (Prov. xxv. 20); for vinegar has no effect upon what we call nitre, but upon the alkali in question has a great effect, making it rise up in bubbles with much effervescence. It is of a soapy nature, and was used to take spots from clothes, and even from the face. Jeremiah (ii. 22) alludes to this use of it.

NO, or NO-AMMON, a city of Egypt. See NOPH.

NOACHIDÆ, a name given to the children of Noah, and in general, to all men not of the chosen race of Abraham.

NOAH, the son of Lamech, born A.M. 1056. He was the grandson of Methuselah, and only the tenth in descent from Adam. In his day the earth had become so wicked, that the Lord repented that he had made man on the earth, and he resolved to destroy the whole world with a deluge. Noah alone was a just man and righteous before God, and he was accordingly commanded to build an ark, that he and his family might be saved. By faith he obeyed the divine warning, and he and his house survived the deluge. On leaving the ark, he built an altar, and offered a burnt-sacrifice to the Lord. The Lord accepted his sacrifice, and appointed the rainbow as a token of his covenant which he made with Noah, that he would no longer destroy the earth by a deluge. Noah survived the deluge three hundred and fifty years, and at his death left three sons, Shem, Ham, and Japheth, by whom the earth was peopled.

NOB, a sacerdotal city of Benjamin or Ephraim, not far from Jerusalem. When David was driven away by Saul he came to Nob, the priests of which city were slain by Saul. 1 Sam. xxii. 9, &c.; xxi. 1, &c.

NOBLEMAN. There has been no little difference of opinion respecting the sense of this word, which occurs in John iv. 46. The word, says Dr Campbell, "conveys the notion of hereditary rank and certain dignities, to which there was nothing in Palestine, or even in Syria, that corresponded." The ancient version of Tyndale has "ruler." Many judicious commentators interpret it "an officer of the royal court," and some have supposed it to refer to Chuza, Herod's steward.

NOD, LAND OF, a country which seems to have derived its name from Cain dwelling there, after having murdered his brother Abel. Nod is properly "the land of the murderer;" and the same word is used by David, in speaking of his own unsettled and wandering mode of life. "Thou tellest my wanderings." Ps. lvi. 8. The true situation of Nod is, not

less than that of Eden, involved in much obscurity. Some suppose it to denote the parched and barren deserts of Arabia Petræa. This opinion, which is the most probable, was first broached by Grotius. Huët, however, fixes Nod in the south-east of Persia, Michaëlis towards China, and Calmet in Nysa. The only distinct information which Scripture gives as to its position is that it lay "on the east of Eden."

NOETIANS, Christian heretics in the third century, whose heresy consisted in affirming that there was but one person in the Godhead, and that the Word and the Holy Spirit were but external denominations given to God in consequence of different operations; that, as Creator, he is called *Father*; as incarnate, *Son*; and as descending on the apostles, *Holy Ghost*. See SABELLIANS.

"It is a characteristic fact," says Neander, "that when Noetus was cited before an assembly of presbyters, to answer for the erroneous doctrine of which he was accused, he alleged in his defence that his doctrine tended only to honour Christ. 'Of what evil am I guilty,' said he, 'when I glorify Christ?' The unity of God and Christ, this only God—was his motto. In proof of his doctrine, he referred to Rom. ix. 5, where Christ is called God over all; to the words of Christ, John x. 30, 'I and my Father are one;' perhaps also to the words, John xiv. 9, 'He that hath seen me, hath seen the Father.' It appears, from these examples, that Patripassianism appealed to the authority of St John's Gospel, as well as to others; and it is evident, how slight are the grounds furnished by the spread of such doctrines for presuming that this gospel was either not known to exist, or not received. If, in the case of Praxeas, we were still uncertain whether he made the distinction between God hidden within himself, and God in his self-manifestation, it is, on the other hand, clearly evident from the report of Theodoretus, that Noetus made a doctrine of this kind his very starting-point. There is one God, the Father, who is invisible when he pleases; and appears (manifests himself) when he pleases; but the same, whether visible or invisible, begotten or unbegotten. Theodoretus refers this last expression to the birth of Christ; but it may be doubted whether he has in this instance rightly taken the sense of the man; whether the latter had not in his mind the begetting of the Word; and by this he could have understood here nothing else than God's activity without himself. At all events, he must have so appropriated the Logos-doctrine of John as to understand by the Logos only a designation for God proceeding forth from his hidden essence—God revealing himself; the same God, denominated, in different relations, BEING and WORD."

NONCONFORMISTS, those who dissent from an Established Church, but generally applied to dissenters from the Church of England. It is the term most generally used when speaking of those ministers, to the number of nearly two thousand, who were ejected from their livings by the Act of Uniformity, in 1662. By this oppressive act these conscientious ministers were driven from their homes. An act had passed the year before, entitled the Corporation Act, which required as a test of adherence to the Established Church the receiving the communion in connection with that church, as a qualification for the acceptance of any public office in connection with a corporation. This, combined with the Act of Uniformity, bore hard upon the Non

conformists; and their sufferings were aggravated by the Conventicle Act, which prohibited attendance at places of worship other than the Establishment, under penalties of fine and imprisonment, by the summary award of a magistrate. These hardships were followed by the Oxford Five Mile Act, by which all non-conforming ministers were prohibited from coming within five miles of any place where they had exercised their ministry, and from teaching any school. Some few took the oath; others who could not consequently suffered the penalty.

In the reign of George III. the Act for the Protection of Religious Worship superseded the Act of Toleration, by still more liberal provisions in favour of religious liberty; and in the reign of George IV. the Test and Corporation Acts were likewise repealed.

NONJURORS, those who refused to take the oaths to the House of Hanover, and were in consequence under certain incapacities, and liable to certain severe penalties. It can scarcely be said that there are any nonjurors now in the kingdom; and it is well known that, as well in Scotland as in England, all penalties have been removed both from Papists and Protestants formerly of that denomination.

NOON, the middle time of the day, when the sun is highest in his daily course; in modern language, when he is direct south, on the meridian of any place. 1 Kings xviii. 27; Ps. lv. 17. This time of the day being the brightest, is made a subject of comparison in several places of Scripture. Job v. 14; Ps. xxxvii. 6. The apostle Paul says the brightness in which he beheld the Lord Jesus was superior to that of the sun at noon. Acts xxvi. 13.

NOPH, an Egyptian city, referred to in Isa. xix. 13, and Jer. ii. 16. It is supposed to be the Noph of Hosea ix. 6, and the Memphis of profane writers. Its site was at that point of the Delta where the Nile separates into a variety of streams, and nearly opposite to the modern Cairo. It was the capital of ancient Egypt, the residence of the court of the Pharaohs, and the chief seat of Egyptian literature and worship. This city suffered from the Chaldeans under Nebuchadnezzar, and afterwards from the Persians under Cambyzes, who respectively accomplished the divine threatenings announced by Jeremiah (xliii. 8, 13), and Ezekiel (xxx. 13, 16). At a subsequent period it was rebuilt on a larger scale, and beautifully embellished, by the Ptolemies; and at the beginning of the Christian era it was, next to Alexandria, the most important and powerful city in Egypt. During the numerous revolutions to which that country was exposed, it continued to flourish till A.D. 640, when it was overthrown by the Saracens, and in its stead the modern city of Cairo rose on the opposite bank of the river. Of this ancient metropolis of Egypt, scarce a vestige now remains to mark the site. "We rode for miles," says Lord Lindsay, "through groves of palms and acacias, cultivated fields, and wastes of sand, over what we knew must be the site of Memphis, but Noph is indeed waste and desolate."

NORTH. The same word which, in Gen. xxviii. 14, denotes the north or regions of the north, is used in Song iv. 16 for the north wind. The Hebrews, when speaking of the cardinal points, invariably supposed a man to be standing with his face towards the east.

NOSE. When a bullock was intractable it was

customary in the East to bore a hole in his nostrils, through which an iron or wooden ring was introduced, and attached to a rope, which, when pulled by the hand of the driver, gave him so complete a command over the most furious beast that he could turn it at will in any direction. A very beautiful allusion to this practice is found in Job xli. 2, "Canst thou put a hook into his nose?" The same figure is used in 2 Kings xix. 28, "Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest."

NOSE-JEWELS. It is the custom in almost all Eastern countries for the women to wear rings in their noses, in some places in the right, in others in the left nostril, which is bored low down in the middle. These rings are of gold, and have commonly precious stones in them. It is to this custom probably that Abraham's servant refers, when he says in speaking of Rebekah, "And I put the ear-ring upon her face" (Gen. xxiv. 47), more properly, "I put the ring in her nose." Solomon probably refers to the same practice in Prov. xi. 22, "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." And Ezekiel also (xvi. 12), "And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head."

NOTHING. Idols are often called nothings, nonentities. "Ye which rejoice in a thing of nought." Amos vi. 13. Paul says: "We know that an idol is nothing in the world." 1 Cor. viii. 4.

NOURISH. (1.) To furnish with food. Gen. xlvii. 12; Acts xii. 20. (2.) Kindly to bring up. Acts vii. 21. (3.) To care for, or use all proper means to make to grow. Isa. xlv. 14. And to be *nourished* in the word of faith and good doctrine, is to be affectionately and carefully instructed in the true principles of the gospel, and well experienced in its power, for the edification, progress in holiness, and spiritual comfort of the soul. 1 Tim. iv. 6. Jesus Christ, and his fulness, as exhibited in the doctrines and promises of the Gospel, and applied by the Holy Ghost, are the *nourishment* by which the saints are delightfully instructed, comforted, and strengthened to every good word and work. Col. ii. 19.

NOVATIANS, a numerous body of zealous maintainers of orthodox doctrine, in the third century, who, notwithstanding the representations of their adversaries, have some just claims to be regarded as the pure, uncorrupted, and apostolic Church of Christ. They called themselves *Cathari*—that is, *the pure*; but they received their name of *Novatians* from their adversaries, after their distinguished leader, *Novatian*, who, in the year 251, was ordained the pastor of a church in the city of Rome, which maintained no fellowship with the (so-called) Catholic party.

The Novatians suffered severely by persecution, both from the Catholics on the one hand, and the Arians on the other, as each of the rival parties rose to power. Socrates, the historian, who seems to have been intimately acquainted with the affairs of the Novatians, says that the toleration which this class of Christians at length obtained of Valens, the Arian emperor, in 370, they owed, under Providence, to one Marcian, a presbyter of their Church in Constantinople, a man of learning and piety, who tutored

two daughters of the emperor. This historian particularly mentions the liberality and kindness which the Novatians exercised towards such of the orthodox party as were the subjects of persecution, while they themselves were tolerated; a trait in their history which, even Milner is obliged to admit, "reflects an amiable lustre on the character of these Dissenters;" and for showing which benevolence, they actually incurred the displeasure of the reigning party. See WALDENSES.

NOVICE. See NEOPHYTE.

NOVITIATE, a year of probation appointed by the monastic orders for the trial of religious, whether or not they have a vocation, and the necessary qualities for living up to the rule, the observation whereof they are to bind themselves to by vow. The novitiate lasts a year at least, in some houses more. It is esteemed the bed of the civil death of the novice, who expires to the world by profession.

NUMBER. (1.) A reckoning of persons or things, whether they be few or many. Gen. xxxiv. 30. (2.) A society or company. Luke xxii. 3; Acts i. 17. So Matthias was *numbered*; that is, by suffrages he was added to the society of the apostles. Acts i. 26. The *number* of the Antichristian beast is *six hundred and sixty-six*. The numeral letters contained in his Greek name, *Lateinos*, Latin, or in his Hebrew one, *Romiith*, or Romish, or in *Sethua*, which signifies MYSTERY, when added together, amount to just *six hundred and sixty-six*. God *numbered* Belshazzar's kingdom, and finished it; allowed it to continue for the years he had determined, and not one day more. Dan. v. 26. He *numbers men to the slaughter* when he sets them apart by his providence to destruction and death, as a shepherd does his sheep to be slain. Isa. lxxv. 12. We *number our days* when we seriously consider how frail and short and uncertain our life is; how great the necessity and business of our souls; and what hindrances to it are in our way. Ps. xc. 12.

NUMBERS, BOOK OF, the fourth book of the Pentateuch, so called from its containing an account of the numbering of the children of Israel. It appears to have been written by Moses in the plains of Moab. The narrative contained in this book reaches from the beginning of the second year after the Exodus, to the eleventh month of the fiftieth year of the wanderings of the Israelites. The greater part of the book is historical, but it contains one prediction of the Messiah in chap. xxiv, 17, 19, "I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of

Moab, and destroy all the children of Sheth. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city."

NUN, in Roman Catholic countries, a woman who devotes herself, in a cloister or nunnery, to a religious life. See MONK.

NUNCIO, an ambassador from the Pope to some prince or state. He is the Pope's ambassador as the internuncio is his envoy extraordinary. A nuncio has a jurisdiction, and may delegate judges in all the states where he resides, except in France, where he has no authority beyond that of a simple ambassador. Formerly nuncios were despatched to provincial synods, where they presided, and gave forth decisions in the name of the Pope in the most important ecclesiastical affairs.

NUNNERY. See MONASTERY.

NURSE. The utmost attention is paid in the east to the nurse, who is considered to this day as a kind of second parent, and treated with the utmost kindness. When an oriental bride sets out for the house of her husband, she is accompanied by her nurse, who resides with her as a companion and adviser. Hence Gen. xxiv. 59, "And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men." In Hindostan the nurse is not looked upon as a stranger, but becomes one of the family, and passes the remainder of her life in the midst of the children she has suckled, by whom she is honoured and cherished as a second mother. In many parts of Hindostan are mosques and mausoleums, built by the Mohammedan princes, near the sepulchres of their nurses. They are excited by a grateful affection to erect these structures in memory of those who, with maternal anxiety, watched over their helpless infancy. Thus it has been from time immemorial. See MOTHER.

NUTS. In Gen. xliii. 11, we find nuts mentioned, which are generally supposed to be the pistachio nut, the fruit of the *Pistacia vera* of Linnæus, a kind of oblong nut, resembling hazel nuts, but in a double shell, and flat on one side. The word also occurs in Cant. vi. 11: "I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded." The word rendered nuts in our version, is rendered almonds in the Greek translation of the Seventy. Dr Shaw thinks it ought to be translated by the word walnuts.

NYMPHAS, the name of a Christian mentioned in Col. iv. 15. He had a church or congregation in his house, as we find in Rom. xvi. 5. Grotius thinks that the name is contracted for Nymphodorus, but this is not likely.

O.

OAK, one of the largest, most durable, and useful of forest trees. It has been renowned from remotest antiquity, and held in great veneration, particularly among idolatrous nations.

Celsius judges that the Hebrew words mentioned in some places signify the "terebinthus judaica,"

the terebinth; but that *allon* signifies an oak, and is derived from a root denoting strength. That different trees are meant by these different words is certain, from Gen. xxxv. 4, 8; Isa. vi. 16; and Hosea iii. 13; and probably they signify the trees he mentions.

The terebinth under which Abraham entertained three angels (Gen. xviii.) is very famous in antiquity. Josephus says that six furlongs from Hebron they showed a very large terebinth, which the inhabitants of the country thought to be as old as the world itself. Eusebius assures us that in his time the terebinth of Abraham was still to be seen, and that the people, both Christians and Gentiles, held it in great veneration, as well for the sake of Abraham as of the heavenly guests he entertained under it. St Jeromy says that this terebinth was two miles from Hebron. Sozomen places it fifteen stadia from this city; and an old itinerary puts it at two miles. These varieties might make one doubt whether the tree of which Josephus speaks were the same as that of Eusebius, Jerome, and Sozomen.

The terebinth of Jacob (Gen. xxxv. 4), where he buried the gods that his people had brought out of Mesopotamia, was behind the city of Shechem, and was very different from that where Abraham had set up his tent near Hebron, yet they have very absurdly been confounded together. It is thought to have been under the same terebinth that Joshua (xxiv. 5, 6) renewed the covenant with the Lord; and that Abimelech, the son of Gideon, was made king by the Shechemites. Judges ix. 6.

OATH, a solemn affirmation, wherein we appeal to God as a witness of the truth of what we say, and with an imprecation of his vengeance, or a renunciation of his favour, if what we affirm be false or what we promise be not performed.

"The forms of oaths," says Dr. Paley, "like other religious ceremonies, have in all ages been various; consisting, however, for the most part, of some bodily action, and of a prescribed form of words." Among the Jews, the juror held up his right hand towards heaven. Ps. cxliv. 8; Rev. x. 5. The same form is retained in Scotland still. Among the Jews, also, an oath of fidelity was taken by the servant's putting his hand under the thigh of his lord. Gen. xxiv. 2. Among the Greeks and Romans, the form varied with the subject and occasion of the oath. In private contracts, the parties took hold of each other's hands, while they swore to the performance; or they touched the altar of the god by whose divinity they swore: upon more solemn occasions, it was the custom to slay a victim; and the beast being struck down, with certain ceremonies and invocations, gave birth to the expression *ferire pactum*; and to our English phrase, translated from this, of "striking a bargain." The form of oaths in Christian countries is also very different.

The Quakers and Moravians refuse to take oaths in any circumstances, adducing in vindication of their conduct our Lord's exhortation in Matt. v. 34-36. "But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black." These words have sometimes been regarded as absolutely prohibiting the use of oaths even on the most solemn occasions or in courts of law. And on the ground of this single passage, some sects, both in ancient and modern times, have denied the lawfulness of an oath, and have regarded it as sinful to swear upon any occasion. But it is quite plain from the illustrations which our Lord here uses that he is referring to profane swearing in ordinary con-

versation, and not to oaths for solemn and important purposes. Besides, he himself lent the force of his example in favour of the lawfulness of oaths in courts of law. Thus, when the high priest put him upon oath, using the solemn form, "I adjure thee by the living God that thou tell us whether thou be the Christ the Son of God;" though he had hitherto remained silent, he now acknowledges the power of the appeal, and instantly replies, "Thou hast said." There are many examples of oaths both in the Old and in the New Testament, and more especially the prophet Jeremiah (iv. 2) lays down the inward animating principles by which we ought to be regulated in taking an oath on solemn and important occasions. "And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him; and in him shall they glory."

Our Lord must not therefore be understood, in using the apparently general command, "Swear not at all," as declaring it to be sinful on all occasions to resort to an oath, but he is obviously pointing out to the Jews that the third commandment, which had hitherto been limited by the scribes to false swearing by the name Jehovah, extended to all profane, needless, irreverent appeals to God, whether directly or indirectly. This command, as if he had said, reaches not only to the judicial crime of perjury, of which even human laws can take cognizance, but to the sin of profane swearing, of which human laws take no cognizance at all. Ye say, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." But I say, Swear not at all, even by those oaths which are so current among you, and which, because the name of God is not directly included in them, you regard as comparatively innocent. Such a plea cannot be for a moment sustained. If you swear at all, whether you mention the name of God or not, you can only be understood as appealing for the truth of your statement to the great Searcher of Hearts, who alone can attest the truth and sincerity of what you affirm.

OBADIAH, one of the minor prophets. Various opinions have been entertained concerning his history. The ordinary Jewish idea, which is the same with that of Jerome, is that the prophet was identical with the governor of Ahab's house. Others think that he is the same person who is mentioned in 2 Chron. xxxiv. 12. Newcome alleges that he must have been contemporary with Jeremiah. The book of Obadiah consists of a single chapter, which treats of the destruction of the Edomites, and the future restoration and prosperity of the Jews.

OBAL, the name of one of the sons of Joktan. Gen. x. 28. Bochart thinks that an Arabian people was descended from him.

OBED-EDOM, son of Jeduthun, a Levite, in whose house the ark of the Lord abode, and brought a blessing with it. 1 Chron. xvi. 38. In 2 Sam. vi. 10, he is called the Gittite, probably because he was of Gath-rimmon, a city of the Levites beyond Jordan. Josh. xxi. 24, 25.

OBEDIENCE, the performance of the commands of a superior. In religion, it must be animated by love.

Obedience to God may be considered, (1.) As virtual, which consists in a belief of the Gospel, of the holiness and equity of its precepts, of the truth of its promises, and a true repentance of all our sins. (2.) Actual obedience, which is the practice and exercise of the several graces and duties of Chris-

tianity. (3.) Perfect obedience, which is the exact conformity of our hearts and lives to the law of God, without the least imperfection. This last is peculiar to a glorified state, though it should be our aim in this.

The obligation we are under to obedience arises, (1.) From the relation we stand in to God as creatures. Ps. xcv. 6. (2.) From the law he hath revealed to us in his Word. Ps. cxix. 3; 2 Pet. i. 5-7. (3.) From the blessings of his providence we are constantly receiving. Acts xiv. 17; Ps. cxlv. (4.) From the love and goodness of God in the grand work of redemption. 1 Cor. vi. 20.

As to the nature of this obedience, it must be, (1.) Active, not only avoiding what is prohibited, but performing what is commanded. Col. iii. 8-10. (2.) Personal, for though Christ has obeyed the law for us as a covenant of works, yet he hath not abrogated it as a rule of life. Rom. vii. 22, iii. 31. (3.) Sincere. Ps. li. 6; 1 Tim. i. 5. (4.) Affectionate, springing from love, and not from terror. 1 John v. 19, ii. 5; 2 Cor. v. 14. (5.) Diligent, not slothful. Gal. i. 16; Ps. xviii. 44; Rom. xii. 11. (6.) Conspicuous and open. Phil. ii. 15; Matt. v. 16. (7.) Universal; not one duty, but all must be performed. 2 Pet. i. 5-10. (8.) Perpetual, at all times, places, and occasions. Rom. ii. 7; Gal. vi. 9.

The advantages of obedience are these: (1.) It adorns the gospel. Tit. ii. 10. (2.) It is evidential of grace. 2 Cor. v. 17. (3.) It rejoices the hearts of the ministers and people of God. 3 John 3; 1 Thess. ii. 19, 20. (4.) It silences gainsayers. 2 Pet. i. 11, 12. (5.) Encourages the saints, while it reproves the lukewarm. Matt. v. 16. (6.) Affords peace to the subject of it. Ps. xxv. 12, 13; Acts xxiv. 16. (7.) It powerfully recommends religion, as that which is both delightful and practicable. Col. i. 10. (8.) It is the forerunner and evidence of eternal glory. Rom. vi. 22; Rev. xxii. 14. See HOLINESS—SANCTIFICATION.

OBEDIENCE OF CHRIST, is generally divided into active and passive. His *active* obedience implies what he did; his *passive*, what he suffered. Some divines distinguish these. They refer our pardon to his passive, and our title to glory to his active obedience: though Dr. Owen observes, that it cannot be clearly evinced that there is any such thing, in propriety of speech, as passive obedience: obeying is doing, to which passion or suffering doth not belong.

Of the active obedience of Christ, the Scriptures assure us that he took upon him the form of a servant, and really became one. Isa. xlix. 3; Phil. ii. 5-11; Heb. viii. He was subject to the law of God. "He was made under the law"—the judicial or civil law of the Jews, the ceremonial law, and the moral law. Matt. xvii. 24-27; Luke ii. 22; Ps. xl. 7, 8. He was obedient to the law of nature; he was in a state of subjection to his parents; and he fulfilled the commands of his heavenly Father as it respected the first and second table.

His obedience, (1.) Was voluntary. Ps. xl. 6. (2.) Complete. 1 Pet. ii. 22. (3.) Wrought out in the room and stead of his people. Rom. x. 4, v. 19. (4.) Well pleasing and acceptable in the sight of God. (5.) Followed by a glorious reward. Phil. ii. 9. See ATONEMENT.

OBLATION, an offering. See SACRIFICE.

OBLIGATION, is that by which we are bound to the performance of any action. (1.) *Rational obligation* is that which arises from reason, abstractedly

taken, to do or forbear certain actions. (2.) *Authoritative obligation* is that which arises from the commands of a superior, or one who has a right or authority to prescribe rules to others. (3.) *Moral obligation* is that by which we are bound to perform that which is right, and to avoid that which is wrong. It is a moral necessity of doing actions or forbearing them; that is, such a necessity as whoever breaks through it, is, *ipso facto*, worthy of blame for so doing. (See MORAL OBLIGATION.) We find, however, that the generality of men are so far sunk in depravity, that a sense of moral obligation is nearly or quite lost. Still, however, their losing the sense of it does not render the obligation less strong. "Obligation to virtue is eternal and immutable, but the sense of it is lost by sin."

OBOOTH, one of the stations where the Israelites encamped in the wilderness. Numb. xxxiii. 43.

OBSERVATION. See MIND.

OFFENCE. The original word (*skandalizo*), in our version, usually rendered *offend*, literally signifies to cause to stumble, and by an easy metaphor, to occasion a fall into sin. Matt. v. 29. It may therefore apply to ourselves as well as to others. Matt. xviii. 6-14. Hence the noun, *skandalon*, signifies not only an offence, in our common use of that word, but also a stumbling-stone, a trap, a snare, or whatever impedes our path to heaven. Matt. xviii. 7; Rom. xiv. 13; 1 Cor. x. 32. Sometimes offence is taken unreasonably; men, as Peter says, *stumble at the word, being disobedient*. Hence we read of *the offence of the cross*. Gal. v. 11, vi. 12. To positive truth or duty we must adhere, even at the hazard of giving offence; but a woe is on us if we give it without necessity of this holy nature. Rom. xiv. 13-21; 1 Cor. viii. 9-13.

OFFERING, or OBLATION, denotes whatever is sacrificed or consumed in the worship of God. For an account of the various offerings under the law, the reader is referred to the Book of Leviticus. See SACRIFICE.

OFFICERS, CHURCH. See CHURCH—DEACON—ELDER—BISHOP.

OFFICES OF CHRIST are generally considered as threefold. (1.) A prophet to enlighten, warn, and instruct. John vi. 14, iii. 2. (2.) A priest to sympathize, intercede, and make atonement for his people. Isa. liii.; Heb. vii. (3.) A king to reign in, rule over, protect, deliver, and bless them. Zech. xiv. 9; Ps. ii. 6. See JESUS CHRIST—INTERCESSION—MEDIATOR, &c.

OG, a king of Bashan, who is described in the Old Testament as one of the Rephaim, or race of giants. To give an idea of his immense stature, his bedstead, which was of iron, is thus spoken of, Deut. iii. 11, "For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man." The measure here referred to shows that the bedstead of Og was thirteen feet six inches in length, and six feet in breadth. The bed was long preserved in Rabbath, the capital city of the Ammonites.

OIL. So much was the olive-tree cultivated in Palestine, even from the earliest times, that oil was an extensive article of commerce among the Jews. The best sort of oil was mixed with spices, and used for ointment; the inferior sort was used with food, or burnt in lamps, and also medicinally employed.

Luke x. 34. In sacrifices the use of oil was commanded. Lev. ii. 1, 5; vi. 15. As olive-trees were not generally cultivated in Egypt, we find the Jews sending presents of oil to the kings of that country. Hos. xii. 1. Large quantities of oil were used by the Israelites in the preparation of their food and in anointing their persons. Oil specially prepared was used in consecrating their prophets, their high-priests, and also their kings. Hence such officers are often spoken of as "the anointed." Thus 1 Sam. xxiv. 6, "And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord." More especially is Jesus Christ described as the Messiah and the Christ, both of which words signify "anointed." In speaking of the consecration of the Mediator to his threefold office of Prophet, Priest, and King, David says, Ps. xlv. 7, "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Oil is also used in Scripture as the symbol of abundance, fertility, and joy. The Apostle James says, v. 14, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." This passage is generally adduced by the Roman Catholics in support of the ceremony of extreme unction,—a rite, however, which was unknown in the church till towards the end of the twelfth century. The Greek Church use extreme unction also, appealing in its favour to oral tradition. The rite is administered, both by the Roman and Greek Churches, only when the party is judged beyond recovery, whereas it appears plain that the exhortation of James is designed for the recovery of the sick, and, accordingly, Solomon speaks of oil as rejoicing the heart.

OINTMENT. Perfumed ointments are frequently mentioned in Scripture, and in Exod. xxx. 23-25 we find express directions given for the preparation of a holy ointment, with which the tabernacle and all its vessels and furniture were to be anointed. Perfumed ointment was used also in Eastern countries for anointing guests at all entertainments. To this practice Solomon alludes, Prov. xxvii. 9, "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel." And David, Ps. xxiii. 5, "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." We find also Mary Magdalene pouring precious ointment upon the head of Jesus as he sat at meat in the house of Simon the Pharisee. Nor is this custom even now discontinued in the East, but on all joyful occasions, as at marriages, and on festive occasions, the head is anointed with perfumed ointment, and it is still accounted, as it was in the days of our Lord, a mark of respect to pour oil upon the head.

OLD. Old is spoken of what is decaying (Isa. 1. 9; Heb. vii. 13); of what has been destroyed (2 Pet. ii. 5); of former times (Lam. i. 7).

The old man (Rom. vi. 6), the old Adam, in a moral sense, is our corrupted nature, which we ought to crucify with Christ, that the body of sin may die in us. In Col. iii. 9, 10, the apostle enjoins us "to put off the old man with his deeds, and to put on the new man, which is renewed in knowledge after the image of him that created him." And in Eph. iv. 22, we are instructed "to put off the old man, which is corrupt according to the deceitful lusts."

OLD TESTAMENT. See BIBLE—CANON—TESTAMENT.

OLIVES, MOUNT OF, is east of Jerusalem and valley of Jehoshaphat. Travellers tell us that from the brow of this mountain the view of Jerusalem is most complete and commanding. Hence the observation of the evangelist (Luke xix. 41), that Jesus beheld the city, and wept over it, acquires additional force. The following is the description given of the commanding view from the top of Mount Olivet, by Mr. Wylie, in his "Modern Judea:" "Let the traveller ascend the top of Mount Olivet, and look from thence; he gazes on scenes than which the world contains none more celebrated. Below him is the daughter of Zion still seated amidst those hills and valleys and streams which encompassed her of old; bereft of all beauty save of that nameless glory which they borrow from the past—a glory which the decorations of art cannot give, nor the destructive rage of barbarism take away. On such a spot the mind becomes utterly oblivious to the events of the present hour, and can think only of the men and scenes over which two thousand years have now rolled. We look down on the silent city, on the forms which are seen in its streets, on the bare and melancholy hills around, and we ask ourselves, with the poet, if these be indeed

—The towers that gleamed on high
So saintly in the morning sky,
Where power, and worth, and wisdom dwelt,
Where David sang and Samuel knelt.

"It would require a long history to recount the varied scenes of grandeur and misery over which this mount has looked. It saw the infant Jerusalem rise under the sway of Melchizedek, attain its glory under that of David and Solomon, and sink in ashes beneath the dark wings of the Roman eagle. It soon beheld another city, inheriting the name and the evil fortunes, but nothing of the splendour, of its illustrious predecessor, rise on the same site, to be scourged by turus by war, and famine, and pestilence. How often has it seen the heights around glitter with the arms of invading foes—the Persian, the Saracen, the Christian crusader, and the Turk; hosts mustering where prophets trod, and its valleys resounding the war-cry of the prophet! It now beholds a servile and alien race living in "the city where David dwelt," and an idolatrous shrine proudly seated on the mount where the Hebrew fathers worshipped. Amid all the changes which Jerusalem has undergone, Mount Olivet has watched faithfully beside it. When the city was in its splendour, Olivet too was gay with gardens and olives. But now that the city is desolate, the mountain wears a covering of sackcloth, and stands there to mourn, when dead, the city it loved to adorn and defend when living."

OLIVE-TREE. This tree is frequently mentioned in Scripture: thus in Judg. ix. 9; Matt. xxi. 1; Rom. xi. 17, 24. It is much valued in oriental countries on account of its oil. It is very commonly found in the countries bordering on the Mediterranean, but rarely attains any great size. Probably from this tree the mountain in the neighbourhood of Jerusalem, and commanding a view of the city from the east, was called the Mount of Olives, and the garden which lay at its foot Gethsemane, or the Press of Oil.

The cultivated olive-tree is of a moderate height, its trunk knotty, its bark smooth, and ash-coloured; its wood is solid and yellowish; the leaves are oblong, almost like those of the willow, of a green colour,

dark on the upper side, and white on the under side. In the month of June it puts out white flowers that grow in bunches. Each flower is of one piece, widening upwards, and dividing into four parts—the fruit oblong and plump. It is first green, then pale, and when it is quite ripe, black. In the flesh of it is enclosed a hard stone, full of an oblong seed. The wild olive is smaller in its parts.

Canaan much abounded with olives. It seems almost every proprietor, whether king or subject, had his olive yard. The olive branch was, from most ancient times, used as the symbol of reconciliation and peace. The sacred writers often use similes taken from the olive.

OLYMPAS, the name of one of the brethren at Rome, to whom Paul (Rom. xvi. 15) sends his salutation.

OMEGA, the last letter of the Greek alphabet. See ALPHA.

OMEN is a word which, in its proper sense, signifies a sign or indication of some future event, especially of an alarming nature. Against the belief of omens it is observed, that it is contrary to every principle of sound philosophy; and whoever has studied the writings of Paul must be convinced that it is inconsistent with the spirit of genuine Christianity.

OMER, or GOMER, a measure of capacity among the Hebrews, little more than five pints English corn measure.

OMNIPOTENCE OF GOD is his almighty power. This is essential to his nature as an infinite, independent, and perfect being.

The power of God is divided into *absolute* and *ordinate*, or *actual*. *Absolute*, is that whereby God is able to do that which he will not do, but which is possible to be done. *Ordinate* is that whereby he doeth that which he hath decreed to do.

The power of God may be more especially seen—(1.) In creation. Rom. i. 20; Gen. i. (2.) In the preservation of his creatures. Heb. i. 3; Col. i. 16, 17; Job xxvi. (3.) In the redemption of men by Christ. Luke i. 65–69; Eph. i. 19. (4.) In the conversion of sinners. Ps. li. 13; 2 Cor. iv. 7–12; Rom. i. 16. (5.) In the continuation and success of the gospel in the world. Matt. xiii. 31, 32. (6.) In the final perseverance of the saints. 1 Pet. i. 5. (7.) In the resurrection of the dead. 1 Cor. xv. (8.) In making the righteous happy for ever, and punishing the wicked. Phil. iii. 21; Matt. xxv. 34–46.

OMNIPRESENCE OF GOD, is his ubiquity, or his being present in every place.

This may be argued from his infinity (Ps. cxxxix.), his power, which is everywhere (Heb. i. 3), his providence (Acts xvii. 27, 28), which supplies all. As he is a Spirit, he is so omnipresent as not to be mixed with the creatures or divided, part in one place, and part in another; nor is he multiplied or extended, but is essentially present every where. Dr Watson says:—

“Among metaphysicians, it has been matter of dispute whether God is present everywhere by an infinite extension of his essence. This is the opinion of Newton, Dr. S. Clarke, and their followers; others have objected to this notion, that it might then be said, God is neither in heaven nor in earth, but only a part of God in each. The former opinion, however, appears most in harmony with the Scriptures, though the term extension, through the inadequacy of language, conveys too material an idea. The objection just stated is wholly grounded on notions taken from material objects, and is therefore of little weight, be-

cause it is not applicable to an immaterial substance. That we cannot comprehend *how* God is fully, and completely, and undividedly present every where, need not surprise us, when we reflect that the manner in which our own minds are present with our bodies, is as incomprehensible as the manner in which the Supreme Mind is present with every thing in the universe.”

From the consideration of this attribute we should learn to fear and reverence God (Ps. lxxxix. 7), to derive consolation in the hour of distress (Isa. xliii. 2; Ps. xlv. 1), to be active and diligent in holy services (Ps. cxix. 168).

OMNISCIENCE OF GOD is that perfection by which he knows all things; and is, (1.) Infinite knowledge. Ps. cxlvii. 5. (2.) Eternal, generally called foreknowledge. Acts xv. 18; Isa. xlv. 10; Eph. i. 4; Acts ii. 23. (3.) Universal, extending to all persons, times, places, and things. Heb. iv. 13; Ps. l. 10–23. (4.) Perfect, relating to what is past, present, and to come. He knows all, independently, distinctly, infallibly, and perpetually. Jer. x. 6, 7; Rom. xi. 33. (5.) This knowledge is peculiar to himself (Mark xiii. 32; Job xxxvi. 4), and not communicable to any creature. (6.) It is incomprehensible to us how God knows all things, yet it is evident that he does; for to suppose otherwise is to suppose him an imperfect being, and directly contrary to the revelation he has given of himself. Ps. cxxxix. 6;

The following remarks are from the pen of Dr Watson:—

“This attribute of God is constantly connected in Scripture with his omnipresence, and forms a part of almost every description of that attribute; for, as God is a Spirit, and therefore intelligent, if he is everywhere, if nothing can exclude him, not even the most solid bodies, nor the minds of intelligent beings, then are all things naked and open to the eyes of Him with whom we have to do. Where he acts, he is; and where he is, he perceives. He understands and considers things absolutely, and as they are in their own natures, powers, properties, differences, together with all the circumstances belonging to them. “Known unto him are all his works from the beginning of the world” rather (*ap’ aiōnos*), from all eternity known, before they were made, in their possible, and known, now they are made, in their actual, existence.

OMRI, a general who succeeded Elah, king of Israel, when that monarch was assassinated by Zimri, at the siege of Gibbethon. 1 Kings xvi. 9–28. After a long reign, remarkable for wickedness, he died at Samaria, B.C. 914, and was succeeded by his equally wicked son Ahab.

ON, or AVEN. See AVEN.

ONAN, son of Judah, and grandson of the patriarch Jacob. He was given in marriage to Tamar, after the death of his brother Ur, but was destroyed by the Lord, for the criminal mode in which he evaded compliance with the law of the Levirate. (See MARRIAGE—LEVIRATE.)

ONE, (1.) one only, besides which there is no other of the kind; so God is *one*, and Christ is the one *Mediator* and *Master*; but in the phrase *God is one* (Gal. iii. 20), it may denote one of the parties to be reconciled. 1 Tim. ii. 5; Eccles. xii. 11. (2.) The same, either in substance, as the divine persons are one (1 John v. 7; John x. 30); or in number: thus all the world had *one language* after the flood (Gen. xi. 1); or in kind; thus *one plague* was on the Philistines and their lands (1 Sam. vi. 4); or in object; so Paul that planted the Churches, and Apollos that

watered them, were *one* in their general office and aim as ministers of Christ. 1 Cor. iii. 8. (3.) United together; so Christ and his people are *one*; they are *one* by his representing them in the covenant of grace, and are united to him by his Spirit dwelling in them, and by their faith and love to him, their intimate fellowship with him, and their likeness to him; and they are *one* among themselves. They are all members of his *one* mystical body; have *one* Lord, *one* spirit, *one* faith, *one* baptism, *one* hope; love *one* another, possess the same privileges, have the same kind of views, aims, and works (John xvii. 21, 23; Rom. xii. 5; Eph. iv. 3-6); and they are of *one* heart, and mind, and mouth, when they ardently love one another as Christians, and have much the same views of divine truth, and much the same profession and manner of speech. Acts iv. 32; Rom. xv. 6. God made but *one* woman, though, having the residue of the Spirit, he had power to create multitudes, *that he might seek a godly seed*, have children lawfully produced, and religiously educated. Mal. ii. 15. To have *one* lot, and *one* purse, is to be joined in the closest fellowship. Prov. i. 14.

ONESIMUS, a slave belonging to Philemon, who ran away from his master. He was led providentially to proceed to Rome, where he enjoyed the instructions of the Apostle Paul, who was at that time a prisoner in Rome. Under the ministrations of Paul, Onesimus was converted to Christianity. The apostle sent him back to his master, embracing the opportunity of writing the beautiful epistle to Philemon, which forms one of the Apostolical Epistles of the New Testament. Philemon gladly welcomed Onesimus, no longer in the character of a mere slave, but rather as a friend, a brother beloved in Christ Jesus. This Christian slave appears to have enjoyed the confidence of Paul, who entrusted him, along with Tychicus, with the conveyance of his Epistles to the Ephesians and to the Colossians.

ONESIPHORUS, an Ephesian convert who is mentioned by Paul in terms of cordial affection and gratitude in 2 Tim. i. 16, and v. 19. He visited Rome during the second captivity of the apostle, and while all his other friends were keeping aloof from him, this Christian stranger sought him out, and had compassion on him in his bonds, ministering to his comfort, and encouraging him doubtless by his Christian conversation. The apostle was deeply affected with the remarkable kindness of Onesiphorus, praying that the Lord would have mercy upon his household in the great day.

ONION (*batsal*—Numb. xi. 5), a well-known garden plant with a bulbous root. Onions and garlic were highly esteemed in Egypt, and not without reason, this country being admirably adapted to their culture. The *Allium cepa*, called by the Arabs *basal*, Hasselquist thinks one of the species of onions for which the Israelites longed. He would infer this from the quantities still used in Egypt, and their goodness. "Whoever has tasted onions in Egypt," says he, "must allow that none can be had better in any part of the world. Here they are sweet; in other countries they are nauseous and strong. Here they are soft; whereas in the northern and other parts they are hard, and their coats so compact that they are difficult of digestion. Hence they cannot in any place be eaten with less prejudice, and more satisfaction, than in Egypt."

The Egyptians are reproached with swearing by the leeks and onions of their gardens. Juvenal, as

well as Lucian, ridicules some of these superstitious people who did not dare to eat leeks, garlic, or onions, for fear of injuring their gods. Hence arises a question, how the Israelites durst venture to violate the national worship, by eating those sacred plants. We may answer, in the first place, that whatever might be the case of the Egyptians in later ages, it is not probable that they were arrived at such a pitch of superstition in the time of Moses; for we find no indications of this in Herodotus, the most ancient of the Greek historians; secondly, the writers here referred to appear to be mistaken in imagining these plants to have been generally the objects of religious worship. The priests, indeed, abstained from the use of them, and several other vegetables; and this might give rise to the opinion of their being revered as divinities; but the use of them was not prohibited to the people, as is plain from the testimonies of ancient authors, particularly of Diodorus Siculus.

ONKELOS, TARGUM OF. See TARGUMS.

ONO, a city of Benjamin. 1 Chron. viii. 12. In Neh. vi. 2, we have mention of "the valley of Ono," which probably was not far from the city.

ONYCHA, one of the articles used in the composition of the holy perfume, mentioned in Exod. xxx. 34. Its true nature is doubtful. Gesenius thinks that it was a perfume consisting of the shells of different kinds of mussels, which, when burned, produced a scent similar to that of the castoreum.

ONYX (*sheham*—Gen. ii. 12; Exod. xxv. 7, xxviii. 9, 20, xxxv. 27, xxxix. 6; 1 Chron. xxix. 2; Job xxviii. 16; Ezek. xxviii. 13), a precious stone, so called from the Greek *onux*, *the nail*, to the colour of which it nearly approaches. It is first mentioned with the gold and bdellium of the river Pison in Eden; but the meaning of the Hebrew word is not easily determined. The Septuagint renders it, in different places, the *sardius*, *beryl*, *sapphire*, *emerald*, &c. Such names are often ambiguous, even in Greek and Latin, and no wonder if they are more so in Hebrew. In 1 Chron. xxix. 2, onyx stones are among the things prepared by David for the temple. The author of "Scripture Illustrated" observes, upon this passage, that "the word *onyx* is equivocal; signifying, first, a precious stone or gem; and secondly, a marble called in Greek *onychites*, which Pliny mentions as a stone of Caramania. Antiquity gave both these stones this name, because of their resemblance to the nail of the fingers. The onyx of the high priest's pectoral was, no doubt, the gem onyx; the stone prepared by David was the marble onyx, or rather *onychus*; for one would hardly think that gems of any kind were used externally in such a building, but variegated marble may readily be admitted."

OPEN. God's eyes and ears being *open* denotes his exact observation of men's conduct, his regard to his people's case, and his readiness to answer their prayers. Neh. i. 6; Jer. xxxii. 19; 1 Pet. iii. 12. His hands and treasures are *opened* when, by his power and goodness, he liberally confers favours on his creatures. Ps. civ. 28; Deut. xxviii. 12. *God opens his armoury* when, in his providence, he raises armies, and furnishes them with weapons of war to execute his just wrath on sinners. Jer. i. 25. He *opens his lips* against men when, by his word and providence, he, in a plain and powerful manner, convinces them of their guilt. Job xi. 5. He *opens the heart*, when he enlightens the eye of the understanding to discern revealed truths, and thereby determines the

will to receive Jesus and his salvation into the soul. Luke xxiv. 32-45; Acts xxvi. 18, xvi. 14. He *opens men's ears*, when he renders them attentive to his word and providence. Job xxxvi. 10-15. He *opens their lips*, when he gives them encouragement to pray, and reason to praise him; and by his Spirit gives a holy freedom in these exercises. Ps. li. 15. Under the gospel, men with *open face* behold the glory of the Lord; they see divine truths clearly, and stripped of ceremonial veils, even as the sight of objects in a glass is more distinct and clear than to see them only by their shadows. 2 Cor. iii. 18.

OPHEL, the name given to a part of Mount Zion, lower than Mount Moriah; at the eastern extremity, near to the temple, and a little to the south of it. 2 Chron. xxvii. 3; Neh. iii. 26, xi. 21. It is also mentioned Mic. iv. 8, though our translators have rendered the words, "Thou, O tower of the flock," literally "tower of Ophel." It was naturally strong by its situation, and had a wall of its own, by which it was separated from the rest of Zion.

OPHIR, a son of Joktan, whose descendants peopled the district between Mesha and Sephar a mountain of the East. Gen. x. 26-30.

OPHIR, the name of a country celebrated in Scripture for the abundance of its gold. There has been no little discussion among critics and commentators as to the situation of Ophir. From the circumstance that Solomon seems to have traded with the inhabitants of Ophir, many have sought it in Arabia. Others, however, have placed it in India, and others in Africa. The Chaldee, indeed, explains Ophir by Africa itself, and Bruce the Abyssinian traveller argues keenly in behalf of Zanguebar on the eastern coast of Africa.

OPHITES. See **SERPENTINIANS**.

OPHRAH, a city of Benjamin. Josh. xviii. 23; 1 Sam. xiii. 17. Dr Robinson, in his "Biblical Researches," thinks that he has found the site of Ophrah in a village named El-Taizibeh, built on a conical hill, having an old tower on the top of it, commanding a splendid view.

OPINION is that judgment which the mind forms of any proposition, for the truth or falsehood of which there is not sufficient evidence to produce absolute belief.

ORACLE, among the Heathens, was the answer which the gods were supposed to give to those who consulted them upon any affair of importance.

Among the Jews there were several sorts of *real* oracles. They had, first, oracles that were delivered *viva voce*; as when God spake to Moses face to face, and as one friend speaks to another. Numb. xii. 8. Secondly, Prophetical dreams sent by God; as the dreams which God sent to Joseph, and which foretold his future greatness. Gen. xxvii. 5, 6. Thirdly, Visions; as when a prophet in an ecstasy, being neither properly asleep nor awake, had supernatural revelations. Gen. xv. 1; xlv. 2. Fourthly, The oracle of the Urim and Thummim, which was accompanied with the ephod, or the pectoral worn by the high priest, and which God had endued with the gift of foretelling things to come. Numb. xii. 6; Joel ii. 28. This manner of inquiring of the Lord was often made use of, from Joshua's time to the erection of the temple at Jerusalem. Fifthly, After the building of the temple, they generally consulted the prophets, who were frequent in the kingdoms of Judah and Israel. From Haggai, Zechariah, and Malachi, who are the last of the prophets that have any of their

writings remaining, the Jews pretend that God gave them what they call *Bathkol*, the Daughter of the Voice, which was a supernatural manifestation of the will of God, performed either by a strong inspiration or internal voice, or else by a sensible and external voice, which was heard by a number of persons sufficient to bear testimony of it. For example, such was the voice that was heard at the baptism of Jesus Christ. Matt. iii. 17.

The Scripture affords us examples likewise of profane oracles. Balaam, at the instigation of his own spirit, and urged on by his avarice, fearing to lose the recompense that he was promised by Balak, king of the Moabites, suggests a diabolical expedient to this prince of making the Israelites fall into idolatry and fornication (Numb. xxxi. 16), by which he assures him of a certain victory, at least of considerable advantage, against the people of God.

Micaiah, the son of Imlah, a prophet of the Lord, says (1 Kings xxii. 20, &c.) that he saw the Almighty sitting upon his throne, and all the hosts of heaven round about him; and the Lord said, Who shall tempt Ahab, king of Israel, that he may go to war with Ramoth-gilead, and fall in the battle? One answered after one manner, and another in another. At the same time an evil spirit presented himself before the Lord, and said, I will seduce him. And the Lord asked him, How? To which Satan answered, I will go and be a lying spirit in the mouth of his prophets. And the Lord said, Go, and thou shalt prevail. This dialogue clearly proves these two things: *first*, that the devil could do nothing by his own power; and, *secondly*, that, with the permission of God, he could inspire the false prophets, sorcerers, and magicians, and make them deliver false oracles.

ORAL, delivered by the mouth, not written. See **TRADITION**.

ORATORY, a name given by Christians to certain places of religious worship. See **PROSEUCHÆ**.

ORCHARD. This word, which occurs in Eccles. ii. 5, and Cant. iv. 13, implies a garden planted with fruit trees of different kinds. The corresponding Persian word, which indeed seems to have been transferred to the Hebrew, signifies a royal park. How many varieties of trees were cultivated by the Jews, we have no means of knowing; but the almond, apple or citron, chestnut, date, pomegranate, and fig, occupied an important place, in addition to the vine and olive. But, for the sake of a dense shade, the orchard often contained trees more valued for their foliage than their fruit—the oak, the sycamore, the myrtle, the box, and the mulberry.

ORDER, method, the regular process of performing a thing. Nothing can be more beautiful in religion and morals than order. The neglect of it exposes us to the inroads of vice, and often brings upon us the most perplexing events. Whether we consider it in reference to ourselves, our families, or the Church, it is of the greatest importance.

1. As to the first, order should be attended to as it respects our principles (Heb. xiii. 9; James i. 8); our tempers (Prov. xvii. 14; Eph. iv. 31); our conversation (Col. iv. 6); our business (Prov. xxii. 29); our time (Ps. xc. 12; Eccles. iii. 1); our recreations, and our general conduct (Phil. i. 27; 2 Pet. i. 5-7).

2. As it regards our families, there should be order as to the economy or management of their concerns (Matt. xii. 25); as to devotion, and the time of it (Josh. xxiv. 15); as to the instruction of them (Eph. vi. 1; Gen. xviii. 19; 2 Tim. i. 5).

3. In respect to the Church, order should be observed as to the admission of members (2 Cor. vi. 15); as to the administration of its ordinances (1 Cor. xiv. 33-40); as to the attendance on its worship (Ps. xxvii. 4); as to our behaviour therein. (Col. i. 10; Matt. v. 16.)

To excite us to the practice of this duty, we should consider that God is a God of order (1 Cor. xiv. 33); his works are all in the exactest order (Eph. i. 11; Ps. civ. 25; Eccles. iii. 11); heaven is a place of order. Rev. vii. 9. Jesus Christ was a beautiful example of regularity. The advantages of order are numerous. "The observance of it," says Dr. Blair, "serves to correct that negligence which makes us omit some duties, and that hurry and precipitancy which makes us perform others imperfectly. Our attention is thereby directed to its proper objects. We follow the straight path which Providence has pointed out to us; in the course of which all the different business of life presents itself regularly to us on every side."

ORDERS, by way of eminence, or holy orders, denote a character peculiar to ecclesiastics, whereby they are set apart for the ministry. This the Romanists make their sixth sacrament. In no Reformed Church are there more than three orders, viz., bishops, priests, and deacons. In the Romish Church there are seven inclusive of the episcopate; all which the Council of Trent enjoins to be received and believed on pain of anathema. They are distinguished into petty or secular orders, and major or sacred orders. Orders, the petty or minor, are four, viz., those of door-keepers, exorcist, reader, and acolyte. Sacred, or major, are deacon, priest, and bishop.

ORDINANCE, an institution established by lawful authority. Religious ordinances must be instituted by Christ himself, otherwise they are not binding; minor regulations are not properly ordinances. Ordinances once established are not to be varied by human caprice or mutability.

ORDINANCES OF THE GOSPEL, are institutions of divine authority relating to the worship of God; such as (1.) Baptism. Matt. xxviii. 19. (2.) The Lord's supper. 1 Cor. xi. 23-34. (3.) Public ministry, or preaching and reading the Word. Rom. x. 15; Eph. iv. 13; Mark xvi. 15. (4.) Hearing the gospel. Mark iv. 24; Rom. x. 17. (5.) Public prayer. 1 Cor. xiv. 15-19; Matt. vi. 6; Ps. v. 1-7. (6.) Singing of psalms. Col. iii. 16; Eph. v. 19. (7.) Fasting. James iv. 9; Matt. ix. 15; Joel ii. 12. (8.) Solemn thanksgiving. Ps. l. 14; 1 Thess. v. 18. See these different articles, also MEANS OF GRACE.

ORDINARY, the person who has ecclesiastical jurisdiction as of course and of common right, in opposition to persons who are extraordinarily appointed. In some acts of parliament we find the bishop called ordinary, and so he is taken at the common-law as having ordinary jurisdiction in causes ecclesiastical; but, in a more general acceptation, the word ordinary signifies any judge authorized to take cognizance of causes in his own proper right as a magistrate, and not by way of deputation or delegation. The Ordinary of Newgate is the chaplain who attends upon condemned culprits.

ORDINATION, the setting apart of a qualified person to the office of the holy ministry, by the laying on of the hands of the presbytery, and by prayer.

In the Church of England, ordination has always been esteemed the principal prerogative of bishops, and they still retain the function as a mark of their

spiritual sovereignty in their diocese. Every person who applies to the bishop for ordination, must have what is called a title for orders, that is, he must have some certain place where he may "use his function." The usual title for orders is a curacy or a chaplaincy. It is usual for a bishop before admitting a candidate for orders to examination, to inquire in the first instance into his theological opinions and attainments. Should this private and personal examination prove satisfactory, he is allowed to produce the usual testimonials, and is handed over for the formal examination, which is usually conducted by the bishop's chaplain, and lasts for three or four days. The candidate then takes the oath of supremacy, promises to conform to the liturgy, and subscribes the articles, after which he is ordained in public either in the cathedral of the diocese or in some church or chapel. He thus becomes a deacon, competent to discharge any part of clerical duty, except consecrating the elements in the Lord's Supper, and reading the forms of absolution. After holding this office for a year generally, he is subjected to another and a severer examination, usually by the bishop's chaplain, after which he is publicly admitted to the order of priest or presbyter by the laying on of hands. Orders or ordination is in the Church of Rome regarded as one of the seven sacraments. According to the Council of Trent none can be ordained without a benefice, and this practice is usually observed in England. The times of ordination are the four Sundays immediately following the Ember weeks; being the second Sunday in Lent, Trinity Sunday, and the Sundays following the first Wednesday after 14th September and 13th December. These are the stated times; but ordination may take place at any other time, according to the discretion of the bishop, or circumstances of the case.

In opposition to Episcopal ordination, Presbyterians hold that a plurality of ministers are concerned in every case of ordination which is found in Scripture. Thus in the case of Timothy we find it said, 1 Tim. iv. 14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery;" and in the case of Paul and Barnabas, Acts xiii. 1-3, "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." In defence of presbyterial ordination, it is also argued that bishops and presbyters are uniformly in Scripture the same; thus Phil. i. 1; Tit. i. 6, 7; Acts xx. 27, 28; 1 Pet. v. 1, 2. In accordance with these principles, the right of conferring ordination is among Presbyterians vested in the presbytery, and accompanied with imposition of hands. The Wesleyan Methodists only ordain ministers when met in Conference, and they dispense with the ceremony of the laying on of hands. Among the Independents and Baptists the power of ordination lies in the call of the people, accompanied by the solemn and public separation to office by prayer. This view proceeds upon the idea that in Scripture election and ordination are identical.

ORGAN. This musical instrument, of which the Pandian pipe is the simplest variety, may be described

as a collection of tubes, varying in length and width of bore, and, consequently, emitting a diversity of notes when blown into by the musician. If the organ be the instrument denoted by the Hebrew word *Hoogab*, it is mentioned in Gen. iv. 21, as invented by Jubal. It is again referred to in the Book of Job, and is enumerated in Ps. cl. among the instruments employed in the praise of Jehovah. No similar contrivance seems to have been known to the Egyptians; and we have no means of ascertaining what improvements were made on it to adapt it to the service of the sanctuary.

ORIENTAL PHILOSOPHY. The system which endeavours to explain the nature and origin of all things by the principle of emanation from an eternal fountain of being. (See *MAGI*.)

From blending the doctrines of the Oriental philosophy with Christianity, the Gnostic sects, which were so numerous in the first centuries, derive their origin. Other denominations arose, which aimed to unite Judaism with Christianity. Many of the Pagan philosophers, who were converted to the Christian religion, exerted all their art and ingenuity to accommodate the doctrines of the Gospel to their own schemes of philosophy. In each age of the Church new systems were introduced, till, in process of time, we find the Christian world divided into that variety of heretical sentiment which is exhibited in the various strange, and often conflicting, sects which arose.

ORIGINAL SIN. See *FALL—SIN*.

ORIGIN OF EVIL. See *SIN*.

ORION, a constellation in the heavens just before the sign Taurus.

ORMUZD, the good principle of the Magi, whose symbol was light, and who was the author of all good. See *MAGI*.

ORPAH, a Moabitess, wife of Chilion, son of Eli-melech and Naomi. See *RUTH*.

ORPHAN. The customary acceptance of the word orphans, is well known to be that of "children deprived of their parents;" but the force of the Greek word *orphanous* (rendered *comfortless* in our translation, John xiv. 18), implies the case of those who have lost some dear protecting friend, some patron, though not strictly a father: and in this sense it is used 1 Thess. ii. 17: "We also, brethren, being taken from you."

OSSIFRAGE (*peres*). Lev. xi. 13; Deut. xiv. 12. The name *peres*, by which it is called in Hebrew, denotes "to crush, to break;" and this name agrees with our version, which implies "the bone-breaker," which name is given to a kind of eagle, from the circumstance of its habit of breaking the bones of its prey, after it has eaten the flesh: some say also, that he even swallows the bones thus broken. Onkelos uses a word which signifies "naked," and leads us to the vulture: indeed, if we were to take the classes of birds in any thing like a natural order in the passages here referred to, the vulture should follow the eagle as an unclean bird. The Septuagint interpreters also render vulture; and so do Munster, Schindler, and the Zurich versions.

OSTRICH, *joneh*, in Arabic *neamah*, in Greek *strouthocamelos*, "the camel-bird;" and still in the East, says Niebuhr, it is called *thar edsjammel*, "the camel-bird." Lev. xi. 16; Deut. xiv. 15; Job xxx. 29; Isa. xiii. 21, xxxiv. 13, xliii. 20; Jer. l. 39; Lam. iv. 3; Mic. i. 8—*rennim*, Job xxxix. 13. The first name in the places above quoted is, by our own translators,

generally rendered "owls." But it should be recollected, says the author of "Scripture Illustrated," that the owl is not a desert bird, but rather resides in places not far from habitations, and that it is not the companion of serpents; whereas, in several of these passages, the *joneh* is associated with deserts, dry, extensive, thirsty deserts, and with serpents, which are their natural inhabitants. Our ignorance of the natural history of the countries which the ostrich inhabits has undoubtedly perverted the import of the above passages; but let any one peruse them afresh, and exchange the owl for the ostrich, and he will immediately discover a vigour of description and imagery much beyond what he had formerly perceived.

OWEN, JOHN, D.D., a distinguished Puritan divine, who flourished in the times of the Commonwealth, and whose theological writings occupy a very high place in the estimation of all who can appreciate fervent piety, profound thinking, consummate ability, and extensive erudition. For the materials of the present short sketch we are indebted to the elegant "Life of Owen," from the accomplished pen of the Rev. Dr Andrew Thomson, prefixed to the accurate, beautiful, and in all respects, valuable edition of the Works of Owen, which has recently issued from the press of the publishers of this Cyclopædia, under the able editorial revision of Dr Goold.

John Owen, born in 1616, was the son of a pious and devoted minister of the Church of England, who held the vicarage of Stadham, in Oxfordshire. Little is known concerning the early years of the Puritan divine, but one thing is certain, that his youthful studies must have been prosecuted with no common ardour and assiduity to have prepared him for entering college at the unusually early age of twelve. Nor did he relax in his diligence when he found himself enrolled in the university. For several years he allowed himself only four hours' sleep during the night, a practice which, from the injurious influence it had upon his health, he bitterly regretted in his after years. Earthly ambition alone seems to have been the prevailing motive at this period of his life. Ere long, however, Owen underwent a marked spiritual change, and before he had left the university he had become strongly imbued with the principles of a living Christianity. Animated by such a spirit, he refused to submit to the popish innovations introduced by Laud, who was then chancellor of Oxford, preferring to forego all the advantages, both present and prospective, of a university life rather than violate his sense of duty. It was providential that before his college career had thus been prematurely brought to a close, he had been admitted to orders by Bishop Bancroft, and was thus prepared to accept an invitation which was given him to become chaplain in the family of Sir Robert Dormer of Ascot, and tutor to his eldest son. After some time he became chaplain to Lord Lovelace of Hurly, in Berkshire, a situation in which he seems to have enjoyed much kindness and comfort, until at length differing with his lordship in his political opinions, he resigned his chaplaincy and removed to London.

After Mr Owen had taken up his residence in the metropolis, he was for some time visited with deep mental anxiety in reference to his state with God. To this spiritual depression he had been long subject, and was only relieved from it by the instrumentality of a preacher whose name he could never ascertain. No sooner did he obtain true spiritual peace, than he

gave himself up to active literary labour, and in March 1642 he published his first work, entitled, "The Display of Arminianism." This able production was a seasonable exposure of the prevailing opinions of the time. Being thus favourably known, he was early introduced to a pastoral charge, having been invited to assist the incumbent of Fordham, a retired village in Essex. Here he laboured with great comfort and acceptance until the death of his superior, when the living was presented by the patron to another. His brief pastorate at Fordham, Owen was wont to regard as the happiest period of his life. His labours both from the pulpit and the press were highly appreciated, and such was the high estimation in which his talents and learning, even at this early portion of his history, were held, that on April 29, 1646, he was appointed to preach before Parliament on the occasion of its monthly fast, when the thanks of the House were voted to him, and his discourse was ordered to be printed.

On leaving Fordham, Mr Owen was called to occupy a much larger and more important sphere of usefulness at Coggeshall, a considerable market town of Essex. It was at this period of his life that he seems to have renounced Presbyterian, and adopted Independent principles of church government, although in a considerably modified form. The times were now alarming and critical. Charles I. had been tried, condemned, and executed. On the day following this painful tragedy Owen preached before Parliament, and notwithstanding the awful transaction, he makes scarcely a single allusion throughout the whole discourse. This has often been adduced as forming a grave charge against the Puritan divine, as implying a want of moral courage and of Christian faithfulness. But it is no slight evidence surely that Owen was animated by no unworthy fear of men, that his "Discourse on Toleration" was presented to Parliament at this very time, a discourse full of the most enlarged and liberal sentiments, far in advance of the age in which they were thus openly promulgated.

Cromwell, who had recently reached the zenith of his power and popularity, was sufficiently discerning to prize highly the talents of Owen, and accordingly he urgently pressed him to accompany the army to Ireland in the capacity of his chaplain. In that country Owen lived nine months, when the campaign being ended, he returned to England and resumed his labours among his attached flock at Coggeshall. Here, however, he was not long permitted to prosecute in quietness his pastoral duties. Again Owen was summoned, along with Joseph Caryl, to accompany Cromwell and his troops to Scotland, where he continued for a time, but long before the campaign was ended he returned to his studies and the laborious discharge of his pastoral work. In a short time, however, the ministerial tie between him and his beloved people was broken, Parliament having appointed him to the deanery of Christ Church, Oxford, and Cromwell having followed up this appointment by nominating him to the high and responsible office of vice-chancellor of the university. The latter office, particularly, he entered upon with the greatest diffidence, but looking for direction to a higher than any earthly source, he was made instrumental in introducing great improvement into the discipline of the university, and in diffusing among the students a spirit of earnest and enlightened piety. While thus conscientiously and diligently watching over the

interests of the university, Dr Owen found leisure to write various learned and profound theological works, which have called forth the admiration of the Christian world in all succeeding ages down to the present hour.

The high respect which was entertained for Dr Owen as vice-chancellor of Oxford led to his election as member of Parliament for that university. That he was not unwilling to undertake this new office is plain from the circumstance that he immediately took his seat in the House, and continued to sit until the Committee of Privileges declared his election annulled in consequence of his being a minister of the gospel. But though prevented from taking part in the discussions of the legislature, he was frequently appointed by Cromwell and the Parliament to sit on committees connected with matters of religion, particularly on the commission nominated for the trial of candidates for ordination.

The time now came, however, when Dr Owen lost the favour of Cromwell. Faithful to his honest convictions, he steadfastly resisted the ambitious plans of the Protector, when these appeared to be dangerous to the liberties of the country. The consequence was that the conscientious Puritan divine was displaced from the high office which he held in Oxford. He now retired to his native village of Stadham, where he had become the proprietor of a small estate. Here he prepared one of his most elaborate works entitled, "Theologoumena; or, Six Books on the Nature, Rise, Progress, and Study of True Theology." For some time, also, he laboured as pastor of a small congregation in Stadham, but an act passed in these days of intolerance led to his expulsion from his charge and the dispersion of his little flock. In a short time Owen had many companions in tribulation, the well-known ACT OF UNIFORMITY (which see) having driven nearly two thousand ministers from their churches, exposing them to persecution and poverty. Notwithstanding this act, Dr Owen still continued to preach in London and elsewhere, both secretly and in public, as he had opportunity. His leisure time he devoted to a work of great ability on the Popish controversy. In vain did men in power try to tempt him to abandon his Nonconformist principles and to enter the Church of England, holding out to him the offer of a bishopric. No worldly honour or advantage could prevail upon him to surrender his conscientious opinions. The visitation of the plague, followed by the fire, were instrumental in the hand of God in checking the violence of persecution, and the greater number of the churches in London having been consumed by the conflagration, large wooden houses called tabernacles were quickly reared in which Owen and the other leading Nonconformist ministers preached the gospel to congregated thousands. At length Owen became settled pastor of a church in Leadenhall Street, where he continued to minister until increasing infirmities compelled him to retire from the scenes of active life to the privacy of the country. Here he prepared some of the most valuable of his numerous theological works. At length, after a life of unwearied activity in the Redeemer's cause, this illustrious divine passed to his reward on the 24th of August 1683, leaving behind him an imperishable fame as a theologian and a man of learning and the most extensive usefulness.

OX (*bequer*), the male of horned cattle of the beeve kind, at full age, when fit for the plough. Younger ones are called bullocks. The rural economy of the

Israelites led them to value the ox as by far the most important of domestic animals, from the consideration of his great use in all the operations of farming. In the patriarchal ages, the ox constituted no inconsiderable portion of their wealth. Thus Abraham is said to be very rich in cattle. Gen. xxiv. 35. Men of every age and country have been much indebted to the labours of this animal. For many ages the hopes of Oriental husbandmen depended entirely on their labours. This was so much the case in the time of Solomon, that he observes in one of his pro-

verbs, "Where no oxen are, the crib is clean," or rather empty; "but much increase is by the strength of the ox." Prov. xiv. 4. The ass, in the course of ages, was compelled to bend his stubborn neck to the yoke, and share the labours of the ox; but still the preparation of the ground in the time of spring depended chiefly on the more powerful exertions of the latter.

The *wild-ox* (*tau*, Deut. xiv. 5) is supposed to be the oryx of the Greeks,—a species of antelope inhabiting the solitudes of Africa, on the confines of Egypt.

P.

PADAN-ARAM (*the plains of Aram.*) See ARAM—MESOPOTAMIA.

PÆDOBAPTISM (from *pais*, a child, and *baptizo*, to immerse), the baptism of children. See BAPTISM.

PÆDOBAPTISTS, those who practise the baptism of children. See BAPTISM.

PAGANISM, the religious worship and discipline of Pagans, or the adoration of idols and false gods. (See PAGANS.) The theology of the Pagans, according to themselves, as Scævola and Varro, was of three sorts.

The first of these may well be called *mythological*, or fabulous, as treating of the theology and genealogy of their deities, in which they say such things as are unworthy of deity; ascribing to them thefts, murders, adulteries, and all manner of crimes; and therefore, this kind of theology is condemned by the wiser sort of heathens as nugatory and scandalous. The writers of this sort of theology were Sanchoniatho, the Phœnician; and of the Grecians, Orpheus, Hesiod, Pherecydes.

The second sort, called *physical*, or natural, was studied and taught by the philosophers, who, rejecting the multiplicity of gods, introduced by the poets, brought their theology to a more natural and rational form, and supposed that there was but one Supreme God, which they commonly make to be the sun; at least, an emblem of him, but at too great a distance to mind the affairs of the world; and therefore devised certain demons, which they considered as mediators between the Supreme God and man; and the doctrines of these demons, to which the apostle is thought to allude in 1 Tim. iv. 1, were what the philosophers had a concern with, who treat of their nature, office, and regard to men; as did Thales, Pythagoras, Plato, and the Stoics.

The third sort, called *political*, or civil, was instituted by legislators, statesmen, and politicians—the first among the Romans was Numa Pompilius—this chiefly respected their gods, temples, altars, sacrifices, and rites of worship, and was properly their idolatry, the care of which belonged to the priests; and this was enjoined on the common people, to keep them in obedience to the civil state.

Thus things continued in the Gentile world until the light of the gospel was sent among them; the times before were *times of ignorance*, as the apostle calls them. They were ignorant of the true God, and of the worship of him; and of the Messiah, and sal-

vation by him. Their state is truly described in Eph. ii. 12, that they were then "without Christ; aliens from the commonwealth of Israel; strangers from the covenants of promise; having no hope, and without God in the world;" and, consequently, their theology was insufficient for their salvation.

The *rites* of Paganism were as various and absurd as the objects of their worship. In general, they had some idea of the necessity of an atonement for their sins; and that "without shedding of blood there is no remission." In many cases, and on all emergencies, they were apprehensive that the sacrifice must be, at least, of equal dignity with the sinner; and hence, among many nations, both ancient and modern, from the worshippers of Moloch to the South Sea Islanders, the practice (sometimes carried to great enormity) of human sacrifices, which have stained the altars of almost all the nations upon earth.

One thing is very remarkable, that as the heathen became more refined, they became more idolatrous. Paul says, "The world by wisdom knew not God" (1 Cor. i. 21); and it is most certain that their science never led to the unity of God, much less to rational notions of our duty to God, or love to our fellow-creatures, as *such* considered. So soon as they began to entertain reverential ideas of the Divine Majesty, they supposed him too great to notice us, or for us to notice him; and as to our fellow-creatures, they always confined their love to family, tribe, or country. They "neither feared God nor regarded man." See HEATHEN—IDOLATRY—POLYTHEISM—GODS.

PAGANS, the heathen; so called by the early Christians, because, when Constantine and his successors forbade the worship of heathen deities in the cities, its adherents retired to the villages (*pagi*, hence *pagani*, villagers or countrymen), where they could practise their rites in security.

PAGODA, or PAGOD, a name given in India to the temples where the heathen worship their gods.

PAIN. See AFFLICTION.

PAINTING THE FACE. 2 Kings ix. 30. See EYES.

PALESTINE, one of the names of the Holy Land. It was so called in the days of Moses. Exod. xv. 14, "The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina." This name is probably derived from the Philistines, who although they occupied only a part of the coun-

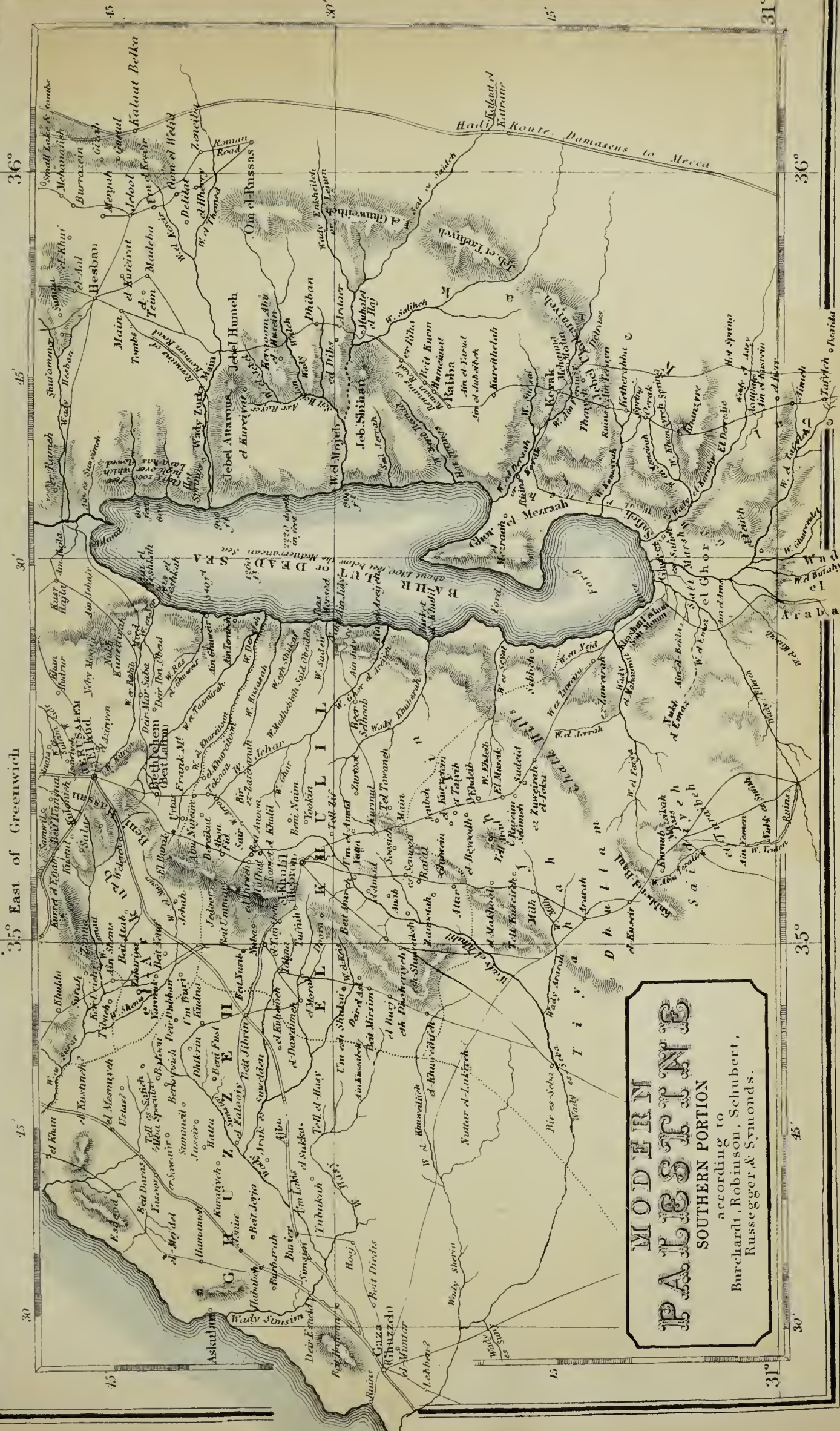
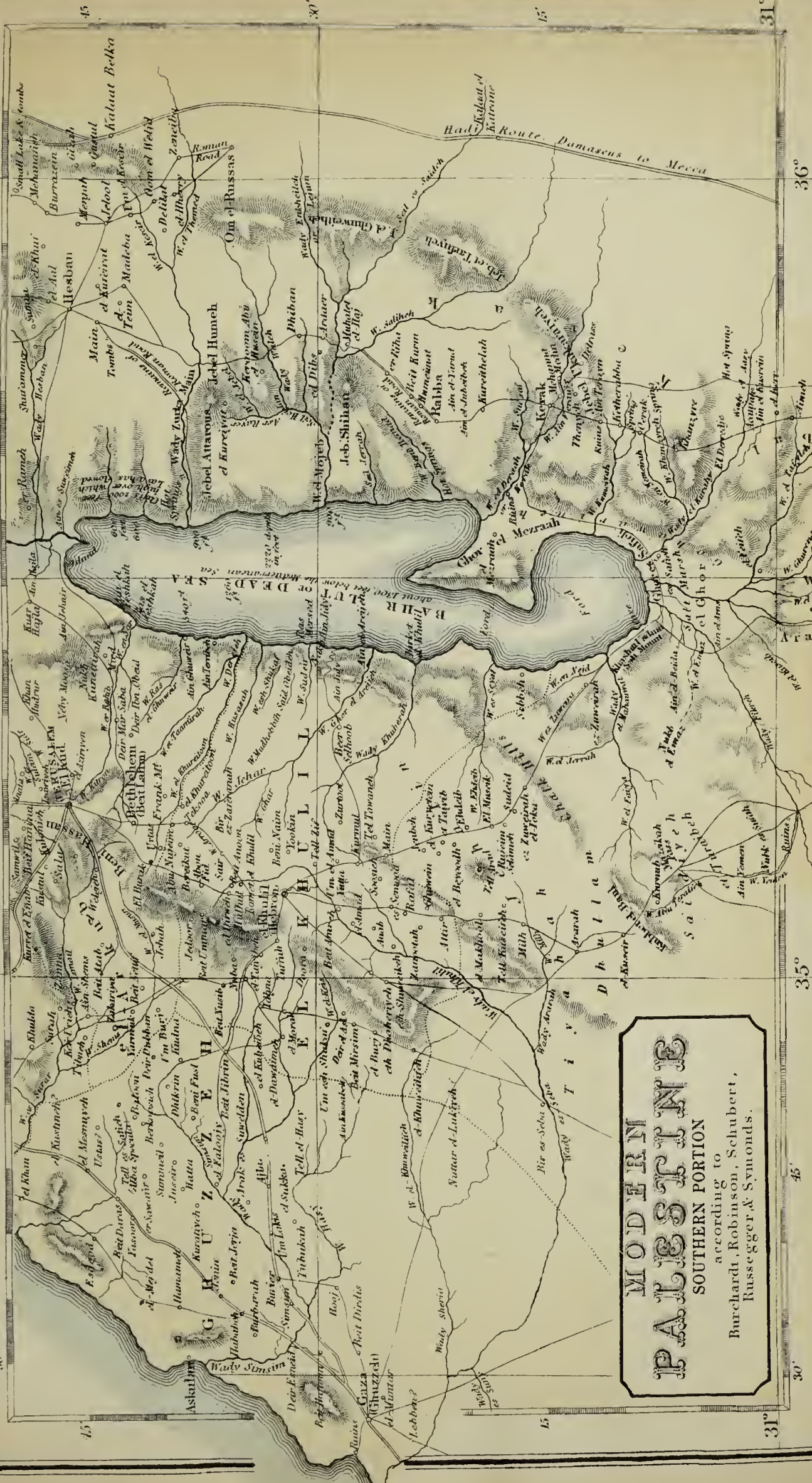


MODERN
PALESTINE
CENTRAL PORTION

according to
Borchardt, Robinson, Schubert,
Russegger & Symonds.

35° East of Greenwich

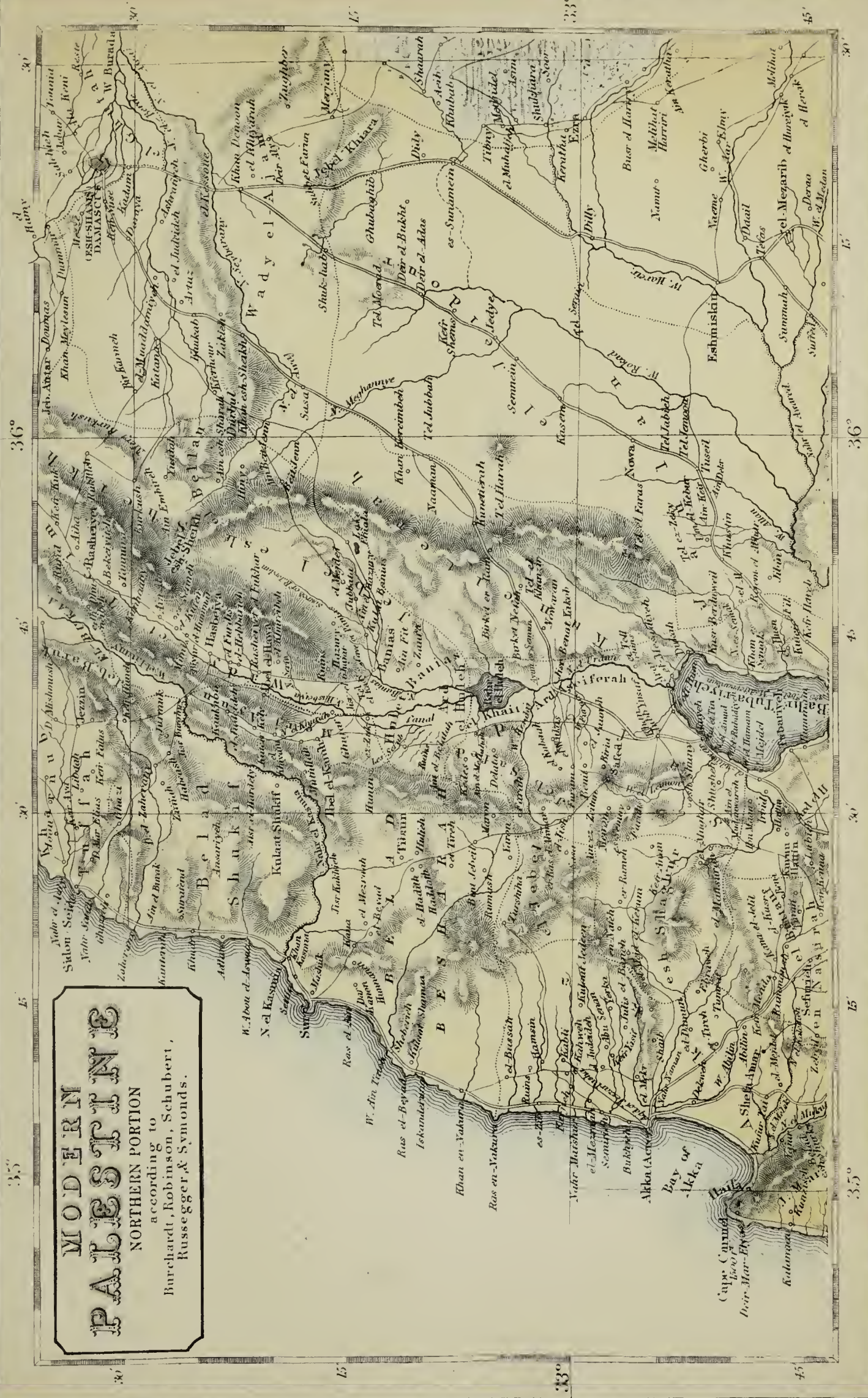
MODERN
PALESTINE
SOUTHERN PORTION
according to
Burchard, Robinson, Schubert,
Russegger & Symonds.



MODERN PALESTINE

NORTHERN PORTION

according to
Burchardt, Robinson, Schubert,
Russegger & Symonds.





try, were perhaps the most determined and obstinate of all the enemies of the Israelites. The name Palestine is sometimes limited to the country inhabited by the Philistines, which lay on the south-west of Canaan, on the coast of the Mediterranean sea, but most generally it denotes the whole of the promised land. In later periods of the Jewish history, Judea and Palestine were considered as synonymous words. Herodotus speaks of Syria Palestina.

PALMER-WORM, an insect mentioned in Joel i. 4: "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten." The Septuagint and the Vulgate render the Hebrew word here translated palmerworm, by the word caterpillar, but the Chaldee and Syriac versions regard it as a young unfledged locust,—an opinion in which Bochart seems to coincide.

PALM SUNDAY, the Sunday next before Easter; so called from palm branches being strewed on the road by the multitude, when our Saviour made his triumphal entry into Jerusalem.

PALM TREE. This tree is called *tamar*, from its straight, upright growth, for which it seems more remarkable than any other tree: it sometimes rises to the height of a hundred feet.

This tree was formerly of great value and esteem among the Israelites, and so very much cultivated in Judea, that, in after times, it became the emblem of that country, as may be seen in a medal of the Emperor Vespasian upon the conquest of Judea. It represents a captive woman sitting under a palm tree, with this inscription, "*Judea capta*;" and upon a Greek coin, likewise, of his son Titus, struck upon the like occasion, we see a shield suspended upon a palm tree. Pliny also calls Judea *palmis incluta*, "renowned for palms." Jericho, in particular, was called "the city of palms" (Deut. xxxiv. 3; 2 Chron. xxviii. 15), because, as Josephus, Strabo, and Pliny have remarked, it anciently abounded in palm trees.

As the Greek name for this tree signifies also the fabulous bird called the phoenix, some of the fathers have supposed that the Psalmist (Ps. xcii. 12) alludes to the latter, and on his authority have made the phoenix an emblem of a resurrection. Tertullian calls it a full and striking emblem of this hope. But the tree, also, seems to have been considered as emblematic of the revivification of the human body, from its being found in some burial-places in the East. In the colder climate of England, the *yew tree* is substituted in its place.

PALSY, a disorder which deprives the limbs of sensation or motion, or both, and makes them useless to the patient. When one entire side of the body is affected, it is called *hemiplegia*. If one half of the body, the upper or lower, it is called *paraplegia*. If confined to a single limb or set of muscles, it is called simply *paralysis*. Our Saviour cured several paralytics by his word alone. Matt. iv. 24, viii. 6, ix. 2; Mark ii. 3, 4; Luke v. 18. The sick man who was lying near the pool at the sheep-market for thirty-eight years was a paralytic. John v. 5.

PAMPHYLIA, a province of Asia Minor, having Cilicia east, Lycia west, Pisidia north, and the Mediterranean south. It is opposite to Cyprus, and the sea between the coast and the island is called the Sea of Pamphylia. The chief city of Pamphylia was Perga, where Paul and Barnabas preached. Acts xiii. 13, xiv. 24.

PAN. See CALDRON.

PANNAG. This word, which occurs only in Ezek. xxvii. 17, has never been satisfactorily explained. Gesenius supposes it to have been a kind of pastry; others think it to have been a kind of balsam; and others still, the name of a place. But nothing certain is known upon the subject.

PANTHEISM, a sort of philosophical atheism, which considers the universe as an immense animal,

"Whose body nature is, and God the soul."

This, according to the learned Cudworth, was the system of Orpheus and other early Greeks; for he calls the material world "the body of Jupiter." As, however, this is said in verse, and more especially as considerable doubts rest upon the authenticity of the verses ascribed to him, others deny the charge. But certain it is, that the mysteries of Paganism, and the secret doctrines of the philosophers, all leaned this way. From this notion, also, probably arose the doctrine of two first principles in the Oriental philosophy; and from thence the error of the Manichæans and other early heretics; also the notions of the Indian Brahmins and Chinese literati. The system has, in modern times, been taken up by Spinoza and Thomas Hobbes; and in Germany various modern philosophical systems proceed upon the idea that the universe is God.

PAPAS (the ancient Greek *pappas*, *papa*, father), the name at present given to the priests of the Greek Church: in Russia, they are called *popes*. In the third and fourth centuries, the name was given to all the bishops; but in the ninth, it was appropriated exclusively to the four Eastern patriarchs. In the West, however, the Bishop of Rome determined to have the exclusive use of the title; but it required the iron hand of Gregory VII. to carry the plan into effect. He assembled some Italian bishops at Rome, in 1073, and formed them into a council, which excommunicated the Emperor Henry, and declared that no one had any right to the title of *pope* but the Roman pontiff.

PAPER-REED. Exod. ii. 3; Job viii. 11, Isa. xix. 7, xxxv. 7. This is the *Cyperus papyrus*. When the outer skin, or bark, is taken off, there are several films, or inner pellicles, one within another. These, when separated from the stalk, were laid on a table artfully matched and flatted together, and moistened with the water of the Nile, which, dissolving the glutinous juices of the plant, caused them to adhere closely together. They were afterwards pressed, and then dried in the sun, and thus were prepared sheets or leaves for writing upon in characters marked by a coloured liquid passing through a hollow reed. The best papyrus was called *hieratikē*, or paper of the priests. On this the sacred documents of Egypt were written. Ancient books were written on papyrus, and those of the New Testament among the rest. In the fourth century, however, these sacred writings are found on skins. This was preferred for durability; and many decayed copies of the New Testament, belonging to libraries, were early transferred to parchment. Finally came paper, the name of which was taken from the Egyptian reed; but the materials of which it was fabricated were cotton and linen. See BULRUSH—BOOK.

PAPHOS, a celebrated city of Cyprus, lying on the western coast of the island, where Venus (who hence took the name of Paphia) had her most ancient and most famous temple; and here the Roman pro-

consul, Sergius Paulus, resided, whom Paul was the means of converting to Christianity. Acts xiii. 6.

PAPIST, one who adheres to the communion of the Pope and Church of Rome. See **POPE**—**POPERY**.

PARABLE, a figure taken from natural objects to instruct us in things spiritual. Such a mode of instruction has been always prevalent in rude ages and nations, and its origin, therefore, is probably to be sought in those general habits of mind to which the peculiar circumstances of uncivilized life have given rise. The earliest parable on record is that of Jotham. Judg. ix. 7-15. A very beautiful instance of this mode of teaching is also found in the well-known parable of Nathan. 2 Sam. xii. 1-4. It has been often remarked that, under eastern climes, the imaginative greatly preponderates over the reasoning powers. Hence in conveying intellectual, but especially moral instruction, fables and allegorical descriptions are in these countries almost universally employed. Our blessed Lord, therefore, when he wished to impress upon his hearers salutary doctrines and duties, did so by means of allegorical paintings presented to their imaginations, which both enlightened their understandings and captivated their hearts. The parables of Christ are so framed also as to refer to subjects, manners, and customs with which the audience was familiar. Besides, when our Lord appeared on earth to introduce a new dispensation, there was a beautiful propriety in his adopting a mode of teaching which combined somewhat of the material nature of the old with the spirituality of the new scheme. On some occasions he employed parabolic instruction to screen himself from his bitter enemies, the Scribes and Pharisees. The success which attended the parable of the Samaritan may be adduced as a remarkable instance of the efficacy of such a mode of instruction in silencing objectors. The principal reason, however, why our Lord taught in parables is to be found in his own explanation, Luke viii. 10, "And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand."

In offering these remarks on the advantages attendant on parabolic instruction, we cannot refrain from briefly adverting to the striking proof which even this slight and superficial view of the subject affords of the excellence of our Lord's character as a Teacher sent from God. Intimately conversant with the secret springs which regulate our intellectual and moral nature, well aware of the many prejudices which ever beset our minds, tending in a great measure to defeat the best directed human efforts to enlighten and convince, he adopted a mode of instruction in admirable consistency with our ordinary associations in thought and feeling, and calculated imperceptibly to overcome those deep-rooted prejudices which might have obstructed the avenue to the hearts of his hearers. But while the great framework of parabolic instruction was accommodated to mankind in general, and thus, with the strictest propriety, made the vehicle of truths which were destined to be taught among all nations, our Lord so arranged the subordinate circumstances of the parables as to suit the people to whom they were more immediately addressed. Minutely acquainted with the manners, and customs, and local peculiarities of the country, he took advantage of national partiality to recommend his doctrines to their attention; and, by a beautiful coincidence in his pictures with the objects

of their everyday observation and experience, he enshrined these narratives in the minds and hearts of the Jews, and rendered their transference from the literal to the spiritual meaning comparatively easy. The ultimate object, finally, with which our Lord resorted to parables, as forming a part, viz., of a probationary system, was admirably accomplished. He who could say, "Before Abraham was, I am," knew the exact point in the Jewish history when such a mode of instruction could be most properly introduced. His opportunities of teaching were carefully watched, and their full effect foreseen by the eye of "Him who searcheth the hearts, and trieth the reins of the children of men." Let us, therefore, adore the infinite wisdom and amazing condescension of this Divine Teacher, who "spake as never man spake," and of this Divine Mediator, by whom is imparted "repentance unto Israel and the remission of sins."

PARACLETE, an advocate or comforter, generally applied to the third person in the Trinity. John xv. 26. See **ADVOCATE**—**HOLY GHOST**.

PARADISE, the garden of Eden, in which Adam and Eve were placed. It is also used to denote heaven. Luke xxiii. 44. As to the terrestrial paradise, there have been many inquiries about its situation. The learned Huetius places it upon the river that is produced by the conjunction of the Tigris and Euphrates, now called the river of the Arabs, between this conjunction and the division made by the same river before it falls into the Persian sea. Other geographers have placed it in Armenia, between the sources of the Tigris, the Euphrates, the Araxes, and the Phasis, which they suppose to be the four rivers described by Moses. But concerning the exact place we must necessarily be very uncertain, if, indeed, it can be thought at all to exist at present, considering the many changes which have taken place on the surface of the earth since the creation. See **EDEN**—**ADAM**.

PARAN, a desert in which the Israelites wandered after the exodus for thirty-eight years. It is termed "a great and terrible wilderness." Burckhardt describes it as a dreary expanse of calcareous soil, covered with black flints. The desert extends from Mount Sinai to the southern border of the land of Canaan. It formed the settlement of various powerful tribes, the chief of whom were the Ishmaelites and Nabathaeans, both of whom traced their descent from Abraham, the Amalekites and the Midianites. In this desert the law of God was promulgated from Mount Sinai.

PARAPHRASE, an explanation of some text in clearer and more ample terms, wherein more regard is had to an author's meaning than his words. See **COMMENTARY**.

PARCHMENTS. The Apostle Paul, in 2 Tim. iv. 13, directs Timothy to bring with him to Rome "especially the parchments." What these parchments were, it is impossible to ascertain.

PARDON, the act of forgiving an offender, or removing the guilt of sin, that the punishment due to it may not be inflicted.

Of the nature of pardon, it may be observed, that the Scripture represents it by various phrases: a lifting up, or taking away sin (Ps. xxxii. 1); a covering of it (Ps. lxxxv. 2); a non-imputation of it (Ps. xxxii. 2); a blotting it out (Ps. lxxix. 28); a non-remembrance of it. Heb. viii. 12; Isa. xliii. 25. (1.) It is an act of free grace. Ps. li. 1; Isa. xliii. 25. (2.) A point of justice, God having received satisfac-

tion by the blood of Christ. 1 John i. 9. (3.) A complete act, a forgiveness of all the sins of his people. 1 John i. 7; Ps. ciii. 2, 3. (4.) An act that will never be repealed. Mic. vii. 19.

The author or cause of pardon is not any creature, angel, or man, but God. Ministers preach and declare that there is remission of sins in Christ; but to pretend to absolve men is the height of blasphemy. 1 Thess. ii. 4; Rev. xiii. 5, 6. (See ABSOLUTION—INDULGENCES.) There is nothing that man has, or can do, by which pardon can be procured. Wealth cannot buy pardon (Prov. xi. 4); human works or righteousness cannot merit it (Rom. xi. 6); nor can baptism wash away sin. It is the prerogative of God alone to forgive (Mark ii. 7), the first cause of which is his own sovereign grace and mercy. Eph. i. 7. The meritorious cause is the blood of Christ. Heb. ix. 14; 1 John i. 7. It is to be sought by prayer.

Pardon of sin and justification are considered by some as the same thing; and it must be confessed that there is a close connection, in many parts they agree, and it is without doubt that every sinner who shall be found pardoned at the great day, will likewise be justified; yet they have been distinguished thus:—(1.) An innocent person, when falsely accused and acquitted, is justified, but not pardoned; and a criminal may be pardoned, though he cannot be justified or declared innocent. Pardon is of men that are sinners, and who remain such, though pardoned sinners; but justification is a pronouncing persons righteous, as if they had never sinned. (2.) Pardon frees from punishment, but does not entitle to everlasting life; but justification does. Rom. v. If we were only pardoned, we should, indeed, escape the pains of hell, but could have no claim to the joys of heaven; for these are more than the most perfect works of man could merit; therefore they must be what the Scripture declares—"the gift of God."

After all, however, though these two may be distinguished, yet they cannot be separated; and, in reality, one is not prior to the other; for he that is pardoned by the death of Christ, is at the same time justified by his life. Rom. v. 10; Acts xiii. 38, 39. See GRACE—MERCY—ATONEMENT—JUSTIFICATION.

PARENTS, a name appropriated to immediate progenitors, as father and mother.

PARLOUR. The word in Judg. iii. 20 rendered "a summer parlour," is translated by Mr. Harmer, the "chamber of cooling." The extreme heat of the climate obliged the Orientals to adopt various devices for cooling and ventilating their apartments. For this purpose they made their doors large, and their chambers spacious; but they soon found that such simple processes were insufficient, and that other methods of cooling their habitations were necessary. At Aleppo, according to Russell, this was effected by means of kiosks, which are a sort of wooden divans or stages, which project a little way from their other buildings, and hang over the street. They are raised about a foot and a half higher than the floor of the room, to which they are quite open; and by having windows in front and on each side, a great draught of air is produced, causing a refreshing coolness in the sultry heat of summer. Another method of compassing the same end, is by ventilators. The houses in Persia are ventilated by means of a triangular building, which rises far above the terrace roof, and is open at top, so as to receive the wind in whatever direction it blows. The summer parlour of

Eglon was undoubtedly cooled by some of these contrivances; which proves that expedients for mitigating the extreme heat of the climate are of great antiquity.

PARMENAS, one of the first deacons of the Church of Jerusalem. Acts vi. 5. The Greek Church claim him as a bishop and saint; but nothing certain is known about him.

PARSIMONY. See COVETOUSNESS.

PARSON (*persona ecclesiae*), one that hath full possession of all the rights of a parochial church in England. He is called parson (*persona*), because by his person the Church, which is an invisible body, is represented, and he is in himself a body corporate, in order to protect and defend the rights of the Church, which he personates. There are in the Church of England three ranks of clergymen below that of a dignitary, viz., parson, vicar, and curate. Parson is the first, meaning a rector, or he who receives the great tithes of a benefice. Clergyman may imply any person ordained to serve at the altar. Parsons are always priests, whereas clergymen are often only deacons. See CLERGY—CURATE.

PART, or PORTION, frequently signifies the source of satisfaction, or happiness. "The Lord is the portion of mine inheritance." Ps. xvi. 5, cxlii. 5. "The Lord's portion is his people; Jacob is the lot of his inheritance." Deut. xxxii. 9. But with this difference: God makes and constitutes the happiness of his people, but his people cannot augment God's happiness or glory. Part or portion also signifies recompense, or punishment: "This is the portion of a wicked man from God, and the heritage appointed unto him by God." Job xx. 29; Ps. lxxiii. 10, xi. 6. The Lord shall "appoint him his portion with the hypocrites." Matt. xxiv. 51. "What part hath he that believeth with an infidel?" 2 Cor. vi. 15. (See next article.)

PARTAKE, to receive a share. The saints are *partakers of Christ* and of the heavenly calling. By receiving Jesus Christ and his Spirit into their hearts, they possess them and their blessings and influences as their own, and are effectually called to the heavenly glory. Heb. iii. 1, 14, vi. 4. They are *partakers of God's promises and benefits*; they have an interest in all the promises, and shall receive every blessing therein contained. Eph. iii. 6; 1 Tim. vi. 2. They are *partakers of the divine nature, and of Christ's holiness*, when, through union to Christ and fellowship with him in his righteousness and Spirit, their nature is conformed to Christ. 2 Pet. i. 4. They *partake of Christ's sufferings*, and of the afflictions of the gospel, when they are persecuted for their adherence to the truth and example of Christ. 1 Pet. iv. 13; 2 Cor. i. 7; 2 Tim. i. 8. They *partake of the grace of Paul*, and other ministers, when they receive spiritual edification from their ministry. Phil. i. 7. Hypocrites are *partakers of the Holy Ghost*. Some of them in the apostolic age enjoyed his miraculous gifts and operations; and in every age they receive such convictions, or other influences, as are separable from a state of grace. Heb. vi. 4. Men become *partakers* in other men's sins, by contriving, consenting, inclining to, rejoicing in, assisting to commit, or sharing the profits or pleasures of their sin; or by occasioning them by an evil example, or offensive use of things indifferent; by provoking or tempting to, or not doing all we can to hinder their sin; or by commanding, exciting, or hiring men to sin; or by defending, extenuating, or commending their sin; by neglecting to reprove and

promote the proper punishment of sin; and by not mourning over and praying against sin. Rev. xviii. 4; Eph. v. 11.

PARTHIA, a district of country on the north-east of Media, afterwards raised into a distinct kingdom by Arsaces, B.C. 256. This kingdom became very powerful, and spread over the greater part of the Persian empire, and was divided into eighteen provinces. The Romans, who had conquered many nations, were never able to subdue the Parthians, who continued to defend themselves against all enemies, until at length, in A.D. 226, Artaxerxes brought them under his government, thus founding a new Persian empire which included Parthia, and was ruled over by the Sassanidæ. Jews from Parthia are mentioned (Acts ii. 9) as having been present on the day of Pentecost at Jerusalem. Justin says that the Parthians were exiles from the Scythian nations.

PARTRIDGE (*kra*—1 Sam. xxvi. 20; Jer. xvii. 11; *perdix*—Ecclus. xi. 30). In the first of these places David says: "The king of Israel is come out to hunt a partridge on the mountains;" and in the second, "The partridge sitteth" on eggs, "and produceth," or hatcheth, "not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be contemptible." This passage does not necessarily imply that the partridge hatches the eggs of a stranger, but only that she often fails in her attempts to bring forth her young. To such disappointments she is greatly exposed from the position of her nest on the ground, where her eggs are often spoiled by the wet, or crushed by the foot. So he that broods over his ill-gotten gains will often find them unproductive; or, if he leaves them, as a bird occasionally driven from her nest, may be despoiled of their possession. As to the hunting of the partridge, which, Dr. Shaw observes, is the greater or red-legged kind, the traveller says: "The Arabs have another, though a more laborious, method of catching these birds; for, observing that they become languid and fatigued after they have been hastily put up twice or thrice, they immediately run in upon them, and knock them down with their *zerwattys*, or bludgeons, as we should call them." Precisely in this manner Saul hunted David, coming hastily upon him, putting him up incessantly, in hopes that at length his strength and resources would fail, and he would become an easy prey to his pursuer. Forskal mentions a partridge whose name in Arabic is *kurr*; and Latham says that, in the province of Andalusia in Spain, the name of the partridge is *churr*: both taken, no doubt, like the Hebrew, from its note.

PARVAIM, the name of a region (2 Chron. iii. 6), thought by Bochart to be the same as Ophir.

PASHUR, the name of a priest or overseer of the temple in the time of Jeremiah. Jer. xx. 3, xxxviii. 1.

PASSION. This word has several very different significations. (1.) It signifies the passion or suffering of Christ: "To whom also he showed himself alive after his passion." Acts i. 3. (2.) It signifies shameful passions (Rom. i. 26), to which those are given up whom God abandons to their desires. Rom. vii. 5; 1 Thess. iv. 5. (3.) Passion, in its general import, signifies every feeling of the mind occasioned by an extrinsic cause. It is used to describe a violent commotion or agitation of the mind. See AFFECTIONS.

PASSIVE OBEDIENCE OF CHRIST. See OBEDIENCE and SUFFERINGS OF CHRIST.

PASSOVER (Heb. *pesach*, Gr. *pascha*), a solemn festival of the Jews, instituted in commemoration of their coming out of Egypt. The night before their departure, the destroying angel, who put to death the first-born of the Egyptians, *passed over* the houses of the Hebrews, without entering therein; because they were marked with the blood of the lamb, which was killed the evening before, and which, for this reason, was called the paschal lamb.

The manner of celebrating the passover has been thus described in a most accurate and concise manner:—

"The males of the family or company, consisting of not less than ten, and sometimes twenty, met together in the evening, when they washed their hands and feet, and placed themselves at table in the reclining posture then customary. In earlier times they ate the passover standing, with their staves in their hands, as about to begin a journey, Exod. xii. 11, but latterly they reclined at this, as at other meals, to indicate that they had been brought into the promised land of their rest. A cup of wine, mixed with water, was presented to each guest, over which a blessing was pronounced, 'Blessed be He that created the fruit of the vine!' The lamb, some unleavened bread, and bitter herbs, were then placed on the table as appointed by the law, also other articles of food. The principal person distributed pieces of the paschal lamb with unleavened bread, until all the lamb was eaten. The paschal lambs had been killed in the temple, with observances instituted for the occasion, and then being taken to the respective houses, were roasted on spits made of pomegranate wood. Every person present was bound to eat to the size of an olive at least. After this first repast they again washed their feet, and replaced themselves at table, to eat the second course or repast, consisting of bitter herbs, with a kind of sauce made of bruised palm branches, and berries or raisins, mixed with vinegar. This sauce was thick; it was called 'haroseth,' and was considered to represent the tempered clay from which their forefathers made bricks during their bondage in Egypt. Another cup of wine was taken. The master also divided the bread into two parts, and laying one part aside, covered with a napkin, he then blessed the other and distributed it, saying, 'Blessed be thou, O Lord our God, the King of the whole world, in the eating of unleavened bread.' He next took the reserved part from the napkin, and divided it into as many portions as there were guests. At that time, or as some think at an earlier period, one of the youngest of the company asked the meaning of this rite, Exod. xii. 26. 'And it shall come to pass when your children shall say unto you, What mean you by this service? then ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.' The master answered by repeating the hagadah or showing forth. 'This is the bread of affliction, which our fathers ate in the land of affliction. Let him that is hungry come and eat the passover; let him that hath need come and eat the passover; for this passover is our Saviour and our refuge.' Or, he explained the symbolical meaning of the different dishes and observances, expounding from Deut. xxvi. 5, 'A Syrian ready to perish was my father,' &c. Then taking the cup, he first tasted it himself, and presented it to each, saying, 'Blessed be thou, O Lord, our God, King of the world, who hast created the

fruit of the vine!’ This third cup was usually called the cup of blessing. The apostle refers to it, 1 Cor. x. 16, ‘The cup of blessing which we bless, is it not the communion of the blood of Christ?’ See also Ps. cxvi. 13. The whole ended with taking a fourth cup of wine, and singing the 113th and five following psalms of praise and thanksgiving, of which the 118th, the last, was peculiarly significant of the coming of Christ. These were called the great Hallel or Hallelujah.”

The passover has been uniformly viewed by theologians as an eminent type of Christ, and the very language of the inspired apostle sanctions the idea, 1 Cor. v. 7, “For even Christ our passover is sacrificed for us.” It were very easy to point out many striking points of resemblance between the paschal lamb and Christ the Lamb of God who taketh away the sins of the world. We might advert to the singular propriety of the animal selected, the lamb being so characterised by the meekness and unoffending mildness of its nature, as to afford a most appropriate type of the Saviour. The lamb was to be killed between the two evenings, the very time when our Saviour was crucified. It was to be roasted with fire, indicative of the severity of our Lord’s sufferings. Many other points of resemblance might be specified, but it is enough to refer the reader to such works as *M’Ewan on the Types*, and *Professor Fairbairn’s admirable work on Typology*.

PASTOR, literally a shepherd; figuratively a stated minister appointed to watch over and instruct a congregation.

Jesus Christ’s description of an evangelical pastor (Matt. xxiv. 45) includes two things—faithfulness and prudence. “If a minister be faithful, he deceives not others; and if he be prudent, he is not apt to deceive himself. His prudence suffers not deceivers easily to impose upon him; and his faithfulness will not suffer him knowingly to impose upon his people. His prudence will enable him to discern, and his faithfulness oblige him to distribute, wholesome food to his flock. But more particularly:—

“(1.) Ministerial faithfulness includes pure and spiritual aims and intentions for God. Phil. ii. 20, 21. (2.) Personal sincerity, or integrity of heart. Neh. ix. 8; 1 Cor. ii. 12. (3.) Diligence in the discharge of duty. Matt. xxv. 21; 2 Tim. iv. 2. (4.) Impartiality in the administrations of Christ’s house. 1 Tim. v. 21. (5.) An unshaken constancy and perseverance to the end. Rev. ii. 10. But the Lord’s servants must not only be faithful, but prudent, discreet, and wise. Fidelity and honesty make a good Christian; but the addition of prudence to fidelity makes a good steward. Faithfulness will fix the eye upon the right end; but it is prudence must direct to the proper means of attaining it. The use of prudence to a minister is unspeakably great; it not only gives clearness and perspicacity to the mind, by freeing it from passions and corporeal impressions, enabling it thereby to apprehend what is best to be done, but enables it, in its deliberation about the means, to make choice of the most apt and proper; and directs the application of them in the fittest season, without precipitation by too much haste, or hazard by too tedious delay.

“(1.) Prudence will direct us to lay a good foundation or knowledge in people’s souls, by catechising and instructing them in the principles of Christianity, without which we labour in vain. (2.) Ministerial prudence discovers itself in the choice of such sub-

jects as the need of our people’s souls most require. (3.) It will not only direct us in the choice of our subjects, but of the language, too, in which we dress and deliver them to the people. (4.) It will show us of what great use our own affections are for the moving of others; and will therefore advise us, that, if ever we expect the truths we preach should operate upon the hearts of others, we must first have them impressed on our own hearts. Phil. iii. 18. (5.) It will direct us to be careful, by the strictness and gravity of our deportment, to maintain our esteem in the consciences of our people. (6.) It will excite us to seek a blessing from God upon our studies and labours, as knowing all our ministerial success entirely depends thereupon. 1 Cor. iii. 7.”

PATARA, a maritime city of Lycia, where Paul, going from Philippi to Jerusalem, found a ship bound for Phœnicia, in which he sailed (Acts xxi. 1), A.D. 58. It was celebrated for a temple of Apollo, and hence he was called Patarens Apollo.

PATERNOSTER, the name given by Roman Catholics to the Lord’s Prayer, obviously from the two opening words of the Latin version of it. In the rosary which they frequently use in their devotions, they repeat the Paternoster at every tenth bead, but at each of the intervening nine beads they repeat an Ave Maria or Hail Mary, thus manifesting in a very striking manner the idolatrous nature of their worship, there being nine prayers repeated to the Virgin for each one addressed to our Lord.

PATHROS (Jer. xlv. 1, 15; Ezek. xxix. 14, xxx. 14), one of three ancient divisions of Egypt, which answered to the Greek Thebais, and now Sais or Upper Egypt.

PATIENCE, that calm and unruffled temper with which a good man bears the evils of life.

“Patience,” says an eminent writer, “is apt to be ranked by many among the more humble and obscure virtues, belonging chiefly to those who groan on a sick bed, or who languish in a prison; but in every circumstance of life, no virtue is more important both to duty and to happiness. It is not confined to a situation of continued adversity: it principally, indeed, regards the disagreeable circumstances which are apt to occur; but prosperity cannot be enjoyed, any more than adversity supported, without it. It must enter into the temper, and form the habit of the soul, if we would pass through the world with tranquillity and honour.”

We have in Scripture the most powerful motives to excite us to the attainment of this grace. (1.) God is a God of patience. Rom. xv. 5. (2.) It is enjoined by the Gospel. Rom. xii. 12; Luke xxi. 19. (3.) The present state of man renders the practice of it absolutely necessary. Heb. x. 36. (4.) The manifold inconveniences of impatience is a strong motive. Ps. cvi. (5.) Eminent examples of it. Heb. xii. 2, vi. 12; Job i. 22. (6.) Reflect that all our trials will terminate in triumph. James v. 7, 8; Rom. ii. 7.

PATIENCE OF GOD, is his long-suffering or forbearance. He is called the God of patience, not only because he is the author and object of the grace of patience, but because he is patient or long-suffering in himself, and towards his creatures. It is not, indeed, to be considered as a quality, accident, passion, or affection in God, as in creatures, but belongs to the very nature and essence of God, and springs from his goodness and mercy. Rom. ii. 4. It is said to be exercised towards his chosen people (2 Pet.

iii. 9; Rom. iii. 25; Isa. xxx. 18; 1 Tim. i. 16); and towards the ungodly. Rom. ii. 4; Eccles. viii. 11. The end of his forbearance to the wicked, is, that they may be without excuse; to make his power and goodness visible; and partly for the sake of his own people. Gen. xviii. 32; Rev. vi. 11; 2 Pet. iii. 9. His patience is manifested by giving warnings of judgments before he executes them. Hos. vi. 5; Amos i. 1; 2 Pet. ii. 5. In long delaying his judgments. Eccles. viii. 11. In often mixing mercy with them. There are many instances of his patience recorded in the Scriptures—with the old world (Gen. vi. 3), the inhabitants of Sodom (Gen. xviii. 17–33), in Pharaoh (Exod. v.), in the people of Israel in the wilderness (Acts xiii. 18), in the Amorites and Canaanites (Gen. xv. 15; Lev. xviii. 28), in the Gentile world (Acts xvii. 30), in fruitless professors (Luke xiii. 6–9), in Antichrist (Rev. ii. 21, xiii. 6, xviii. 8).

PATMOS, an island in the Ægean Sea, now called Patino. It is thus described by Dr Wilson: "The island is irregular in its form, projecting in many parts into the sea. It is about twelve miles in length, six in breadth, and twenty-eight in circumference. It is in general bleak, bare, and barren; and has by no means such natural interest as some of the other Grecian isles which we saw. A paradise would not be chosen as a place of banishment; but there the venerable and beloved apostle John had visions of more than an earthly paradise, and such wondrous communion with the Saviour arrayed in majesty, dignity, and grace, as would amply compensate for his seclusion from the endeared communion of his fellow-believers." See APOCALYPSE.

PATRIARCHS (from the Greek *patria*, family, and *archōn*, head, or ruler), heads of families; a name applied chiefly to those who lived before Moses, who were both priests and princes, without peculiar places fitted for worship. Acts ii. 29, vii. 8, 9; Heb. vii. 4.

Patriarchs in the history of the church are ecclesiastical dignitaries, or bishops, so called from their paternal authority in the church. The office is said to have originated among the Jews, the president of the Sanhedrim being so called after the destruction of Jerusalem. The patriarchate seems to have been twofold: that over the western and that over the eastern Jews. The former, whose seat was at Tiberias, came speedily to a close, but the latter, whose seat was at Babylon, continued till 1038. The office was introduced into the Christian church, but the power of patriarchs was not the same in all, but differed according to the different customs of countries, or the pleasure of kings and councils. Thus the patriarch of Constantinople grew to be a patriarch over the patriarchs of Ephesus and Cæsarea, and was called the *ecumenical and universal patriarch*; and the patriarch of Alexandria had some prerogatives which no other patriarch but himself enjoyed, such as the right of consecrating and approving of every single bishop under his jurisdiction.

The patriarchate has ever been esteemed the supreme dignity in the Church: the bishop had only under him the territory of the city of which he was bishop; the metropolitan superintended a province, and had for suffragans the bishops of his province; the primate was the chief of what was then called a *diocese*, and had several metropolitans under him; and the patriarch had under him several dioceses, composing one exarchate, and the primates themselves were under him. See CHURCH, GREEK.

PATRIPASSIANS, or PATROPASSIANS, a name applied to the Monarchians, Noetians, Praxeans, Sabelians, and all others who, believing the Father and Son to be one person, and believing also that the latter suffered and died, are charged with maintaining that the Father himself suffered. For the Trinitarians thus reasoned: "If the Son suffered, and he was the same person as the Father, then must the Father have also suffered." But their opponents did not admit this: they confined the sufferings of Christ to his human nature, and admitted only that the Father (or divine nature) suffered by sympathy with the humanity of Jesus. It does not appear, however, that this sentiment created any schism in the Church. See PRAXEANS.

PATROBAS, the name of a Christian who resided at Rome, and to whom Paul sends his salutation. Rom. xvi. 14.

PATRONAGE, or ADVOWSON, a sort of incorporeal hereditament, consisting in the right of presentation to a church or ecclesiastical benefice. Advowson signifies the taking into protection, and therefore is synonymous with patronage; and he who has the right of advowson is called the patron of the church.

PAUL, an eminent apostle of the Lord Jesus Christ. Saul, or Paul, the former the original Hebrew, the latter the Hellenistic form of his name, was a native of Tarsus in Cilicia. His early history, and its effect upon his future life, are thus noticed by Neander:—"As we do not know how long he remained under the paternal roof, it is impossible to determine what influence his education in the metropolis of Cilicia (which as a seat of literature vied with Athens and Alexandria) had on the formation of his character. Certainly his early acquaintance with the language and national peculiarities of the Greeks was of some advantage in preparing him to be a teacher of Christianity among nations of Grecian origin. Yet the few passages from the Greek poets which we meet with in his discourse at Athens, and in his epistles, do not prove that his education had made him familiar with Grecian literature; nor is it probable that such would be the case. As his parents designed him to be a teacher of the law, or Jewish theologian, his studies must have been confined in his early years to the Old Testament, and about the age of twelve or thirteen he must have entered the school of Gamaliel. It is possible, though, considering Paul's pharisaic zeal, not probable, that the more liberal views of his tolerant-minded teacher Gamaliel might induce him to turn his attention to Grecian literature. A man of his mental energy, whose zeal overcame all difficulties in his career, and whose love prompted him to make himself familiar with all the mental habitudes of the men among whom he laboured, that he might sympathise more completely with their wants and infirmities, might be induced, while among people of Grecian culture, to acquire some knowledge of the principal writers. But in the style of his representations, the Jewish element evidently predominates. His peculiar mode of argumentation was not formed in the Grecian but in the Jewish school. The name Saul, the desired one, the one prayed for, perhaps indicates that he was the first-born of his parents, granted in answer to their earnest prayers; and hence it may be inferred, that he was devoted by his father, a Pharisee, to the service of religion, and sent in early youth to Jerusalem, that he might be

trained to become a learned expounder of the law and of tradition; not to add, that it was usual for the youth of Tarsus to complete their education at some foreign school. Most advantageously for him, he acquired in the pharisaic schools at Jerusalem that systematic form of intellect which afterwards rendered him such good service in developing the contents of the Christian doctrine; so that, like Luther, he became thoroughly conversant with the theological system, which afterwards, by the power of the gospel, he uprooted and destroyed. A youth so ardent and energetic as Paul would throw his whole soul into whatever he undertook; his natural temperament would dispose him to an overflowing impetuous zeal, and for such a propensity Pharisaism supplied abundant aliment. We may also infer from his peculiar disposition, as well as from various hints he gives of himself, that in legal piety, according to the notions of the strictest Pharisaism, he strove to go beyond all his companions. But in proportion to the earnestness of his striving after holiness—the more he combated the refractory impulses of an ardent and powerful nature, which refused to be held in by the reins of the law—so much more ample were his opportunities for understanding from his own experience the woful discord in human nature which arises when the moral consciousness asserts its claims as a controlling law, while the man feels himself constantly carried away in defiance of his better longing and willing by the force of ungodly inclination. Paul could not have depicted this condition so strikingly and to the life, in the seventh chapter of the Epistle to the Romans, if he had not gained the knowledge of it from personal experience. After the martyrdom of Stephen, when many adherents of the gospel sought for safety by flight, Paul felt himself called to counterwork them in the famed city of Damascus, where the new sect was gaining ground. And he hastened thither, after receiving full powers for committing all the Christians to prison from the Sanhedrim, who, as the highest ecclesiastical authority among the Jews, were allowed by the Romans to inflict all disciplinary punishment against the violators of the law."

The remarkable change which was miraculously effected on his journey to Damascus, in his whole sentiments and character, is thus described and explained by Professor Buchanan in his interesting and instructive work on the Holy Spirit:—

"If we consider the circumstances which accompanied, and the means which effected his conversion, we shall find that, while it was brought about in a miraculous way, it was the *result of the truth* which was made known to him by the *vision* and the *voice* of the Saviour, and which was carried home to his heart by demonstration of the Spirit and by power from on high. It is said, that 'as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?' The miraculous accompaniments of his conversion, were the shining light—a 'light above the brightness of the sun'—the supernatural voice, and the sudden infliction of blindness, which was afterwards miraculously cured, when there 'fell from his eyes as it had been scales;' but while these and similar circumstances were useful as subordinate means, in the way of arresting his attention, and impressing his conscience, and affording evidence for the truth, it was the truth itself—the

simple truth as it is in Jesus, which effected the conversion of Paul; and herein it resembles the case of every other sinner.

"That truth was presented to him in three distinct ways:—1. It was embodied, as it were, and exhibited in the *vision of Christ*. And that you may understand the suitableness of this manifestation, and what a flood of light it was fitted to pour into his mind, I request you to remember, that as Saul did not at that time believe in Jesus, he must have regarded him as an impostor, who had been justly condemned and put to death; and that his unbelief, which had probably been founded on the extreme humiliation of Christ, when he appeared as a 'man of sorrows and acquainted with grief,' was doubtless confirmed by his death and burial, when his enemies seemed to have triumphed over him. And what, then, could be better fitted to undeceive him—to convince him of his former error, and to unfold to him the glorious truth—than the personal appearance of the same Man of Sorrows, after he had been crucified, in the brightness of his resurrection glory, and in the dignity of his exaltation? The mere appearance of the Saviour in such a form contained in it the whole gospel; it proved as well as exhibited the truth; it showed that he had risen from the dead—that he had ascended up on high—that he had been exalted by the right hand of God, and if exalted, then he was what he professed to be—the Son of God, the Christ, the Messiah that had been promised to the fathers; nay, that he had finished the work which the Father had given him to do—that his work had been accepted, and his reward earned—insomuch, that now 'all power was given to him in heaven and on earth;' and from the cross he had passed to the throne! All this must have flashed at once on the mind of Saul, as soon as he was made acquainted with the Person who spake to him from amidst that shining light!

"While the truth was embodied and exhibited in the vision of Christ, it was farther explained by his *voice*. We find no formal discourse, no full exposition, no systematic statement of the truth, but a few intimations which, when combined with what he then witnessed, and what he afterwards learned, were enough to produce in his mind the faith which is unto salvation. When he said, 'Who art thou, Lord?' the Lord said, 'I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, go into the city, and it shall be told thee what thou must do.' When the voice asked him, 'Saul, Saul, why persecutest thou me?' he must have had some indistinct impression that it was Jesus who spoke to him, for he knew in his conscience that he was persecuting his disciples, and the miraculous vision convinced him that he was in the Divine presence, for he called him Lord; but when, in answer to his question, 'Who art thou?' he received that express declaration, 'I am Jesus,' or as it is in the 22d chapter, 'I am Jesus of Nazareth,'—oh! what deep convictions and emotions must, at that instant, have rushed into his soul! If Jesus was indeed alive; if he had really risen from the dead; if he had ascended into heaven; and if he now stood in his immediate presence,—then Saul must have felt, with all the quickness and certainty of intuition, that, in opposing the gospel, he was fighting *against God*; and no wonder that he lay on the earth '*trembling and astonished*,' when he knew that the same Jesus who was

crucified in weakness had been raised in power, and had now come down,—might it not be to judge and destroy? There was, indeed, no word of threatening, but a pointed question, a touching expostulation,—demanding the reason of his present conduct, in such a way as must have awakened his conscience to *reprove him of sin*. That he felt the reproof, and was alarmed on account of his guilt and danger, appears from his ‘trembling;’ but fear is not faith; remorse is not repentance; nor is there sufficient power in mere terror to effect the conversion of the heart. The heart is turned by the attraction of the Saviour’s love; and if, on the one hand, the words of Christ served to impress his mind with a very awful sense of his guilt, seeing that they represented his persecution of the Church as equivalent to the persecution of Christ himself; they were also fitted, on the other hand, to convey to his mind a very vivid idea of the tenderness of his compassion, and the riches of his grace. For when the Saviour said, ‘I am Jesus, whom thou persecutest,’ what a discovery was made of his love to his own people! Saul was not consciously persecuting Christ, he was only pursuing his poor followers; he was in quest of certain *men and women* at Damascus, that he might bring them bound to Jerusalem; but when Jesus met him by the way, he did not say to him, Saul, Saul, why persecutest thou *them*? but, Why persecutest thou *ME*?—intimating thereby that he identifies himself with his people,—that in all their affliction he is afflicted, that they were ‘members of his body, of his flesh, and of his bones;’—that if any one member suffered, the Head sympathised and suffered too, according to his own language in another place: ‘Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me!’ But full as it was of love for his people, this language might have only terrified the trembling persecutor, and driven him to the verge of despair, had there been no manifestation of tenderness and compassion to himself: he might have thought, if, in pursuing these men and women, I have been persecuting Christ, the Lord of glory, there is no hope for me; but immediately Jesus drops a word of kindness which was as a cordial to his sinking spirit; his very expostulation breathes a spirit of tenderness, and shows that the persecutor had a place in the Saviour’s heart,—for mark the gracious words, ‘It is hard for *thee* to kick against the pricks:’ it is hard—not for *me*, whom thou persecutest,—not for my poor followers, the men and women whom thou art haling to prison; but, ‘it is hard for *THEE*.’ Oh! then, the Saviour had a sympathy even for this sinner; the Prince of peace was concerned for this persecutor, and spake of the hardship, the injury, he was doing to himself; and how must this tenderness have touched his heart, at a time when he was self-convicted, and self-condemned, especially if, by ‘kicking against the pricks,’ he understood the Lord to mean his resisting the convictions of his own conscience, and setting himself in opposition to the truths which he had now been taught! By such means he was at once convinced of his sin, and instructed in the relation which Christ bears to his people, and the compassion which he felt for himself; and to these means he refers afterwards as having been instrumental in God’s hand in bringing him to a knowledge of the truth: ‘I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.’

“While Saul was first brought to the knowledge and belief of the truth, by the *vision* and *voice* of the Saviour himself, God was pleased, even in this remarkable case, to put honour on his own ordinance, by employing the *ministry of Ananias* to instruct and confirm him in the faith: ver. 6—‘The Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.’ Ver. 10—“And there was a certain disciple, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name’s sake. And Ananias went his way, and entered into the house; and putting his hand on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.’

The following remarks of Hug on the character of Paul, both before and after his conversion, are singularly judicious:—“This most violent man, having such terrible propensities, whose turbulent impulses rendered him of a most enterprising character, would have become nothing better than a John of Gishala, a blood-intoxicated zealot (*empneōn apailēs kai phonou*) breathing out threatenings and slaughter (Acts ix. 1), had not his whole soul been changed. The harsh tone of his mind inclined him to the principles of Pharisaism, which had all the appearance of severity, and was the predominant party among the Jews. Nature had not withholden from him the external endowments of eloquence, although he afterwards spoke very modestly of them. Longinus reckons him among the greatest orators of antiquity. At Lystra he was deemed the tutelar god of eloquence. This character qualified for great things; but not master of himself, from excess of internal power, his was an extreme of human dispositions, and, according to the natural course, he was prone to absolute extremities. His religion was a destructive zeal, his anger was fierceness, his fury required victims. A ferocity so boisterous did not *naturally* qualify him for a Christian, nor for a philanthropist; but least of all for a quietly enduring man. He, nevertheless, became all this on his conversion to Christianity, and each bursting emotion of his mind subsided directly into a well-regulated and noble character. Formerly hasty and irritable, now spirited and resolved; formerly violent, now full of energy and enterprising; once ungovernably refractory against every thing which obstructed him, now only persevering; once fanatical and morose, now only serious; once cruel, now only firm; once a harsh zealot, now fearing God; formerly unrelenting, deaf to sympathy and commiseration, now himself acquainted with tears, which he had seen without effect

in others. Formerly the friend of none, now the brother of mankind, benevolent, compassionate, sympathizing; yet never weak, always great; in the midst of sadness and sorrow, manly and noble; so he showed himself at his deeply moving departure from Miletus (Acts xx. 17-38): it is like the departure of Moses, like the resignation of Samuel, sincere and heartfelt, full of self-recollection, and in the midst of pain full of dignity.

"His writings are a true expression of this character, with regard to the tone predominant in them. Severity, manly seriousness, and sentiments which ennoble the heart, are interchanged with mildness, affability, and sympathy; and their transitions are such as nature begets in the heart of a man penetrated by his subject, noble and discerning. He exhorts, reproaches, and consoles again; he attacks with energy, urges with impetuosity, then again he speaks kindly to the soul; he displays his finer feelings for the welfare of others, his forbearance and his fear of afflicting any body: all as the subject, time, opposite dispositions, and circumstances require. There prevails throughout in them an importuning language, an earnest and lively communication. Rom. i. 26-32, is a comprehensive and vigorous description of morals. His antitheses (Rom. ii. 21-24; 2 Cor. iv. 8-12, vi. 9-11, xi. 22-30), his enumerations (1 Cor. xiii. 4-10; 2 Cor. vi. 4-10; 2 Tim. iii. 1-5; Eph. iv. 4-7, v. 3-6), his gradations (Rom. viii. 29, 30; Tit. iii. 3, 4), the interrogations, exclamations, and comparisons, sometimes animate his language even so as to give a visible existence to it.

"That, however, which we principally perceive in Paul, and from which his whole actions and operations become intelligible, is the peculiar impression which the idea of a universal religion has wrought upon his mind. This idea of establishing a religion for the world had not so profoundly engrossed any soul, nowhere kindled so much vigour, and projected it into such a constant energy. In this he was no man's scholar; this he had immediately received from the Spirit of his Master; it was a spark of the divine light which enkindled him. It was this which never allowed him to remain in Palestine and in Syria, which so powerfully impelled him to foreign parts. The portion of some others was Judea and its environs; but his mission was directed to the nations, and his allotment was the whole of the heathen world. Thus he began his career among the different nations of Asia Minor; and when this limit also became too confined for him, he went with equal confidence to Europe, among other nations, ordinances, sciences, and customs; and here likewise he finally, with the same indefatigable spirit, circulated his plans, even to the Pillars of Hercules. In this manner Paul prepared the overthrow of two religions—that of his ancestors, and that of the heathens."

No sooner had Paul become a convert to the Christian faith, than he commenced the work assigned him, as a faithful and devoted missionary of the cross. His labours, and the narrative of his three missionary journeys, are fully detailed in the Acts of the Apostles, and in reviewing the history of Paul, Dr Welsh remarks:—

"The extent of the labours of St Paul, and the astonishing success with which they were accompanied, must always give to the apostle the most distinguished place among the instruments employed by divine Providence for the propagation of the gospel. Even before he was carried a prisoner to Rome, he

could say 'that from Jerusalem and round about unto Illyricum, he had fully preached the gospel of Christ,' (Rom. xv. 19), and after that period, the field of his operations was still further enlarged. In particular, he so confirmed the Church at Rome, during the two years that he was a prisoner in that city, as to make it the great central point for the diffusion of Christianity in the West. We have seen how much the progress of the gospel was promoted by its deliverance from the bonds of Judaism, which, under the direction of the great Head of the Church, was practically to be ascribed to his enlightened views, and his decision of character; and the doctrine set forth in his epistolary writings has proved in all succeeding ages 'the power of God unto salvation.' In the various churches planted by him, he established a system of government admirably calculated for preserving and extending the new faith; and while, by his care of them all, he formed them into his own views, he imparted to not a few of his more attached disciples, a portion of his own missionary zeal, employing them as active agents towards evangelizing the world. Among these may be mentioned Timothy and Titus, and also Luke, to whose friendship for the apostle we are indebted for the ample information respecting him contained in the Acts of the Apostles."

There is a passage in Peter which is commonly understood to imply that some parts of Paul's epistles are hard to be understood; and this has been advanced again and again, as if every thing he wrote were of dangerous tendency, unless guarded by interpretations and comments. We concede cheerfully that there are difficulties in the writings of Paul peculiar to himself; but we must beg leave to affirm that the assertion commonly attributed to Peter never was made by Peter. The usual error on this subject arises solely from the want of grammatical accuracy in the translation. The passage correctly translated runs thus: "Even as our beloved brother Paul, also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things (that is, the coming of the last day, the dissolution of the elements, the judgment of the quick and dead, &c.); among which things (*en tois*, not *en hais*) are some hard to be understood." The difficulty consists not in Paul's manner of treating the subjects (1 Cor. ii. 13), but in the subjects themselves, when compared with the limits of the human understanding.

Paul's powerful and diversified character of mind seems to have combined the separate excellencies of all the other sacred authors: the loftiness of Isaiah; the devotion of David; the pathos of Jeremiah; the vehemence of Ezekiel; the didactic gravity of Moses; the elevated morality and practical good sense, though somewhat more highly coloured, of James; the sublime conceptions and deep views of John; the noble energies and burning zeal of Peter. To all these he added his own strong argumentative powers, depth of thought, and intensity of feeling. Yet his style is often abrupt, and sometimes obscure: his reasoning, though generally clear, is, as the best critics allow, sometimes involved, perhaps owing to the suddenness of his transitions, the rapidity of his ideas, the sensibility of his soul. The apostle is often carried away by the impetuous fervour and loftiness of his mind. On such occasions, to confine his excursive spirit within the limits of regular argumentation, would be to chain down the ocean in the proudest swelling and

grandeur of its waves. But we can scarcely consider this as a defect. It may deter the idle, it may supply an excuse for indolence; but if it invite the more studious to a serious examination of his writings, the result will be beneficial: many passages, apparently involved, will be clearly comprehended, and the order of the reasoning distinctly seen. It was the opinion of Epiphanius, that the alleged complication of Paul's discourses was only in appearance; and we will venture to add with our author, that if any of them should remain after all obscure and intricate, yet some lesson of practical wisdom will be the reward of examination; some position of piety, some aphorism of virtue, easy from its brevity, intelligible from its clearness, and valuable from its weight. No person ever yet repented of consulting the pages of Paul. They are, as has been justly stated, "a golden mine, in which the diligent workman, the deeper he digs, the more he will discover; the farther he examines, the more he will find."

PAULIANISTS, a sect so called from their founder, Paulus Samosateus, a native of Samosata, elected bishop of Antioch in 262. His doctrine seems to have amounted to this: that the Son and Holy Ghost exist in God in the same manner as the faculties of reason and activity do in man; that Christ was born a mere man, but that the reason or wisdom of the Father descended into him, and by him wrought miracles upon earth, and instructed the nations; and, finally, that on account of this union of the divine Word with the man Jesus, Christ might, though improperly, be called God. It is also said that he did not baptize in the name of the Father and the Son, &c.; for which reason the Council of Nice ordered those baptized by him to be rebaptized. Being condemned by Dionysius Alexandrinus in a council, he abjured his errors to avoid deposition; but soon after he resumed them, and was actually deposed by another council, A.D. 369. He may be considered as the father of the modern Socinians; and his errors are severely condemned by the Council of Nice, whose creed differs a little from that now used under the same name in the Church of England. The creed agreed upon by the Nicene fathers, with a view to the errors of Paulus Samosateus, concludes thus: "But those who say there was a time when he was not, and that he was not before he was born, the Catholic and Apostolic Church anathematize."

PAVEMENT. In 2 Kings xvi. 17, we read that King Ahab substituted for the brazen oxen, on which the laver of the temple rested, a pavement of stones. The floors of the splendid apartments in the houses of Eastern nobles were often laid with painted tiles or slabs of the most beautiful marble. A pavement of this kind is mentioned in the Book of Esther. At the sumptuous entertainment which Ahasuerus made for the princes and nobles of his vast empire, the beds or couches upon which they reclined were of gold and silver, upon a pavement of red and blue, and white and black marble. Plaster of terrace is often used for the same purpose, and the floor is always covered with carpets, which are for the most part of the richest materials. Moses, to describe the pavement under the feet of the God of Israel with due majesty, represents it as like the floors of painted tile he had seen in Egypt, but transparent as the body of heaven. "And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." Exod. xxiv. 10. We find Pilate's

judgment-seat to have been "in a place called the Pavement," probably as being a platform or elevated stage, composed of marble or variegated stones, cut into square or triangular pieces, so as to resemble a tessellated pavement of the utmost grandeur and elegance. Dr. Robinson tells us that there are still found on the side of Jerusalem where the Roman governors generally erected their tribunals, "fragments of polished marble, and especially the small cubes of marble, of different colours, not much larger than dice, which were employed in the construction of the ancient tessellated pavements."

PAVILION. The word thus translated in 1 Kings xx. 12, 16, refers to a temporary hut or tabernacle, composed of branches of trees. Such slight defences from the heat are often used in Eastern countries.

PEACE, that state in which persons are exposed to no sort of violence to interrupt their tranquillity. (1.) Social peace is mutual agreement one with another, whereby we forbear injuring one another. Ps. xxxiv. 14, cxxxii. (2.) Ecclesiastical peace is freedom from contentions, and rest from persecutions. Isa. xi. 13, xxxii. 17; Rev. xii. 14. (3.) Spiritual peace is deliverance from sin, by which we were at enmity with God (Rom. v. 1); the result of which is peace in the conscience. Heb. x. 22. This peace is the gift of God through Jesus Christ. 2 Thess. iii. 16. It is a blessing of great importance. Ps. cxix. 165. It is denominated perfect (Isa. xxvi. 3); inexpressible (Phil. iv. 7); permanent (Job xxxiv. 29; John xvi. 22); eternal (Isa. lvii. 2; Heb. iv. 9). (See **HAPPINESS**.)

Peace is a word used in Scripture generally for quiet and tranquillity, public or private; but often for every kind and degree of prosperity and happiness; as to "go in peace;" to "die in peace;" "God give you peace;" "Peace be within this house;" "Pray for the peace of Jerusalem." Paul, in the introduction of his Epistles, generally wishes grace and peace to the faithful to whom he writes. Our Saviour recommends to his disciples to have peace with all men, and with each other. God promises his people to water them as with a river of peace (Isa. lxvi. 12), and to make with them a covenant of peace. Ezek. xxxiv. 25. See also Isa. ix. 7.

PEACOCK (*tacacium*—1 Kings x. 22; 2 Chron. ix. 21), a bird distinguished by the length of its tail, and the brilliant spots with which it is adorned; which display all that dazzles in the sparkling lustre of gems, and all that astonishes in the rainbow. Yet its cry is so harsh and disagreeable, that it has been said to have "the head of a serpent, the train of an angel, and the voice of a devil."

The peacock is a bird originally from India; thence brought into Persia and Media. Aristophanes mentions Persian peacocks; and Suidas calls the peacock the Median bird. From Persia it was gradually dispersed into Judea, Egypt, Greece, and Europe. If the fleet of Solomon visited India, they might easily procure this bird, whether from India itself, or from Persia; and certainly the bird, by its beauty, was likely to attract attention, and to be brought among other rarities of natural history by Solomon's servants, who would be instructed to collect every curiosity in the countries they visited.

PEARL, a hard, white, shining body, usually roundish, found in a shell-fish resembling an oyster. The Oriental pearls have a fine polished gloss, and are tinged with an elegant blush of red. They are esteemed in the East beyond all other jewels.

The Arabians, Persians, and Turks, use the word *merotariid*, to signify pearls, from which the word *margarites*, or *margarita*, used by the Greeks and Latins, seems to be derived. The finest pearls are fished up in the Persian Gulf, and on the coast of Bahrein, so called from the city of that name, on the borders of Arabia; and Idumea and Palestine being not far distant, it is not to be wondered at that pearls were well known to Job and the Hebrews. They are also found in other places; many in America.

Pearls are certainly very different things from precious stones; yet the Greek term, *margarites*, seems to be used, in a more general sense, for jewels or splendid gems. So, in Matt. vii. 6, "Cast not your *pearls*." Jewels—diamonds—if known to the ancients, would answer the import of the passage as well as pearls. So, the parts of a building, pearls; but pearls are unfit things for walls and gates (Rev. xxi. 11–21); many kinds of precious stones are more suitable; and perhaps the parable of the merchant seeking goodly *pearls* (Matt. xiii. 45, 46), might be understood in a more extensive sense, as importing valuable jewels of whatever kind. Such appears to be the application of the Chaldee and Arabic words, which yet properly signify *pearls*.

PEKAH, an officer of the guards under Pekahiah, king of Israel, who murdered his master, and succeeded him on the throne. He reigned about twenty years, at the end of which time he was assassinated by Hoshea. 2 Kings xv. 29, 30. Towards the end of his reign, Tiglath-pileser carried many of his subjects into Assyria.

PEKAHIAH, the seventeenth king of Israel, who succeeded his father, Menahem. He reigned about two years, when he was assassinated by Pekah, one of his officers at Samaria. 2 Kings xv. 23–25.

PELAGIANS, a sect which arose in the fifth century, and opposed with warmth certain received notions respecting original sin, and the necessity of divine grace. They maintained, it is said, the following doctrines:—1. That Adam was by nature mortal; and, whether he had sinned or not, would certainly have died. 2. That the consequences of Adam's sin were confined to his own person. 3. That newborn infants are in the same situation with Adam before the fall. 4. That the law qualified men for the kingdom of heaven, and was founded upon equal promises with the gospel. 5. That the general resurrection of the dead does not follow in virtue of our Saviour's resurrection. 6. That the grace of God is given according to our merits. 7. That this grace is not granted for the performance of every moral act—the liberty of the will and information on points of duty being sufficient. 8. That faith is not an effect, but the cause of election to salvation.

Pelagius was a British monk, of some rank and very exalted reputation. He, with his friend, Celestius, travelled to Rome, where they resided very early in the fifth century. On the approach of the Goths, they retired to Africa, where Celestius remained, with a view of gaining admittance as a presbyter into the Church of Carthage. Pelagius proceeded to Palestine, where he enjoyed the favour and protection of John, bishop of Jerusalem.

The Pelagian controversy, which began with the doctrines of grace and original sin, was extended to predestination, and excited continual discord and division in the Church. It must, however, be recollected, that we are acquainted with the sentiments of Pelagius only through the medium of his oppo-

nents; and that it is possible they were much misrepresented. (See AUGUSTINE.)

Isidore, Chrysostom, and Augustine strenuously opposed these opinions; and the latter procured their condemnation in a synod held at Carthage in 412. They were, however, favourably received at Rome; and Pope Zozimus was at the head of the Pelagian party; but his decision against the African bishops, who had opposed Pelagianism, was disregarded by them, and the pontiff yielded at length to their reasonings and remonstrances, and condemned the men whom he had before honoured with his approbation. The Council of Ephesus likewise condemned the opinions of Pelagius and Celestius; and the emperor Honorius, in 418, published an edict, which ordained that the leaders of the sect should be expelled from Rome, and their followers exiled.

Arminians are often charged with holding Pelagian errors, either in their gross form, or in the still more modified form of semi-Pelagianism; and while they resolutely deny the charge, the tenets of the two systems undoubtedly meet at various points.

PELEG, son of Eber, was born A.M. 1757. His father named him Peleg (*division*), because in his time the earth was divided. Gen. x. 25, xi. 16. Whether Noah had begun to distribute the earth among his descendants, some years before the building of Babel; or, that Peleg was born the year that Babel was begun; or, that Eber, by a spirit of prophecy, named his son Peleg some years before this time; or, that the name was given to him at a later period of his life, as a commemorative appellation, on recollection, is not certainly known; though it seems most likely that he was not born at the time of the dispersion.

PELETHITES. See CHERETHIM.

PELICAN (*kaath*, a vomiter—Lev. xi. 18; Deut. xiv. 17; Ps. cii. 6; Isa. xxxiv. 11; Zeph. ii. 14), a very remarkable aquatic bird, of the size of a large goose. Its colour is a greyish white, except that the neck looks a little yellowish, and the middle of the back feathers are blackish. The bill is long, and hooked at the end, and has under it a lax membrane, extended to the throat, which makes a bag or sack, capable of holding a very large quantity. Feeding her young from this bag has so much the appearance of feeding them with her own blood, that it caused this fabulous opinion to be propagated, and made the pelican an emblem of paternal, as the stork had been before regarded, more justly, of filial, affection. The voice of this bird is harsh and dissonant, which some say resembles that of a man grievously complaining. David compares his groaning to it. Ps. cii. 6.

PELLA, one of the ten cities considered by Josephus, the Jewish historian, as included in the region beyond Jordan termed Decapolis. Pliny agrees with Josephus as to the situation of this place. Others again place it in Perea, in Batanea, and in Bashan. It appears plain, therefore, that the precise locality of Pella cannot be considered as ascertained. Dr Wilson conjectures that it may be the modern Kafr-Bil. Josephus relates, that under the reign of Alexander Jannæus, the Jews were masters of Pella, and destroyed it, because the inhabitants would not embrace Judaism. The first Christians, having been forewarned by our Saviour that Jerusalem should be demolished, took refuge at Pella, as related by Eusebius, as soon as they saw the fire of war against the Romans kindled.

PEN, a well-known instrument used in writing. Reeds were formerly employed for this purpose, in-

stead of quills. The Arabians, Persians, Turks, Greeks, and other Orientals, still write with reeds.

Our translators have adopted a rendering in Judg. v. 14 which scarcely seems to be warranted: "Out of Machir came down governors, and out of Zebulun they that handle the pen of the writer." The Hebrew word here translated "pen" has nowhere else that signification throughout the Scriptures. Its genuine meaning is a rod, staff, or wand, and instead of the "pen of the writer," the correct version, as Bush thinks, is "the rod of the numberer," a metaphor taken from the custom of shepherds in numbering, separating, or selecting their sheep by means of a rod besmeared with paint, with which they marked every fifth, tenth, or twentieth, as the case might be, as they came out of their enclosure. Among the ancients styles or bodkins were used instead of pens, with which they wrote on tablets covered with wax. The style was made of iron, brass, or bone, sharp at one end, while the other end was formed like a spoon, and employed for erasing. Scripture refers to this custom in 2 Kings xxi. 13: "I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down."

Jeremiah says, "The sin of Judah is written with a pen of iron and with the point of a diamond. It is graven upon the table of their heart;" or, engraven on their heart, as on writing tablets.

PENANCE, a punishment, either voluntary or imposed by authority, for the faults a person has committed. Penance is one of the seven sacraments of the Romish Church. Besides fasting, alms, abstinence, and the like, which are the general conditions of penance, there are others of a more particular kind; as the repeating a certain number of ave-marias, paternosters, and credos, wearing a hair shirt, and giving one's self a certain number of stripes. In Italy and Spain, and indeed in all strictly Roman Catholic countries, penances of the most painful and revolting description are frequently imposed. (See **POPERY**.)

PENIEL, or **PENUEL**, a city beyond Jordan, near the ford on the brook Jabbok, where Jacob, on his return from Mesopotamia, rested, and wrestled with an angel. Gen. xxxii. 30. See **JABBOK**.

PENITENCE is sometimes used for a state of repentance, and sometimes for the act of repenting. (See **REPENTANCE**.) It is also used for a discipline or punishment attending repentance, more usually called *penance*. It also gives title to several religious orders, consisting either of converted debauchees and reformed prostitutes, or of persons who devote themselves to the office of reclaiming them. See article **PENITENTS**.

PENITENTIAL, an ecclesiastical book retained among the Romanists, in which is prescribed what relates to the imposition of penance, and the reconciliation of penitents. There are various penitentials; as the Roman penitential, that of the venerable Bede, that of Pope Gregory III., &c.

PENITENTIARY, in the ancient Christian Church, a name given to certain presbyters or priests, appointed in every Church to receive the private confessions of the people, in order to facilitate public discipline, by informing them what sins were to be expiated by public penance, and to appoint private penance for such private crimes as were not proper to be publicly censured.

Penitentiary, also, in the court of Rome, is an office in which are examined and delivered out the secret bulls, dispensations, &c. Penitentiary is also

an officer in some cathedrals vested with power from the bishop to absolve in cases referred to him. The term is also applied among Protestants to such houses as have been established for the reception and reformation of females who have been seduced from the path of virtue.

PENITENTS, certain fraternities of religious of both sexes among the Roman Catholics. The Male Penitents are distinguished by the colour of their garments, white, black, blue, &c. The Black Penitents (called the Brethren of Mercy, instituted 1488) attended criminals to their execution. The Female Penitents are chiefly reformed prostitutes, as the Penitents of St. Magdalen, at Paris and Marseilles, the Converts of the Name of Jesus at Seville, &c.

PEN-KNIFE. This word occurs in Jer. xxxvi. 23, and is intended to denote the instrument with which the writer sharpened the reed with which he wrote.

PENNY (*denarius*), a Roman coin, equal in value to sevenpence three farthings, sterling. It is mentioned in Matt. xviii. 28, xx. 9.

PENTATEUCH (from *pente*, five, and *teuchos*, an instrument or volume), signifies the collection of the five instruments or books of Moses, which are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. (See **MOSES**.)

Some modern writers, among whom is Gesenius, have asserted that Moses did not compose the Pentateuch, because the author always speaks in the third person; abridges his narration, like a writer who collected from ancient memoirs; sometimes interrupts the thread of his discourse (for example, Gen. iv. 23); and gives an account of the death of Moses at the end, &c. It is alleged, also, of the text of the Pentateuch, that there are some places that are defective; for example, in Exod. xii. 8. Lastly, they think they observe certain strokes in the Pentateuch which can hardly agree with Moses, who was born and bred in Egypt; as what he says of the earthly paradise, of the rivers that watered it and ran through it; of the cities of Babylon, Erech, Resen, and Calneh; of the gold of Pison; of the bdellium, of the stone of Sohem, or onyx-stone, which was to be found in that country. Add to these what he says concerning the ark of Noah, of its construction, of the place where it rested, of the wood where-with it was built, of the bitumen of Babylon, &c. These particulars, observed with such curiosity, seem to them to prove that the author of the Pentateuch lived beyond the Euphrates. They therefore would allow it no higher date than about the time of the Babylonian captivity; thus denying not only its divine inspiration, but even its authenticity.

But in answer to these objections, it is justly observed, that these books are, by the most ancient writers, ascribed to Moses, and it is confirmed by the authority of heathen writers themselves, that they are his writings; besides this, we have the unanimous testimony of the whole Jewish nation ever since Moses' time. Innumerable texts of the Pentateuch imply that it was written by him; and the Book of Joshua, and the other succeeding parts of Scripture, furnish the fullest corroboration, especially the positive testimony of our Lord. It is probable, however, that Ezra published a new edition of the Books of Moses, in which he added those passages, that Moses did not write. See **BIBLE—MOSES**, **BOOKS OF—INSPIRATION**.

PENTECOST, a Greek word signifying fiftieth, from the so-called feast being kept on the fiftieth day

after the first day of unleavened bread. In the Bible it is called by several names. Thus it is termed the feast of weeks, Exod. xxxiv. 22; Dent. xvi. 10-17; the feast of harvest, Exod. xxiii. 16; the day of first-fruits, Numb. xxviii. 26. It was celebrated during the seventh week or a week of weeks after the first day of the passover, and because on this day the first fruits of the wheat harvest were presented with thanksgiving to God for his bounties. On this day also the giving of the law from Mount Sinai was commemorated. The number of the Jews who attended at the festival was very great, as we find in Acts ii. It was on the first Pentecost after our Lord's crucifixion and ascension that the Holy Spirit came miraculously upon the apostles, and great multitudes were converted to God. On the occasion of this festival the people went up to Jerusalem, carrying their offerings of first-fruits, many of them in baskets richly wrought and ornamented with flowers, which were solemnly presented in the temple. The sacrifices at this festival were numerous. In Dent. xxvi. 5-10 is a beautiful form of thanksgiving to be used in presenting the first-fruits, which reminded the Jews of their origin from "a Syrian ready to perish," and recapitulated the Lord's merciful dealings towards them.

PEOR, the name of an idol, also called Baal-Peor (which see). It was also the name of a mountain, situated beyond Jordan, in the land of Moab. It seems to have been a part of that chain of mountains to which Nebo and Pisgah belonged. In the neighbourhood of this mountain, as we are informed in Numb. xxiii. 28, the Israelites fell into sin.

PEREA, a district which lay beyond Jordan, in the territories of Reuben and Gad. It was a fruitful, well-watered country. The principal place in it was the fortress of Macherus, where John the Baptist was put to death.

PEREZ-UZZA (*the breach of Uzzah*.) 2 Sam vi. 8; 1 Chron. xiii. 11.

PERFECTION, that state or quality of a thing in which it is free from defect or redundancy. According to some, it is divided into *physical* or natural, whereby a thing has all its powers and faculties; and *moral*, or an eminent degree of goodness and piety.

The term perfection, says the great Witsius, is not always used in the same sense in the Scriptures. (1.) There is a perfection of *sincerity*, whereby a man serves God without hypocrisy. Job i. 1; Isa. xxxviii. 3. (2.) There is a perfection of *parts*, subjective with respect to the whole man (1 Thess. v. 23), and objective with respect to the whole law, when all the duties prescribed by God are observed. Ps. cxix. 128; Luke i. 6. (3.) There is a *comparative* perfection ascribed to those who are advanced in knowledge, faith, and sanctification, in comparison of those who are still infants and untaught. 1 John ii. 13; 1 Cor. ii. 6; Phil. iii. 15. (4.) There is an *evangelical* perfection. The righteousness of Christ being imputed to the believer, he is complete in him, and accepted of God as perfect through Christ. Col. ii. 10; Eph. v. 27; 2 Cor. v. 21. (5.) There is also a perfection of *degree*, by which a person performs all the commands of God, with the full exertion of all his powers, without the least defect. This is what the law of God requires, but what the saints do not attain to in this life, though we willingly allow them all the other kinds above mentioned. Rom. vii. 24; Phil. iii. 12; 1 John i. 8.

The Son of God commands his disciples (Matt. v.

48) to be perfect, even as their Father in heaven is perfect. Not that we can ever attain his perfection, but we ought constantly to be making advances towards it: we ought always to propose it to ourselves as our pattern, in the exercise of all virtue, and especially his mercy and charity. Hence Luke says in the parallel passage: "Be ye therefore merciful, as your Father also is merciful." Luke vi. 36. In Matt. xix. 21, our Saviour says, that he who would be perfect, must forsake all and follow him; and in Luke vi. 40, that the disciple who would arrive at perfection must become like his Master. Paul often exhorts his disciples to be perfect; that is to acquire the perfection of Christianity, both in theory and practice, to be convinced of the excellence of it, and to press on toward its attainment. 1 Cor. i. 10; 2 Cor. xiii. 11.

PERFECTIONISTS, a term sometimes applied to those followers of Mr. Wesley who hold it possible to attain perfection, in a certain sense, in the present life. See METHODISTS.

PERFECTIONS OF GOD. See ATTRIBUTES OF GOD.

PERFUMES. Both in ancient and in modern times perfumes have been held in great estimation in eastern countries, and Moses speaks of the art of making perfumes as known and practised in Egypt. Special regulations are laid down for making the perfumed incense of the sanctuary. Exod. xxx. 34-36. Perfumes were much used, as indeed they still are, at the courts of eastern monarchs. An allusion to such perfumes occurs in Song iv. 10, 11, "How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon." The Jews used perfumes also in embalming the dead, having derived the art probably from the Egyptians. The "tablets" mentioned in Isa. iii. 20, among female ornaments, or "houses of the soul," as it is rendered in the margin, were probably perfume boxes, which were suspended from their necklaces. In Gen. xxvii. 27, where it is said of Isaac, "And he smelled the smell of his raiment," the allusion appears to be to the perfumed robe which was carefully reserved for the use of the first-born son, and worn only on special occasions. It was, and indeed still is, customary in the East, on the arrival of a guest to pour perfume upon him. To this there is an obvious allusion in Ps. xxiii. 5: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." When the company were ready to separate on the occasion of a feast, a servant entered and sprinkled them profusely with rose-water, as a parting mark of his master's regard. Mr. Bruce tells us that when he rose to take his leave of an Eastern family, he "was presently wet to the skin by deluges of orange-flower water." The prophet Isaiah seems to refer to this custom in a passage where, describing the character and functions of the Messiah, he says: "So shall he sprinkle many nations." The use of perfumes at Eastern marriages is common, and upon great occasions very profuse. Not only are the garments scented till, in the Psalmist's language, they smell of myrrh, aloes, and cassia: it is also customary for virgins to meet and lead the procession with silver-gilt pots of perfumes; and sometimes aromatics are burned in the windows of all the houses in the

streets through which the procession is to pass, till the air becomes loaded with fragrant odours. In allusion to this practice it is asked, "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?" Cant. iii. 6. The custom of burning perfumes on these occasions still continues in the East. See SAVOUR—TRIUMPH.

PERGA, a city of Pamphylia, originally its capital, famed for a celebrated temple dedicated to Diana, in whose honour a festival was held every year. Paul and Barnabas visited this city on two different occasions in the course of their journeys, and preached the gospel. Acts xiii. 13, 14; xiv. 25. Perga was situated on the river Cestrus, at a considerable distance from the sea.

PERGAMOS, now called Bergamo, the capital of ancient Mysia, and the seat of one of the seven churches of Asia. It was famed for a splendid temple of Esculapius, and as being the birth-place of the celebrated Galen. The population at present amounts to nearly fifteen thousand, of whom only three thousand are Christians, belonging to the Armenian and Greek Churches. There are a few Jews, not exceeding one hundred, but they have a synagogue. The town consists of small and mean wooden houses, among which appear the remains of early Christian churches, showing "like vast fortresses amidst barracks of wood."

PERIPATETICS. See ARISTOTELIANS.

PERIZZITES, a portion of the ancient inhabitants of Canaan inhabiting the hill-country of Judea, which was afterwards occupied by the tribes of Ephraim and Judah. In several passages of Scripture the Perizzites are spoken of along with the Canaanites, as the principal inhabitants of Palestine. Thus it is said that in the days of Abraham and Lot "the Canaanite and the Perizzite were in the land." There appears to have been a remnant of the Perizzites in the time of Solomon, which he subdued and compelled to pay tribute. Nay, even so late as the time of Ezra they are mentioned as still existing. Ezra x. 1.

PERJURY is the taking of an oath in order to tell or confirm a falsehood. This is a very heinous crime, as it is treating the Almighty with open irreverence; denying, or at least discarding, his omniscience; profaning his name, and violating truth. It has always been esteemed a very detestable thing, and those who have been proved guilty of it, have been looked upon as the pests of society. See OATH.

PERMISSION OF SIN. See SIN—PATIENCE OF GOD.

PERSECUTION, is any pain or affliction which a person designedly inflicts upon another; and, in a more restrained sense, the sufferings of Christians on account of their religion.

Persecution is threefold. 1. *Mental*, when the spirit of a man rises up and malignantly opposes another. 2. *Verbal*, when men give hard words and deal in uncharitable censures. 3. *Actual or open*, by the hand; such as the dragging of innocent persons before the tribunal of justice. Matt. x. 18. The unlawfulness of persecution for conscience' sake must appear plain to every one that possesses the least degree of thought or of feeling. "To banish, imprison, plunder, starve, hang, and burn men for religion," says the shrewd Jortin, "is not the gospel of Christ; it is the gospel of the devil. Where persecution begins, Christianity ends. Christ never used

anything that looked like force or violence except once, and that was to drive bad men out of the temple, and not to drive them in."

We know the origin of it to be from the prince of darkness, who began the dreadful practice in the first family on earth, and who, more or less, has been carrying on the same work ever since, and that almost among all parties.

"Persecution for conscience' sake," says Dr. Doddridge, "is every way inconsistent; because—1. It is founded on an absurd supposition, that one man has a right to judge for another in matters of religion. 2. It is evidently opposite to that fundamental principle of morality, that we should do to others as we could reasonably desire they should do to us. 3. It is by no means calculated to answer the end which its patrons profess to intend by it. 4. It evidently tends to produce a great deal of mischief and confusion in the world. 5. The Christian religion must, humanly speaking, be not only obstructed, but destroyed, should persecuting principles universally prevail. 6. Persecution is so far from being required or encouraged by the Gospel, that it is most directly contrary to many of its precepts, and indeed to the whole of it."

PERSEVERANCE, is the continuance in any design, state, opinion, or course of action. The perseverance of the saints is their continuance in a state of grace to a state of glory. This doctrine has afforded considerable matter for controversy between the Calvinists and Arminians. We shall here briefly state the arguments and objections:—

1. And, first, the perfections of God are considered as strong arguments to prove this doctrine. God, as a being possessed of infinite love, faithfulness, wisdom, and power, can hardly be supposed to suffer any of his people finally to fall into perdition. This would be a reflection on his attributes, which are all pledged for their good, as a father of his family. His love to his people is unchangeable, and, therefore, they cannot be the objects of it at one time and not at another. John xiii. 1; Zeph. iii. 17; Jer. xxxi. 3. His faithfulness to them and to his promise is not founded upon their merit, but his own will and goodness; this, therefore, cannot be violated. Mal. iii. 6; Numb. xxiii. 19. His wisdom foresees every obstacle in the way, and is capable of removing it, and directing them into the right path. It would be a reflection on his wisdom, after choosing a right end, not to choose right means in accomplishing the same. Jer. x. 6, 7. His power is insuperable, and is absolutely and perpetually displayed in their preservation and protection. 1 Pet. i. 5.

2. Another argument to prove this doctrine, is their union to Christ, and what he has done for them. They are said to be chosen in him (Eph. i. 4), united to him (Eph. i. 23), the purchase of his death (Rom. viii. 34; Tit. ii. 14), the objects of his intercession. Rom. v. 10, viii. 34; 1 John ii. 1, 2. Now, if there be a possibility of their finally falling, then this choice, this union, his death and intercession, may all be in vain, and rendered abortive; an idea as derogatory to the divine glory, and as dishonourable to Jesus Christ, as possibly can be.

3. It is argued from the work of the Spirit, which is to communicate grace and strength equal to the day. Phil. i. 6; 2 Cor. i. 21, 22. If, indeed, divine grace were dependent on the will of man, if by his own power he had brought himself into a state of grace, then it might follow that he might relapse into

an opposite state, when that power at any time was weakened; but as the perseverance of the saints is not produced by any native principles in themselves, but by the agency of the Holy Spirit, enlightening, confirming, and establishing them, of course, they must persevere, otherwise it would be a reflection on this Divine Agent. Rom. viii. 9; 1 Cor. vi. 11; John iv. 14, xvi. 14.

4. Lastly, the declarations and promises of Scripture are very numerous in favour of this doctrine (Job xvii. 9; Ps. xciv. 14, cxxv.; Jer. xxxii. 40; John x. 28, xvii. 12; 1 Cor. i. 8, 9; 1 Pet. i. 5; Prov. iv. 18), all which could not be true, if this doctrine were false.

There are objections, however, to this doctrine, which we must state. 1. There are various threatenings denounced against those who apostatize. Ezek. iii. 20; Heb. vi. 3-6; Ps. cxxv. 3-5; Ezek. xviii. 24. To this it is answered, that some of these texts do not so much as suppose the falling away of a truly good man; and to all of them it is said, that they only show what would be the consequence *if* such should fall away, but cannot prove that it ever in fact happens.

2. It is foretold as a future event that some should fall away. Matt. xxiv. 12, 13; John xv. 6; Matt. xiii. 20, 21. To the first of these passages it is answered, that their love might be said to wax cold without totally ceasing; or there might have been an outward zeal and show of love where there never was a true faith. To the second it is answered, that persons may be said to be in Christ only by an external profession, or mere members of the visible Church. John xv. 2; Matt. xiii. 47, 48. As to Matt. xiii. 20, 21, it is replied, that this may refer to the joy with which some may entertain the offers of pardon, who never, after all, attentively considered them.

3. It is objected that many have in fact fallen away, as David, Solomon, Peter, Alexander, Hymenæus, &c. To which it is answered, that David, Solomon, and Peter's fall, were not total; and as to the others, there is no proof of their ever being true Christians.

4. It is urged that this doctrine supersedes the use of means, and renders exhortations unnecessary. To which it may be answered, that perseverance itself implies the use of means, and that the means are equally appointed as well as the end; nor has it ever been found that true Christians have rejected them. They consider exhortations and admonitions to be some of the means they are to attend to in order to promote their holiness: Christ and his apostles, though they often asserted this doctrine, yet reprov'd, exhorted, and made use of means. See EXHORTATION—MEANS.

5. Lastly, it is objected that this doctrine gives great encouragement to carnal security and presumptuous sin. To which it is answered, that this doctrine, like many others, may be abused by hypocrites, but cannot be so by those who are truly saints, it being the very nature of grace to lead to righteousness. Tit. ii. 10-12. Their knowledge leads to veneration; their love animates to duty; their faith purifies the heart; their gratitude excites to obedience; yea, all their principles have a tendency to set before them the evil of sin, and the beauty of holiness.

PERSIA, an ancient kingdom of Middle Asia, which never rose to importance until the time of Cyrus, when he succeeded to the Median empire. From that date the Medes and Persians became con-

joined, Cyrus being the founder of the Persian monarchy. The Persians were anciently known by the name of Elamites (which see). In the time of the Roman emperors they received the name of Parthians. Originally they seem to have been fire-worshippers.

PERSIAN CHRISTIANS. That the gospel was early planted in Persia, we have the most unequivocal evidence in the terrible persecution of Christians which began there in A.D. 330, whereby, in forty years, about two hundred and fifty of the clergy, and sixteen thousand others, of both sexes, were martyred in the cause of Christ, though many of them have been considered as heretics by the Church of Rome, being of the Nestorian and Jacobite communions. In the seventh century, they fell under the scourge of Mohammedan tyranny and persecution, whereby many were driven to seek a refuge in India, particularly on the coasts of Travancore, while the great mass of the population apostatized to Mohammed; a circumstance that Mr. Yeates very naturally attributes to their not having the Scriptures in their own language till very recently.

In the middle of the last century, a version of the Gospels was made by order of Nadir Shah, who, when it was read to him, treated it with contempt and ridicule; but since the commencement of the present century, the Rev. H. Martyn has translated the whole New Testament. It was completed in the year in which he died (1812); and has been presented to the king of Persia by the British ambassador, and favourably received. Notwithstanding both persecution and apostasy, the number of Christians in Persia is said to be still very considerable, and to comprise Georgians, Armenians, Nestorians, Jacobites, and Romish Christians.

PERSIS, the name of a female Christian mentioned by the Apostle Paul in Rom. xvi. 12.

PERSON, one who exercises the functions of a rational, intelligent nature. Some have been offended at the term, applied to the Trinity, as unwarrantable. The term *person*, when applied to Deity, is certainly used in a sense somewhat different from that in which we apply it to one another; but when it is considered that the Greek words *hypostasis* and *prosōpon*, to which it answers, are, in the New Testament, applied to the Father and Son (Heb. i. 3; 2 Cor. iv. 6), and that the personal pronouns are used by our Lord (John xiv. 26), it can hardly be condemned as unscriptural and improper. There have been warm debates between the Greek and the Latin Churches about the words *hypostasis* and *persona*: the Latin, concluding that the word *hypostasis* signified substance or essence, though to assert that there were three divine *hypostases*, was to say that there were three Gods. On the other hand, the Greek Church thought that the word *person* did not sufficiently guard against the Sabellian notion of the same individual Being sustaining three relations; whereupon each part of the Church was ready to brand the other with heresy, till, by a free and mutual conference in a Synod at Alexandria, A.D. 362, they made it appear that it was but a mere contention about the grammatical sense of a word; and then it was allowed by men of temper on both sides, that either of the two words might be indifferently used. See TRINITY.

PERSUASION, the act of influencing the judgment and passions by arguments or motives. It is different from conviction. Conviction affects the understanding only; persuasion the will and prac-

tee. It is more extensively used than conviction, which last is founded on demonstration, natural or supernatural. But all things of which we may be persuaded are not capable of demonstration. Eloquence is but the art of persuasion. See **ELOQUENCE**.

PESTILENCE, or plague, is generally used by the Hebrews for all epidemic or contagious diseases. The prophets usually connect together sword, pestilence, and famine, being three of the most grievous inflictions of the Almighty upon a guilty people. 2 Sam. xxiv. 12. See **DISEASES—PLAGUE**.

PESTLE. In Prov. xxvii. 22, we find it stated, "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." It has been supposed from this passage that the wheat was pounded to be separated from the husk. See **MORTAR**.

PETER, SIMON. This great apostle of the circumcision was the son of Jona, a fisherman, who resided at Bethsaida, a town on the western coast of the sea of Galilee. He is believed to have been at least ten years older than his Master. At his circumcision, according to the Jewish law, he received the name of Simon or Simeon, to which, when he was called to the apostleship, Jesus added the name of Cephas, which in the Syriac language means a stone or a rock, corresponding to the name Peter, which in Latin also signifies a rock.

Simon Peter was a married man, and he seems to have followed the trade of a fisherman at Capernaum. His younger brother Andrew, who had been a disciple of John the Baptist, was present on that memorable occasion when John pointed to Jesus, saying, "Behold the Lamb of God, which taketh away the sins of the world." On hearing the joyful tidings, he hastened to make them known to Peter, exclaiming with gladness, "We have found the Messiah." What a blessing, when brothers by blood are brothers in the grace that is in Christ Jesus; and how eager should every Christian be, that those who are dear to him may be dear also to the Redeemer! Andrew brings Peter to Jesus, and together the brothers, now united in the Lord, sit at the feet of Jesus, and learn the law at his mouth. The interview was, no doubt, a blessed one. Peter and Andrew returned to their occupation, and day after day did they continue to be "diligent in business, fervent in spirit, serving the Lord."

Months passed away, and the work of grace had been rapidly advancing in their souls, when one day, as they were busied as usual in their humble trade, Jesus, standing on the shore, issued forth the authoritative command, "Follow me, and I will make you fishers of men." It was a word of power, and the brothers, straightway forsaking their nets, and their aged father, followed Jesus. From this moment Peter becomes remarkable for his faith, and his energy, and his zeal.

The faith of Peter received the marked approbation of his Master, when, on asking his disciples, "Whom think ye that I am?" Peter instantly replies with unhesitating confidence, "Thou art the Christ, the Son of the living God." "Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." When many were offended at the faithfulness of Christ, and walked no more with him, Jesus, turning to the apostles, said, "Will ye also go away?" it was Peter who nobly replied, "Lord, to whom shall we go? thou hast the

words of eternal life. We believe and are sure that thou art that Christ, the Son of the living God."

Peter was one of the three favoured disciples who were privileged to be present at the raising of Jairus' daughter, at the transfiguration on the Mount, and the agony in the garden. And such was the ardent affection which glowed in his heart towards Christ, that on our Lord referring to his own death, Peter breaks forth in these well-meant but unguarded expressions, "Be it far from thee Lord, this shall not be unto thee." "Though all men should be offended because of thee, yet will not I." "I will follow thee both into prison and to death." Ah! little did the boasting, self-confident Peter know the deceitfulness of his own heart, and the hard and hazardous conflict which he was doomed to maintain with the great enemy of souls. The day of trial came, and thrice did Peter deny his Lord, "I know not the man!" What a striking warning! "Let him that thinketh he standeth, take heed lest he fall."

But if the fall of Peter was great and humiliating, his repentance was deep, sincere, and abiding, and Jesus seems to have hastened, after his resurrection, to bind up the broken spirit of the fallen disciple. "He was seen of Cephas, then of the twelve." "Go and tell my brethren, and Peter, that I go into Galilee, and there shall they see me." Thrice had Peter fallen, and thrice did his compassionate Saviour afford him an opportunity of openly avowing his attachment to him. "Simon, son of Jonas, lovest thou me?" to which Peter replies, with an humble and a subdued spirit, "Lord, thou knowest all things; thou knowest that I love thee;" and our Lord, in token of the restoration of his confidence, commands, "Feed my sheep, feed my lambs."

In his personal labours and sufferings as an apostle of the Lord Jesus, how remarkably did Peter show that the Lord had healed his backslidings! It was Peter who proposed the election of a new apostle in place of Judas. It was under the preaching of Peter that, in consequence of the out-pouring of the Spirit, three thousand were converted on the day of Pentecost. It was Peter who was the first to introduce the gospel among the Gentiles. In his Master's cause he was bold, indefatigable, and unwearied. He endured disgrace, scourging, and imprisonment; but nothing daunted, he went from place to place, fearlessly proclaiming the truth of God.

And not only by his preaching, but by his writings, did he fulfil the command of Christ. "When thou art converted, strengthen the brethren." He wrote two Epistles, which, particularly the first, have ever held a high place in the estimation of spiritually-minded men. The first is addressed to believing strangers who had been scattered by a sore persecution, and the second to all who had obtained like precious faith. This last bears evident marks of having been written in the near expectation of his death: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." 2 Pet. i. 13. It had been foretold very plainly by Jesus that this faithful and eminent apostle should be honoured to wear the crown of martyrdom. We learn, accordingly, that after labouring to an advanced age in the promotion of his Master's cause, Peter suffered death at or in the neighbourhood of Rome, by crucifixion, not, however, in the usual way, but at his own earnest request, with his head downwards, as regarding himself unworthy to die in the same posture as his blessed Lord.

Such is a short sketch of the life of the most remarkable of the twelve apostles. He lived a most zealous and devoted and self-denying ambassador of the Lord Jesus, and he died a martyr to his cause.

PETHOR, a city of Mesopotamia, of which the prophet Balaam was a native. The Hebrews call this city Pethura; Ptolemy calls it Pachora; and Eusebius, Pathara. He places it in the Upper Mesopotamia.

PETITION, according to Dr. Watts, is the fourth part of prayer, and includes a desire of deliverance from evil, and a request of good things to be bestowed. On both these accounts petitions are to be offered up to God, not only for ourselves, but for our fellow-creatures also. This part of prayer is frequently called intercession. See PRAYER.

PHARAOH, a title applied to the kings of Egypt. Josephus says its true import is that of "king." Sir John Gardner Wilkinson tells us that the Hebrew word used to denote Pharaoh, and which occurs so early as the time of Abraham, Gen. xii. 15, is no other than the Memphitic name of the sun. It is applied in the Scriptures to at least eight different individuals who filled the throne of Egypt.

PHARISEES, the most celebrated of all the Jewish sects, which is supposed to have subsisted above a century before the appearance of our Saviour. They derived the name of their sect from the Hebrew *pharash*, which means *separated*, because they separated themselves, not only from the Gentiles, but from all other Jews; but their separation consisted chiefly in certain distinctions respecting food and religious ceremonies, and does not appear to have interrupted the uniformity of religious worship in which the Jews of every sect united. The dissensions between the schools of Hillel and Shammai, a little before the Christian era, increased the number and power of the Pharisees. Hillel and Shammai were two great and eminent teachers in the Jewish schools. Hillel was born 112 years before Christ. Having acquired profound knowledge of the most difficult points of the law, he became master of the chief school in Jerusalem, and laid the foundation of the Talmud. Shammai, one of the disciples of Hillel, deserted his school, and formed a college, in which he taught doctrines contrary to his master. He rejected the oral law, and followed the written law only in its literal sense. (See CARAITES.) These schools long disturbed the Jewish Church by violent contests: the party of Hillel was at last victorious.

The Pharisees, by their apparent sanctity of manners, had rendered themselves extremely popular among the multitude; and the great, who feared their artifice, were obliged to court their favour. Hence they obtained the highest offices, both in the state and priesthood, and had great weight, both in public and private affairs. It appears, from the frequent mention which is made by the evangelists of the Scribes and Pharisees in conjunction, that the greater number of Jewish teachers (for they were the scribes) were at that time of this sect.

The principal doctrines of the Pharisees are as follow:—That the oral law, which they suppose God delivered to Moses by an angel on Mount Sinai, and which was preserved by tradition, is of equal authority with the written law. (See RABBINISTS.) That by observing both these laws, a man may not only obtain justification with God, but perform meritorious works of supererogation. That fasting, almsgiving, ablutions, and confessions, are a sufficient atonement for sin. That thoughts and desires are not sinful,

unless they are carried into action. They believed in predestination, acknowledged the immortality of the soul, future rewards and punishments, the existence of good and evil angels, and the resurrection of the body. (See METEMPSYCHOSIS.)

It is a well known fact, that the resurrection of the body was commonly believed among the Jews, even in the most degenerate period of their history. This is manifest from the story of the *seven brethren*, who, with their mother, were put to death by Antiochus Epiphanes in one day (2 Mac. vii., xii. 43, 44); to which story the writer of the Epistle to the Hebrews (xi. 35), has been supposed to allude, saying, "Others were tortured, not accepting deliverance, that they might obtain a better resurrection." And when Martha, the sister of Lazarus, was told that her brother should rise again, she answered, "I know that he shall rise again in the resurrection at the last day" (John xi. 23, 24), which implies, that this doctrine was at that time a well-known and acknowledged truth. Luke also says expressly, that the Pharisees confess the resurrection. Acts xxiii. 6. And Paul, speaking before Felix of his hope towards God, says, "Which they themselves (the Pharisees) also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv. 15. If the doctrine of the resurrection, as held by the Pharisees, had been nothing more than the Pythagorean transmigration, it is beyond all credibility that such testimony would have been borne of it.

The state of future felicity in which the Pharisees believed, however, was very gross; they imagined that men in the next world, as well as in the present, were to eat and drink, and enjoy the pleasures of love, each being reunited to his former wife. Hence the Sadducees, who believed in no resurrection, and supposed our Saviour to teach it as a Pharisee, very shrewdly urged the difficulty of disposing of the woman who in this world had been the wife of seven husbands. Had the resurrection of Christianity been the Pharisaical resurrection, this difficulty would have been insurmountable; and accordingly we find the people, and even some of the Pharisees themselves, struck with the manner in which Christ removed it.

The peculiar manners of this sect are strongly marked in the writings of the evangelists, and confirmed by the testimony of the Jewish authors. According to the latter, they fasted the second and fifth days of the week, and put thorns at the bottom of their robes, that they might prick their legs as they walked. They lay upon boards covered with flint-stones, and tied thick cords about their waists. They paid tithes as the law prescribed, and gave the thirtieth and fiftieth part of their fruits; adding voluntary sacrifices to those which were commanded. They were very exact in performing their vows. The Talmudic books mention several distinct classes of Pharisees, among whom was the *Truncated* Pharisee, who, that he might appear in profound meditation, as if destitute of feet, scarcely lifted them from the ground; and the *Mortar* Pharisee, who, that his contemplations might not be disturbed, wore a deep cap in the shape of a mortar, which would only permit him to look upon the ground at his feet. Thus did they study to captivate the admiration of the vulgar; but under the veil of singular piety, they often disguised the most licentious manners.

PHIARPAR. See ABANA.

PHEBE, a Christian female of the port of Corinth called Cenchrea. Rom. xvi. 1, 2. It is thought

that, in quality of deaconess, she was employed by the Church in some ministrations suitable to her sex and condition; as to visit and instruct the Christian women, and attend them in their sickness, and distribute alms to them in their necessities.

PHENICIA, a large and fertile province of Syria, extending to the Gulf of Issus and Ptolemais in length, and from Western Libanus to the sea in breadth. It early extended its colonics to the very extremity of the Mediterranean Sea, and the Phœnicians were the most mercantile and trading nations of antiquity. The chief cities of Phenicia were Ptolemais, Tyre, and Sidon. The temple of Solomon was built by Phœnician workmen, and his ships were manned by Phœnician sailors. Part of the Phœnicians became proselytes to the Jewish religion, and many flocked to Jesus from these quarters. It was to a Syro-Phœnician woman that he said, "Great is thy faith." The gospel was early preached in the neighbourhood of Tyre and Sidon, and for many ages Christian churches were found in this district. Paul remained for a time with the Christians of Tyre and Sidon. Acts xxi. 2, 4, "And finding a ship sailing over unto Phœnicia, we went aboard, and set forth. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem."

PHILADELPHIA, a city of Asia Minor, and the seat of one of the seven churches mentioned in the Book of Revelation. It is situated at the foot of Mount Tmolus, and is now called Allah Scheyer, that is, the city of God. Pliny Fisk represents it as nearly in the form of a parallelogram, and surrounded by walls now in decay. He estimated the number of houses at three thousand, of which two hundred and fifty were inhabited by Greeks, the rest by Turks. The city suffered severely from an earthquake in the reign of Tiberius; but notwithstanding all the changes it has undergone, it is still a place of some note, chiefly supported by trade, as being on the route of the caravans to Smyrna.

PHILANTHROPY, compounded of *philos* and *anthrōpos*, which signify the love of mankind. It differs from benevolence only in this, that benevolence extends to every being that has life and sense, and is, of course, susceptible of pain and pleasure; whereas philanthropy cannot comprehend more than the human race. It differs from friendship, as this affection subsists only between a few individuals; whilst philanthropy comprehends the whole human species. It is a calm sentiment, which in most men hardly ever rises to the warmth of affection, and certainly not to the heat of passion. See LOVE.

PHILEMON, a rich citizen of Colosse, whose slave, Onesimus, fled from him to Rome, and was converted through the instrumentality of the apostle Paul. The converted slave was sent back to his master, with the beautiful letter which forms the Epistle to Philemon in the New Testament. That Philemon was himself a Christian appears from Paul styling him his fellow-labourer, and some accordingly have supposed, though we fear without sufficient grounds, that he also was one of the apostle's converts. Very little is known with certainty about the history of Philemon, but many conjectures have been hazarded on the subject; some, among whom is Dr Doddridge, supposing him to have been one of the ministers of the Christian church at Colosse, and others, among whom is Michaelis, believing him to have been a deacon of that church.

PHILEMON, EPISTLE TO. This short but admirable Epistle appears evidently, from internal evidence, to have been written during the first imprisonment of Paul at Rome. Though brief, it contains many valuable doctrines of Christianity, particularly in reference to the bearing of the Christian religion upon the civil arrangements of society, showing that by becoming a Christian, and by baptism a member of the Christian church, a slave did not thereby become a freedman.

PHILETUS, the name of a person mentioned in 2 Tim. ii. 17, who asserted that the resurrection was already past.

PHILIP, or HEROD-PHILIP (Mark vi. 17; Luke iii. 19; Matt. xiv. 3), son of Herod the Great. See AGRIPPA—HEROD—HERODIAS.

PHILIP, one of the apostles of our blessed Lord. He was a native of Bethsaida, in Galilee. He was the first who was directly called by Jesus to follow him; for it is said, "He findeth Philip, and saith unto him, Follow me." Andrew had been directed to Jesus by John the Baptist, and Peter by Andrew; but Philip was called, without any intermediate instructor, by Jesus himself. And no sooner did he become a follower of Jesus than he hastens to invite others to become partakers of like precious faith. "Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." The very mention of Nazareth awakened the prejudices of Nathanael, and he exclaimed, "Can any good thing come out of Nazareth?" to which Philip instantly replied, "Come and see." Nathanael followed this excellent advice. He came and saw; and enlightened by the Spirit of Christ, he declared, "Rabbi, thou art the Son of God, thou art the King of Israel."

An instance of the weakness of Philip's faith is recorded by John, to whom indeed we are chiefly indebted for the particulars of Philip's history, in so far as they are related in the Word of God. The incident to which we refer is to be found in John vi. 5-7: "When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." In giving such a reply, Philip seems to have forgotten the many wonders which Christ had already wrought, and how easily he could supply the wants of even a larger multitude than at present surrounded him.

Another event in which Philip was concerned is mentioned in John xiv. 7-9: "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" It was, no doubt, praiseworthy in Philip to long for a clearer manifestation of God than he had yet experienced; but it is plain, from the reply of Jesus, that this apostle had been desiring a different manifestation from what Christ gave. He seemed to have lost sight for a moment of the great truth that "no man hath seen God at any time; but he who dwelt from eternity in the bosom of the Father, he hath revealed him."



THE FIVE TRIBES OF THE
CHILDREN OF ISRAEL
and the
LAND OF PHENICIA
ON THE NORTH
AS IN THE REIGNS OF SAUL AND DAVID.
BY J. & C. WALKER.

5 10 15 20 25 30
English Miles
5 10 15 20 25 30
Geographical Miles



THE FIVE TRIBES OF THE
CHILDREN OF ISRAEL
ON THE SOUTHWEST
and the
LAND OF THE PHILISTINES
AS IN THE REIGNS OF SAUL AND DAVID.
BY J.A.C. WALKER.

M E D I T E R R A N E A N S E A

P H I L I S T I N A O R P A L E S T I N E

S I M S H E B A O N

E P H R A I M

B E N J A M I N

J U D A H

E P H R A I M

B E N J A M I N

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E P H R A I M

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B E N J A M I N

J U D A H

English Miles
Geographical Miles



After the ascension of our blessed Lord, we find no further mention of Philip, except in the list of the apostles given in the first chapter of the Acts, for we must beware of confounding Philip the apostle with Philip the deacon and evangelist. From ancient history, we learn that the scene of Philip's apostolic labours was in Upper Asia; and that in consequence of his bold and intrepid proclamation of the gospel, he was imprisoned, scourged, and put to death, some say by crucifixion, and others by being hung up against a pillar.

Philip has left no writings behind him, but his record is on high, for he lived and laboured, he suffered and died, as a faithful ambassador of the Lord Jesus, who, having been faithful unto the death, hath been privileged to receive a crown of life.

PHILIP THE EVANGELIST, one of the seven deacons of the church at Jerusalem. He was honoured to preach the gospel in Samaria with much success. In the midst of his labours there, he was commanded by God to go down to the road leading from Gaza to Jerusalem, where he providentially met with the Ethiopian treasurer, whom he instructed in the truth (Acts viii. 5-38), and baptized him. After this he remained for a time at Azotus, and passing through, he preached in all the cities until he came to Cæsarea. He had four daughters who possessed the gift of prophecy.—Philip was the name of a son of Herod the Great, by his wife Cleopatra. When his father's kingdom was divided among the family, Philip was made tetrarch of Batanæa, Trachonitis, and Iturea. Another son of Herod the Great was called Philip Herod. He was the first husband of Herodias, who was unlawfully taken from him by his brother Herod Antipas.

PHILIPPI, a city of Macedonia Prima, which received its name from Philip, king of Macedon. Its original name was Datos, and afterwards Crenidas. It received the privileges of a Roman colony from Julius Cæsar. It was at Philippi that Lydia was converted by the preaching of Paul, and here also the jailer and his household were miraculously turned to God. The apostle seems to have received much kindness from the members of the church at this place, and he addressed to them an epistle, which is found in the New Testament. The place which stands on the site of the ancient Philippi is now called Filibah.

PHILIPPIANS, EPISTLE TO THE. This Epistle appears to have been written towards the close of Paul's first imprisonment at Rome, in acknowledgment of some contributions which they had kindly sent for his support. It is somewhat remarkable that this is the only epistle in which the apostle uses not a single word of censure against the persons addressed. The church at Philippi had preserved a purity of doctrine and worship far beyond all the contemporary churches.

PHILISTINES, a people who occupied a district in the south-west of Canaan, once inhabited by the Avites, whom they dispossessed. They are supposed to have been descended from Mizraim, the second son of Ham. In the time of Joshua the country was divided into five lordships, Gaza, Ashkelon, Ekron, Gath, and Ashdod. The Philistines were the most formidable enemies which the Israelites were called to encounter. So powerful, indeed, did they become that the whole land of Canaan received from them the name of Palestine. They were subdued by David, and continued for about one hundred and fifty

years subject to the Jews. Again and again did they revolt, but as often were they brought into subjection. They suffered much from Hezekiah, but far more from the Assyrians. They then became subject to the Persians, and afterwards to the Macedonians under Alexander the Great. The Asmoneans took several of their cities, and Alexander Jannæus reduced the whole country, compelling the inhabitants to submit to the Jewish religion. But long after the Christian era, the land of the Philistines still possessed a numerous population and strongly fortified cities. "No human probability," says Keith, "could have existed in the time of the prophets, or at a much more recent date, of its eventual desolation. But it has belied, for many ages, every promise which the fertility of its soil, and the excellence both of its climate and situation, gave for many preceding centuries of its permanency as a rich and well-cultivated region. And the voice of prophecy, which was not silent respecting it, proclaimed the fate that awaited it, in terms as contradictory, at the time, to every natural suggestion, as they are descriptive of what Philistia now actually is. 'I will stretch out my hand upon the Philistines, and destroy the remnant of the sea-coasts.' Ezek. xxv. 16; Jer. xlvii. 5. 'Thus saith the Lord, For three transgressions of Gaza, and for four, I will not turn away the punishment thereof. I will send a fire upon the wall of Gaza, which shall devour the palaces thereof: and I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn my hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord God.' Amos i. 6-8; Zeph. ii. 4-7; Zech. ix. 5, 6.

"The land of the Philistines partakes of the general desolation common to it with Judea and other neighbouring states. But its aspect presents some existing peculiarities, which travellers fail not to particularize, and which, in reference both to the state of the country and the fate of its different cities, the prophets fail not to discriminate as justly as if their description had been drawn both with all the accuracy which ocular observation, and all the certainty which authenticated history, could give. Volney (though, like one who in ancient times was instrumental to the fulfilment of a special prediction, 'he meant not so, neither did his heart think so'), from the manner in which he generalizes his observations, and marks the peculiar features of the different districts of Syria, with greater acuteness and perspicuity than any other traveller whatever, is the ever ready purveyor of evidence in all the cases which come within the range of his topographical description of the wide field of prophecy: while, at the same time, from his known open and zealous hostility to the Christian cause, his testimony is alike decisive and unquestionable, and the vindication of the truth of the scriptural predictions may safely be committed to this redoubted champion of infidelity. 'The ruins of white marble, sometimes found at Gaza, prove that it was formerly the abode of luxury and opulence. It has shared in the general destruction; and, notwithstanding its proud title of the capital of Palestine, it is now no more than a defenceless village, peopled by, at most, only two thousand inhabitants. The sea-coast, by which it was formerly washed, is every day removing farther from the deserted ruins of Ashkelon. Amidst the various successive ruins, those of Edzoud, Ashdod, 'so power-

ful under the Philistines, are now remarkable for their scorpions." Mr Watson adds,—

"There is yet another city which was noted by the prophets, the very want of any information respecting which, and the absence of its name from several modern maps of Palestine, while the sites of other ruined cities are marked, are really the best confirmation of the truth of the prophecy that could possibly be given. 'Ekron shall be rooted up.' Zeph. ii. 4-6. It is rooted up. It was one of the chief cities of the Philistines; but, though Gaza still exists, and while Askelon and Ashdod retain their names in their ruins, the very name of Ekron is missing."

PHILOLOGUS, the name of a Christian at Rome, to whom Paul sends his salutations. Rom. xvi. 15. Nothing is known concerning him.

PHILOSOPHY (from *philos* and *sophia*) properly denotes the love or desire of wisdom. Pythagoras was the first who devised this name, because he thought no man was wise, but God only; and that learned men ought rather to be considered as lovers of wisdom, than really wise. (1.) Natural philosophy is that science which leads us to contemplate the nature, causes, and effects, of the material works of God. (Sec MAN.) (2.) Moral philosophy is the science of manners, the knowledge of our duty and felicity. The various articles included in the latter are explained in their places in this work. (3.) Mental philosophy is the science of mind, or of the different mental powers, affections, and associations. (4.) Divine philosophy is the higher science of theology; especially the divine plan of salvation by Christ. 1 Cor. ii. 6-16; 1 Pet. i. 10-12. Milton has eloquently described the nature and influence of the latter study:

How charming is DIVINE PHILOSOPHY!
Not harsh and crabbed as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectared sweets,
Where no crude surfeit reigns.

Of false philosophy there are abundant examples in the Talmud.

Paul bids the Colossians beware lest any man should spoil them "through philosophy and vain deceit;" that is, a vain and deceitful philosophy, such as was popular in that day, and had been compounded out of all preceding systems, Grecian and Oriental. An explanation of this philosophy is given under **CABALA** and **GNOSTICS**.

But popular as this sort of philosophy may have been, we may say with truth, that the scheme which flattered the vanity of human wisdom, and which strove to conciliate all opinions, has died away, and is forgotten; while the gospel, the unpresuming, the uncompromising doctrine of the gospel, aided by no human wisdom, and addressing itself not merely to the head, but to the heart, has triumphed over all systems and all philosophers; and still leads its followers to that true knowledge which some have endeavoured to teach "after the tradition of men, after the rudiments of the world, and not after Christ."

It ought to be remarked, however, that the progress of true science, on the principles of the Baconian philosophy, by observation, experiment, and induction, is found in the end always to correspond with, and corroborate the truth of, the Scriptures. One philosophical objection after another, raised during the *crude* state of the several sciences, has in turn disappeared as the science became perfected,

and its crudities purged away. Between true science and true Christianity the harmony is perfect.

PHINEHAS, the third high-priest of the Jews, being the son of Eleazar, and grandson of Aaron. Zealous for the honour and glory of God, and earnestly desirous to maintain the purity of the Israelites as the chosen people of God, he signalized himself by an act recorded in Num. xxv. 6-8, which, hasty though it was, manifested on the part of Phinehas a holy indignation against sin, and met with such marked approval from the Lord that the priesthood was promised to Phinehas and his descendants by a perpetual covenant. The priesthood accordingly continued in his family for nearly three hundred and thirty-five years, when, in the time of Eli, it passed into the family of Ithamar; and again reverted to the family of Eleazar under the reign of Saul, who, having put to death Ahimelech and the other priests of Nob, gave the high priesthood to Zadok of the race of Phinehas. The priesthood continued in his family until after the captivity of Babylon, and even to the destruction of the temple.

PHLEGON, a Christian at Rome mentioned by Paul, Rom. xvi. 14. In the Greek Church he is esteemed a saint, and is said to have been bishop of Marathon, near Athens.

PHOTINIANS, a sect in the fourth century, who denied the divinity of our Lord. They derive their name from Photinus, their founder, who was bishop of Serminum, and a disciple of Marcellus. Photinus published, in the year 343, his notions respecting the Deity, which were repugnant both to the orthodox and Arian systems. He asserted that Jesus Christ was born of the Holy Ghost and the Virgin Mary; that a certain divine emanation, which he called the Word, descended upon him; and that, because of the union of the divine Word with his human nature, he was called the Son of God, and even God himself; and that the Holy Ghost was not a person, but merely a celestial virtue proceeding from the Deity.

PHRYGIA was the largest kingdom of Asia Minor. It had Bithynia north, Pisidia and Lycia south, Galatia and Cappadocia east, and Lydia and Mysia west. Christianity was planted in this country by Paul. Acts xvi. 6, xviii. 23.

PHUT, the third son of Ham (Gen. x. 6), is thought to have peopled Libya; Josephus says, Manritania. The prophets often speak of Phut. In the time of Jeremiah (xli. 9) this province was subject to Necho, king of Egypt; and Nahum (iii. 9) reckons them among those who ought to come to the assistance of No-ammon.

PHYLACTERY, in general, was a name given by the ancients to all kinds of charms, spells, or characters which they wore about them as amulets, to preserve them from dangers or diseases.

Phylactery particularly denoted a slip of parchment, whereon was written some text of Holy Scripture, particularly of the decalogue, which the more devout people among the Jews wore on the forehead, the breast, or the neck, as a mark of their religion.

The primitive Christians also gave the name phylacteries to the cases wherein they enclosed the relics of their dead. Phylacteries are mentioned in the New Testament, and appear to have been very common among the Pharisees in our Lord's time.

The phylacteries used by the modern Jews are of three kinds. They are used for the head, the arm, and attached to the door-post. They consist of portions of Scripture, taken from the Pentateuch, selected

according to the situation for which they are destined, written upon very fine vellum, in a very small square character, and with a particular kind of ink. See **FRONTLETS—MEZUZIM**.

It seems the Pharisees used to "make broad their phylacteries." This some understand of the knots of the thongs by which they were fastened, which were tied very artificially in the form of Hebrew letters; and that the pride of the Pharisees induced them to have these knots larger than ordinary, as a peculiar ornament. The Pharisees are further said to "enlarge the borders of their garments." Matt. xxiii. 5. These *kraspeda* were the fringes which the Jews were commanded to wear upon the borders of their garments. Numb. xv. 38, 39. These were worn by our Saviour, as appears from the following passage: "Behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment." Matt. ix. 20, xiv. 36. It should have been rendered "the fringe." The Pharisees are censured by our Saviour for enlarging these fringes of their garments, which we may suppose they did partly from pride and partly from hypocrisy, as pretending thereby an extraordinary regard for the precepts of the law. It is reported by Jerome, as quoted by Godwin, that they used to have fringes extravagantly long; sticking thorns in them, that, by pricking their legs as they walked, they might put them in mind of the law.

PHYSICIAN—(1.) One who practises medicine. Mark v. 26. (2.) An embalmer of dead bodies. Gen. l. 2. (3.) Such as comfort and relieve from distress by their advice and counsel. Job xiii. 4. Jesus Christ is called a *physician*; by the application of his word, his blood, and his Spirit, he removes the guilt, the ignorance, hardness, and other spiritual diseases of men's souls. Matt. ix. 12. Among the Assyrians, Chaldeans, Egyptians, Libyans, and Greeks, we have hints of skilful physicians; but till Hippocrates the Coan, about A.M. 3540, digested medicine into a kind of system, it was very little considered. Aretæus the Cappadocian long afterward further improved it. Galen, who lived in the second century of the Christian era, put the art into a still clearer order; but, by pretending to found every thing on the four elements, and the humours, and by his cardinal qualities, and the like, he embarrassed it with unintelligible jargon. Between the sixth and ninth centuries of Christianity, the art of medicine was in a manner lost; but from that to the thirteenth the Arabs cultivated it with a great deal of pomp. It was not, however, until within these two centuries past that it was handled in a proper manner; nor is it so even now, except among the Europeans of the Christian name.

PI-BESETH, a town of Egypt. Ezek. xxx. 17. The Seventy call it Bubastus, which was situated on the Pelusiatic branch of the Nile.

PIETY, or godliness, another name for personal religion. It consists in a firm belief and in right conceptions of the being, perfections, and providence of God; with suitable affections to him, resemblance of his moral perfections, and a constant obedience to his will. The different articles included in this definition, such as knowledge, veneration, love, resignation, &c., are explained in their proper places in this work.

PIETY, EARLY. Youth, says Mr Jay, is a period which presents the fewest obstacles to the practice of godliness, whether we consider our external cir-

cumstances, our nature, powers, or our moral habits. In that season we are most free from those troubles which embitter, those schemes which engross, those engagements which hinder us in more advanced life. Then the body possesses health and strength; the memory is receptive and tenacious; the fancy glows; the mind is lively and vigorous; the understanding is more docile; the affections are more easily touched and moved; we are more accessible to the influence of joy and sorrow, hope and fear; we engage in an enterprise with more expectation and ardour and zeal. Under the legal economy, the first was to be chosen for God—the first-born of man, the first-born of beasts, the first-fruits of the field. It was an honour becoming the God they worshipped, to serve him first. This duty the young alone can spiritualize and fulfil, by giving Him, who deserves all their lives, the first-born of their days, and the first-fruits of their reason and their affection. Early piety will have a beneficial influence in forming our connections and establishing our plans for life. It will teach us to ask counsel of the Lord, and arrange all under the superintendency of Scripture. Those changes which a person who becomes religious in manhood is obliged to make, are always very embarrassing. With what difficulty do some good men establish family worship, after living, in the view of children and servants, so long in the neglect of it! But this would have been avoided, had they early followed the example of Joshua: "As for me and my house, we will serve the Lord." How hard is it to disentangle ourselves from associates with whom we have been long familiar, and who have proved a snare to our souls! Some evils, indeed, are remediless; persons have formed alliances which they cannot dissolve: but they did not walk by the rule, "Be ye not unequally yoked together with unbelievers;" they are now wedded to misery all their days, and repentance, instead of visiting them like a faithful friend, to chide them when they do wrong, and withdraw, is quartered upon them for life. An early dedication to God, therefore, renders a religious life more easy, pleasant, and safe. It is of unspeakable advantage, also, under the calamities of life. It turns the curse into a blessing; it enters the house of mourning, and soothes the troubled mind; it prepares us for all, sustains us in all, sanctifies us by all, and delivers us from all. Finally, it will bless old age: we shall look back with pleasure on some instances of usefulness—to some poor traveller to whom we have been as a refreshing stream—some deluded wanderer we guided into the path of peace. We shall look forward, and see the God who has guided us with his counsel, and be enabled to say: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing."

PIGEON. See **DOVE**.

PI-HAHIROTH, the second encampment of the Israelites after they left Egypt, and on the borders of the Red Sea, not far from the Gulf of Suez. *Hiroth* in Hebrew means a valley, a confined pass, a defile among mountains; *pi* denotes mouth or entrance; *ha* is merely the article *the*; so that the whole word may be rendered "the entrance of the valley or pass." It is worthy of being noticed, that the mountains which confine the valley at its entrance bear at present the name of *Addagi* or deliverance, probably in commemoration of the deliverance of the Israelites at the Red Sea.

PILATE, **PONTIUS**, a governor of Judea in the

reign of Tiberius, A.D. 27. Pilate seems to have been the first of the governors who took up his residence at Jerusalem, those who preceded him having dwelt at Cæsarea. He held this important office for eleven years, according to Philo, and during the whole of that period he seems to have been habitually addicted to extortion and injustice, which of course rendered his rule very unpopular. On various occasions he shamefully outraged the religious feelings of the Jews, and frequent commotions took place among the people. To one of these Luke refers in his Gospel, xiii. 1-3, as having actually happened among a party of Galileans, who were engaged in the services of the temple. It was during the government of Pilate that our blessed Lord was crucified at Jerusalem. Pilate was deeply implicated in that solemn event. Not being actuated by any deep-rooted principles of religion, he seems rather to have given himself up to be guided by motives of expediency. At one time he seemed to wish to deliver Jesus out of the hands of the Jews, and when that failed, he attempted to appease their wrath by scourging him. Then, availing himself of a Jewish custom, he put it to them whether they would choose Jesus or Barabbas to be set free on the day of the passover. Lastly, to discharge himself of the responsibility of pronouncing judgment against him, he proposed to send him to Herod king of Galilee. When all was unavailing, and the Jews refused to be satisfied with any thing short of the death of Jesus, Pilate caused water to be brought, and, washing his hands before all the people, publicly declared himself innocent of the blood of this just person; yet at the same time he delivered him to the soldiers to be crucified. By the orders of Pilate, an inscription was placed over the head of the Saviour, in Hebrew, Greek, and Latin. He also gave permission for the removal of our Lord's body, and to place a guard over the sepulchre. At this point in the history of Pilate, we cease to have any further information from the sacred writings. Profane writers, however, inform us, that after he had held his office for ten years, he was ordered to Rome to give an account of his administration to the emperor. The charges alleged against him having been proved, he was banished to Gaul, where he is said to have committed suicide, A.D. 41.

PILATE, ACTS OF. Eusebius mentions that Pontius Pilate, after the crucifixion of our Lord, wrote such an account of his character and miracles to the Emperor Tiberius, as induced that prince to propose to the senate that a place should be assigned to Jesus among the deities worshipped by the Romans, but that the senate opposed the wishes of the emperor. It was certainly the custom of the governors of provinces to write memoirs of the remarkable occurrences of the places where they presided; and there is nothing improbable in the idea that Pilate, who was convinced of the innocence of Christ, should send an account of him to Tiberius. It is certain also that Justin Martyr, in his Apology for the Christians, presented to the Emperor Antoninus Pius, refers to the Acts of Pilate, as containing an account of the circumstances connected with the crucifixion; and Tertullian, towards the end of the century, appeals to the same records. Still, however, the evidence for the existence of these acts appears defective; and the proposal alluded to by Tiberius to the Roman senate is irreconcilable with the character of that prince, and the state of the Roman empire during his reign. At a later period, a spurious work,

entitled *The Acts of Pilate*, was circulated by the Jews, containing many slanders against Jesus; and it appears that acts of a contrary nature were fabricated by certain Christians, to do away the impression.

PILGRIM, in an ecclesiastical sense, one who travels through foreign countries to visit holy places, and to pay his devotion to the relics of dead saints. The word is formed from the Flemish *pelgrim*, or Italian *pelegrino*, which signifies the same; and those originally from the Latin *peregrinus*, a stranger or traveller.

PILGRIMAGE, a kind of religious discipline, which consists in taking a journey to some holy place, in order to adore the relics of some deceased saint. Pilgrimages began to be made about the middle ages of the Church; but they were most in vogue after the end of the eleventh century, when every one was for visiting places of devotion, not excepting kings and princes; and even bishops made no difficulty of being absent from their churches on the same account. The places most visited were Jerusalem, Rome, Tours, and Compostella.

In almost every country where Popery has been established, pilgrimages have been common. Pilgrimage is not peculiar to Roman Catholic countries. The Mohammedans place a great part of their religion in it. Mecca is the chief place to which they go; and this pilgrimage is so necessary a point of practice, that, according to a tradition of Mohammed, he who dies without performing it may as well die a Jew or a Christian; and the same is expressly commanded in the Koran.

In heathen countries, the two most memorable places of resort are the temple of the Grand Lama, in Thibet, and the temple of Juggernaut at Orissa, in Bengal. See LAMAISM—HINDUISM.

PILLAR properly means a column raised to support a building; but in Scripture the term mostly occurs in a metaphorical or figurative sense. Thus we have a pillar of cloud, a pillar of fire, a pillar of smoke, &c.; signifying a cloud, a fire, a smoke raised up towards heaven in the form or shape of a pillar. Exod. xiii. 21; Judg. xx. 40. Job (ix. 6, xxvi. 11) speaks of the pillars of heaven and the pillars of the earth; which are strong metaphorical expressions, that suppose the heavens and the earth to be an edifice raised by the hand of the Almighty Creator, and founded upon its basis. Paul speaks of the Christian Church under the similitude of a pillar or column, on which the truth or doctrine of the glorious gospel is inscribed. 1 Tim. iii. 15.

PILLOWS. See ARM-HOLES—BOLSTER.

PILOT. The same which in Ezek. xxvii. 8, 28, is rendered pilot, is translated ship-master in Jonah i. 6. It literally means a steersman.

PIN. The pins mentioned in the account of the tabernacle, are probably to be considered as nails. (See NAIL.) Pins for fastening the dress, among the Hebrews, were often made of bone or wood.

PINE TREE. The pine appears in our translation three times: Neh. viii. 15; Isa. xli. 19, lx. 13. Nehemiah (viii. 15), giving directions for observing the feast of tabernacles, says: "Fetch olive branches, pine branches, myrtle branches, and branches of thick trees, to make booths." The Hebrew phrase means literally, "*branches of oily or gummy plants.*" The Septuagint say *cypress*. Scheuchzer says the Turks call the cypress *zemin*. The author of "Scripture Illustrated" says: "I should prefer the whole species

called *jasmin*, on account of its verdure, its fragrance, and its flowers, which are highly esteemed. The word *jasmin* and *jasemin* of the Turks resembles strongly the *shemen* of the Hebrew original here. The Persians also name this plant *semen* and *simsyk*." The authority, however, of the Septuagint must prevail. In Isaiah (xli. 19, lx. 13) the Hebrew word is *thedher*, a tree, says Parkhurst, so called from the springiness or elasticity of its wood. Luther thought it the elm, which is a lofty and spreading tree; and Dr. Stock renders it the ash. After all, it may be thought advisable to retain the pine.

PINNACLE OF THE TEMPLE. On the interpretation of this expression, which occurs in Matt. iv. 5, commentators are by no means agreed. Grotius, Hammond, Doddridge, and others, take it in the sense of balustrade or pinnated battlement. This seems to have been the opinion of Calmet, who explains it as referring to the gallery or parapet on the top of the buttresses which surrounded the roof of the temple. Wetstein understands it as denoting what was called the king's portico. The same explanation is given by Rosenmüller, Kuinoel, Parkhurst, and long ago Euthymius. Krebs, however, followed by Schleusner, maintains that it signifies the ridge of the roof of the temple. This is strongly confirmed by Josephus. But to this it is objected that there were iron spikes fixed all over the roof of the temple lest the birds should settle upon and defile it. The word in the original properly denotes a small wing.

PIOUS FRAUDS. See **FRAUDS**.

PIPE. This musical instrument was commonly used by the Jews in the dance. Among the Egyptians it was similarly employed, and was sometimes made double, one branch being intended for the tenor, and the other for the bass; generally, however, like our own, it was single. The flute, which was merely a larger variety, is mentioned in the Book of Daniel, and was longer than those now in use.

PIRATHON, a town belonging to the tribe of Ephraim, where Abdon, one of the judges, was buried. Judg. xii. 15.

PISGAH, a part of mount Nebo; so called, being, in all probability, a distinct, and most likely the highest, summit of that mountain. Here Moses climbed to view the land of Canaan; and here he died. See **NEBO**.

PISIDIA, a province of Asia Minor, having Lycania north, Pamphylia south, Cilicia and Cappadocia east, and the province of Asia west. Paul preached at Antioch, its capital (Acts xiii. 14), and throughout Pisidia (Acts xiv. 24).

PISON, or **PHISON**, one of the four great rivers that watered Paradise. Gen. ii. 11, 12. See **EDEN**.

PIT. It was a not uncommon species of punishment in Eastern countries to cast condemned persons into a pit, or dark noisome hole, which had sharp spikes at the top, that no criminal might escape, and others at the bottom, to pierce and torment those unhappy persons that were cast in. To this punishment there are frequent allusions in the Sacred Writings. Thus Job xxxiii. 18, 24, 28: "He keepeth back his soul from the pit, and his life from perishing by the sword.—Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.—He will deliver his soul from going into the pit, and his life shall see the light." The Psalmist prays: "Unto thee will I cry, O Lord my rock; be not silent to me: lest, if thou be silent to me, I become like them that go

down into the pit.—He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Ps. xxviii. 1, xl. 2. The following allusion occurs in the Prophecies of Isaiah (li. 14): "The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail."

PITCH. In the English Bible there are two Hebrew words which are rendered "pitch"—*zepheth* (Exod. ii. 3; Isa. xxxiv. 9), and *chemer* (Gen. vi. 14); the latter of which is again rendered slime, in Gen. xi. 3, and xiv. 10. They are both thought to be used for *asphaltum* or *bitumen*, a brittle substance, of a black or brownish colour, and of a consistence somewhat harder than pitch. The ancients were well acquainted with this substance, which is nothing more than mineral tar in an indurated or hardened state. It is found on the surface of volcanic productions; and it floats in solid pieces, and in considerable abundance, on the Asphaltic Lake, which has thence received its name. It is also found near ancient Babylon; and there is reason to suppose that the mortar so celebrated among the ancients, and with which the walls of Babylon were cemented, was nothing more than a preparation of this substance. Gen. xi. 3. We are informed by Herodotus, that a composition of heated bitumen, mixed with the tops of reeds, was used by the ancients as a cement. This account is confirmed by modern travellers, who assert that the remains of buildings have been discovered in which bitumen was formerly thus employed. It was doubtless the pitch used by Noah for closing the interstices of the ark (Gen. vi. 14), and by the mother of Moses to render the vessel in which she placed her infant son on the Nile (Exod. ii. 3) water-proof. The Arabs still use it for similar purposes. (See **BABYLON**.) Josephus states that bitumen was used among the ingredients for embalming the dead.

PITCHER. See **BARREL**.

PITHOM, one of the cities built by the children of Israel for Pharaoh in Egypt, during their servitude. Exod. i. 11. This is, probably, the Pathmos mentioned by Herodotus, which he places on the canal made by the kings Necho and Darius, to join the Red Sea with the Nile. We find, also, in the ancient geographers, that there was an arm of the Nile called Pathmeticus, Phatmiens, Phatnicus, or Phatniticus. Marsham makes Pithom the same as Pelusium, or Damietta.

PITY is generally defined to be the uneasiness we feel at the unhappiness of others, prompting us to compassionate them, with a desire of their relief. God is said to *pity* them that fear him, as a father pitieth his children. The father, says Mr. Henry, pities his children that are weak in knowledge, and instructs them; pities them when they are froward, and bears with them; pities them when they are sick, and comforts them (Isa. lxvi. 13); when they are fallen, and helps them up again; when they have offended, and forgives them; when they are wronged, and rights them. Thus the Lord pitieth them that fear him. Ps. ciii. 13. See **COMPASSION** or **GOD**.

PLAGUES OF EGYPT. These were ten in number, and appear to have been inflicted as a judgment from heaven upon Pharaoh and the Egyptians for their oppression of the Israelites, and that Jehovah might be seen to be the only, the Almighty Lord. But while this may be regarded as the general origin of the plagues, each of them has in it a pecu-

liar fitness to punish special sins which prevailed among the Egyptians. Thus the *first* plague consisted in the waters of the Nile being turned into blood, and in this judgment we see a righteous retribution for the sin of idolatry, the river of Egypt being worshipped as a deity. And not only was it a righteous, it was also a significant plague. The Egyptians had stained the waters of that river with the blood of the Hebrew innocents, and now he gave them blood to drink, for they were worthy. The *second* plague was also obviously a punishment for idolatry, the frog being one of the sacred animals of the Egyptians. The *third* plague, that of lice, or gnats, as some translate it, was sent upon the Egyptians without warning, and must have been a severe punishment to a people so fastidiously cleanly in their habits. Still more painful and disgusting must have been the plague of flies or beetles which was the *fourth* in the series. No creature could be more fitly employed to punish idolatry, as the fly or beetle occupies a conspicuous place among the sacred animals of the Egyptians. In the *fifth* plague, the murrain upon the cattle, Pharaoh and the Egyptians were reminded of the effects of their sin, as evinced in the sufferings of the unoffending brute creation. But unaffected as they were by the pestilence which had wasted their flocks and herds, a *sixth* plague, which was still more severe, was sent, causing boils to break forth upon man and beast. The plague of hail, which formed the *seventh*, was one of the greatest marvels that could occur in a climate like that of Egypt, and was followed by the *eighth*, the plague of locusts, which completed the havoc begun with the hail. The awful plague of darkness, which lasted for three days, constituting the *ninth* in this melancholy catalogue of judgments, was a most significant sign of the divine displeasure, and a fearful premonition of that "blackness of darkness" which awaits the finally impenitent. But the *last* of these plagues was the most solemn and severe of all, the destruction of the first-born in every Egyptian family. There are two questions which naturally arise in connection with the plagues, which it is well known from the sacred record were imitated by the magicians of Egypt:—1. What was Pharaoh's design in calling these magicians into his presence? and 2. What do we learn from the sacred text they actually did? In reply to these questions, we quote the remarks of Professor Bush:—

"First, As to Pharaoh's *design* in sending for the magicians, there is no good reason for supposing that the object was to engage the gods of Egypt to work miracles in *direct opposition* to the God of Israel, and thereby to invalidate Moses' divine commission. In that case they would obviously have endeavoured to *counteract* the aim of Jehovah, and not to *promote* it. Instead of joining with the God of the Hebrews in bringing down heavier judgments and adding to the direful plagues already inflicted, they would have sought to have had them diminished and removed. Instead of desiring them to turn more water into blood, they would have besought them to restore the corrupted waters to their natural state. Instead of entreating them to multiply frogs, their prayer would have been for them to be removed or destroyed, as it would certainly be as easy to do the one as the other. The fact seems to have been, that Pharaoh's first thought was that Moses was nothing more than a magician, and that he sent for *his* magicians in order to learn from them whether the sign given by Moses was truly supernatural, or only such as their art was able

to accomplish. The question, therefore, was not whether the gods of Egypt were superior to the God of Israel, or whether evil spirits could perform greater miracles than those which Moses performed by the assistance of Jehovah; but whether the works of Moses were proper proofs that the God of Israel was Jehovah, the only Sovereign of nature, and consequently whether Moses was acting by his commission. This was to be determined by the result of their efforts to perform the same extraordinary acts as Moses did; and had they succeeded, the effect would have been the same as if Baal had answered his votaries by fire; it would have followed, of course, that Moses, whatever he might pretend, was a magician only, and not a divinely commissioned messenger, and also that Jehovah was not the only Sovereign of nature. Having been summoned, therefore, for this purpose into the royal presence, the question arises,

"Secondly, As to the true nature of the magicians' performances. Were they real miracles, and if so, by what power effected? or were they nothing more than dextrous feats of juggling or sleight of hand? On these points various opinions have been held, each supported by an array of reasoning more or less plausible. Some have supposed that the magicians were aided by evil spirits in the performance of the miracles; and that these spirits were allowed by God to exercise a supernatural power up to a certain point, when they were suddenly arrested and confounded in their impotency, and made to give a more signal triumph to the cause of omnipotence and truth. But to this it is, we think, validly objected that the Scriptures, properly understood, never ascribe to evil spirits the power of working *real miracles*. Whatever wonders they may be capable of effecting, a *miracle*, strictly so termed, invariably requires and implies a *divine interposition*, as otherwise it would be difficult to conceive how a miracle should be proof of a commission from God. Others therefore have supposed that although the magicians pretended to have communication with evil spirits, and employed their arts accordingly, yet that God was pleased to interpose in concurrence with their enchantments, and to work a real miracle, contrary perhaps to their expectations; while yet his design was, by working a still greater one on the side of Moses and Aaron, to show the *vast superiority* of his power over theirs. This they would infer of course when they saw, for instance, Aaron's rod swallowing up their own, and consequently both they and Pharaoh would be inexcusable in refusing to acknowledge the agency of Omnipotence. But to this again it may be replied, that the proof thus adduced was not absolutely conclusive to their minds, that no power but that of Jehovah could work miracles. How was the transformation of Moses' rod a demonstration of his being sent by Jehovah, when the magicians apparently produced the very same credentials of a supernatural ability? Nay, the magicians, in the first contest, if a real miracle was wrought on their side, no matter by what power, would appear not only to have imitated, but to have exceeded Moses, having the advantage over him in the *number* of their miracles. For to human view they turned not only one rod into a serpent, which was all that Moses had hitherto done, but they turned their several rods into serpents. Now, why was Moses to be credited on account of a single miracle, if it were contradicted and overborne by several miracles fully equal to it? After the conversion of the rods, it is true, Moses' serpent swal-

lowed up those of the magicians; but this after-victory, however splendid, could not retrieve the credit of the former defeat. It could not establish the validity of the proof, from the change of his rod, which he had appealed to in the beginning as a decisive testimony in favour of his claims. We seem therefore to be shut up to the necessity of seeking for a still more satisfactory solution of the difficulties involved in the case of the Egyptian magicians. Our conclusion, on the whole, is the same with that of Dr Dwight, as expressed in his 'Theology' (Serm. lx. on the Miracles of Christ), that the magicians wrought no miracles. All they did was to busy themselves with *their enchantments*, by which every man now knows that, although the weak and credulous may be deceived, miracles cannot possibly be accomplished.

"We proceed, therefore, to state the grounds of this interpretation, and in doing it, we regret that, from its depending so entirely upon the idiomatic structure of the Hebrew, the mere English reader will not perhaps be able fully to appreciate its force. We will endeavour to make it, however, if not demonstrable, at least intelligible. It is a canon of interpretation of frequent use in the exposition of the sacred writings, that verbs of action sometimes signify merely the *will* and *endeavour* to do the action in question. Thus, Ezek. xxiv. 13, 'I have *purified* thee, and thou wast not purged;' *i. e.*, I have endeavoured, used means, been at pains, to purify thee. Johu v. 44, 'How can ye believe which *receive* honour one of another;' *i. e.*, endeavour to receive. Rom. ii. 4, 'The goodness of God *leadeth* thee to repentance;' *i. e.*, endeavours or tends to lead thee. Amos ix. 3, 'Though they be *hid* from my sight in the bottom of the sea;' *i. e.*, though they aim to be hid. 1 Cor. x. 33, 'I *please* all men;' *i. e.*, endeavour to please. Gal. v. 4, 'Whosoever of you are *justified* by the law;' *i. e.*, seek and endeavour to be justified. Ps. lxix. 4, 'They that *destroy* me are mighty;' *i. e.*, that endeavour to destroy me; Eng., 'that *would* destroy me.' Acts vii. 26, 'And *set them at one* again;' *i. e.*, wished and endeavoured; Eng., '*would* have set them.' The passage before us we consider as exhibiting a usage entirely analogous. 'They also did in like manner with their enchantments;' *i. e.*, they endeavoured to do in like manner; just as in chap. viii. 18, it is said, 'And the magicians did so with their enchantments to bring forth lice, *but they could not*;' the words being precisely the same in both instances. Adopting this construction, we suppose that the former clause of verse 12 should be rendered, 'For they cast down every man his rod, *that they might become serpents*;' which the Hebrew reader will perceive to be a rendering precisely parallel to that which occurs chap. vi. 11, 'Speak unto Pharaoh *that* he let the children of Israel go;' Heb., '*And* he shall let go.' So also chap. vii. 2, 'Shall speak unto Pharaoh, *that* he send;' Heb., '*And* he shall send.' The magicians cast down their rods that they might undergo a similar transmutation with that of Moses, but it is not expressly said that they *were* so changed, and we therefore incline to place their discomfiture in the loss of their rods, those instruments with which they had vainly hoped to compete with Moses. If it be contended that there was some kind of change produced on the magicians' rods, but that it was effected by feats of juggling, or legerdemain, and amounted in fact merely to an optical illusion, we do not particularly object to this construction, inasmuch as it ad-

mits our main position, that there was no *real miracle* wrought by or through the magicians. Perhaps on the whole it may be considered as the most probable hypothesis, especially as the narrative does not require us to understand all these various incidents as having occurred at one and the same interview. It seems that it was *after* the miracle wrought upon Aaron's rod that the magicians were called for by Pharaoh, and as they would learn from the summons itself the object for which they were called into the royal presence, as well as the character of the miracle that had been wrought, they would of course have time to make all the necessary preparations for playing off an illusion upon the senses of the spectators by their *semblances of serpents*."

PLAISTER. This word is used in Lev. xiv. 42: "And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house." In a medical sense, it occurs in Isa. xxxviii. 21: "For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover," that is from the disease.

PLAITING. See **HAIR—HEAD-DRESS**.

PLANE. This is mentioned among workmen's tools in Isa. xlv. 13. It was probably some kind of hatchet. See **CARPENTER**.

PLANETS. The Hebrew word, which in our version is rendered planets, in 2 Kings xxiii. 5, Gesenius translates, the constellations of the zodiac. See **ASTRONOMY—CONSTELLATION**.

PLANKS. In describing the building of Solomon's temple, planks of fir are mentioned as having been used for flooring.

PLATE. Speaking of the dress of the high priest, it is said, in Exod. xxviii. 30: "And thou shalt put in the breastplate of judgment the Urin and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." See **HIGH PRIEST**.

PLATONICS, NEW. See **ACADEMICS**.

PLATONISTS. See **ACADEMICS**.

PLATTER. Our Lord, when engaged in reproving the Pharisees for hypocrisy, says: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." Matt. xxiii. 25.

PLAY. See **GAMES**.

PLEA. See **ACTIONS AT LAW**.

PLEASURE, the delight which arises in the mind from the contemplation or enjoyment of something agreeable. See **HAPPINESS**.

PLEDGE, a security for the performance of a promise, or a deposit for money advanced. The regulations laid down under the Mosaic law in reference to pledges are to be found in Deut. xxiv. 10-13: "When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. And if the man be poor, thou shalt not sleep with his pledge: in any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God." These arrangements were characterised by the utmost mildness and benevolence,

and were obviously intended to prevent harsh treatment of the poor.

PLEIADES. The word *Kima* is translated, in Job ix. 9, xxxviii. 31, and Amos v. 8, by the word Pleiades, which is a constellation consisting of seven stars in the shoulder of Taurus. When Job says, "Canst thou bind the sweet influences of the Pleiades?" he probably refers to the stars thus named as rising early in the spring, and thus bringing on the fruitful season.

PLENARY INSPIRATION. See **INSPIRATION.**

PLOUGH. To prepare the ground for sowing, immediately after the first short season of rain in the fall, the ancient oriental husbandman set himself to break it up with the plough. His plough, however, was a trifling thing in comparison with one of ours. It was probably much like the ploughs that are used at the present day in eastern countries. One of those is often so light that a man can lift it with one hand; and when it passes over the ground, it leaves only a moderate scratch behind, instead of the deep, broad furrow which we are accustomed to see. The ploughshare is a piece of iron, somewhat broad, but not large, fixed to the end of a shaft that lies flat. Two handles, and sometimes only one, standing nearly upright from this shaft, prepare it to be guided by the ploughman's hand; while a pole of sufficient length, rudely fastened to the bottom, near the handles, and slanting upward to the proper height, answers the purpose of a beam, to which is fixed the common yoke for drawing. The share has a good deal of likeness to the short sword that was anciently used, and might easily be beaten into such an instrument. It was not uncommon, once, to change one into the other, as we may learn from the language of the prophet: "Beat your ploughshares into swords, and your pruning-hooks into spears." Joel iii. 10. See also Isa. ii. 4. With such a light, unsteady plough, the ploughman needs the greatest caution and care to keep it in the ground, or to make a straight furrow: he must be continually bending over and pressing upon it, so as to give it steadiness and weight. For a man, therefore, who undertook to manage a Jewish plough, to turn his head behind him, was even more imprudent and foolish than the same thing is with us. To this our Saviour refers: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of heaven." Luke ix. 62.

PLOUGHMAN. This word, which is found in Is. lxi. 5, does not signify only a ploughman, but a husbandman generally. Men of high rank and of great wealth were not ashamed to hold the plough, and to engage in other labours of the field.

PLOUGHSHARE. See **PLOUGH.**

PLUMB-LINE. The use of this article for measurement is referred to in threatening the destruction of Jerusalem. "And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." 2 Kings xxi. 13. And the prophet Amos (vii. 7) says: "Thus he showed me, and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand."

PLURALIST, one that holds more than one ecclesiastical benefice with cure of souls. Episcopalians contend there is no impropriety in a presbyter holding more than one ecclesiastical benefice. Others, on the contrary, affirm that this practice is exactly the reverse of the primitive churches, as well

as the instructions of the apostle. Tit. i. 5. Instead of a plurality of churches to one pastor, they say, we ought to have a plurality of pastors to one church. The origin of this abuse is to be found in the extreme poverty of some of the clergymen of the Church of England. To prevent non-residence in connection with a plurality of livings, the canon law prescribes that no two livings could be held together at a greater distance than thirty miles. This regulation, however, has been long disregarded, but of late years active measures have been adopted, which in course of time are likely to abolish the system of pluralities in the English Church.

PLYMOUTH BRETHREN, a sect of recent origin, which derives its name from its head quarters being in and around Plymouth. The grand doctrinal error of this body of professing Christians is that Christ hath abrogated the moral law, so that all who believe on him are delivered from the law, not only as a covenant but as a rule of life. They take the name of Christians or brethren, and hold that in virtue of the priesthood of all believers, and as the gifts of the Spirit are still enjoyed by the church, the ministry should be exercised by all Christians, and not confined to a particular class. They declare that the exercise of every political privilege, or the execution of the office of a magistrate, is inconsistent with the Christian character. They deny any peculiar sanctity as attaching to the Sabbath more than other days of the week, but observe the communion regularly every Lord's day. The congregations of this sect in England amount, it is believed, to nearly a hundred, but they are as yet very few in Scotland.

PNEUMATOLOGY, the doctrine of spiritual existence. See **SOUL.**

POETRY, HEBREW. Our knowledge of the pronunciation of Hebrew is allowed to be very uncertain and defective. Hence, though we are able to perceive a difference of numbers and measures from prose, yet we cannot with certainty reduce them to fixed rules. Some peculiarities, however, distinctly appear, and upon them different systems have been formed. Among these, that by Bishop Lowth, whose lectures on Hebrew poetry have been so highly extolled, for the beauty of their style, and the correctness of their Latinity, has been most generally adopted.

"The first poem on record, of any considerable length, is of the *lyric* order; and, as the sacred history informs us, it was sung *alternately*, by different parties, with the repetition of a chorus at separate periods. 'Then sang Moses,' it is said, 'and the children of Israel, this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her, with timbrels and with dances.' Examples of a similar kind you will find, on various occasions, in the course of the sacred history. These show the customs of Israel, and the origin of some of those peculiarities of construction and form which distinguish many of their sacred hymns. Thus, when David returned from the slaughter of the Philistine, the women, it is said, came out of all the cities of Israel, singing and dancing, to meet King Saul, with tabrets and with instruments of music; and the women answered, as they played, and said, 'Saul

hath slain his thousands, and David his ten thousands.' In the time of Samuel, mention is made of a company of prophets, who, coming down from the *high place*, met Saul, with a psaltery, and a tabret, and a pipe, and a harp before them; and we are informed they prophesied, that is, as the expression means here, they sang in sacred strains the praises of God. And, in the days of David, four thousand Levites, divided into twenty-four classes under their respective leaders, were set apart for the daily worship of God, singing divine hymns, with instruments of music. To the heads of these, Heman, Asaph, and Jeduthun, many of the psalms of David were directed, for the service of the sanctuary. They were sung variously, according to the subject and the occasion. But *several* of them, it appears, were sung in alternate verses, as was done in the time of Moses. In the time of Ezra, when the builders laid the foundation of the second temple, it is said, 'They set the priests, in their apparel, with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David, the king of Israel;' and they sang together by course, in praising and giving thanks unto the Lord, because 'he is good, for his mercy endureth for ever toward Israel.'

"These facts teach us two particulars respecting the *form* of Hebrew poetry,—first, that in many of their hymns a measure was adopted suited to the accompaniment of music; and, secondly, that there was often a repetition of similar sentiment, and a change of persons responding. These you will often see in those treasures of devotion which are collected in the book of Psalms. They are the natural exhibition of strong emotion, expressed alternately, by different persons taking up the idea, and uniting in the expression of it. This mode assumes also different forms. Sometimes there is one principal idea, which is the *burden* of the hymn. To this all other parts are accessory, and at the conclusion of every part it is repeated, as the united expression of the whole assembly. At other times, you find the alternation taken up by different persons in *succession*; and then the whole uniting in one great combination of devout expression. Again, you find the hymn assuming the form of *question* and *answer*, as in the 24th Psalm, the sublimity and grandeur of which have often been illustrated.

"From these examples it is evident, that in many of the sacred hymns there was a regular rhythm, and that the lines were so framed as to correspond with the music which accompanied them. Thus, from the frequent alternations, there was often a repetition of idea, in a similar form of construction and of measure. But this was *chiefly* in the case of *lyric verses intended to be sung*; though it is possible that, being familiar with this mode, on such occasions it might be sometimes, and in a limited degree, followed in sacred poetry of a *different description*.

"On this is founded the system which Lowth has illustrated at great length in his lectures on Hebrew poetry, and in his introduction to his translation of Isaiah. 'The poetical conformation,' he says, 'of the sentences, which has been so often alluded to as characteristic of the Hebrew poetry, consists chiefly in a certain equality, resemblance, or parallelism between the members of each period; so that, in two lines (or members of the same period), things, for the most part, shall answer to things, and words to words, as if fitted to each other by a kind of rule

or measure. It may be said to consist of three species. The first is the *synonymous* parallelism, when the same sentiment is repeated in different but equivalent terms. The *antithetic* parallelism is the next,' he says, 'that I shall specify; when a thing is illustrated by its contrary being opposed to it. There is a third species of parallelism in which the sentences answer to each other, not by the iteration of the same image or sentiment, or the opposition of their contraries, but merely by the *form of construction*.' This he calls the *synthetic* or *constructive* parallelism.

"These parallelisms are often, he observes, of a very obscure order. Sometimes, according to this system, there are also *triplet parallelisms*, and sometimes stanzas of *five* lines, the nature of which is nearly similar. The variety in the form of this synthetic parallelism is very great, and the degrees of resemblance, he adds, almost *infinite*, so that sometimes the scheme of the parallelism is very *subtile* and *obscure*, and must be *developed* by *art* and *ability*, in distinguishing the different members of the sentences, and in distributing the points."

POISON, or VENOM, whatever substance violently deranges the healthful functions of the animal system, and tends, if unchecked, to produce death. That there is a great variety of vegetable and mineral poisons, as hemlock, arsenic, &c., is sufficiently known; but what the Scripture usually calls poison is that liquor which asps, serpents, dragons, vipers, &c., convey by their bite, for the killing of other animals. What is poisonous and destructive to some animals, however, is harmless and medicinal to others.

Wickedness in false doctrine, wicked language, or evil courses, are likened to *poison* or *venom*: how hurtful and deadly to men's souls and bodies! how sinners delight in it, and are fond of infecting others with it! how they have it *in* or *under* their lips or tongue, in their heart, and ever ready to be vented! Deut. xxxii. 33; Ps. lviii. 4; Rom. iii. 13; James iii. 8. The destructive judgments of God are likened to *poison*; how often they come insensibly on men! how they spread, torment, and destroy them! Job vi. 4, xx. 16.

POLE. This word, which occurs in Numb. xxi. 8, 9, denotes that on which the brazen serpent was exposed to the view of the Israelites.

POLL, a *head*. Numb. i. 2. Ezekiel's visionary priests *polling* or cutting short the hair of their heads, but not *shaving* them, may import their avoiding every mark of effeminacy, on the one hand, and every heathenish and monkish custom or superstition, on the other. Ezek. xlv. 20. This idea is, however, conjectural.

POLLUX, a tutelary deity of mariners in ancient times (Acts xxviii. 11), whose image was placed either at the prow or stern of the ship.

POLONES FRATRES. See SOCINIANS.

POLYGAMY, the state of having more wives than one at the same time.

The circumstances of the patriarchs living in polygamy, and their not being reprov'd for it, has given occasion for some modern writers to suppose that it is not unlawful: but it is answered, that the equality in the number of males and females born into the world intimates the intention of God that one woman should be assigned to one man: "for," says Dr. Paley, "if to one man be allowed an exclusive right to five or more women, four or more men must be deprived of the exclusive possession of any; which could never be the order intended. The equality,

indeed, is not quite exact. The number of male infants exceeds that of females in the proportion of nineteen to eighteen, or thereabouts; but this excess provides for the greater consumption of males by war, sea-faring, and other dangerous or unhealthy occupations. It seems also a significant indication of the divine will, that he at first created only one woman to one man. Had God intended polygamy for the species, it is probable he would have begun with it; especially as by giving to Adam more wives than one, the multiplication of the human race would have proceeded with a quicker progress.

"Polygamy not only violates the constitution of nature, and the apparent design of the Deity, but produces to the parties themselves, and to the public, the following bad effects: Contentions and jealousies among the wives of the same husband; distracted affections, or the loss of all affection in the husband himself; a voluptuousness in the rich, which dissolves the vigour of their intellectual as well as active faculties, producing that indolence and imbecility, both of mind and body, which have long characterized the nations of the East; the abasement of one half of the human species, who, in countries where polygamy obtains, are degraded into instruments of physical pleasure to the other half; neglect of children; and the manifold, and sometimes unnatural mischiefs which arise from a scarcity of women. (See MARRIAGE.)

"The state of manners in Judea had probably undergone a reformation in this respect before the time of Christ; for in the New Testament we meet with no trace or mention of any such practice being tolerated. For which reason, and because it was likewise forbidden amongst the Greeks and Romans, we cannot expect to find any express law upon the subject in the Christian code. The words of Christ (Matt. xix. 9) may be construed by an easy implication to prohibit polygamy; for if 'whosoever putteth away his wife, and marrieth another, committeth adultery,' he who marrieth another, without putting away the first, is no less guilty of adultery, because the adultery does not consist in the repudiation of the first wife (for however unjust or cruel that may be, it is not adultery), but entering into a second marriage during the legal existence and obligation of the first. The several passages in Paul's writings which speak of marriage, always suppose it to signify the union of one man with one woman. Rom. vii. 2, 3; 1 Cor. vii. 12, 14, 16. The manners of different countries have varied in nothing more than in their domestic constitutions. Less polished and more luxurious nations have either not perceived the bad effects of polygamy, or, if they did perceive them, they who in such countries possessed the power of reforming the laws, have been unwilling to resign their own gratifications. Polygamy is retained at this day among the Turks, and throughout every part of Asia in which Christianity is not professed. In Christian countries it is universally prohibited. In Sweden it is punished with death. In England, besides the nullity of the second marriage, it subjects the offender to transportation or imprisonment, and branding, for the first offence, and to capital punishment for the second. And whatever may be said in behalf of polygamy, when it is authorized by the law of the land, the marriage of a second wife, during the lifetime of the first, in countries where such a second marriage is void, must be ranked with the most dangerous and cruel of those frauds by which

a woman is cheated out of her fortune, her person, and her happiness."

POLYTHEISM (from *polus*, many, and *theos*, God), the doctrine of a plurality of gods, or invisible powers superior to man. (See GODS—IDOLATRY—PAGANS.)

From the accounts given us by the best writers of antiquity, it seems that though the polytheists believed heaven, earth, and hell, were all filled with divinities, yet there was one who was considered as supreme over all the rest, or, at most, that there were but two self-existent gods, from whom they conceived all the other divinities to have descended in a manner analogous to human generation. It appears, however, that the vulgar pagans considered each divinity as supreme and unaccountable within his own province, and therefore entitled to worship, which rested ultimately in himself. The philosophers, on the other hand, seem to have viewed the inferior gods as accountable for every part of their conduct to him who was their sire and sovereign, and to have paid to them only that inferior kind of devotion which the Church of Rome pays to departed saints. The vulgar pagans were sunk in the grossest ignorance, from which statesmen, priests, and poets exerted their utmost influence to keep them from emerging; for it was a maxim which, however absurd, was universally received, "That there were many things true in religion which it was not convenient for the vulgar to know; and some things which, though false, it was expedient that they should believe." It was no wonder, therefore, that the vulgar should be idolaters and polytheists. The philosophers, however, were still worse; they were wholly "without excuse, because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise, they became fools, and worshipped and served the creature more than the Creator, who is God, over all, blessed for ever." Rom. i. 20-22, 25.

POMEGRANATE (*reman*—Numb. xiii. 23, xx. 5; 1 Sam. xiv. 2), a low tree, growing very common in Palestine, and in other parts of the East. Its branches are very thick and bushy: some of them are armed with sharp thorns. They are garnished with narrow spear-shaped leaves. Its flowers are of an elegant red colour, resembling a rose. It is chiefly valued for the fruit, which is as big as a large apple, is quite round, and has the general qualities of other summer fruits, allaying heat and quenching thirst. The high estimation in which it was held by the people of Israel, may be inferred from its being one of the three kinds of fruit brought by the spies from Eshcol to Moses and the congregation in the wilderness (Numb. xiii. 23, xx. 5), and from its being specified by that rebellious people as one of the greatest luxuries which they enjoyed in Egypt, the want of which they felt so severely in the sandy desert. The pomegranate, classed by Moses with wheat and barley, vines and figs, oil-olive and honey, was, in his account, one principal recommendation of the promised land. Deut. viii. 8. The form of this fruit was so beautiful, as to be honoured with a place at the bottom of the high priest's robe (Exod. xxviii. 33; Eccus. xlv. 9); and was the principal ornament of the stately columns of Solomon's temple. The inside is full of small kernels, replenished with a generous liquor. In short, there is scarcely any part of the pomegranate which does not delight and recreate the senses.

POMMELS, a term used in 2 Chron. iv. 12, 13, to denote a part of the capital of the pillar. The same word is rendered bowls in 1 Kings vii. 41.

POND. This word, in the sense of a fish-pond, is found in Exod. vii. 19.

PONTIFF, or **HIGH PRIEST**, a person who has the superintendence and direction of divine worship, as the offering of sacrifices, and other religious solemnities. The Romans had a college of pontiffs, and over these a sovereign pontiff, instituted by Numa, whose function it was to prescribe the ceremonies with which each god was to be worshipped, compose the rituals, direct the vestals, and for a good while to perform the business of augury, till, on some superstitious occasion, he was prohibited intermeddling therewith. The Jews, too, had their pontiffs; and among the Romanists the pope is styled the sovereign pontiff.

PONTIFICATE is used for the state or dignity of a pontiff, or high priest; but more particularly, in modern writers, for the reign of a pope.

PONTUS, a province in Asia Minor, having the Euxine Sea north, Cappadocia south, Paphlagonia and Galatia east, and the Lesser Armenia west. It is thought that Peter preached here, because he addresses his First Epistle to the faithful of this and of the neighbouring provinces.

POOLS. This word is mentioned by Solomon in Eccles. ii. 6; and the necessity of constructing artificial pools arose from the circumstance, that in Palestine rain only fell at particular seasons of the year. See **CISTERN**.

POOR. It is altogether an error to suppose that either poverty or riches is essential to true happiness. No. "A man's life," or real enjoyment, "consisteth not in the abundance of the things which he possesseth." He may at one and the same time be poor and profligate; he may be rich and wretched. If, then, we would think of our outward condition at all, in its bearing upon our happiness, our safety lies in adopting the prayer of Agur, "Give me neither poverty nor riches; feed me with food convenient for me."

By the poor in spirit, whom our Lord pronounces blessed (Matt. v. 3), we must understand those who are humbled before God, under a sense of their own insignificance, and utter vileness; who are lying low at the divine footstool in quiet submission, being of a lowly and a contrite heart, and trembling at his word; who are feeling themselves to be wretched, and poor, and miserable, and who are, therefore, calmly receiving every thing from the hand of God, whether it be good, or whether it be evil. Such was the spirit of David when he penned the Ps. cxxxi. "Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child." Such a man is truly blessed or happy. Sensible how little he deserves at the hand of God, he is thankful for what he is permitted to enjoy. He expects no great satisfaction in earthly things, and therefore he cannot be seriously disappointed. His temporal wants bear lightly upon his heart, compared with his spiritual necessities. He is poor in spirit. He feels his need of that gold tried in the fire, by which alone he can be made rich. To the inexhaustible treasury of Christ's fulness, therefore, he is incessantly repairing, and

seeking to obtain those supplies of grace which Christ alone can give. Pardon, peace, purity, life everlasting, are the chief objects of his desire. These are to him the true riches. If poor, he is contented, peaceful, and resigned; if rich in this world's goods, he is poor in spirit. The elements of real enjoyment are in that man's heart. "Peace is sown for the righteous, and gladness for the up-right in heart."

But not only are the poor in spirit happy in this world, we are told on the highest authority that they are truly blessed, "for theirs is the kingdom of heaven." There is evidently a beautiful harmony between the character here described and the nature of the blessedness which the Redeemer promises to its possessor. They are poor in spirit, but theirs is a rich inheritance in the heavens. "God hath chosen the poor of this world rich in faith, and heirs of the kingdom." Some have supposed that the expression "the kingdom of heaven," simply refers to the blessings of the gospel dispensation, which the Messiah introduced. But when we look at the rest of the beatitudes, and more especially at that which occurs in the 8th verse, where we find the promise, "they shall see God," we cannot refrain from interpreting the words in a far more exalted sense, as implying that they are subjects of the kingdom of grace on earth, and shall enter the kingdom of glory in heaven. This shall form the consummation of their happiness. "He raiseth the poor from the dunghill, and causeth him to sit among princes." Often did the humble believer sit like another Lazarus at the master's gate, feeling that he was a worthless beggar, all covered over with sores, and gladly did he feed upon the crumbs that fell from his master's table, but now the beggar has become a king. The royal diadem sparkles on his brow. He is clothed in the royal robe; the sceptre of a monarch is in his hand; and lo! he sits beside the Son of God, himself a king and priest for ever. Truly, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

POPE, the title of the supreme pontiff, or head of the Romish Church. It is derived from a Greek word, signifying father, and was, at an early period, given to all bishops, as appears from the ancient ecclesiastical writers, and is still given to every priest in Russia. But about the end of the eleventh century, Gregory VIII., in a council held at Rome, ordered that the title should be applied exclusively to the bishop of Rome. What was thus arrogantly claimed has long been conceded, and is now enjoyed without dispute, and without envy. He is commonly addressed as Most Holy Father. See **ANTICHRIST**.

POPERY comprehends the religious doctrines and practices adopted and maintained by the Church of Rome. The following summary, extracted chiefly from the decrees of the Council of Trent, continued under Paul III., Julius III., and Pius IV., from the year 1545 to 1563, by successive sessions; and the creed of Pope Pius IV., subjoined to it, and bearing date November 1564; sets forth the peculiar tenets of Popery. One of the fundamental tenets strenuously maintained by Popish writers is the infallibility of the Church of Rome, though they are not agreed whether this privilege belongs to the Pope or a general council, or to both united; but they pretend that an infallible living judge is absolutely necessary to determine controversies, and to secure peace in the Christian Church. However, Protestants allege that the claim of infalli-

bility in any Church is not justified by the authority of Scripture, much less does it pertain to the Church of Rome; and that it is inconsistent with the nature of religion and the personal obligations of its professors; and that it has proved ineffectual to the end for which it is supposed to be granted, since popes and councils have disagreed in matters of importance, and they have been incapable, with the advantage of this pretended infallibility, of maintaining union and peace.

Another essential article of the Popish creed is, the supremacy of the pope, or his sovereign power over the universal Church. (See SUPREMACY.)

Further, the doctrine of the seven sacraments is a peculiar and distinguishing doctrine of the Church of Rome: these are, baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony.

The Council of Trent pronounces an anathema on those who say that the sacraments are more or fewer than seven, or that any one of the above number is not truly and properly a sacrament. And yet it does not appear that they amounted to this number before the twelfth century, when Hugo de St. Victor and Peter Lombard, about the year 1144, taught that there were seven sacraments. The Council of Florence, held in 1438, was the first council that determined this number. These sacraments confer grace, according to the decree of the Council of Trent, *ex opere operato*, by the mere administration of them: three of them—viz., baptism, confirmation, and orders—are said to impress an indelible character, so that they cannot be repeated without sacrilege; and the efficacy of every sacrament depends on the intention of the priest by whom it is administered. Pope Pius expressly enjoins that all these sacraments should be administered according to the received and approved rites of the Catholic Church. With regard to the eucharist, in particular, we may here observe, that the Church of Rome holds the doctrine of transubstantiation; the necessity of paying divine worship to Christ, under the form of the consecrated bread or host; the propitiatory sacrifice of the mass, according to their ideas of which, Christ is truly and properly offered as a sacrifice as often as the priest says mass; it practises likewise solitary mass, in which the priest consecrates, communicates, and allows communion only in one kind, viz., the bread, to the laity.

The doctrine of merits is another distinguishing tenet of Popery; with regard to which the Council of Trent has expressly decreed, that the good works of justified persons are truly meritorious, deserving not only an increase of grace, but eternal life, and an increase of glory; and it has anathematized all who deny the doctrine. Of the same kind is the doctrine of satisfactions; which supposes that penitents may truly satisfy, by the afflictions they endure under the dispensations of Providence, or by voluntary penances to which they submit, for the temporal penalties of sin to which they are subject, even after the remission of their eternal punishment. In this connection we may mention the Popish distinction of venial and mortal sins: the greatest evils arising from the former are the temporary pains of purgatory; but no man, it is said, can obtain the pardon of the latter without confessing to a priest, and performing the penances which he imposes.

The Council of Trent has expressly decreed, that every one is accursed who shall affirm that penance is not truly and properly a sacrament instituted by Christ in the universal Church, for reconciling those

Christians to the Divine Majesty who have fallen into sin after baptism; and this sacrament, it is declared, consists of two parts—the matter and the form: the matter is the act of the penitent, including contrition, confession, and satisfaction; the form of it is the act of absolution on the part of the priest. Accordingly it is enjoined, that it is the duty of every man who hath fallen after baptism to confess his sins once a year, at least, to a priest; that this confession is to be secret, for public confession is neither commanded nor expedient; and that it must be exact and particular, including every kind and act of sin, with all the circumstances attending it. When the penitent has so done, the priest pronounces an absolution, which is not conditional or declarative only, but absolute and judicial. The secret or auricular confession was first decreed and established in the fourth Council of Lateran, under Innocent III., in 1215. And the decree of this Council was afterwards confirmed and enlarged in the Council of Florence, and in that of Trent, which ordains, that confession was instituted by Christ; that, by the law of God, it is necessary to salvation; and that it has always been practised in the Christian Church. As for the penances imposed on the penitent by way of satisfaction, they have been commonly the repetition of certain forms of devotion, as paternosters or ave-marias, the payment of stipulated sums, pilgrimages, fasts, or various species of corporeal discipline. But the most formidable penance, in the estimation of many who have belonged to the Romish communion, has been the temporary pains of purgatory. But, under all the penalties which are inflicted or threatened in the Romish Church, it has provided relief by its indulgences, and by its prayers or masses for the dead, performed professedly for relieving and rescuing the souls that are detained in purgatory.

Another article that has been long authoritatively enjoined and observed in the Church of Rome, is the celibacy of her clergy. This was first enjoined at Rome by Gregory VII., about the year 1074, and established in England by Anselm, archbishop of Canterbury, about the year 1175; though his predecessor Lanfranc had imposed it upon the prebendaries and clergy that lived in towns. And though the Council of Trent was repeatedly petitioned by several princes and states to abolish this restraint, the obligation of celibacy was rather established than relaxed by this Council; for they decreed that marriage contracted after a vow of continence is neither lawful nor valid; and thus deprived the Church of the possibility of ever restoring marriage to the clergy; for if marriage, after a vow, be in itself unlawful, the greatest authority upon earth cannot dispense with it, nor permit marriage to the clergy who have already vowed continence. See CELIBACY.

To the doctrines and practices above recited may be further added, the worship of images, of which Protestants accuse the Papists. But to this accusation the Papist replies, that he keeps images by him to preserve in his mind the memory of the persons represented by them, as people are wont to preserve the memory of their deceased friends by keeping their pictures. He is taught, he says, to use them, so as to cast his eyes upon the pictures or images, and thence to raise his heart to the things represented, and there to employ it in meditation, love, and thanksgiving, desire of imitation, &c., as the object requires.

These pictures or images, he argues, have this ad-

vantage, that they inform the mind, by one glance, of what in reading might require a whole chapter, there being no other difference between them than that reading represents leisurely and by degrees, and a picture all at once. Hence he finds a convenience in saying his prayers with some devout pictures before him, he being no sooner distracted but the sight of these recalls his wandering thoughts to the right object, and as certainly brings something good into his mind, as an immodest picture disturbs his heart with filthy thoughts; and because he is sensible that these holy pictures and images represent and bring to his mind such objects as in his heart he loves, honours, and venerates, he cannot but on that account love, honour, and respect the images themselves.

The Council of Trent likewise decreed, that all bishops and pastors who have the care of souls do diligently instruct their flocks, "that it is good and profitable to desire the intercession of saints reigning with Christ in heaven." And this decree the Papists endeavour to defend by the following observations: They confess that we have but one Mediator of redemption, but affirm that it is acceptable to God that we should have many mediators of intercession. Moses (they say) was such a mediator for the Israelites; Job for his three friends; Stephen for his persecutors. The Romans were thus desired by Paul to be his mediators; so were the Corinthians; so the Ephesians; so almost every sick man desires the congregation to be his mediators, by remembering him in their prayers. And so the Papist desires the blessed in heaven to be his mediators; that is, that they would pray to God for him. But between these living and dead mediators there is no similarity: the living mediator is present, and certainly hears the request of those who desire him to intercede for them; the dead mediator is as certainly absent, and cannot possibly hear the requests of all those who at the same instant may be begging him to intercede for them, unless he is possessed of the divine attribute of omnipresence; and he who gives that attribute to any creature is unquestionably guilty of idolatry. And as this decree is contrary to one of the first principles of natural religion, so does it receive no countenance from Scripture, or any Christian writer of the three first centuries. Other practices peculiar to the Papists are, the religious honour and respect that they pay to sacred relics—by which they understand not only the bodies and parts of the bodies of the saints, but any of those things that appertained to them, and which they touched; and the celebration of divine service in an unknown tongue: to which purpose the Council of Trent hath denounced an anathema on any one who shall say that mass ought to be celebrated only in the vulgar tongue; though the Council of Lateran, under Innocent III., in 1215, had expressly decreed, that, because in many parts within the same city and diocese there are many people of different manners and rites mixed together, but of one faith, the bishops of such cities or dioceses should provide fit men for celebrating divine offices, according to the diversity of tongues and rites, and for administering the sacraments.

We shall only add, that the Church of Rome maintains that unwritten traditions ought to be added to the Holy Scriptures, in order to supply their defect, and to be regarded as of equal authority; that the books of the Apocrypha are canonical Scripture; that the Vulgate edition of the Bible is to be deemed authentic; and that the Scriptures are to be received

and interpreted according to that sense which the Holy Mother Church, to whom it belongs to judge of the true sense, hath held, and doth hold, and according to the unanimous consent of the fathers.

Such are the principal and distinguishing doctrines of Popery, most of which have received the sanction of the Council of Trent, and that of the creed of Pope Pius IV., which is received, professed, and sworn to by every one who enters into holy orders in the Church of Rome; and at the close of this creed we are told, that the faith contained in it is so absolutely and indispensably necessary, that no man can be saved without it.

It is one of the worst properties of Popery, that it has no natural tendency to improve; that it evidently stands still in the career of ages; that whilst other orbs are brightening more and more unto the perfect day, it remains the same cheerless, changeless, and opaque spot on the face of an illuminated sky. See ANTICHRIST—JESUITS.

POPLAR. This tree is mentioned in Gen. xxx. 37, and Hos. iv. 13. It is generally supposed to be the *Populus alba*, or white poplar. Michaelis, however, agrees with the Seventy and the Arabic version in rendering the Hebrew word as the styrax or storax shrub.

PORTER, a keeper of the gates, and usually applied to the Levites, who watched the gates of the temple both day and night. The guardianship of the house of the Lord was accounted not only a highly honourable but a highly responsible situation, and was assigned to them by lot. They are said to have been twenty-four in number, including three priests, and they kept watch at every gate lest any excommunicated or unclean person should enter into the holy place. Maimonides informs us that there was one who acted as superintendent over the whole, and was called "the man of the mountain of the house," and whose office it was to see that every man was at his post. These porters are supposed to be alluded to by the Psalmist when he says, Ps. cxxxiv., "Ye who by night stand in the house of the Lord."

PORTION. It was customary, in Eastern countries, on any great feast, to send portions to those relatives or friends who might be unable, either in consequence of mourning or illness, to attend. This appears to be referred to in Neh. viii. 10: "Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength." We find David, also, sending a portion from the royal table to Uriah: "And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king." 2 Sam. xi. 8. Among the primitive Christians the custom prevailed, at the celebration of the Lord's supper, of sending, by the hands of the deacons, portions of the sacred elements to their brethren, who, from sickness or imprisonment, were unable to attend. Often, accordingly, did they send fragments of the consecrated bread at the communion to the sick-beds or the dungeons where their brethren were confined. They scrupled not even to send it to penitents when in a dying state, though, in other circumstances, they would not have been deemed qualified to partake of the communion. Sometimes the early Christians carried home a portion of the consecrated

bread, and reserved it for private use. When possessed of this precious treasure, as they accounted it, they would sometimes consecrate the day by partaking privately of the sacrament; or, if visited by a Christian brother or sister from a distance, they would partake together of this solemn ordinance.

POSITIVE INSTITUTES. The nature of a positive law essentially differs from that of a moral law. The *matter* of a moral law, whether it be of the nature of a requirement or of a prohibition, commends itself as holy, just, and good, and must therefore be unchangeable, and of perpetual obligation; but a positive law, whether to do or to omit, has nothing either of good or evil in itself, and is binding only by virtue of its being enacted, and therefore may be changed at the will of the lawgiver.

"Moral precepts," says Bishop Butler, "are precepts the reason of which we do *see*; positive precepts are precepts the reason of which we do *not* see. Moral duties arise out of the nature of the case itself, prior to external command; *positive* duties do not arise out of the nature of the case, but from external command; nor would they be duties at all, were it not for such command, received from Him whose creatures and subjects we are."

"Positive precepts," says President Edwards, "are the greatest and most proper trials of obedience, because in them the mere authority and will of the legislator is the sole ground of the obligation, and nothing in the nature of the things themselves; and, therefore, they are the greatest trials of any person's respect to that authority and will."

Dr. Gerard observes: "A total disregard to the positive and external duties of religion, or a very great neglect of them, is justly reckoned more blamable, and a stronger evidence of an unprincipled character, than even some transgressions of moral obligation. Even particular positive precepts, as soon as they are given by God, have something *moral* in their nature. Suppose the rites which are enjoined by them perfectly indifferent before they were enjoined, yet from that moment they cease to be indifferent. The divine authority is interposed for the observance of them. To neglect them is no longer to forbear an indifferent action; or to do a thing in one way rather than another, which has naturally no greater propriety: it is very different; it is to disobey God; it is to despise his authority; it is to resist his will. Can any man believe a God, and not acknowledge that disobedience to him, and contempt of his authority, are *immoral*, and far from the least heinous species of immorality?"

POSSESSION OF THE DEVIL. See **DEMONIACS.**

POST. This word occurs in Job ix. 25, where the patriarch, referring to the rapidity with which the short term of human life passes away, says, "Now my days are swifter than a post; they flee away, they see no good." In eastern countries, where the usual modes of travelling have always been proverbially slow, the runners or posts, who sometimes rode on dromedaries or swift camels, are considered as travelling with remarkable velocity. The use of posts, it is evident from the passage here referred to, must have been of great antiquity. It has been supposed by some that the use of posts originated with the Persians, but whether this be the case or not, we learn at all events from both Diodorus Siculus, and Xenophon, that carriers travelled in that country on horseback with great rapidity. Gibbon also informs

us that among the Romans "houses were every where erected at the distance only of five or six miles; each of them was constantly provided with forty horses; and by the help of these relays it was easy to travel a hundred miles a-day along the Roman roads."

POT. The word frequently translated "pot," means a vessel or utensil of any kind. Sometimes it is applied to an earthenware vessel, which whenever it became ceremonially unclean, was to be dashed or broken to pieces; at other times it means a brazen pot. We find in one passage ranges for pots mentioned which, when unclean, were to be broken down. Thus, Lev. xi. 35: "And everything whereupon any part of their carcass falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you." The allusion here is probably to a few bricks or stones, on which the pots rested. The hole in which the pot is set has an aperture on one side for the purpose of receiving the fuel, which seems to be what Jeremiah (i. 13) calls the face of the pot. "I see," said the prophet, "a pot, and the face thereof is towards the north;" intimating that the fuel to heat it was to be brought from that quarter. This prediction was fulfilled when Nebuchadnezzar, whose dominions lay to the north of Palestine, led his armies against Jerusalem, and overturned the thrones of the house of David.

POTIPHAR, an officer of the court of Pharaoh, king of Egypt (Gen. xxxvii. 36); general of his troops, according to the Vulgate; but chief of his victuallers, or cooks, according to the Hebrew.

POTIPHERAH, a priest of On (Gen. xli. 45), whose daughter, Asenath, Pharaoh gave in marriage to Joseph. The name Potiphera (he who belongs to the sun) is very common on the Egyptian monuments. This name is especially appropriate to the priest of On, or Heliopolis. (See **AVEN.**) Since Pharaoh evidently intended by this marriage to establish the power bestowed on Joseph upon a firm basis, it is implied in this account—first, that the Egyptian high priests occupied a very important position; and secondly, that among them the high priest of On was the most distinguished. Both these points are confirmed by history. Heeren tells us that the high priests were in a manner hereditary princes, who stood by the side of the kings, and enjoyed almost the same prerogatives.

POTSHERD, a broken fragment or piece of an earthen vessel; not a brittle pot only, but a piece of a pot—a pot already broken. Isa. xlv. 9. The same word occurs in Job ii. 8; and on this passage, Dr. Mason Good says, that the word translated "potsherd" was also employed to import a sharp instrument in general, as a rasp, scraper, or scalpel—a sense in which it has to this day descended to the Arabs.

POTTAGE. This kind of food is mentioned in Gen. xxv. 29–34. The red pottage of Esau was composed of **LENTILES** (which see); and from the word translated in our version "Feed me," which rather means "Let me have a draught," it appears that the dish was served up in a liquid form. Mr. Roberts tells us that "the people of the East are exceedingly fond of pottage, which they call kool. It is something like gruel, and is made of various kinds of grain, which are first beaten in a mortar. The red pottage is made of kurakon and other grains, but is not superior to the others." For such a mess, then, did Esau sell his birthright.

POTTER, a maker of earthen vessels. This kind

of artificer, and even the peculiarities of his art are frequently referred to in the Sacred Writings. We find a very minute allusion of this kind in Jer. xviii. 3, 4. The original word here translated "wheels" rather means "stones," the machine mentioned being probably, as Dr Blayney explains, a pair of circular stones placed upon one another like mill-stones, of which the lower was immovable, but the upper one turned upon the foot of a spindle or axis, and had motion communicated to it by the feet of the potter sitting at his work, and causing it to revolve rapidly. The art of the potter is sometimes used in the Bible as a symbol of creation. Thus, "we are the clay, and thou our potter." When a vessel had cracked from the intensity of the heat it was thrown aside. To lie among the pots is still a proverb in the east, denoting degradation.

POTTER'S FIELD. See ACELDAMA.

POUND. The word translated "pound" in our version, was the maneh, which was equal to a hundred shekels. See MANEH—SHEKEL.

POVERTY is that state or situation opposed to riches, in which we are deprived of the conveniences of life. Indigence is a degree lower, where we want the necessities, and is opposed to superfluity. Want seems rather to arrive by accident, implies a scarcity of provision rather than a lack of money, and is opposed to abundance. Need and necessity relate less to the situation of life than the other three words, but more to the relief we expect, or the remedy we seek; with this difference between the two, that need seems less pressing than necessity.

Poverty has been sanctified by Christ in his own person, and in that of his parents; in that of his apostles, and of the most perfect of his disciples. Solomon besought the Lord to give him neither poverty nor riches (Prov. xxx. 8), looking on each extreme as dangerous to virtue.

Poverty of mind is a state of ignorance, or a mind void of religious principle and enjoyment. Rev. iii. 17.

Poverty of spirit consists in an inward sense and feeling of our wants and defects; a conviction of our wretched and forlorn condition by nature; with a dependence on divine grace and mercy for pardon and acceptance. Matt. v. 3. It must be distinguished from a poor-spiritedness, a sneaking fearfulness, which bringeth a snare. It is the effect of the operation of the Divine Spirit on the heart (John xvi. 8); is attended with submission to the Divine will; contentment in our situation; meekness and forbearance as to others, and genuine humility as to ourselves. It is a spirit approved of by God (Isa. lxvi. 2), evidential of true religion (Luke xviii. 13), and terminates in endless felicity. Matt. v. 3; Isa. lvii. 15; Ps. xxxiv. 18.

POWER, the ability of performing a thing. It is in a sovereign degree an attribute of Deity. God is all-powerful. It means sometimes a right, privilege, or dignity (John i. 12); sometimes absolute authority (Matt. xxviii. 18); sometimes the exertion or act of power, as of the Holy Spirit (Eph. i. 19), of angels, or of human governments, magistrates, &c. (Rom. xiii. 1); and perhaps it generally includes the idea of dignity, superiority. So the body is sown in weakness, but raised in power.

POWER OF GOD. See OMNIPOTENCE.

PRAISE, an acknowledgment made of the excellency or perfection of any person or action, with a commendation of the same.

"The desire of praise," says an elegant writer, "is generally connected with all the finer sensibilities of human nature. It affords a ground on which exhortation, counsel, and reproof can work a proper effect. To be entirely destitute of this passion betokens an ignoble mind, on which no moral impression is easily made; for where there is no desire of praise, there will also be no sense of reproach; but while it is admitted to be a natural, and in many respects an useful principle of action, we are to observe that it is entitled to no more than our secondary regard. It has its boundary set, by transgressing which, it is at once transformed from an innocent into a most dangerous passion. When, passing its natural line, it becomes the ruling spring of conduct; when the regard which we pay to the opinions of men encroaches on that reverence which we owe to the voice of conscience and the sense of duty; the love of praise, having then gone out of its proper place, instead of improving, corrupts, and instead of elevating, debases, our nature."

PRAISE OF GOD, the acknowledging his perfections, works, and benefits. Praise and thanksgiving are generally considered as synonymous, yet some distinguish them thus: Praise properly terminates in God, on account of his natural excellencies and perfections, and is that act of devotion by which we confess and admire his several attributes; but thanksgiving is a more contracted duty, and imports only a grateful sense and acknowledgment of past mercies. We praise God for all his glorious acts of every kind, that regard either us or other men—for his very vengeance, and those judgments which he sometimes sends abroad in the earth; but we thank him, properly speaking, for the instances of his goodness alone, and for such only of these as we ourselves are some way concerned in. See THANKSGIVING.

PRAYER has been well defined, the offering up of our desires unto God, for things agreeable to his will, in the name or through the mediation of Jesus Christ, by the help of the Holy Spirit, with a confession of our sins, and a thankful acknowledgment of his mercies.

Nothing can be more rational or consistent than the exercise of this duty. It is a divine injunction that men should always pray, and not faint. Luke xviii. 1. It is highly proper we should acknowledge the obligations we are under to the Divine Being, and supplicate his throne for the blessings we stand in need of. It is essential to our peace and felicity, and is the happy mean of our carrying on and enjoying fellowship with God. It has an influence on our tempers and conduct, and evidences our subjection and obedience to God. We shall here consider the object, nature, kinds, matter, manner, and forms of prayer, together with its efficacy, and the objections made against it.

The object of prayer is God alone, through Jesus Christ, as the Mediator. All supplications, therefore, to saints or angels, are not only useless but blasphemous. All worship of the creature, however exalted that creature is, is idolatry, and strictly prohibited in the sacred law of God. Nor are we to pray to the Trinity, as three distinct Gods; for though the Father, Son, and Holy Ghost be addressed in various parts of the Scripture, 2 Cor. xiii. 14; 2 Thess. ii. 16, 17, yet never as three Gods, for that would lead us directly to the doctrine of polytheism: the more ordinary mode the Scripture points out is, to

address the Father through the Son, depending on the Spirit to help our infirmities. Eph. ii. 18; Rom. viii. 26.

"As to the nature of this duty, it must be observed, that it does not consist in the elevation of the voice, the posture of the body, the use of a form, or the mere extemporary use of words, nor, properly speaking, in any thing of an exterior nature; but simply the offering up of our desires to God. Matt. xv. 8. It has been generally divided into *adoration*, by which we express our sense of the goodness and greatness of God, Dan. iv. 34, 35; *confession*, by which we acknowledge our unworthiness, 1 John i. 9; *supplication*, by which we pray for pardon, grace, or any blessing we want, Matt. vii. 7; *intercession*, by which we pray for others, James v. 16; and *thanksgiving*, by which we express our gratitude to God, Phil. iv. 6. To which some add *invocation*, a making mention of one or more of the names of God; *pleading*, arguing our case with God in an humble and fervent manner; *dedication*, or surrendering ourselves to God; *deprecation*, by which we desire that evils may be averted; *blessing*, in which we express our joy in God, and gratitude for his mercies: but as all these appear to me to be included in the first five parts of prayer, I think they need not be insisted on.

"The different kinds of prayer are,—1. *Ejaculatory*, by which the mind is directed to God on any emergency. It is derived from the word *ejaculo*, to dart or shoot out suddenly, and is therefore appropriate to describe this kind of prayer, which is made up of short sentences, spontaneously springing from the mind. The Scriptures afford us many instances of ejaculatory prayer. Exod. xiv. 15; 1 Sam. i. 13; Rom. vii. 24, 25; Gen. xliii. 29; Judg. xvi. 28; Luke xxiii. 42, 43. 2. *Secret or closet* prayer is another kind of prayer to which we should attend. It has its name from the manner in which Christ recommended it. Matt. vi. 6. He himself set us an example of it, Luke vi. 12; and it has been the practice of the saints in every age. Gen. xxviii., xxxii.; Dan. vi. 10; Acts x. 9. 3. *Family prayer* is also another part not to be neglected. It is true, there is no absolute command for this in God's Word; yet from hints, allusions, and examples, we may learn that it was the practice of our forefathers: Abraham, Gen. xviii. 19; David, 2 Sam. vi. 20; Solomon, Prov. xxii. 6; Job i. 4, 5; Josh. xxiv. 15; see also Eph. vi. 4; Prov. vi. 20; Jer. x. 25; Acts x. 2, 30, xvi. 15. Family prayer, indeed, may not be essential to the character of a true Christian, but it is surely no honour to heads of families to have it said that they have no religion in their houses. If we consider what a blessing it is likely to prove to our children and our domestics; what comfort it must afford to ourselves; what utility it may prove to the community at large; how it sanctifies domestic comforts and crosses; and what a tendency it has to promote order, decency, sobriety, and religion in general, we must at once see the propriety of attending to it. The objection often made to family prayer is want of time; but this is a very frivolous excuse, since the time allotted for this purpose need be but short, and may easily be redeemed from sleep or business. Others say, they have no gifts: where this is the case, a form may soon be procured and used, but it should be remembered that gifts increase by exercise, and no man can properly decide, unless he make repeated trials. Others are deterred through shame, or the fear of man: in answer to such we shall refer them to the declarations of our Lord. Matt. x. 37, 38; Mark viii. 38. As to the season for family prayer,

every family must determine for itself. 4. *Social prayer* is another kind Christians are called upon to attend to. It is denominated social, because it is offered by a society of Christians in their collective capacity, convened for that particular purpose, either on some peculiar and extraordinary occasions, or at stated and regular seasons. *Special* prayer-meetings are such as are held at the meeting and parting of intimate friends, especially churches and ministers; when the church is in a state of unusual deadness and barrenness; when ministers are sick, or taken away by death; in times of public calamity and distress, &c. *Stated* meetings for social prayer are such as are held weekly in some places, which have a special regard to the state of the nation and churches; missionary prayer-meetings for the spread of the gospel; weekly meetings held in most of the congregations, which have a more particular reference to their own churches, ministers, the sick, feeble, and weak of the flock. Christians are greatly encouraged to this kind of prayer from the consideration of the promise, Matt. xviii. 20; the benefit of mutual supplications, from the example of the most eminent primitive saints, Mal. iii. 16, Acts xii. 12; the answers given to prayer, Acts xii. 1-12, Josh. x., Isaiah xxxvii., &c.; and the signal blessing they are to the churches, Phil. i. 19, 2 Cor. i. 11. We now come, lastly, to take notice of *public prayer*, or that in which the whole congregation is engaged, either in repeating a set form, or acquiescing with the prayer of the minister who leads their devotions. This is both an ancient and important part of religious exercise: it was a part of the patriarchal worship, Gen. iv. 56. It was a part of the temple service, Isa. lvi. 7; 1 Kings viii. 59. Jesus Christ recommended it both by his example and instruction, Matt. xviii. 20; Luke iv. 16. The disciples also attended to it, Acts ii. 41, 42; and the Scriptures in many places countenance it, Exod. xx. 24; Ps. lxxiii. 1, 2, lxxxiv. 11, xxvii. 4." For the nature, necessity, place, time, and attendance on public worship, see WORSHIP.

"As to forms of prayer. We find this has been a matter of controversy among divines and Christians, whether such ought to be used, or whether extempore prayers are not to be preferred. We shall state the arguments on both sides. Those who are advocates for forms observe that it prevents absurd, extravagant, or impious addresses to God, as well as the confusion of extemporary prayer; that forms were used under the Old Testament dispensation; and in proof thereof cite Num. vi. 24, 26, x. 35, 36. On the other side it is answered, that it is neither reasonable nor scriptural to look for the pattern of Christian worship in the Mosaic dispensation, which, with all its rites and ceremonies, is abrogated and done away; that though forms may be of use to children, and such as are very ignorant, yet restriction to forms, either in public or private, does not seem scriptural or lawful. If we look to the authority and example of Christ and his apostles, every thing is in favour of extempore prayer. The Lord's prayer, it is observed, was not given to be a set form, exclusive of extemporary prayer. See LORD'S PRAYER. It is farther argued, that a form cramps the desires, inverts the true order of prayer, making our words to regulate our desires, instead of our desires regulating our words, has a tendency to make us formal, cannot be suited to every one's case; that it looks as if we were not in reality convinced of our wants,

when we want a form to express them; and, finally, in answer to the two first arguments, that it is seldom the case that those who are truly sensible of their condition, and pray extempore, do it in an impious and extravagant manner; and if any who have the gift of prayer really do so, and run into the extreme of enthusiasm, yet this is not the case with the generality, since an unprejudiced attention to those who pray extempore must convince us, that if their prayers be not so elegantly composed as that of a set form, they are more appropriate, and delivered with more energy and feeling."

PREACHER, one who discourses publicly on religious subjects. See **MINISTER—SERMON**.

PREACHING, is publicly discoursing on any religious subject. It is impossible, in the compass of this work, to give a complete history of preaching from the beginning down to the present day. This must be considered as a desideratum in theological learning. Mr. Robinson, in his second volume of "Claude's Essay," has prefixed a brief dissertation on this subject, from which we glean the following particulars:—

From the sacred records we learn, that when men began to associate for the purpose of worshipping the Deity, Enoch prophesied. Jude 14, 15. We have a very short account of this prophet and his doctrine—enough, however, to convince us that he taught the principal truths of natural and revealed religion. Conviction of sin was in his doctrine, and communion with God was exemplified in his conduct. Gen. v. 24; Heb. xi. 5, 6. From the days of Enoch to the time of Moses, each patriarch worshipped God with his family; probably several assembled at new moons, and alternately instructed the whole company. Noah, it is said, was a preacher of righteousness. 2 Pet. ii. 5; 1 Pet. iii. 19, 20. Abraham commanded his household after him, to keep the way of the Lord, and to do justice and judgment (Gen. xviii. 19); and Jacob, when his house lapsed to idolatry, remonstrated against it, and exhorted them, and all that were with him, to put away strange gods, and to go up with him to Bethel. Gen. xxxv. 2, 3. Melchizedek, also, we may consider as the father, the prince, and the priest of his people, publishing the glad tidings of peace and salvation. Gen. xviii., Heb. vii.

Moses was a most eminent prophet and preacher, raised up by the authority of God; and by whom, it is said, came the law. John i. 17. This great man had much at heart the promulgation of his doctrine; he directed it to be inscribed on pillars, to be transcribed in books, and to be taught both in public and private by word of mouth. Deut. xxvii. 8, vi. 9, xxvi. 16–19, xvii. 18; Numb. v. 23; Deut. iv. 9. Himself set the example of each; and how he and Aaron sermonized, we may see by several parts of his writings. The first discourse was heard with profound reverence and attention; the last was both uttered and received in raptures. Exod. iv. 31; Deut. xxxiii. 7, 8. Public preaching does not appear under this economy to have been attached to the priesthood: priests were not officially preachers; and we have innumerable instances of discourses delivered in religious assemblies by men of other tribes besides that of Levi. Ps. lxviii. 11. Joshua was an Ephraimite; but being full of the Spirit of wisdom, he gathered the tribes to Shechem, and harangued the people of God. Deut. xxxiv. 9; Josh. xxiv. Solomon was a prince of the house of Judah, Amos a herdsman of Tekoa; yet both were preachers, and

one at least was a prophet. 1 Kings ii. 1; Amos vii. 14, 15. When the ignorant notions of pagans, the vices of their practice, and the idolatry of their pretended worship, were in some sad periods incorporated into the Jewish religion by the princes of that nation, the prophets and all the seers protested against this apostasy, and they were persecuted for so doing. Shemaiah preached to Rehoboam, the princes, and all the people at Jerusalem. 2 Chron. xii. 5. Azariah and Hanani preached to Asa and his army. 2 Chron. xv. 1–16; xvi. 7. Micaiah to Ahab. Some of them opened schools, or houses of instruction, and there to their disciples they taught the pure religion of Moses. At Naioth, in the suburbs of Ramah, there was one where Sammel dwelt; there was another at Jericho; and a third at Bethel, to which Elijah and Elisha often resorted. Thither the people went on Sabbath-days, and at new moons, and received public lessons of piety and morality. 1 Sam. xix. 18; 2 Kings ii. 3–5, iv. 2, 3. Through all this period there was a dismal confusion of the useful ordinance of public preaching. Sometimes they had no open vision, and the word of the Lord was precious or scarce: the people heard it only now and then. At other times they were left without a teaching priest, and without law. And at other seasons, again, itinerants, both princes, priests, and Levites, were sent through all the country, to carry the book of the law, and to teach in the cities. In a word, preaching flourished when pure religion grew; and when the last decayed, the first was suppressed. Moses had not appropriated preaching to any order of men: persons, places, times, and manners, were all left optional and discretionary. Many of the discourses were preached in camps and courts, in streets, schools, cities, and villages, sometimes with great composure and coolness, at other times with vehement action and rapturous energy: sometimes in a plain, blunt style; at other times in all the magnificent pomp of Eastern allegory. On some occasions, the preachers appeared in public with visible signs, with implements of war, yokes of slavery, or something adapted to their subject. They gave lectures on these, held them up to view, girded them on, broke them in pieces, rent their garments, rolled in the dust, and endeavoured, by all the methods they could devise, agreeably to the customs of their country, to impress the minds of their auditors with the nature and importance of their doctrines. These men were highly esteemed by the pious part of the nation; and princes thought proper to keep seers and others, who were scribes, who read and expounded the law. 2 Chron. xxxiv. 29, 30, xxxv. 15. Hence false prophets, bad men who found it worth while to affect to be good, crowded the courts of princes. Jezebel, an idolatress, had four hundred prophets of Baal; and Ahab, a pretended worshipper of Jehovah, had as many pretended prophets of his own profession. 2 Chron. xviii. 5.

When the Jews were carried captive into Babylon, the prophets who were with them inculcated the principles of religion, and endeavoured to possess their minds with an aversion to idolatry; and to the success of preaching we may attribute the reconversion of the Jews to the belief and worship of one God—a conversion that remains to this day. The Jews have since fallen into horrid crimes, but they have never since this period lapsed into idolatry. Hos. ii. 3; Ezek. ii. 3, iii. 4. There were not wanting, however, multitudes of false prophets among them,

whose characters are strikingly delineated by the true prophets, and which the reader may see in the 13th chapter of Ezekiel, 56th of Isaiah, and 23d of Jeremiah. When the seventy years of the captivity were expired, the good prophets and preachers, Zerubbabel, Joshua, Haggai, and others, having confidence in the word of God, and aspiring after their natural, civil, and religious rights, endeavoured by all means to extricate themselves and their countrymen from that mortifying state into which the crimes of their ancestors had brought them. They wept, fasted, prayed, preached, prophesied, and at length prevailed. The chief instruments were Nehemiah and Ezra: the first was governor, and reformed their civil state; the last was a scribe of the law of the God of heaven, and addressed himself to ecclesiastical matters, in which he rendered the noblest service to his country, and to all posterity. He collected and collated manuscripts of the Sacred Writings, and arranged and published the holy canon in its present form. To this he added a second work, as necessary as the former: he revived and new-modelled public preaching, and exemplified his plan in his own person. The Jews had almost lost in the seventy years' captivity their original language: that was now become dead; and they spoke a jargon made up of their own language and that of the Chaldeans and other nations with whom they had been confounded. Formerly preachers had only explained subjects; now they were obliged to explain words—words which, in the sacred code, were become obsolete, equivocal, or dead. Houses were now opened, not for ceremonial worship, as sacrificing, for this was confined to the temple; but for moral obedience, as praying, preaching, reading the law, divine worship, and social duties. These houses were called synagogues: the people repaired thither morning and evening for prayer; and on Sabbaths and festivals the law was read and expounded to them. We have a short but beautiful description of the manner of Ezra's first preaching. Neh. viii. Upwards of fifty thousand people assembled in a street, or large square, near the water-gate. It was early in the morning of a Sabbath-day. A pulpit of wood, in the fashion of a small tower, was placed there on purpose for the preacher; and this turret was supported by a scaffold, or temporary gallery, where, in a wing on the right hand of the pulpit, sat six of the principal preachers; and in another, on the left, seven. Thirteen other principal teachers, and many Levites, were present also on scaffolds erected for the purpose, alternately to officiate. When Ezra ascended the pulpit, he produced and opened the Book of the Law, and the whole congregation instantly rose up from their seats, and stood. Then he offered up prayer and praise to God, the people bowing their heads, and worshipping the Lord with their faces to the ground; and, at the close of the prayer, with uplifted hands, they solemnly pronounced, Amen, amen. Then, all standing, Ezra, assisted at times by the Levites, read the law distinctly, gave the sense, and caused them to understand the reading. The sermons delivered so affected the hearers, that they wept excessively; and about noon the sorrow became so exuberant and immeasurable, that it was thought necessary by the governor, the preacher, and the Levites, to restrain it. "Go your way," said they; "eat the fat, drink the sweet, send portions unto them for whom nothing is prepared." The wise and benevolent sentiments of these noble souls

were imbibed by the whole congregation, and fifty thousand troubled hearts were calmed in a moment. Home they returned, to eat, to drink, to send portions, and to make mirth, because they had understood the words that were declared unto them. Plato was alive at this time, teaching dull philosophy to cold academics; but what was he, and what was Xenophon, or Demosthenes, or any of the pagan orators, in comparison with these men? From this period to that of the appearance of Jesus Christ, public preaching was universal: synagogues were multiplied, vast numbers attended, and elders and rulers were appointed for the purpose of order and instruction.

The most celebrated preacher that arose before the appearance of Jesus Christ, was John the Baptist. He was commissioned from heaven to be the harbinger of the Messiah. He took Elijah for his model; and as the times were very much like those in which that prophet lived, he chose a doctrine and a method very much resembling those of that venerable man. His subjects were few, plain, and important. His style was vehement, his images bold, his deportment solemn, his actions eager, and his morals strict; but this bright morning star gave way to the illustrious Sun of Righteousness, who now arose on a benighted world. Jesus Christ certainly was the most sublime of preachers. Who but can admire the simplicity and majesty of his style, the beauty of his images, the alternate softness and severity of his address, the choice of his subjects, the gracefulness of his deportment, and the indefatigableness of his zeal? Let the reader charm and solace himself in the study and contemplation of the character, excellency, and dignity of this best of preachers, as he will find them delineated by the evangelists.

The apostles exactly copied their divine Master. They formed multitudes of religious societies, and were abundantly successful in their labours. They confined their attention to religion, and left the school to dispute, and politicians to intrigue. The doctrines they preached they supported entirely by evidence; and neither had nor required such assistance as human laws or worldly policy, the eloquence of the schools or the terror of arms, could afford them.

The apostles being dead, every thing came to pass as they had foretold. The whole Christian system underwent a melancholy change: preaching shared the fate of other institutions, and this glory of the primitive Church was now generally degenerated. Those writers whom we call the Fathers, however held up to view by some as models of imitation, do not deserve that indiscriminate praise ascribed to them. Christianity, it is true, is found in their writings; but how sadly incorporated with Pagan philosophy and Jewish allegory! It must, indeed, be allowed, that, in general, the simplicity of Christianity was maintained, though under gradual decay, during the first three centuries. The next five centuries produced many pious and excellent preachers both in the Latin and Greek Churches, though the doctrine continued to degenerate. The Greek pulpit was adorned with some eloquent orators. Basil, bishop of Cæsarea; John Chrysostom, preacher at Antioch, and afterwards patriarch (as he was called) of Constantinople; and Gregory Nazianzen, who all flourished in the fourth century, seem to have led the fashion of preaching in the Greek Church: Jerome and Augustine did the same in the Latin Church.

For some time, preaching was common to bishops, elders, deacons, and private brethren, in the primitive Church; in process, it was restrained to the bishop, and to such as he should appoint. They called the appointment ordination; and at last attached I know not what ideas of mystery and influence to the word, and of dominion to the bishop who pronounced it. When a bishop or preacher travelled, he claimed no authority to exercise the duties of his function, unless he were invited by the Churches where he attended public worship. The first preachers differed much in pulpit action. The greater part used very moderate and sober gesture. They delivered their sermons all extempore, while there were notaries who took down what they said. Sermons in those days were all in the vulgar tongue. The Greeks preached in Greek, the Latins in Latin. They did not preach by the clock (so to speak), but were short or long as they saw occasion, though an hour was about the usual time. Sermons were generally both preached and heard standing; but sometimes both speaker and auditors sat, especially the aged and the infirm. The fathers were fond of allegory; for Origen, that everlasting allegorizer, had set them the example. Before preaching, the preacher usually went into a vestry to pray, and afterwards to speak to such as came to salute him. He prayed with his eyes shut, in the pulpit. The first words the preacher uttered to the people, when he ascended the pulpit, were, "Peace be with you," or, "The love of our Lord Jesus Christ, the grace of God, and the fellowship of the Holy Ghost, be with you all;" to which the assembly at first added, "Amen;" and, in after times, they answered, "And with thy spirit." Degenerate, however, as these days were in comparison with those of the apostles, yet they were golden ages in comparison with the times that followed, when metaphysical reasonings, mystical divinity, yea, Aristotelian categories, and reading the lives of saints, were substituted in the place of sermons. The pulpit became a stage, where ludicrous priests obtained the vulgar laugh by the lowest kind of wit, especially at the festivals of Christmas and Easter.

But the glorious Reformation was the offspring of preaching, by which mankind were informed: there was a standard, and the religion of the times was put to trial by it. The avidity of the common people to read Scripture, and to hear it expounded, was wonderful: and the Papists were so fully convinced of the benefit of frequent public instruction, that they who were justly called "unpreaching prelates," and whose pulpits, to use an expression of Latimer, had been "bells without clappers" for many a long year, were obliged for shame to set up regular preaching again.

The Church of Rome has produced some great preachers since the Reformation, but not equal to the reformed preachers; and a question naturally arises here, which it would be unpardonable to pass over in silence, concerning the singular effect of the preaching of the reformed, which was general, national, universal reformation.

In the darkest times of Popery, there had arisen, now and then, some famous popular preachers, who had zealously inveighed against the vices of their times, and whose sermons had produced sudden and amazing effects on their auditors; but all these effects had died away with the preachers who produced them, and all things had gone back into the old

state. Law, learning, commerce, society at large, had not been improved. Here a new scene opens: preachers arise less popular, perhaps less indefatigable and exemplary; their sermons produce less striking immediate effects; and yet their auditors go away, and agree by whole nations to reform.

Jerome Savonarola, Jerome Narni, Capistran, Connecte, and many others, had produced by their sermons great immediate effects. When Connecte preached, the ladies lowered their head-dresses, and committed quilled caps by hundreds to the flames. When Narni taught the populace in Lent, from the pulpits of Rome, half the city went from his sermons, crying along the streets, "Lord, have mercy upon us! Christ, have mercy upon us!" so that in only one passion-week, two thousand crowns' worth of ropes were sold to make scourges with; and when he preached before the pope to cardinals and bishops, and painted the crime of non-residence in its own colours, he frightened thirty or forty bishops who heard him instantly home to their dioceses. In the pulpit of the University of Salamanca, he induced eight hundred students to quit all worldly prospects of honour, riches, and pleasures, and to become penitents in divers monasteries. Some of this class were martyrs too. We know the fate of Savonarola, and more might be added; but all lamented the momentary duration of the effects produced by their labours. Narni himself was so disgusted with his office, that he renounced preaching, and shut himself up in his cell to mourn over his irreclaimable contemporaries; for bishops went back to court, and rope-makers lay idle again.

Our reformers taught all the good doctrines which had been taught by these men, and they added two or three more, by which they laid the axe to the root of apostasy, and produced *general* reformation. Instead of appealing to popes, and canons, and founders, and fathers, they only quoted them, and referred their auditors to the Holy Scriptures for *law*. Pope Leo X. did not know this when he told Prierio, who complained of Luther's heresy, "Friar Martin had a fine genius!" They also taught the people what little they knew of Christian liberty; and so led them into a belief that they might follow their own ideas in religion, without the consent of a confessor, a diocesan, a pope, or a council. They went further, and laid the stress of all religion on *justifying faith*. This obliged the people to get acquainted with Christ, the object of their faith; and thus they were led into the knowledge of a character altogether different from what they saw in their old guides—a character which it is impossible to know, and not to admire and imitate. The old Papal popular sermons had gone off like a charge of gunpowder, producing only a fright, a bustle, and a black face; but those of the *neue learninge*, as the monks called them, were small hearty seeds, which, being sown in the honest hearts of the multitude, and watered with the dew of heaven, softly vegetated, and imperceptibly unfolded blossoms and fruits of inestimable value.

These eminent servants of Christ excelled in various talents, both in the pulpit and in private. Knox came down like a thunder-storm; Calvin resembled a whole day's set rain; Beza was a shower of the softest dew. Old Latimer, in a coarse frieze gown, trudged afoot, his Testament hanging at one end of his leathern girdle, and his spectacles at the other, and without ceremony instructed the people in rustic

style from a hollow tree; while the courtly Ridley, in satin and fur, taught the same principles in the cathedral of the metropolis. Cranmer, though a timorous man, ventured to give King Henry VIII. a New Testament, with the label, "Whoremongers and adulterers God will judge;" while Knox, who said "there was nothing in the pleasant face of a lady to affray him," assured the Queen of Scots, that, "if there were any spark of the Spirit of God, yea, of honesty and wisdom in her, she would not be offended with his affirming, in his sermons, that the diversions of her court were diabolical crimes—evidences of impiety or insanity." These men were not all accomplished scholars; but they all gave proof enough that they were honest, hearty, and disinterested in the cause of religion.

All Europe produced great and excellent preachers; and some of the more studious and sedate reduced the art of public preaching to a system, and taught rules of a good sermon. Bishop Wilkins enumerated, in 1646, upwards of sixty who had written on the subject. Several of these are valuable treatises, full of edifying instructions; but all are on a scale too large, and, by affecting to treat of the whole office of a minister, leave that capital branch, public preaching, unfinished and vague.

One of the most important articles of pulpit science, that which gives life and energy to all the rest, and without which all the rest are nothing but a vain parade, is either neglected or exploded in all these treatises. It is essential to the ministration of the divine Word by public preaching, that preachers be allowed to form principles of their own, and that their sermons contain their real sentiments, the fruits of their own intense thought and meditation. Preaching cannot be in a good state in those communities where the shameful traffic of buying and selling manuscript sermons is carried on. Moreover, all the animating encouragements that arise from a free, unbiassed choice of the people, and from their uncontaminated, disinterested applause, should be left open to stimulate a generous youth to excel. Command a man to utter what he has no inclination to propagate, and what he does not even believe; threaten him, at the same time, with all the miseries of life, if he dare to follow his own ideas, and to declare his own sentiments, and you pass a sentence of death on all he says. He does declaim, but all is languid and cold, and he lays his system out as an undertaker does the dead.

Since the reformers, we have had multitudes who have entered into their views with disinterestedness and success; and, in the present times, both in Europe and in America, names could be mentioned which would do honour to any pulpit: for though there are too many who do not fill up that important station with proportionate piety and talent, yet we have men who are conspicuous for their extent of knowledge, depth of experience, originality of thought, fervency of zeal, consistency of deportment, and great usefulness in the Christian Church. May their numbers still be increased, and their exertions in the cause of truth be eminently crowned with the divine blessing!

PREACHING FRIARS. See **DOMINICANS**.

PRECEPT, a rule given by a superior; a direction or command. The precepts of religion, says Saurin, are as essential as the doctrines: and religion will as certainly sink if the morality be subverted, as if the theology be undermined. The doctrines

are only proposed to us as the ground of our duty. See **DOCTRINE—LAW**.

PRECISIANS. This was a term of reproach applied to the Puritans in the days of Cromwell, because of the scrupulous strictness and precision of their moral conduct, which was in general so exemplary, and at the same time so completely opposed to the maxims and manners of the age in which they lived, that the men of the world regarded them as unwarrantably precise, and often subjected them to unworthy treatment.

PREDESTINARIANS, those who believe in predestination. See next article.

PREDESTINATION. The word "predestinate" is of Latin original (*prædestino*), and signifies in that tongue to deliberate beforehand with one's self how one shall act, and, in consequence of such deliberation, to form a settled plan, or predetermine where, when, how, and by whom anything shall be done, and to what end it shall be done. So the Greek word *proōrizō*, which exactly answers to the English word predestinate, and is rendered by it (Acts iv. 28; Rom. viii. 29, 30; 1 Cor. ii. 7; Eph. i. 5, 11), signifies to resolve what shall be done, and before the thing resolved on is actually effected, to appoint it to some certain use, and direct it to some determinate end. (See **DECREES OF GOD**.)

This doctrine has been the occasion of considerable disputes and controversies among divines. On the one side it has been observed, that it is impossible to reconcile it with our ideas of the justice and goodness of God, that it makes God to be the author of sin, destroys moral distinction, and renders all our efforts useless.

Predestinarians deny these consequences, and refer, in proof of this doctrine, to the consideration of the perfections of the divine nature, and to Scripture testimony. If his knowledge, say they, be infinite and unchangeable, he must have known everything from eternity. If we allow the attribute of prescience, the idea of a decree must certainly be believed also; for how can an action that is really to come to pass be foreseen, if it be not determined either to do or to suffer it? God knew everything from the beginning; but this he could not have known if he had not so determined it. If, also, God be infinitely wise, it cannot be conceived that he would leave things at random, and have no plan. He is a God of order, and this order he observes as strictly in the moral as the natural world, however confused things may appear to us. To conceive otherwise of God, is to degrade him, and is an insult to his perfections. If he, then, be wise and unchangeable, no new idea or purpose can arise in his mind; no alteration of his plan can take place, upon condition of his creatures acting in this or that way. (See **FOREKNOWLEDGE—PRESCIENCE**.)

To say that this doctrine makes God the author of sin, is not justifiable. We all allow omnipotence to be an attribute of Deity, and that by this attribute he could have prevented sin from entering into the world, had he chosen it; yet we see he did not. Now he is no more the author of sin in one case than the other. May we not ask, Why does he suffer those inequalities of providence? why permit whole nations to lie in idolatry for ages? why leave men to the most cruel barbarities? why punish the sins of the fathers in the children? in a word, why permit the world at large, to be subject to pains, crosses, losses, evils of every kind, and that for so many thousands

of years? And yet, will any dare call the Deity unjust? The fact is, our finite minds know but little of the ways of God. Rom. xi. 33-36.

But, supposing there are difficulties in this subject, (and what subject is without them?) the Scripture abounds with passages which at once prove the doctrine. Matt. xxv. 34; Rom. viii. 29, 30; Eph. i. 3, 6, 11; 2 Tim. i. 9; 2 Thess. ii. 13; 1 Pet. i. 1, 2; John vi. 37, xvii. 2-24; Rev. xiii. 8, xvii. 8; Dan. iv. 35; 1 Thess. v. 19; Matt. xi. 26; Exod. iv. 21; Prov. xvi. 4; Acts xiii. 48.

The moral uses of this doctrine are these: (1.) It hides pride from man. (2.) Excludes the idea of chance. (3.) Exalts the grace of God. (4.) Renders salvation certain. (5.) Affords believers great consolation. See DECREES OF GOD—ELECTION.

PRE-EMINENCE, higher power and honour. In all things, in nature, in person, in office, work, power, and honour, Christ *has the pre-eminence* above angels and men, or any other creature. Col. i. 18. A man has no *pre-eminence* above a beast as to his body; he is liable to the same diseases and death. Eccles. iii. 19.

PRE-EXISTENCE OF JESUS CHRIST, is his existence before he was born of the Virgin Mary. That he really did exist before, is plain from John iii. 13, vi. 50-65, xvii. 1, viii. 58; 1 John i. 3; but there have been different opinions respecting this existence.

Dr. Watts supposes, that the doctrine of the pre-existence of the soul of Christ explains dark and difficult Scriptures, and discovers many beauties and proprieties of expression in the Word of God, which on any other plan lie unobserved. For instance, in Col. i. 15, Christ is described as the image of the invisible God, the first-born of every creature. His being the image of the invisible God cannot refer merely to his divine nature; for that is as invisible in the Son as in the Father: therefore it seems to refer to his pre-existent soul in union with the Godhead. Again, when man is said to be created in the image of God (Gen. i. 26), it may refer to the God-man—to Christ in his pre-existent state. God says, "Let us make man in our image, after our likeness." The word is redoubled, perhaps, to intimate that Adam was made in the likeness of the human soul of Christ, as well as that he bore something of the image and resemblance of the divine nature.

On the other side it is affirmed, that this doctrine of the pre-existence of the human soul of Christ weakens and subverts that of his personality. (1.) A pure intelligent spirit, say they, the first, the most ancient, and the most excellent of creatures, created before the foundation of the world, so exactly resembles the second person of the Arian Trinity, that it is impossible to show the least difference, except in name. (2.) The pre-existent intelligence supposed in this doctrine is so confounded with those other intelligences called angels, that there is great danger of mistaking this human soul for an angel, and so of making the person of Christ to consist of three natures. (3.) If Jesus Christ had nothing in common like the rest of mankind, except a body, how could this semi-conformity make him a real man? (4.) The passages quoted in proof of the pre-existence of the human soul of Jesus Christ are of the same sort with those which others allege in proof of the pre-existence of all human souls. (5.) This opinion, by ascribing the dignity of the work of redemption to his sublime human soul, detracts from the deity of

Christ, and renders the last as passive as the first active. (6.) This notion is contrary to Scripture. Paul says, in all things it behoved him to be made like his brethren: he partook of all our infirmities, except sin. Luke says, he increased in stature and in wisdom. Heb. ii. 17; Luke ii. 52. See JESUS CHRIST.

PREPARE—(1.) To make ready. Josh. i. 11. (2.) To fit and qualify. Rom. ix. 23. (3.) To appoint. Matt. xx. 23. (4.) To direct, establish. 1 Chron. xxix. 18. God *prepares mercy and truth* for men when he graciously fulfils his promises and blesses them. Ps. lxi. 7. To *prepare the way of the Lord Jesus*, is to consider the predictions concerning him, lay aside every prejudice against him, and readily receive him as the promised Messiah and Saviour of the world. Isa. xl. 3. To *prepare the heart*, is to mortify its various lusts, and put it into a frame of holy submission to, and earnest longing for, a God in Christ. 1 Sam. vii. 3; 1 Chron. xxix. 18. The *preparation of the heart and the answer of the tongue are both from the Lord*: the arranging and fixing of the thoughts and inclinations of the heart about civil, and much more about spiritual things, and the giving ability to speak readily, distinctly, and to edification, are from the Lord, as his free gift and effectual work. Prov. xvi. 1. The *preparation day* on which Christ suffered was not the preparation of the passover, for that was the day before, but for the Sabbath of the passover week. Matt. xxvii. 62; John xix. 14.

PRESBYTER. See next article; and articles BISHOP—DEACON—ELDER.

PRESBYTERIANISM. The title "Presbyterian" comes from the Greek word *presbuteros*, which signifies senior or elder, intimating that the government of the Church in the New Testament was by presbyteries; that is, by associations of ministers and ruling elders, possessed all of equal powers, without any superiority among them, either in office or order. The Presbyterians believe that the authority of their ministers to preach the gospel, to administer the sacraments of baptism and the Lord's supper, and to feed the flock of Christ, is derived from the Holy Ghost by the imposition of the hands of the presbytery; and they oppose the Independent scheme of the common rights of Christians by the same arguments which are used for that purpose by the Episcopalians. They affirm, however, that there is no order in the Church, as established by Christ and his apostles, superior to that of presbyters; that all ministers, being ambassadors of Christ, are equal by their commission; that presbyter and bishop, though different words, are of the same import; and that Prelacy was gradually established upon the primitive practice of making the moderator, or speaker of the presbytery, a permanent officer.

These positions they maintain against the Episcopalians by the following arguments: They observe, that the apostles planted Churches by ordaining bishops and deacons in every city; that the ministers, which in one verse are called bishops, are in the next, perhaps, denominated presbyters; that we nowhere read in the New Testament of bishops, presbyters, and deacons in any one Church; and that, therefore, we are under the necessity of concluding bishop and presbyter to be two names for the same Church officer. (See EPISCOPACY.)

"The identity of the office of bishop and presbyter being thus clearly established, it follows, that the presbyterate is the highest permanent office in the

Church, and that every faithful pastor of a flock is successor to the apostles in every thing in which they were to have any successors. In the apostolic office there were, indeed, some things peculiar and extraordinary; such as their immediate call by Christ, their infallibility, their being witnesses of our Lord's resurrection, and their unlimited jurisdiction over the whole church. These powers and privileges could not be conveyed by imposition of hands to any successors, whether called presbyters or bishops; but as rulers or office-bearers in particular Churches, we have the confession of 'the very chiefest apostles,' Peter and John, that they were nothing more than presbyters or pastors. This being the case, the dispute which has been so warmly agitated concerning the validity of Presbyterian ordination may be soon decided; for if the ceremony of ordination be at all essential, it is obvious that such a ceremony performed by presbyters must be valid, as there is no higher order of ecclesiastics in the Church by whom it can be performed. Accordingly we find that Timothy himself, though said to be a bishop, was ordained by the laying on of the hands of a presbytery. At that ordination, indeed, Paul presided, but he could preside only as *primus in paribus*; for we have seen, that, as permanent officers in the Church of Christ, the apostles themselves were no more than presbyters. If the apostles' hands were imposed for any other purpose, it must have been to communicate those *charismata*, or miraculous gifts of the Holy Spirit, which were then so frequent, but which no modern presbyter or bishop will pretend to give, unless his understanding be clouded by the grossest ignorance, or perverted by the most frantic enthusiasm."

As to the Church government among the Scotch Presbyterians, no one is ignorant that, from the first dawn of the Reformation among us till the era of the Revolution, there was a perpetual struggle between the court and the people for the establishment of an Episcopal or a Presbyterian form. The former model of ecclesiastical polity was patronized by the house of Stuart, on account of the support which it gave to the prerogatives of the crown; the latter was the favourite of the majority of the people, not only on account of its superior claim to apostolical institution, but also because the laity are mixed with the clergy in Church judicatories, and the two orders, which under Episcopacy are kept so distinct, incorporated, as it were, into one body. (See CHURCH OF SCOTLAND.)

PRESBYTERIANS, UNITED. See UNITED PRESBYTERIAN CHURCH.

PRESCIENCE OF GOD is his foreknowledge, or that knowledge which God has of things to come. The doctrine of predestination is founded on the prescience of God, and on the supposition of all futurity being present to him. Properly speaking, indeed, prescience supposes that of predestination; for if we allow that God from all eternity foresaw all things, he must thus have foreseen them in consequence of his permitting or foreappointing them. Hence events are not certain merely because foreknown; but foreknown because antecedently certain on account of predetermining reasons. Some have denied that the prescience of God can extend to contingent events or moral actions. The prescience of a moral action, it is alleged, would destroy its contingent nature, and convert it into an absolute and determined certainty. Contingency, however, as applied to a moral action, means simply its freedom, and stands opposed, not to certainty, but necessity, or

rather constraint. If Scripture speaks the truth, the omniscience of God comprehends his certain prescience of all events, however contingent, and the consequences of the contrary doctrine cannot be better described than in the following remarks by President Edwards: "It would follow from this notion (namely, that the Almighty doth not foreknow what will be the result of future contingencies), that as God is liable to be continually repenting what he has done, so he must be exposed to be constantly changing his mind and intentions as to his future conduct; altering his measures, relinquishing his old designs, and forming new schemes and projections. For his purposes, even as to the main parts of his scheme (namely, such as belong to the state of his moral kingdom), must be always liable to be broken, through want of foresight; and he must be continually putting his system to rights, as it gets out of order, through the contingency of the actions of moral agents: he must be a Being who, instead of being absolutely immutable, must necessarily be the subject of infinitely the most numerous acts of repentance, and changes of intention, of any being whatsoever; for this plain reason, that his vastly extensive charge comprehends an infinitely greater number of those things which are to him contingent and uncertain. In such a situation, he must have little else to do but to mend broken links as well as he can, and be rectifying the disjointed frame and disordered movements in the best manner the case will allow. The Supreme Lord of all things must needs be under great and miserable disadvantages in governing the world which he has made, and has the care of, through his being utterly unable to find out things of chief importance which hereafter shall befall his system, which, if he did but know, he might make seasonable provision for. In many cases there may be very great necessity that he should make provision, in the manner of his ordering and disposing things, for some great events which are to happen, of vast and extensive influence, and endless consequence to the universe; which he may see afterwards, when it is too late, and may wish in vain that he had known beforehand, that he might have ordered his affairs accordingly. And it is in the power of man, on these principles, by his devices, purposes, and actions, thus to disappoint God, break his measures, make him continually to change his mind, subject him to vexation, and bring him into confusion." See FOREKNOWLEDGE—DECREES OF GOD—PREDESTINATION.

PRESENT—(1.) At hand, and within view, as to *place*. 1 Sam. xiii. 15. (2.) Just now, as to *time*. 1 Cor. iv. 11. God is represented as *present* when he utters his mind, displays his glory, favour, or wrath, or some symbol of his presence: so he is represented as *present* in heaven (Ps. xvi. 11), in Canaan (Joel ii. 27), in the courts of the temple (Ps. c. 2), in the Church (Gen. iv. 16), in his noted providences (Isa. xix. 1, lxiv. 1), and in his ordinances and fellowship with her (Luke xiii. 26; Ps. li. 11). God in Christ is *present* with the saints in the ordinances of the gospel, in the influences of grace, and continued care of his outward providence. Ps. xlv. 1; Matt. xviii. 20. To be *present with the Lord*, is to be in heaven, enjoying the immediate view of his glory and fruition of his love. 2 Cor. v. 8. To be *present in spirit*, is to be near in respect of direction, will, and inclination. 1 Cor. v. 3. This *present world* is one abounding with fleshly delights, and with troubles, temptations, and corruptions. Tit. ii. 12. The *present truth*, is the truth greatly

opposed, and which is so difficult, and yet much for the honour of Christ, to be cleaved to in principle and practice. 2 Pet. i. 12.

PRESENT—(1.) To show, and to arraign in the presence or view. 1 Sam. xvii. 16; Acts xxiii. 33. (2.) To offer (Matt. ii. 11); and so a *present* is a gift, rendered to testify regard or subjection, or to procure or confirm friendship. 1 Kings iv. 21; 2 Kings xvii. 3. It was customary in the East to propitiate enemies by making presents of cattle, as Jacob did at his dreaded interview with his injured brother; and also as a mode of doing homage to a superior. No mark of esteem is more common through all the Oriental regions than a present. It is even reckoned uncivil in that quarter of the world to make a visit without an offering in the hand. There is an evident allusion to this custom in Prov. xviii. 16: "A man's gift maketh room for him, and bringeth him before great men;" and in 1 Sam. ix. 7: "Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?" The presents made, on consulting a prophet or a seer, consisted usually of some kind of provisions. Thus, 2 Kings iv. 42: "And there came a man from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof: and he said, Give unto the people, that they may eat." And Jeroboam's present to Ahijah is thus described: "And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child." 1 Kings xiv. 3. Sometimes the presents, on such occasions, were of great value. The king of Syria sent a gift by Naaman of ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. At the birth of the Saviour, the wise men from the East presented gold, and frankincense, and myrrh. Such presents were commonly made to a king, on his elevation to the throne. Accordingly, in describing the kingly government of Christ, it is said: "And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised." Ps. lxxii. 15. To these costly gifts presents of dresses were frequently added. Joseph gave to each of his brethren a change of raiment, but he gave five changes to Benjamin. Presents are commonly sent, even to persons in private station, with great ceremony and pomp. It is probably in allusion to some custom of this kind that it is said of Joseph's brethren: "And they made ready the present against Joseph came at noon." Taxes in Persia are commonly levied under the form of presents to the monarch. Hence it is said of Christ: "Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared." Ps. lxxvi. 11. Nay, gifts were sometimes presented yearly to great monarchs, in token of respect or admiration. Thus, 2 Chron. ix. 23, 24: "And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year." And to the same custom David alludes (Ps. lxxii. 10): "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts." Judges, in the East, are frequently bribed by presents; and kings have also

been corrupted by the same means. Thus, 1 Kings xv. 18, 19: "Then Asa took all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Benhadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying, There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha, king of Israel, that he may depart from me." Kings offer *presents* to Christ when they give their hearts to him, believing in and obeying him, and give up their people and wealth to his service. Ps. lxxii. 10. Ministers *present* their hearers as chaste virgins before Christ, when, by their means, they come to appear at his judgment-seat, sound in principle, lively in faith, single in affection to Christ, and holy in their lives and conversation.

PRESIDENT. The word rendered "president," in Dan. vi. 2, 3, signifies an overseer or superintendent.

PRESS. The wine-press constructed for expressing the juice of the grapes does not seem to be a movable implement in the East; and our Lord, in the parable of the vineyard, says expressly that it was formed by digging. Chardin found the wine-press in Persia was made after the same manner; it was a hollow place dug in the ground, and lined with mason work. Besides this, they had what the Romans called *lacus*, the lake, a large open place or vessel, which, by a conduit or spout, received the *must* from the wine-press. In very hot countries it was perhaps necessary, or at least convenient, to have the lake under ground, or in a cave hewed out of the rock for coolness, that the heat might not cause too great a fermentation, and sour the *must*.

In peaceful times, the press in which the grapes and olives were trodden was constructed in the vineyard; but in time of war and danger it was removed into the nearest city. This precaution the restored captives were reduced to the necessity of taking for their safety, at the time they were visited by Nehemiah. In a state of great weakness themselves, without an efficient government or means of defence, they were exposed to the hostile machinations of numerous and powerful enemies. For this reason, many of the Jews brought their grapes from the vineyards, and trod them in Jerusalem,—the only place of safety which the desolated country afforded. "In those days," said Nehemiah, "saw I in Judah, some treading wine-presses on the Sabbath, and bringing in sheaves and lading asses; and also wine grapes and figs, and all manner of burthens which they brought into Jerusalem on the Sabbath-day." Neh. xiii. 15. Had these wine-presses been at a distance from Jerusalem, Nehemiah, who so strictly observed the precept of resting on that day, would not have seen the violation of which he complains.

PRESUMPTION, as it relates to the mind, is a supposition formed before examination. As it relates to the conduct or moral action, it implies arrogance or irreverence. As it relates to religion in general, it is a bold and daring confidence in the goodness of God, without obedience to his will.

Presumptuous sins must be distinguished from sins of infirmity, or those failings peculiar to human nature (Eccles. vii. 20; 1 John i. 8, 9); from sins done through ignorance (Luke xii. 48); and from sins into

which men are hurried by sudden and violent temptation (Gal. vi. 1). The ingredients which render sin presumptuous are—knowledge (John xv. 22), deliberation and contrivance (Prov. vi. 14; Ps. xxxvi. 4), obstinacy (Jer. xlv. 16; Deut. i. 43), inattention to the remonstrances of conscience (Acts vii. 51), opposition to the dispensations of Providence (2 Chron. xxviii. 22), and repeated commission of the same sin (Ps. lxxviii. 17).

Presumptuous sins are numerous—such as profane swearing, perjury, theft, adultery, drunkenness, Sabbath-breaking, &c. These may be more particularly considered as presumptuous sins, because they are generally committed against a known law, and so often repeated. Such sins are most heinous in their nature, and most pernicious in their effects. They are said to be a reproach to the Lord (Numb. xv. 30); they harden the heart (1 Tim. iv. 2); draw down judgments from heaven (Numb. xv. 31); even when repented of, they are seldom pardoned without some visible testimony of God's displeasure (2 Sam. xii. 10).

As it respects professors of religion, as one observes, they sin presumptuously—(1.) When they take up a profession of religion without principle; (2.) When they profess to ask the blessing of God, and yet go on in forbidden courses; (3.) When they do not take religion as they find it in the Scriptures; (4.) When they make their feelings the test of their religion, without considering the difference between animal passion and the operations of the Spirit of God; (5.) When they run into temptation; (6.) When they indulge in self-confidence and self-complacency; (7.) When they bring the spirit of the world into the Church; (8.) When they form apologies for that in some which they condemn in others; (9.) When, professing to believe in the doctrines of the Gospel, they live licentiously; (10.) When they create, magnify, and pervert their troubles; (11.) When they arraign the conduct of God as unkind and unjust.

PRÆTORIUM, the name of the Roman governor's house in Jerusalem. It was a magnificent building in the upper part of the city, which had been formerly Herod's palace, and from which there was an approach to the citadel Antonia, which adjoined to the temple. This the Roman procurators, whose ordinary residence was at Cæsarea, occupied when at Jerusalem. In front of this edifice was the tribunal on which the governor sat in his judicial capacity. Matt. xxvii. 27; Mark xv. 16; John xviii. 28, 33. Paul mentions also the palace or prætorium at Rome where he testified for Christ. Phil. i. 13.

PREVAIL—(1.) To have the advantage of, or power over. Judg. xvi. 5. (2.) To rise higher. Gen. xvii. 18, 19. Jesus *prevailed* to open the sealed book of his Father's purposes: he had sufficient knowledge and authority for that work. Rev. v. 5. The word of God *prevails*, when, by the Holy Ghost, it gains the attention of multitudes, converts them to Christ, and disposes them to lay aside their sinful practices. Acts xix. 20. Jacob's blessings, particularly of Joseph, *prevailed above the blessings of his progenitors*, in the extent of the plainness, and the nearness of their accomplishment. None of his seed were excluded from the blessing, as in the case of Abraham and Isaac. In his blessing, Canaan was particularly divided; and by the increase of his posterity there was a nearer prospect of their inheriting it. Gen. xlix. 26. Wicked men *prevail*, when permitted to act as they please in dishonouring God and afflicting his

people. Ps. ix. 19. Iniquities *prevail* against a saint, when the apprehensions of his guilt greatly affright and distress him, or his powerful corruptions lead him, contrary to his inclination and the convictions of his judgment, to commit sin. Ps. lxxv. 3.

PREVENT—(1.) To come before one is expected or sought. Job xxx. 27. (2.) To go before, or be sooner. Ps. cxix. 147. One is happily *prevented*, when distress is hindered and favours come unasked (Job iii. 12; Ps. xviii. 18); or unhappily, when snares and afflictions come unexpected (2 Sam. xxii. 6).

PRIDE is inordinate and unreasonable self-esteem, attended with insolence and rude treatment of others.

1. "It is sometimes," says a good writer, confounded with vanity and sometimes with dignity; but to the former passion it has no resemblance, and in many circumstances it differs from the latter. Vanity is the parent of loquacious boasting; and the person subject to it, if his pretences be admitted, has no inclination to insult the company. The proud man, on the other hand, is naturally silent, and, wrapt up in his own importance, seldom speaks but to make his audience feel their inferiority." Pride is the high opinion that a poor, little, contracted soul entertains of itself. Dignity consists in just, great, and uniform actions, and is the opposite to meanness.

2. Pride manifests itself by praising ourselves, adorning our persons, attempting to appear before others in a superior light to what we are; contempt and slander of others; envy at the excellencies others possess; anxiety to gain applause; distress and rage when slighted; impatience of contradiction; and opposition to God himself.

3. The evil effects of pride are beyond computation. It has spread itself universally in all nations, among all characters; and as it was the first sin, as some suppose, that entered into the world, so it seems the last to be conquered. It may be considered as the parent of discontent, ingratitude, covetousness, poverty, presumption, passion, extravagance, bigotry, war, and persecution. In fact, there is hardly an evil perpetrated but what pride is connected with it in a proximate or remote sense.

4. To suppress this evil, we should consider what we are. "If we could trace our descents," says Seneca, "we should find all slaves to come from princes, and all princes from slaves. To be proud of knowledge, is to be blind in the light; to be proud of virtue, is to poison ourselves with the antidote; to be proud of authority, is to make our rise our downfall." The imperfection of our nature, our scanty knowledge, contracted powers, narrow conceptions, and moral inability, are strong motives to excite us to humility. We should consider, also, what punishments this sin has brought on mankind. See the cases of Pharaoh, Haman, Nebuchadnezzar, Herod, and others. How particularly is it prohibited (Prov. xvi. 18; 1 Pet. v. 5; James iv. 6; Prov. xxix. 23); what a torment is it to its possessor (Esth. v. 13); how soon all things of a sublunary nature will end; how disgraceful it renders us in the sight of God, angels, and men; what a barrier it is to our felicity and communion with God; how fruitful it is of discord; how it precludes our usefulness, and renders us really contemptible. See HUMILITY.

PRIEST, a person set apart for the performance of sacrifice, and other offices and ceremonies of religion. The office of the priesthood was originally vested in the first-born of every family. Afterwards a particular tribe, the Levites, was selected by God

to discharge the priestly duties, and of this tribe a special family, that of Aaron, was alone entitled to fulfil the duties of the high-priest. There was a peculiar order of priesthood, the order of Melchisedec, which received direct appointment from God himself, and was designed to typify and represent the priesthood of the Lord Jesus Christ, who is said to be a priest for ever after the order of Melchisedec. In the Epistle to the Hebrews, the glory and excellency of the priesthood of Jesus, and its superiority to the priesthood under the Jewish economy, are set forth with the utmost clearness, Heb. v.-ix.

PRIMACY, the highest post in the Church. The Romanists contend that Peter, by our Lord's appointment, had a primacy or sovereign authority and jurisdiction over the apostles. This, however, is denied by the Protestants, and that upon just grounds.

Dr. Barrow observes, that there are several sorts of primacy which may belong to a person in respect of others. 1. A primacy of worth or personal excellency. 2. A primacy of reputation and esteem. 3. A primacy of order, or bare dignity and precedence. 4. A primacy of power and jurisdiction.

1. As for the first of these, a primacy of worth, we may well grant it to Peter, admitting that probably he did exceed the rest of his brethren in personal endowments and capacities; particularly in quickness of apprehension, boldness of spirit, readiness of speech, charity to our Lord, and zeal for his service.

2. As to a primacy of repute, which Paul means when he speaks of those who had a special reputation, of those who seemed to be pillars, of the super-eminent apostles (Gal. ii. 6-9; 2 Cor. xi. 5, xii. 11), this advantage cannot be refused him, being a necessary consequent of those eminent qualities resplendent in him, and of the illustrious performances achieved by him beyond the rest. This may be inferred from that renown which he hath had from the beginning; and likewise from his being so constantly ranked in the first place before the rest of the brethren.

3. As to a primacy of order or bare dignity, importing that commonly, in all meetings and proceedings, the other apostles did yield him the precedence, this may be questioned; for this does not seem suitable to the gravity of such persons, or their condition and circumstances, to stand upon ceremonies of respect; for our Lord's rules seem to exclude all semblance of ambition, all kind of inequality and distance between his apostles. But yet this primacy may be granted as probable upon divers accounts of use and convenience; it might be useful to preserve order, and to promote expedition, or to prevent confusion, distraction, and dilatory obstruction in the management of things.

4. As to a primacy importing a superiority in command, power, or jurisdiction, this we have great reason to deny, upon the following considerations:—(1.) For such a power it was needful that a commission from God, its founder, should be granted in absolute and perspicuous terms; but no such commission is extant in Scripture. (2.) If so illustrious an office was instituted by our Saviour, it is strange, that nowhere in the evangelical or apostolical history there should be any express mention of that institution. (3.) If Peter had been instituted sovereign of the apostolical senate, his office and state had been in nature and kind very distinct from the common office of the other apostles, as the office of a king from the office of any subject; and probably would have been signi-

fied by some distinct name, as that of arch-apostle, arch-pastor, the vicar of Christ, or the like; but no such name or title was assumed by him, or was by the rest attributed to him. (4.) There was no office above that of an apostle known to the apostles or primitive Church. Eph. iv. 11; 1 Cor. xii. 28. (5.) Our Lord himself declared against this kind of primacy, prohibiting his apostles to affect, to seek, to assume, or admit a superiority of power, one above another. Luke xxii. 14, 24; Mark ix. 35. (6.) We do not find any peculiar administration committed to Peter, nor any privilege conferred on him which was not also granted to the other apostles. John xx. 23; Mark xvi. 15. (7.) When Peter wrote two catholic epistles, there does not appear in either of them any intimation or any pretence to this arch-apostolical power. (8.) In all relations which occur in Scripture about controversies incident to doctrine or practice, there is no appeal made to Peter's judgment or allegation of it as decisive—no argument is built on his authority. (9.) Peter nowhere appears intermeddling as a judge or governor paramount in such cases; yet where he doth himself deal with heretics and disorderly persons, he proceedeth not as a pope, decreeing, but as an apostle, warning, arguing, and persuading against them. (10.) The consideration of the apostles proceeding in the conversion of people, in the foundation of Churches, and in administration of their spiritual affairs, will exclude any probability of Peter's jurisdiction over them. They went about their business, not by order or license from Peter, but according to special direction of God's Spirit. (11.) The nature of the apostolic ministry (their not being fixed in one place or residence, but continually moving about the world), the state of things at that time, and the manner of Peter's life, render it unlikely that he had such a jurisdiction over the apostles as some assign him. (12.) It was indeed most requisite that every apostle should have a complete, absolute, independent authority in managing the duties and concerns of the office, that he might not any wise be obstructed in the discharge of them, not clogged with a need to consult others, not hampered with orders from those who were at a distance. (13.) The discourse and behaviour of Paul towards Peter do evidence that he did not acknowledge any dependence on him, or any subjection to him. Gal. ii. 11. (14.) If Peter had been appointed sovereign of the Church, it seems that it should have been requisite that he should have outlived all the apostles; for otherwise, the Church would have wanted a head, or there must have been an inextricable controversy who that head was. But Peter died long before John, as all agree, and perhaps before divers others of the apostles.

From these arguments, we must see what little ground the Church of Rome hath to derive the supremacy of the pope from the supposed primacy of Peter.

PRIMATE, an archbishop who is invested with a jurisdiction over other bishops. See **ARCHBISHOP**.

PRIMITIVE CHRISTIANS, those who lived in the first ages of Christianity, especially the apostles and immediate followers of our Lord.

PRINCE is sometimes taken for the chief, the principal; as the princes of the families, of the tribes, of the houses of Israel; the princes of the Levites, of the people, of the priests; the princes of the synagogue, or assembly; the princes of the children of Reuben, of Judah, &c. Also, for the king,

the sovereign of a country, and his principal officers; the princes of the army of Pharaoh; Phicol, prince of the army of Abimelech.

For the transgression of a land its *princes are many*; the pretenders to royalty or high power are numerous, and are soon cut off. Prov. xxviii. 2. The *princes and thousands of Judah* denote the same thing, the governor being put for the governed, or whole body. Matt. ii. 6; Mic. v. 2. God is called the *Prince of the host*, and *Prince of princes*; he rules over all, and in a peculiar manner was the governor of the Jewish nation. Dan. viii. 11, 25. Jesus Christ is the *Prince of the kings of the earth*; in his person he surpasses every creature in excellence, and he bestows rule and authority on men as he sees fit. Rev. i. 5. He is the *Prince of life*; as God, he is the author and disposer of all life, temporal, spiritual, and eternal; as Mediator, he purchases, bestows, and brings men to everlasting happiness. Acts iii. 15. He is the *Prince of peace*; he is the *God of peace*; he purchased peace for guilty man; he made peace between Jews and Gentiles; he left peace to his disciples and people; and he governs his Church in the most peaceful manner. Isa. ix. 6.

The "prince of this world" is the devil, who boasts of having all the kingdoms of the earth at his disposal. John xii. 31, xiv. 30, xvi. 11.

PRINCIPALITY. (1.) Royal state, or the attire of the head marking the same. Jer. xiii. 18. (2.) Chief rulers. Tit. iii. 1. (3.) Good angels. Eph. i. 21, iii. 10. (4.) Bad angels. Eph. vi. 12; Col. ii. 15.

PRINCIPLE, an essential truth from which others are derived; the ground or motive of action. See **DISPOSITION—DOCTRINE**.

PRIOR, the head of a convent; next in dignity to an abbot.

PRISCILLA, or **PRISCA** (2 Tim. iv. 19), a Christian woman, well known in the Acts, and in Paul's Epistles; sometimes placed before her husband Aquila. Their house was so thoroughly Christianized, that Paul calls it a Church. See **AQUILA**.

PRISON, a place for confining evil-doers. Luke xxiii. 19. To it are compared whatever tends to restrict liberty, and render a person disgraceful and wretched; as (1.) A low, obscure, and afflicted condition. Eccles. iv. 14. (2.) The state of restraint in which God keeps Satan from seducing mankind. Rev. xx. 7. (3.) The state of spiritual thralldom in which sinners are kept by the curse of the law, and by Satan and their own lusts. Isa. xlii. 7. (4.) Custody out of which men cannot move, and in which they are shut up as evil-doers. Isa. liii. 8. Perhaps in allusion to this David calls the cave in which he was, as if one buried alive, *a prison*. Ps. cxlii. 7. (5.) Hell, where damned sinners are shamefully and miserably, but securely, confined. 1 Pet. iii. 19. Such as are shut up in any of these, or are in a captive condition, are called *prisoners*. Isa. xlix. 9; Ps. lxxix. 33; Job iii. 18. There were two prisons in Jerusalem; of which one was called the king's prison, which had a lofty tower that overlooked the royal palace, with a spacious court before it, where state prisoners were confined. The other was designed to secure debtors and other inferior offenders; and in both these the prisoners were supported by the public on bread and water. Sometimes a part of the house which was occupied by the great officers of state was converted into a prison. Thus Joseph was put in prison in the house of Potiphar, in Egypt;

and it is said also, in Jer. xxxvii. 15: "Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe; for they had made that the prison." The royal prison in Jerusalem, and especially the dungeon into which the prisoner was let down naked, seems to have been a most dreadful place, probably an old well. Hence, Jer. xxxviii. 6: "Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire." And to these empty wells being used as prisons, Zechariah (ix. 11) alludes: "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water."

PRISONER. This word is found in Ps. lxxix. 11: "Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die." When we think of the miserable condition of an Oriental prisoner, and the harshness and severity with which he is treated, we need not be surprised to find the sighing of the prisoner spoken of so strongly.

PRIZE. The word thus translated, in 1 Cor. ix. 24, refers to the reward which was bestowed on the victors in the public games of the Greeks. The prize was generally a wreath or crown, which is evidently adverted to in 2 Tim. iv. 8: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing;" and Phil iii. 14: "I press toward the mark for the prize of the high calling in Christ Jesus." In this last passage, there is an allusion to the circumstance that the prizes were placed in a conspicuous situation, for the purpose of animating the competitors, by having them always in their sight.

PROBATION, MORAL, that state in which the character of men is formed and developed in action preparatory to judgment. It is the state antecedent to a state of retribution. More strictly speaking, moral probation is that experimental trial which lays the foundation for approbation or disapprobation, praise or blame, reward or punishment. It involves obligations to obedience; exposure to temptations; commands and prohibitions; promises, on the one hand, to encourage to duty; threatenings, on the other, to deter from sin; with a certainty of final retribution according to the character produced under these various means, and visibly proved by the course of action pursued by the individual. This is the state which is denominated moral probation; and in such a state is mankind under the law of God, and the mediatorial reign of Christ; or, in the customary language of the New Testament, under the kingdom of heaven. Matt. xiii. 10-52. See **MORAL AGENCY—MORAL OBLIGATION—RESPONSIBILITY—RETRIBUTION, FUTURE**.

PROBITY, honesty, sincerity, or veracity. "It consists in the habit of actions useful to society, and in the constant observance of the laws which justice and conscience impose upon us. The man who obeys all the laws of society with an exact punctuality, is not, therefore, a man of probity; laws can only respect the external and definite parts of human conduct; but probity respects our more private actions, and such as it is impossible in all cases to define; and

it appears to be in morals what charity is in religion. Probity teaches us to perform in society those actions which no external power can oblige us to perform, and is that quality in the human mind from which we claim the performance of the rights commonly called imperfect."

PROCESSION OF THE HOLY GHOST, a term made use of in reference to the Holy Ghost, as proceeding from the Father, or from the Father and the Son. It is founded on that passage in John xv. 26: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me." See also 1 Cor. ii. 12. This procession is here evidently distinguished from his mission; for it is said: "Whom I will send to you from the Father, even the Spirit of Truth which proceeds from the Father."

Dr. Watts, indeed, observes, that the procession of the Holy Ghost from the Father, respects not his nature or substance, but his mission only; and that as no distinct and clear ideas can be formed of this procession, it must be given up as Popish, scholastic, inconceivable, and indefensible. But it is answered, What clear idea can be given us of the original, self-existent, eternal being of the Father? Shall we, therefore, deny him to be without beginning or end, and to be self-existent, because we know not how he is so? If not, why must we give up the procession of the Spirit, because we know not the mode of it? We can no more explain the manner how the Spirit proceeds from the Father, than we can explain the eternal generation and hypostatical union of the two natures of the Son. We may say to the objector, as Gregory Nazianzen said to his adversary: "Do you tell me how the Father is unbegotten, and I will attempt to tell you how the Son is begotten, and the Spirit proceeds."

About the eighth and ninth centuries, there was a very warm dispute between the Greek and Latin Churches, whether the Spirit proceeded from the Father only, or from the Father and the Son; and the controversy arose to such a height, that they charged one another with heresy and schism, when neither side well understood what they contended for. The Latin Church, however, has not scrupled to say that the Spirit proceeds from the Father and the Son; but the Greek Church chooses to express it thus: The Spirit proceeds from the Father, by or through the Son, or he receives of the Son. Gal. iv. 6. See **HOLY GHOST**.

PROCHORUS, one of the seven primitive deacons of the Church at Jerusalem; but little or nothing is known concerning him.

PROCLAMATION. The decrees of Eastern monarchs were usually proclaimed by public criers or heralds. 1 Kings xv. 22; Jer. l. 29.

PRODIGAL, one who is profuse, wasteful, and extravagant. The case of an individual of this character forms the groundwork of one of the most beautiful, interesting, and instructive of our Lord's parables, Luke xv. There are various points in this narrative which it may be important to notice. It may appear strange that the father should have yielded to the wishes of the self-willed youth, but the truth is, that according to the principles or practice of Eastern law, he had no alternative but to make, when required by his family, a division of his property. The depth to which the profligate young man degraded himself is described by his becoming a

swine-herd, an occupation which, when we take into account the rooted aversion of the Jews to swine, may well be regarded as of the lowest kind. In illustration of the latter part of the parable, in which the father and the whole family are represented as engaging in joyful festivities, in celebration of the prodigal's return, it may be remarked that similar instances of feasting are not unfrequent at this day in Oriental families, when almost invariably a hired company of musicians and dancers are present for the entertainment of the guests.

PROFANE, a term used in opposition to holy. A person is said to be guilty of profaning sacred things when he treats them with irreverence. But in common use the word profane is frequently applied to express that which is simply not sacred; thus profane history implies all history that is not included in the Bible.

PROFESSION. Christians are required to make a profession of their faith,—(1.) Boldly. Rom. i. 16. (2.) Explicitly. Matt. v. 16. (3.) Constantly. Heb. x. 23. (4.) Yet not ostentatiously, but with humility and meekness. Among the Romanists, it denotes the entering into a religious order, whereby a person offers himself to God by a vow of inviolably observing obedience, chastity, and poverty.

PROFESSOR, a term commonly used, in the religious world, to denote any person who makes an open acknowledgment of the religion of Christ, or who outwardly manifests his attachment to Christianity. All real Christians are professors, but all professors are not real Christians. In this, as in all other things of worth and importance, we find counterfeits. There are many who become professors, not from principle, from investigation, from love to the truth, but from interested motives, prejudice of education, custom, influence of connections, novelty, &c.—as Saul, Jehu, Judas, Demas, the foolish virgins, &c. See **CHRISTIAN**.

PROGNOSTICATORS. We find in Isa. xlvii 13, these words: "Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee." On the margin, the words in the Hebrew, here translated "monthly prognosticators," are rendered, "that give knowledge concerning the months;" and thus seem to point to a class of astrologers who professed to predict the events which were to happen in each month, like our own almanac-makers. See **ASTROLOGY—DIVINATION**.

PROMISE, is a solemn asseveration, by which one pledges his veracity that he shall perform, or cause to be performed, the thing which he mentions.

The obligation of promises arises from the necessity of the well-being and existence of society. "Virtue requires," as Dr. Doddridge observes, "that promises be fulfilled. The promisee—that is, the person to whom the promise is made—acquires a property in virtue of the promise. The uncertainty of property would evidently be attended with great inconvenience. By failing to fulfil my promise, I either show that I was not sincere in making it, or that I have little constancy or resolution, and either way injure my character, and consequently my usefulness in life.

"Promises, however, are not binding,—(1.) If they were made by us before we came to such exercise of reason as to be fit to transact affairs of moment; or if by any distemper or sudden surprise

we are deprived of the exercise of our reason at the time when the promise is made. (2.) If the promise was made on a false presumption, in which the promiser, after the most diligent inquiry, was imposed upon, especially if he were deceived by the fraud of the promisee. (3.) If the thing itself be vicious; for virtue cannot require that vice should be committed. (4.) If the accomplishment of the promise be so hard and intolerable, that there is reason to believe that, had it been foreseen, it would have been an excepted case. (5.) If the promise be not accepted, or if it depend on conditions not performed."

PROMISES OF GOD, are the kind declarations of his Word, in which he hath assured us he will bestow blessings upon his people. The promises contained in the Sacred Scriptures may be considered—

(1.) Divine as to their origin. (2.) Suitable as to their nature. (3.) Abundant as to their number. (4.) Clear as to their expression. (5.) Certain as to their accomplishment. The consideration of them should prove—(1.) An antidote to despair. (2.) A motive to patience. (3.) A call for prayer. (4.) A spur to perseverance.

PROOF, trial, temptation. God proved the Israelites, to see if they would walk in his ways. Exod. xx. 20. After he had proved and afflicted them, he had pity on them. Deut. viii. 16. As gold and silver are tried in the furnace, so God proves the heart. Prov. xvii. 3.

PROPHECY, a word derived from *propheteia*, and in its original import signifies the prediction of future events. It is thus defined by Witsius: "A knowledge and manifestation of secret things, which a man knows not from his own sagacity, nor from the relation of others, but by an extraordinary revelation of God from heaven." It is prophecy according to this definition we shall here consider.

Prophecy (with the power of working miracles) may be considered as the highest evidence that can be given of a supernatural communion with the Deity. The ways by which the Deity made known his mind were various; such as by dreams, visions, angels, symbolic representations, impulses on the mind. Numb. xii. 6; Jer. xxxi. 26; Dan. viii. 16, 17. Hence, among the professors of almost every religious system, there have been numberless pretenders to the gift of prophecy. Pagans had their oracles, augurs, and soothsayers; modern idolaters their necromancers and diviners; and the Jews, Christians, and Mohammedans, their prophets. The pretensions of pagans and impostors have, however, been justly exposed; while the Jewish and Christian prophecies carry with them evident marks of their validity.

I. As to the language of prophecy: "It is," says Mr Gray, "remarkable for its magnificence. Each prophetic writer is distinguished for peculiar beauties; but their style in general may be characterised as strong, animated, and impressive. Its ornaments are derived not from accumulation of epithet or laboured harmony; but from the real grandeur of its images, and the majestic force of its expressions. It is varied with striking propriety, and enlivened with quick but easy transitions. Its sudden bursts of eloquence, its earnest warmth, its affecting exhortations and appeals, afford very interesting proofs of that lively impression and of that inspired conviction under which the prophets wrote; and which enabled them, among a people not distinguished for genius, to surpass, in every variety of composition, the most admired productions of pagan antiquity. If the ima-

gery employed by the sacred writers appears sometimes to partake of a coarse and indelicate cast, it must be recollected that the Eastern manners and languages required the most forcible representations; and that the masculine and indignant spirit of the prophets led them to adopt the most energetic and descriptive expressions. No style is, perhaps, so highly figurative as that of the prophets. Every object of nature and of art which could furnish allusions is explored with industry; every scene of creation and every page of science seems to have unfolded its rich varieties to the sacred writers, who, in the spirit of Eastern poetry, delight in every kind of metaphorical embellishment. Thus, by way of illustration, it is obvious to remark, that earthly dignities and powers are symbolized by the celestial bodies; the effects of moral evil are shown under the storms and convulsions of nature; the pollutions of sin are represented by external impurities; and the beneficial influence of righteousness is depicted by the serenity and confidence of peaceful life. This allegorical language, being founded in ideas universally prevalent, and adhered to with invariable relation and regular analogy, has furnished great ornament and elegance to the sacred writings. Sometimes, however, the inspired penmen drew their allusions from local and temporary sources of metaphor; from the peculiar scenery of their country; from the idolatries of heathen nations; from their own history and circumstances; from their service of the temple, and the ceremonies of their religion; from manners that have faded, and customs that have elapsed. Hence many appropriate beauties have vanished. Many descriptions and many representations, that must have had a solemn importance among the Jews, are now considered, from a change of circumstances, in a degraded point of view. Hence likewise here and there a shade of obscurity. In general, however, the language of Scripture, though highly sublime and beautiful, is easy and intelligible to all capacities."

II. The manifold use of prophecy. As prophecy is so striking a proof of a supernatural communion with the Deity, and is of so early a date, we may rest assured it was given for many important ends. "The uses of prophecy," says Dr. Jortin, "besides gradually opening and unfolding the things relating to the Messiah, and the blessings which by him should be conferred upon mankind, are many, great, and manifest:—

"1. It served to secure the belief of a God, and of a providence.

"As God is invisible and spiritual, there was cause to fear that, in the first and ruder ages of the world, when men were busier in cultivating the earth than in cultivating arts and sciences, and in seeking the necessities of life than in the study of morality, they might forget their Creator and Governor; and, therefore, God maintained amongst them the great article of faith in him, by manifestations of himself, by sending angels to declare his will, by miracles, and by prophecies.

"2. It was intended to give men the profoundest veneration for that amazing knowledge from which nothing was concealed, not even the future actions of creatures, and the things which as yet were not. How could a man hope to hide any counsel, any design or thought, from such a Being?

"3. It contributed to keep up devotion and true religion, the religion of the heart, which consists partly in entertaining just and honourable notions of God

and of his perfections, and which is a more rational and a more acceptable service than rites and ceremonies.

"4. It excited men to rely upon God, and to love him who condescended to hold this mutual intercourse with his creatures, and to permit them to consult him, as one friend asks advice of another.

"5. It was intended to keep the people, to whom God revealed himself, from idolatry; a sin to which the Jews would be inclined, both from the disposition to it which they had acquired in Egypt, and from the contagion of bad example.

"The people of Israel were strictly forbidden to consult the diviners and the gods of other nations, and to use any enchantments and wicked arts; and that they might have no temptation to it, God permitted them to apply to him and to his prophets, even upon small occasions; and he raised up amongst them a succession of prophets, to whom they might have recourse for advice and direction. These prophets were revered abroad as well as at home, and consulted by foreign princes; and, in times of the captivity, they were honoured by great kings, and advanced to high stations."

As it respects us, prophecy connected with miracles affords evidence of the truth of revelation, as well as of a superintending providence. This evidence, too, is a growing evidence. "The divine design, uniformly pursued through a series of successive generations, opens with a greater degree of clearness, in proportion to the lapse of time and the number of events. An increase of age is an addition to its strength; and the nearer we approach the point towards which the dispensations of God unvaryingly tend, the more clearly shall we discern the wonderful regularity, consistency, and beauty, of this stupendous plan for universal good. Of the great use of prophecies which have been fulfilled, as a direct and strong argument to convert unbelievers to Christianity, and to establish Christians in the faith, we have the most ample proofs. Our Lord himself made very frequent appeals to prophecy, as evidence of his divine mission: he referred the Jews to their own Scriptures, as most fully and clearly bearing witness of himself. Upon them he grounded the necessity of his sufferings; upon them he settled the faith of the disciples at Emmaus, and of the apostles at Jerusalem. The same source supplied the eloquence of St. Peter and St. Paul, and the means with which Apollos 'mightily convinced the Jews.' This was a powerful instrument of persuasion in the succeeding ages of the Church, when used by the primitive apologists. Upon this topic were employed the zeal and diligence, not only of Justin Martyr, but Tertullian, Cyprian, and Augustine. It would never have been so frequently employed, if it had not been well adapted to the desired end; and that it did most completely answer this end, by the conversion of unbelievers, is evident from the accounts of Scripture and the records of the primitive Church."

III. Plain examples of the fulfilment of prophecy. Our limits will not permit us to give a copious account of the various prophecies which have been remarkably fulfilled: but whoever has examined profane history with any degree of attention, and compared it with the predictions of Scripture, must, if he be not blinded by prejudice, and hardened by infidelity, be convinced of the truth of prophecy by its exact accomplishment. It is in vain to say that these prophecies were delivered since the events have taken

place; for we see the prophecies, the latest whereof were delivered about seventeen hundred years ago, and some of them above three thousand years ago, fulfilling at this very time; and cities, and countries, and kingdoms, in the very same condition, and all brought about in the very same manner, and with the very same circumstances, as the prophets had foretold. "We see," says Bishop Newton, "the descendants of Shem and Japheth ruling and enlarged in Asia and Europe, and perhaps in America, and 'the curse of servitude' still attending the wretched descendants of Ham, in Africa. We see the posterity of Ishmael 'multiplied exceedingly,' and become 'a great nation,' in the Arabians; yet living like 'wild men,' and shifting from place to place, in the wilderness; their hand against every man, and every man's hand against them; and still dwelling an independent and free people, 'in the presence of all their brethren,' and in the presence of all their enemies. We see the family of Esau totally extinct, and that of Jacob subsisting at this day; 'the sceptre departed from Judah,' and the people living nowhere in authority, everywhere in subjection; the Jews still dwelling alone among the nations, while 'the remembrance of Amalek is utterly put out from under heaven.' We see the Jews severely punished for their infidelity and disobedience to their great Prophet like unto Moses; 'plucked from off their own land, and removed into all the kingdoms of the earth; oppressed and spoiled evermore;' and made a 'proverb and a by-word among all nations.' We see 'Ephraim so broken as to be no more a people,' while the whole nation is comprehended under the name of Judah; the Jews wonderfully preserved as a distinct people, while their great conquerors are everywhere destroyed; their land lying desolate, and themselves cut off from being the people of God, while the Gentiles are advanced in their room. We see Nineveh so completely destroyed that the place thereof is not and cannot be known; Babylou made 'a desolation for ever,' a possession for the bitter, and pools of water; Tyre become 'like the top of a rock, a place for fishers to spread their nets upon;' and Egypt, 'a base kingdom, the basest of the kingdoms,' and still tributary and subject to strangers. We see, of the four great empires of the world, the fourth and last, which was greater and more powerful than any of the former, divided in the western part thereof into ten lesser kingdoms; and among them a power with a triple crown 'differs from the first,' with 'a mouth speaking very great things,' and with 'look more stout than his fellows, speaking great words against the Most High, wearing out the saints of the Most High, and changing times and laws.' We see a power 'cast down the truth to the ground, and prosper, and practise, and destroy the holy people, not regarding the God of his fathers, nor the desire of wives, but honouring Mahuzzim,' gods-protectors, or saints-protectors, 'and causing' the priests of Mahuzzim 'to rule over many, and to divide the land for gain.' We see the Turks 'stretching forth their hand over the countries,' and particularly 'over the land of Egypt, the Libyans at their steps,' and the Arabians still 'escaping out of their hand.' We see the Jews 'led away captive into all nations, and Jerusalem trodden down of the Gentiles,' and likely to continue so 'until the times of the Gentiles be fulfilled,' as the Jews are by a constant miracle preserved a distinct people for the completion of other prophecies relating to them. We see one 'who opposeth and exalteth himself,'

above all laws, divine and human, 'sitting as God in the church of God, and showing himself that he is God, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness.' We see a great apostasy in the Christian Church, which consists chiefly in the worship of demons, angels, or departed saints, and is promoted 'through the hypocrisy of liars, forbidding to marry, and commanding to abstain from meats.' We see the seven Churches of Asia lying in the same forlorn and desolate condition that the angel had signified to St. John, their 'candlestick removed out of its place,' their churches turned into mosques, their worship into superstition. In short, we see the character of 'the beast and the false prophet,' and 'the whore of Babylon,' now exemplified in every particular, and in a city that is seated 'upon seven mountains,' so that if the Bishop of Rome had sat for his picture, a greater resemblance and likeness could not have been drawn.

"For these things we have the attestation of past and the experience of present times; and we cannot well be deceived, if we will only believe our own eyes and observation. We actually see the completion of many of the prophecies in the state of men and things around us; and we have the prophecies themselves recorded in books, which books have been read in public assemblies these seventeen hundred or two thousand years, have been dispersed into several countries, have been translated into several languages, and quoted and commented upon by different nations, so that there is no room to suspect so much as a possibility of forgery or illusion." See also the several articles referred to in this work.

IV. Rules for correctly understanding the prophecies. In order to understand the prophecies, and to form a right judgment of the argument for the truth of Christianity, we must not consider them singly and apart, but as a grand whole, or a chain reaching through several thousand years, yet manifestly subservient to one and the same end. This end is no other than the establishment of the universal empire of truth and righteousness under the dominion of Jesus Christ. We are not, indeed, to suppose that each of the prophecies recorded in the Old Testament expressly points out and clearly characterizes Jesus Christ; yet, taken as a whole, this grand system refers to him; for "the testimony of Jesus is the spirit of prophecy." All the revolutions of Divine Providence have him for their scope and end. Is an empire or kingdom erected? that empire or kingdom is erected with a view, directly or indirectly, to the kingdom of the Messiah. Is an empire or kingdom subverted or overthrown? that empire or kingdom is overthrown in subserviency to the glory of his kingdom and empire, which shall know neither bounds nor end, but whose limits shall be no other than the limits of the universe, and whose end no other than the days of eternity. Jesus Christ, then, is the only person that ever existed in whom all the prophecies meet as in a centre. In order, therefore, to oppose error and confront the infidel, we must study the prophecies not as independent of each other, but as connected; for "the argument from prophecy," says Bishop Hurd, "is not to be formed from the consideration of single prophecies, but from all the prophecies taken together, and considered as making one system; in which, from the mutual dependence and connection of its parts, preceding prophecies prepare and illustrate those which follow; and these,

again, reflect light on the foregoing: just as in any philosophical system, that which shows the solidity of it is the harmony and correspondence of the whole, not the application of it in particular instances.

"Hence, though the evidence be but small from the completion of any one prophecy taken separately, yet that evidence being always something, the amount of the whole evidence resulting from a great number of prophecies, all relative to the same design, may be considerable; like many scattered rays, which, though each be weak in itself, yet, concentrated into one point, shall form a strong light, and strike the sense very powerfully. Still more; this evidence is not merely a growing evidence, but is indeed multiplied upon us, from the number of reflected lights which the several component parts of such a system reciprocally throw upon each, till, at length, the conviction rise unto a high degree of moral certainty."

Further; in order to understand the prophecies, we must endeavour to find out the true subject of prophecy; that is, precisely what the prophets speak of, and the characters that are applied to that subject. The literal sense should be always kept in view, and a knowledge of Oriental customs attained. The beginning and end of the prophetic sermons must be carefully observed. The time, as near as possible, of the prediction should be ascertained. An acquaintance with the method of salvation by Christ will greatly assist us in this work. The mind must be unprejudiced, and we should be well acquainted with the Scriptures at large. These rules, with dependence on the divine teaching, will assist us in understanding the prophecies.

PROPHET, a person who foretells future events. It is particularly applied to such inspired persons among the Jews as were commissioned by God to declare his will and purposes to that people. (See PROPHECY.)

Scripture often gives to prophets the name of men of God, or of angels (that is, messengers) of the Lord. The verb *nibba*, which we translate to *prophecy*, is of very great extent. Sometimes it signifies to foretell what is to come; at other times, to interpret, to promulge, or to sing in strains of sacred music, the prophetic declarations of Scripture. 1 Sam. xviii. 10, x. 5, 6. God says to Moses (Exod. vii. 1): "Aaron thy brother shall be thy prophet;" he shall explain thy sentiments to the people. Scripture does not withhold the name of prophet from impostors, although they falsely boasted of inspiration. Paul (Tit. i. 12), quoting a heathen poet, calls him a prophet. So we read (1 Chron. xxv. 1), that the sons of Asaph were appointed to prophesy upon harps.

The term "prophesy" is also used (1 Cor. xi. 4, 5, xiv.), either for explaining Scripture, speaking to the Church in public by way of exhortation, or singing the praises of God in the language of inspiration.

PROPHETESS. This word seems to be used in Scripture as of the same meaning with poetess. Hence the term is applied to Miriam, Deborah, Huldah, and others, who wrote sacred songs under divine inspiration.

PROPHETS, SONS OF THE, an appellation given to young men who were educated in the schools or colleges under a proper master, who was commonly, if not always, an inspired prophet, in the knowledge of religion, and in sacred music, and thus were qualified to be public preachers. 1 Sam. x. 11, xix. 20; 2 Kings ii.

PROPITIATION, a sacrifice offered to God to avert the punishment of sin, and secure the bestowment of his favour. Among the Jews, there were both ordinary and public sacrifices, as holocausts, &c., offered by way of thanksgiving; and extraordinary ones, offered by persons guilty of any crime, by way of propitiation.

The Romish Church believe the mass to be a sacrifice of propitiation for the living and the dead. The Reformed Churches allow of no propitiation, but that one offered by Jesus on the cross, whereby divine justice is appeased, and our sins forgiven. Rom. iii. 25; 1 John ii. 2.

As it respects the unbloody propitiatory sacrifice of the mass above mentioned, little need be said to confute such a doctrine. Indeed, it is owned in the Church of Rome, that there is no other foundation for the belief of it than an unwritten tradition. There is no hint in the Scripture of Christ's offering his body and blood to his Father at his institution of the eucharist. It is also a manifest contradiction to Paul's doctrine, who teaches, that without shedding of blood there is no remission; therefore, there can be no remission of sins in the mass. The sacrifice of Christ, according to the same apostle, is not to be repeated. A second oblation would be superfluous: consequently the pretended true and proper sacrifice of the mass must be superfluous and useless. See **EXPIATION—ATONEMENT**.

PROPITIATORY, the **MERCY-SEAT** (which see). See also **ATONEMENT—PROPITIATION**.

PROPORTION OF FAITH. See **ANALOGY OF FAITH**.

PROSELYTE. The word originally signifies a stranger or foreigner, one who came from a different country from that which the Jews inhabited. It was generally used, however, to indicate an individual who, although not a Jew by birth, embraced the Jewish religion, and was thus admitted to various privileges.

Among the Jews there were two kinds of proselytes, which were called severally proselytes of the gate and proselytes of justice or righteousness. The former were those who, having abandoned idolatry, worshipped the true God, yet did not undergo circumcision, and who, though they attended at the synagogues to hear the word, still occupied a situation separate from that appointed to the Jews. The latter class of proselytes included those Gentiles who thoroughly embraced the Jewish religion by undergoing circumcision, and were said to have become sons of Abraham. These last were numbered with the Jews. This distinction of proselytes, however, is generally considered to be a rabbinical notion, and accordingly Dr Lardner says, "I do not believe that the notion of two sorts of Jewish proselytes can be found in any Christian writer before the fourteenth century, or later." Dr Adam Clarke fancifully supposes that our Lord had in view the qualifications of the Jewish proselytes in the conditions which he lays down to his own followers: Matt. xvi. 24, "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."

PROSEUCHÆ, or **ORATORIES**. The buildings so called were, as the names import, properly places for prayer. They were usually mere enclosures, open above, and frequently shaded with trees. They were also, at least during the later times of the Jewish economy, commonly erected in some retired place. If connected with cities, and in foreign coun-

tries, they were perhaps always at some distance from the former, and generally by some river side or on the sea-shore.

Questions have been raised as to the origin of these, and their being or not being the same with the synagogue. Philo and Josephus certainly speak of them and the synagogues as if they were substantially one. The former expressly declares that they were places of instruction. "The places dedicated to devotion," says he, "and which are commonly called *Proseuchæ*, what are they but schools in which prudence, fortitude, temperance, righteousness, piety, holiness, and every virtue are taught—everything necessary for the discharge of duty, whether human or divine?" As the writer's observations were chiefly confined to the Jews of Alexandria and other parts of Egypt, this description will chiefly apply to these. But there is no doubt, on the other hand, that where synagogues existed, and especially in Judea, they did to some extent differ. And we are, therefore, very much disposed to concur in the opinion, that the oratory was substantially and in effect a synagogue. But the latter was the more perfect form, and required, for its erection and support, special means. There was in every synagogue a local court, deriving its authority, at least in Judea, from the sanhedrim; and there were office-bearers to be maintained; whereas, in the oratory, there does not seem to have been any very fixed or necessary form of procedure. It might, for aught that appears, have been all, or substantially all, which belonged to the synagogue, or it might be little more than what we would call a prayer-meeting. And hence, perhaps, the reason of the prevalence of the one (the synagogue) in Judea, and of the other in Egypt, and other countries not subject to Jewish laws.

PROSPERITY, the state wherein things succeed according to our wishes, and are productive of affluence and ease.

However desirable prosperity be, it has its manifest disadvantages. It too often alienates the soul from God, excites pride, exposes to temptation, hardens the heart, occasions idleness, promotes effeminacy, damps zeal and energy, and too often has a baneful relative influence. It is no wonder, therefore, that the Almighty in general withholds it from his children; and that adversity should be their lot, rather than prosperity. Indeed, adversity seems more beneficial on the whole, although it be so unpleasant to our feelings. "The advantages of prosperity," says Bacon, "are to be wished; but the advantages of adversity are to be admired. The principal virtue of prosperity is temperance; the principal virtue of adversity is fortitude, which in morality is allowed to be the most heroic virtue. Prosperity best discovers vice; adversity best discovers virtue, which is like those perfumes which are most fragrant when burnt or bruised."

It is not, however, to be understood that prosperity in itself is unlawful. The world, with all its various productions, was formed by the Almighty for the happiness of man, and designed to endear himself to us, and to what leads our minds up to him. What, however, God often gives us as a blessing, by our own folly we pervert and turn into a curse. Where prosperity is given, there religion is absolutely necessary to enable us to act under it as we ought. Where this divine principle influences the mind, prosperity may be enjoyed and become a blessing; for, "while bad men snatch the pleasures of the world as by

stealth, without countenance from God, the proprietor of the world, the righteous sit openly down to the feast of life, under the smile of heaven. No guilty fears damp their joys. The blessing of God rests upon all they possess. Their piety reflects sunshine from heaven upon the prosperity of the world; unites, in one point of view, the smiling aspect both of the powers above and of the objects below. Not only have they as full a relish as others of the innocent pleasures of life, but, moreover, in them they hold communion with God. In all that is good or fair they trace his hand. From the beauties of nature, from the improvements of art, from the enjoyments of social life, they raise their affections to the Source of all the happiness which surrounds them, and thus widen the sphere of their pleasures, by adding intellectual and spiritual to earthly joys."

Spiritual prosperity consists in the continual progress of the mind in knowledge, purity, and joy. It arises from the participation of the divine blessing; and evidences itself by frequency in prayer, love to God's Word, delight in his people, attendance on his ordinances, zeal in his cause, submission to his will, usefulness in his Church, and increasing abhorrence of every thing that is derogatory to his glory. 3 John 2.

PROTESTANTS. This well-known designation was derived from the celebrated *protest* of the 19th April 1529, presented at the diet of Spires. This protest opposes two abuses in matters of religion,—first, the intrusion of the civil magistrate; and, second, the arbitrary authority of the church. Instead of these abuses Protestantism sets the power of conscience above the magistrate, and the authority of the Word of God above the visible church. "In the first place," says D'Aubigné, "it rejects the civil power in divine things, and says, with the prophets and apostles, 'We must obey God rather than man.' In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes farther: it lays down the principle, that all human teaching should be subordinate to the oracles of God. Even the primitive church, by recognising the writings of the apostles, had performed an act of submission to this supreme authority, and not an act of authority, as Rome maintains; and the establishment of a tribunal charged with the interpretation of the Bible had terminated only in slavishly subjecting man to man in what should be the most unfettered—conscience and faith. In this celebrated act of Spires no doctor appears, and the Word of God reigns alone. Never has man exalted himself like the pope; never have men kept in the background like the reformers." In addition to this clear and distinct view of what was included in the protest, from which Protestants have derived their name, the following remarks may be quoted from Chillingworth as containing a view of the religion of Protestants:—"Know then, sir, that when I say the religion of Protestants is in prudence to be preferred before yours, on the one side, I do not understand by your religion the doctrine of Bellarmine, or Baronius, or any other private man amongst you, nor the doctrine of the Sorbonne, of the Jesuits, or of the Dominicans, or of any other particular company among you, but that wherein you all agree, or profess to agree—the doctrine of the Council of Trent; so, accordingly, on the other side, by the religion of Protestants, I do not understand the doctrine of Luther, or Calvin, or Melancthon, nor the Confession of Augsburg, or

Geneva, nor the Catechism of Heidelberg, nor the Articles of the Church of England, no, nor the harmony of Protestant confessions; but that in which they all agree, and which they all subscribe with a greater harmony, as a perfect rule of faith and action—that is, the BIBLE.

"The Bible, I say, the Bible *only*, is the religion of Protestants. Whatsoever else they believe besides it, and the plain, irrefragable, indubitable consequences of it, well may they hold it as a matter of opinion; but as a matter of faith and religion, neither can they, with coherence to their own grounds, believe it themselves, nor require belief of it of others, without most high and most schismatical presumption. I, for my part, after a long, and, as I verily believe and hope, impartial, search of the true way to eternal happiness, do profess plainly that I cannot find any rest for the sole of my foot but upon this rock only. I see plainly, and with my own eyes, that there are popes against popes, and councils against councils; some fathers against other fathers, the same fathers against themselves; a consent of fathers of one age against a consent of fathers of another age; traditive interpretations of Scripture are pretended, but there are few or none to be found; no tradition but that of Scripture can derive itself from the fountain, but may be plainly proved either to have been brought in in such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty but of Scripture only for any considering man to build upon. This, therefore, and this only, I have reason to believe. This I will profess; according to this I will live; and for this, if there be occasion, I will not only willingly, but even gladly, lose my life, though I should be sorry that Christians should take it from me.

"Propose me any thing out of this book, and require whether I believe it or no, and, seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing *no demonstration can be stronger than this*—GOD HATH SAID SO, THEREFORE IT IS TRUE. In other things, I will take no man's liberty of judging from him; neither shall any man take mine from me."

Such is the essential difference between Protestants and Papists, between Reformation and Rome. "The Reformation," says Mr Wylie, in his valuable Prize Essay on the Papacy, "ascribed all the glory of man's salvation to God,—Rome ascribed it to the Church. Salvation of God and salvation of man are the two opposite poles around which are ranged respectively all true and all false systems of religion. Popery placed salvation in the Church, and taught men to look for it through the sacraments; the Reformation placed salvation in Christ, and taught men that it was to be obtained through faith. 'By grace are ye saved, through faith, and that not of yourselves: it is the gift of God.' Eph. xi. 8. The development of the grand primordial truth,—salvation of grace,—has constituted the history of the Church. This truth gave being to the patriarchal religion; it formed the vital element in the Mosaic economy; it constituted the glory of primitive Christianity; and it was it that gave maturity and strength to the Reformation. With one voice, Calvin, Luther, and Zuingli did homage to God as the author of man's salvation. The motley host of wrangling theologians which met at Trent made man his own Saviour, by extolling the efficacy and merit of good works."

PROVENDER. This word, which occurs in Gen.

xxiv. 25, seems to denote a mixture of several kinds of fodder, cut straw, barley, beans, &c., so combined as to render the whole palatable. Hay is not made in the East. Cattle continue, at the present day, to be fed with chopped straw, mixed with barley.

PROVERBS, short and pithy sayings, a mode of conveying instruction which has from ancient times been very prevalent in all countries, but more especially in the East. From Solomon we learn that brief maxims of this kind were a principal subject of study in his time, Prov. i. 6: "To understand a proverb, and the interpretation; the words of the wise, and their dark sayings."

"The moralists of the East," says Sir William Jones, "have, in general, chosen to deliver their precepts in short sententious maxims, to illustrate them by sprightly comparisons, or to inculcate them in the very ancient forms of agreeable apologues. There are, indeed, both in Arabic and Persian, philosophical tracts on ethics, written with sound ratiocination and elegant perspicuity; but in every part of the Eastern world, from Pekin to Damascus, the popular teachers of moral wisdom have immemorially been poets; and there would be no end of enumerating their works, which are still extant in the five principal languages of Asia."

PROVERBS, BOOK OF. This book has always been ascribed to Solomon, whose name it bears, though, from the frequent repetition of the same sentences, as well as from some variations in style which have been discovered, doubts have been entertained whether he really was the author of every maxim it comprises. Those in the thirtieth chapter are expressly called *The words of Agur the son of Jakeh*; and the thirty-first chapter is entitled *The words of King Lemuel*. It seems certain that the collection called the PROVERBS OF SOLOMON was arranged in the order in which we now have it by different hands; but it is not therefore to be concluded that they are not the productions of Solomon, who, we are informed, spoke no less than three thousand proverbs. 1 Kings iv. 32. As it is nowhere said that Solomon himself made a collection of proverbs and sentences, the general opinion is, that several persons made a collection of them, perhaps, as they were uttered by him; Hezekiah, among others, as mentioned in the twenty-fifth chapter. The Jewish writers affirm that Solomon wrote the Canticles, or song bearing his name, in his youth, the Proverbs in his riper years, and Ecclesiastes in his old age.

Michaelis has observed, that the book of Proverbs is frequently cited by the apostles, who considered it as a treasure of revealed morality, whence Christians were to derive their rules of conduct; and the canonical authority of no book of the Old Testament is so well ratified by the evidence of quotations as that of the Proverbs.

The scope of this book is, to instruct men in the deepest mysteries of true wisdom and understanding, the height and perfection of which is the true knowledge of the divine will, and the sincere fear of the Lord. Prov. i. 2-7, ix. 10. To this end the book is filled with the choicest sententious aphorisms, infinitely surpassing all the ethical sayings of the ancient sages, and comprising in themselves distinct doctrines, duties, &c., of piety towards God, of equity and benevolence towards man, and of sobriety and temperance; together with precepts for the right education of children, and for the relative situations of subjects, magistrates, and sovereigns.

The Proverbs of Solomon afford a noble specimen of the didactic poetry of the Hebrews. They abound with antithetic parallels, for this form is peculiarly adapted to adages, aphorisms, and detached sentences. Much, indeed, of the elegance, acuteness, and force, which are discernible in Solomon's wise sayings, is derived from the antithetic form, the opposition of diction and sentiment. Hence a careful attention to the parallelism of members will contribute to remove that obscurity in which some of the proverbs appear to be involved. Sometimes, also, one member, or part of a proverb, must be supplied from the other; or, as Glassius has expressed it in other words, sometimes one thing is expressed in one member, and another in the other, and yet both are to be understood in both members.

PROVIDENCE, the superintendence and care which God exercises over the whole created universe. This providence is not only universal, extending over all, but it is also particular, extending to every individual. This last, however, is denied by some. And yet nothing can be more unreasonable, for all creation being simply a sum of particulars, it is evident that there is no way of taking care of this sum without taking care of each particular. This objection, therefore, under the appearance of honouring God, plainly dishonours him. Again, whatever it was not too great condescension in him to create, it cannot be too great a condescension in him to take care of. Besides, with regard to God, all distinctions in the creation vanish. All beings are infinitely, that is to say, equally, inferior to him.

The uniform doctrine of the Sacred Writings is, that throughout the universe nothing happens without God; that his hand is ever active, and his decree of performance or sufferance intervenes in all; that nothing is too great or unwieldy for his management, and nothing so minute and inconsiderable as to be below his inspection and care. While he is guiding the sun and moon in their course through the heavens; while in this inferior world he is ruling among empires, stilling the ragings of the waters, and the tumults of the people, he is at the same time watching over the humble good man, who, in the obscurity of his cottage, is serving and worshipping him.

In what manner, indeed, providence interposes in human affairs; by what means it influences the thoughts and counsels of men, and, notwithstanding the influence it exerts, leaves to them the freedom of choice, are subjects of a dark and mysterious nature, and which have given occasion to many an intricate controversy. Let us remember that the manner in which God influences the motion of all the heavenly bodies, the nature of that secret power by which he is ever directing the sun and the moon, the planets, stars, and comets, in their course through the heavens, while they appear to move themselves in a free course, are matters no less inexplicable to us than the manner in which he influences the counsels of men. But though the mode of divine operation remains unknown, the fact of an overruling influence is equally certain in the moral as it is in the natural world. In cases where the fact is clearly authenticated, we are not at liberty to call its truth in question, merely because we understand not the manner in which it is brought about.

Nothing can be more clear, from the testimony of Scripture, than that God takes part in all that happens among mankind; directing and overruling

the whole course of events so as to make every one of them answer the designs of his wise and righteous government. We cannot, indeed, conceive God acting as the governor of the world at all, unless his government were to extend to all the events that happen. It is upon the supposition of a particular providence that our worship and prayers to him are founded. All his perfections would be utterly insignificant to us, if they were not exercised, on every occasion, according as the circumstances of his creatures required. The Almighty would then be no more than an unconcerned spectator of the behaviour of his subjects, regarding the obedient and the rebellious with an equal eye. See PRAYER.

PRUDENCE is the act of suiting words and actions according to the circumstances of things, or rules of right reason. "It differs from wisdom only in degree; wisdom being nothing but a more consummate habit of prudence, and prudence a lower degree or weaker habit of wisdom." It is divided into—

1. Christian prudence, which directs to the pursuit of that blessedness which the gospel discovers by the use of gospel means.
2. Moral prudence has for its end peace and satisfaction of mind in this world, and the greatest happiness after death.
3. Civil prudence is the knowledge of what ought to be done in order to secure the outward happiness of life, consisting in prosperity, liberty, &c.
4. Monastic prudence, relating to any circumstances in which a man is not charged with the care of others.
5. Economical prudence regards the conduct of a family.
6. Political prudence refers to the good government of a state.

The idea of prudence, says one, includes due consultation—that is, concerning such things as demand consultation; in a right manner, and for a competent time, that the resolution taken up may be neither too precipitate nor too slow; and a faculty of discerning proper means when they occur. To the perfection of prudence these three things are further required, viz., a natural sagacity; presence of mind, or a ready turn of thought; and experience.

Plato styles prudence the leading virtue; and Cicero observes, "that not one of the virtues can want prudence;" which is certainly most true, since without prudence to guide them, piety would degenerate into superstition, zeal into bigotry, temperance into austerity, courage into rashness, and justice itself into folly.

PRUNING-HOOK. It was predicted in Isa. ii. 4: "They shall beat their swords into ploughshares, and their spears into pruning-hooks." The word denotes a knife for cutting or pruning the vines. See VINE.

PSALMISTS and PSALMODISTS. The former term means the *authors*, the latter the *singers* of psalms.

PSALMODY, the art or act of singing psalms. Psalmody was always esteemed a considerable part of devotion, and usually performed in the standing posture; and as to the manner of pronunciation, the plain song was sometimes used, being a gentle inflection of the voice, not much different from reading, like the chant in cathedrals; at other times, more artificial compositions were used, like our anthems.

As to the persons concerned in singing, sometimes a single person sung alone; sometimes the whole assembly joined together, which was the most ancient and general practice. At other times, the psalms

were sung alternately, the congregation dividing themselves into two parts, and singing verse about, in their turns. There was also a fourth way of singing, pretty common in the fourth century, which was, when a single person began the verse, and the people joined with him in the close; this was often used for variety in the same service with alternate psalmody. (See PSALMS—SINGING—MUSIC.)

PSALMS. The book of Psalms presents every possible variety of Hebrew poetry. They may all, indeed, be termed poems of the lyric kind,—that is, adapted to music, but with great variety in the style of composition. Thus some are simply odes. "An ode is a dignified sort of song, narrative of the facts, either of public history or of private life, in a highly adorned and figured style. But the figure in the Psalms is that which is peculiar to the Hebrew language, in which the figure gives its meaning with as much perspicuity as the plainest speech." Others, again, are ethic or didactic, "delivering grave maxims of life, or the precepts of religion, in solemn, but for the most part simple strains." To this class we may refer the hundred and nineteenth, and the other alphabetical psalms, which are so called because the initial letters of each line or stanza follow the order of the alphabet. Nearly one-seventh part of the psalms are elegiac, or pathetic compositions on mournful subjects. Some are enigmatic, delivering the doctrines of religion in enigmas, sentences contrived to strike the imagination forcibly, and yet easy to be understood; while a few may be referred to the class of idyls, or short pastoral poems. But the greater part, according to Bishop Horsley, is a sort of dramatic ode, consisting of dialogues between certain persons sustaining certain characters. "In these dialogue-psalms the persons are frequently the psalmist himself, or the chorus of priests and Levites, or the leader of the Levitical band, opening the ode with a proem declarative of the subject, and very often closing the whole with a solemn admonition drawn from what the other persons say. The other persons are, Jehovah, sometimes as one, sometimes as another of the three persons; Christ in his incarnate state, sometimes before, sometimes after his resurrection; the human soul of Christ, as distinguished from the divine essence. Christ, in his incarnate state, is personated sometimes as a priest, sometimes as a king, sometimes as a conqueror; and in those psalms in which he is introduced as a conqueror, the resemblance is very remarkable between this conqueror in the book of Psalms, and the warrior on the white horse, in the book of Revelations, who goes forth with a crown on his head, and a bow in his hand, conquering and to conquer. And the conquest in the Psalms is followed, like the conquest in the Revelations, by the marriage of the conqueror. These are circumstances of similitude, which, to any one versed in the prophetic style, prove beyond a doubt that the mystical conqueror is the same personage in both."

The right of the book of Psalms to a place in the sacred canon has never been disputed. They are frequently alluded to in the Old Testament, and are often cited by our Lord and his apostles as the work of the Holy Spirit. They are generally termed the Psalms of David, that Hebrew monarch being their chief author. Origen, Chrysostom, Augustine, Ambrose, Euthymius, and others of the ancient fathers, indeed, were of opinion that he was their sole author; but they were opposed by Hilary and Athanasius

(or the author of the synopsis attributed to him), Jerome, Eusebius, and other fathers of equal eminence. And indeed this notion is manifestly erroneous, for an attentive examination of the Psalms will immediately prove them to be the compositions of various authors in various ages, some much more ancient than the time of David, some of a much later age, and others were evidently composed during the Babylonish captivity. Some modern commentators have even referred a few to the time of the Maccabees; but for this opinion there does not appear to be any foundation. Altogether, they embrace a period of about nine hundred years.

At what time and by whom the book of Psalms was collected into one volume we have no certain information. Many are of opinion that David collected such as were extant in his time into a book for the use of the national worship. This is not unlikely; but it is manifest that such a collection could not include all the psalms, because many of David's odes are scattered throughout the entire series. Some have ascribed the general collection to the friends or servants of Hezekiah before the captivity; but this could only apply to the psalms then extant, for we read that Hezekiah caused the words or psalms of David to be sung in the temple when he restored the worship of Jehovah there. 2 Chron. xxix. 25-30. The collection by the men of Hezekiah could not comprise any that were composed either under or subsequent to the captivity. That the Psalms were collected together at different times and by different persons is very evident from an examination of their contents. Accordingly, in the Masoretic copies, and also in the Syriac version, they are divided into five books.

The division of the Psalms into five books is of great antiquity, because it was in existence before the Septuagint Greek version was executed; and as there are many Chaldee words in those composed during or after the Babylonish captivity, the most probable opinion is, that the different collections then extant were formed into one volume by Ezra, when the Jewish canon of Scripture was completed. But whatever subordinate divisions may have existed, it is certain that the Psalms composed but one book in that canon, for they are cited by our Lord collectively as the "Psalms" (Luke xxiv. 44), and also as "the book of Psalms" (Luke xx. 42); by which last title they are cited by St Peter in Acts i. 20, and they are reckoned only as one book in all subsequent enumerations of the Scriptures, both by Jews and Christians.

The number of the canonical psalms is one hundred and fifty; but in the Septuagint version, as well as in the Syriac, Arabic, and Ethiopic translations, there is extant another which is numbered cli. Its subject is the combat of David with Goliath (related in 1 Sam. xvii.), but it is evidently spurious; for besides that it possesses not a particle of David's genius and style, it never was extant in the Hebrew, and has been uniformly rejected by the fathers, and by every council that has been held in the Christian church. It is certainly very ancient, as it is found in the Codex Alexandrinus.

PSALMS OF DEGREES, a name given to the fifteen psalms which extend from the one hundred and twentieth to the one hundred and thirty-fourth inclusive. Some, among whom is Calmet, think that these psalms derived their name from the going up of the Jews from Babylon, and that they were pro-

bably composed at the deliverance from the captivity. Mr Taylor supposes that they may have been sung by the Jews, when coming up to Jerusalem every year to worship at the temple. But others still suppose that they were sung as the Jews ascended the steps leading to the temple.

PSALTERY. See **VIOL**.

PTOLEMAIS. See **ACCRO**.

PTOLEMY, the name of all the kings of Egypt, from Ptolemy, son of Lagus, to the conquest of Egypt by the Romans; that is, from A.M. 3631 to 3974; or from the death of Alexander to the death of Cleopatra, spouse of Mark Antony. See **EGYPT**.

PUBLICAN. When Judea was subject to the Romans, those to whom the public revenue was farmed out were called Publicans. The superiors were generally Romans by birth, but the subordinates, who were in some cases at least natives of the provinces, were remarkable for their injustice and extortion. Zaccheus is mentioned in Scripture as "a chief publican," which probably meant a receiver-general for a large district. The Jews were very reluctant to own the authority of the Roman government, and hence they viewed with marked hostility all who collected the taxes or tribute which went to the support of the government. No sect was more intolerant of the Roman yoke than the Pharisees, and hence, in one of his parables (Luke xviii. 10-13), our blessed Lord selects a Pharisee and a Publican as the extremes of character and reputation.

PUBLIUS, the governor of Malta or Melita, when Paul was shipwrecked on that island, A.D. 60. Acts xxviii. 7-9. It is said, that not only Publius and his father, but the whole island also, were converted to the Christian faith.

PUDENS, mentioned by Paul (2 Tim. iv. 21), is thought by the ancients to have been a Roman senator converted by Peter. But there is reason to think they confound him with another Pudens, a senator, said to be father of Praxedus and Prudentiana, in the time of Pope Pius, above a hundred years afterwards. The Greeks put him in the list of the seventy disciples, and say, that after the death of Paul, he was beheaded by Nero. Some think that Claudia, mentioned by Paul after Pudeus, was his wife.

PUFF. In Ps. x. 5, it is said: "His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them." To this day, one of the most expressive ways in the East of showing contempt is by puffing with the mouth and blowing through the nostrils.

PUL, king of Assyria. 2 Kings xv. 19; Hos. v. 13. Pul is thought to have been the father of Sardanapalus, who added the name Pal or Pul to that of Sardan; as Merodach added the name of Baladan, and called himself Merodach-baladan. If this conjecture be true, Pul is the same as the Anacindarxes, or Anabaxares, of profane authors. He is the first king of Assyria mentioned in Scripture. See **ASSYRIA**.

PUL, an island now called Philæ, in the Nile, according to Bochart, not far from Syene (Isa. lxvi. 19), on which are remains and ruins of very noble and extensive temples, built by the ancient Egyptians. It is thought that the people called Phul, are represented in Egypt to this day, by the Pholabs, Pholeys, or Fellahs, who are for the most part husbandmen and cultivators.

PULSE (*peli*, from *pul*, a bean—Lev. xxiii. 14; 1 Sam. xvii. 17), those grains or seeds which grow in

pods, as beans, peas, &c. The ancient Hebrews used parched chick-peas as a common provision when they took the field. 2 Sam. xvii. 28.

PUNISHMENTS. In the Epistle to the Hebrews we have an enumeration of the sufferings and species of punishments to which good people were exposed in Old Testament times, Heb. xi. 36, 37, "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." Capital punishments, under a variety of forms, prevailed among the Jews in early times. The most frequent forms were by stoning, burning, hanging, and crucifixion. Sometimes criminals were executed by decapitation, by drowning, or by casting from a precipice. Beating to death was practised among the Greeks, and inflicted only upon slaves. Among the Chaldeans and Persians, on some occasions, one or both of the feet and hands were cut off. Sawing asunder—as in the case of Isaiah, if we believe the Talmudists—was sometimes, though rarely, practised by the Jews. Exposing to wild beasts, which was inflicted upon the prophet Daniel, was a punishment among the Medes and Persians. Ecclesiastical punishment among the Jews consisted of the three species of excommunication, the *niddui*, the *cherem*, and the *maranatha*.

PUR, a Hebrew word signifying a lot, and hence the feast of Purim or lots introduced by Mordecai to commemorate the deliverance of the Jews in the time of Ahasuerus from the cruel designs of the wicked Haman. The festival received its name from the circumstance that Haman fixed the day by lot on which the Jews were to be destroyed. The Jews to this day observe this festival with great rejoicing. They meet in the synagogues when the book of Esther is read, and whenever the name of Haman occurs they clap their hands, and stamp with their feet, exclaiming, "Let his memory perish." See MORDECAI—ESTHER.

PURGATORY, a fiction of the Church of Rome. It is an imaginary place, in which the just, who depart out of this life, are supposed to expiate certain offences which do not merit eternal damnation. Broughton has endeavoured to prove that this notion has been held by Pagans, Jews, and Mohammedans, as well as by Christians; and that, in the days of the Maccabees, the Jews believed that sin might be expiated by sacrifice after the death of the sinner.

The arguments advanced by the Papists for purgatory are these:—(1.) Every sin, how slight soever, though no more than an idle word, as it is an offence to God, deserves punishment from him, and will be punished by him hereafter, if not cancelled by repentance here. (2.) Such small sins do not deserve eternal punishment. (3.) Few depart this life so pure as to be totally exempt from spots of this nature, and from every kind of debt due to God's justice. (4.) Therefore, few will escape without suffering something from his justice for such debts as they have carried with them out of this world, according to that rule of divine justice by which he treats every soul hereafter according to its works, and according to the state in which he finds it in death. From these propositions, which the Papist considers as so many self-evident truths, he infers that there must be some third place of punishment; for, since the infinite goodness of God can admit

nothing into heaven which is not clean and pure from all sin, both great and small, and his infinite justice can permit none to receive the reward of bliss who as yet are not out of debt, but have something in justice to suffer, there must, of necessity, be some place or state where souls, departing this life pardoned as to external guilt or pain, yet obnoxious to some temporal penalty, or with the guilt of some venial faults, are purged and purified before their admittance into heaven. And this is what he is taught concerning purgatory, which, though he know not where it is, of what nature the pains are, or how long each soul is detained there, yet he believes that those who are in this place are relieved by the prayers of their fellow-members here on earth, as also by alms and masses offered up to God for their souls. And as for such as have no relations or friends to pray for them, or give alms to procure masses for their relief, they are not neglected by the Church, which makes a general commemoration of all the faithful departed in every mass, and in every one of the canonical hours of the divine office. Besides the above arguments, the following passages are alleged as proofs. 2 Mac. xii. 43–45; Matt. xii. 31, 32; 1 Cor. iii. 15; 1 Pet. iii. 19.

But it may be observed, (1.) That the Books of Maccabees have no evidence of inspiration; therefore quotations from them are not to be regarded. (2.) If they were, the texts referred to would rather prove that there is no such place as purgatory, since Judas did not expect the souls departed to reap any benefit from his sin-offering till the resurrection. The texts quoted from the Scriptures have no reference to this doctrine, as may be seen by consulting the context, and any just commentator thereon. (3.) Scripture, in general, speaks of departed souls going, immediately at death, to a fixed state of happiness or misery, and gives us no idea of purgatory. Isa. lvii. 2; Rev. xiv. 13; Luke xvi. 22; 2 Cor. v. 8. (4.) It is derogatory from the doctrine of Christ's satisfaction. If Christ died for us, and redeemed us from sin and hell, as the Scripture speaks, then the idea of further meritorious suffering detracts from the perfection of Christ's work, and places merit still in the creature—a doctrine entirely opposed to Scripture.

It is remarkable that the modern doctrine of universal restoration is grounded on the same general arguments as the Papal purgatory.

PURIFICATION, a ceremony which consists in cleansing anything from pollution or defilement. Purifications are common to Jews, Pagans, and Mohammedans. See IMPURITY.

PURITANS (*Cathari*) has been a common term of reproach applied to the friends of "pure religion and undefiled." In the middle ages it was applied to a branch of the Paulicians (see CATHARI), who are charged with the heresies of the Manichæans; but whose principal crime, according to Milner, was their aversion to the Church of Rome. (See PAULICIANS.) This able historian says: "The Cathari were a plain, unassuming, harmless, and industrious race of Christians; condemning, by their doctrine and manners, the whole apparatus of the reigning idolatry and superstition; placing true religion in the faith and love of Christ, and retaining a supreme regard for the Divine Word."

In England, the term Puritans was applied to those who wished for a farther degree of reformation in the Church than was adopted by Queen Elizabeth;

and a *pur*er form, not of faith, but of discipline and worship. It was a common name given to all who, from conscientious motives, though on different grounds, disapproved of the established religion, from the Reformation under Elizabeth, to the Act of Uniformity, in 1662. From that time to the Revolution, in 1688, as many as refused to comply with the established worship (among whom were about two thousand clergymen, and perhaps five hundred thousand people), were denominated Nonconformists. From the passing of the Act of Toleration, on the accession of William and Mary, the name of Nonconformists was changed to that of Protestant Dissenters. (See DISSENTERS—TOLERATION.)

The greater part of the Puritans were Presbyterians. Their objections to the English Establishment lay principally in forms and ceremonies. Some, however, were Independents and Baptists. The objections of these were much more fundamental; disapproving of all National Churches, *as such*, and disavowing the authority of human legislation in matters of faith and worship.

PURITY, the freedom of anything from foreign admixture; but more particularly it signifies the temper directly opposite to criminal sensualities, or the ascendancy of irregular passions. (See CHASTITY.) Purity implies—(1.) A fixed, habitual abhorrence of all forbidden indulgences of the flesh. (2.) All past impurities, either of heart or life, will be reflected on with shame and sorrow. (3.) The heart will be freed, in a great measure, from impure and irregular desires. (4.) It will discover itself by a cautious fear of the least degree of impurity. (5.) It implies a careful and habitual guard against everything which tends to pollute the mind.

PURPLE (*aregamen*—Exod. xxv. 4, &c.; *porphura*—Mark xv. 17, 20; Luke xvi. 19; John xix. 2, 5; Rev. xvii. 4, xviii. 12, 16.) This is supposed to be the very precious colour extracted from the *purpura* or *murex*, a species of shell-fish; and the same with the famous Tyrian dye, so costly, and so much celebrated in antiquity. The purple dye is called, in 1 Mac. iv. 23, “purple of the sea,” or sea purple; it being the blood or juice of a turbinated shell-fish, which the Jews call *chelzun*. (See SCARLET.) Among the blessings pronounced by Moses upon the tribes of Israel, those of Zebulun and Issachar are, “They shall suck of the abundance of the seas, and of the treasures hid in the sand.” Deut. xxxiii. 19. The words of Tacitus are remarkable: “The river Belus falls into the Jewish Sea, about whose mouth those sands mixed with nitre are collected, out of which glass is formed.” But it seems much more natural to explain “the treasures hid in the sand,” of those highly valuable *murices* and *purpuræ* which were found on the sea-coast, near the country of Zebulun and Issachar, and of which those tribes partook in common with their heathen neighbours of Tyre, who rendered the curious dyes made from those shell-fish so famous among the Romans by the names of *Sarranum ostrum*, *Tyrii colores*. Acts xvi. 14. In reference to the purple vestment (Luke xvi. 19), it may be observed that this was not appropriately a royal robe. In the earlier times it was the dress of any of high rank. Thus all the courtiers were styled by the historians *purpurati*. Mr. Harmer styles purple the most sublime of all earthly colours, having the gaudiness of red, of which it retains a shade, softened with the gravity of blue.

PURPOSE OF GOD. See DECREES.

PURSE. This word, which is found in Prov. i.

14, denotes a bag for money or weights, which is usually carried in the girdle in Oriental countries.

PUSEYISM, the system of doctrine allied to Popery, if not entirely identical with it, which has of late years sprung up among Oxford divines connected with the Church of England. It has received the name of Puseyism from Dr. Pusey, one of its most eminent and learned expounders. The peculiar tenets of this school are set forth in the “Tracts for the Times,” and in the writings of Dr. Pusey and Dr. Newman. Able exposures of these doctrines may be found in Isaac Taylor’s “Ancient Christianity,” and Dr. Alexander’s “Anglo-Catholicism not Apostolical,” and in an interesting little work by Dr. James Buchanan, “On the Tracts for the Times.” The Tractarian party, as they are often called, try to disguise the Romish character of their system, alleging, that they occupy a middle place between the Reformers and the Romanists. Yet the whole tendency of their writings is decidedly in favour of the Romish Church, and accordingly, a great number of the body have left the Church of England, and gone over to Popery. It may be useful and not uninteresting to give a rapid view of some of their most peculiar tenets.

The Anglo-Catholic or Puseyite party do not deny, in broad terms, the sufficiency of Scripture as a rule of faith and obedience, but they regard the tradition of the early Church as the fixed and authoritative interpreter of the Sacred Scriptures. The Church they consider as consisting not so much of the whole body of believers, as of a certain government consisting of bishops, priests, and deacons. They hold that the only authorized ministers in the Church of Christ are such as can be traced in a regular line of succession from the apostles. (See APOSTOLICAL SUCCESSION.) On this last doctrine, combined with the tenet, which the Puseyites also hold, that there is in the sacraments an efficacy to impart divine grace, may the whole system of the Tractarians be considered as founded. The late Dr. Arnold of Rugby gives the following beautifully connected view of the whole Puseyite heresy:—“God’s grace and our salvation come principally through the virtue of the sacraments. The virtue of the sacraments depends on the apostolical succession of those who administer them. The clergy, therefore, thus holding in their hands the most precious gifts of the Church, acquire naturally the title of the Church itself; the Church, as possessed of so mysterious a virtue, as to communicate to them the only means of salvation, their saving efficacy becomes at once an object of the deepest reverence. What wonder if, to a body endowed with so transcendent a gift, there should be given also the spirit of wisdom to discern all truth; so that the solemn voice of the Church in its creeds and in the decrees of its general councils, must be received as the voice of God himself! Nor can such a body be supposed to have commended any practices or states which are not really excellent, and the duty either of all Christians, or of those at least who would follow the most excellent way. Fasting, therefore, and the state of celibacy, are, the one a Christian obligation—the other, a Christian perfection. Again, being members of a body so exalted, and receiving our very salvation in a way altogether above reason, we must be cautious how we either trust to our individual consciences, rather than to the command of the Church, or how we venture to exercise our reason at all in judging

of what the Church teaches; childlike faith and childlike obedience are the dispositions which God most loves. What, then, are they who are not of the Church?—who do not receive the sacraments from those who can alone give them their virtue? Surely they are aliens from God—they cannot claim his covenanted mercies; and the goodness which may not be apparent in them may not be a real goodness. God may see that it is false, though to us it appear sincere; but it is certain that they do not possess the only appointed means of salvation; and, therefore, we must consider their state as dangerous, although we may not venture to condemn them." In this systematic form, Puseyism, or the doctrines of the Oxford school, are scarcely even disguised Popery. The remarks which have already been made (see *POPERY*) on the unscriptural tenets of the Church of Rome, are applicable, in all their strength, to the Anglo-Catholic heresy, which has for several years past been threatening to destroy the orthodoxy, and to endanger the very existence of the Church of England.

PUSILLANIMITY is a feebleness of mind, by which it is terrified at mere trifles or imaginary dangers, unauthorised by the most distant probability.

PUTEOLI, a maritime town of Campania, in Italy, with a convenient port, which was the usual landing place from Egypt. Its modern name is Pozzoli,

about eight miles distant from Naples. In the course of his journey to Rome as a prisoner, Paul landed at Puteoli, and finding some brethren in Christ, he was prevailed upon to spend a week with them, giving and receiving comfort. Acts xxviii. 13. The port of Puteoli was regarded as the most convenient harbour in Italy, and hence the merchant ships from Alexandria were uniformly accustomed to put in here. The place was a favourite resort of invalids, from the hot medicinal springs for which it was famed.

PYGARG. This animal, mentioned in Deut. xiv. 5, is explained in the margin to be the bison, or perhaps more properly the antelope.

PYRRHONISTS. See *SCEPTICS*.

PYTHAGOREANS, the followers of Pythagoras, a celebrated Greek philosopher, who flourished about five hundred years before the Christian era. His distinguishing doctrine was that of the metempsychosis (or transmigration of souls), which he learned among the philosophers of India. This doctrine refers to the transmigration of the human soul after death into the bodies of various animals, till it return again to its own nature. This notion led to the total rejection of animal food, and to a merciful treatment of the brute creation, which, in those ages, no other kind of argument could have secured. See *METEMPSYCHOSIS—HINDUISM—PHARISEES*.

PYTHONESS. See *WITCH*.

Q.

QUAIL (*shalar*—Exod. xvi. 13; Numb. xi. 31, 32; Ps. cv. 40), a bird of the gallinaceous kind. Hasselquist, mentioning the quail of the larger kind, says: "It is of the size of the turtle-dove. I have met with it in the wilderness of Palestine, near the shores of the Dead Sea and the Jordan, between Jordan and Jericho, and in the deserts of Arabia Petræa. If the food of the Israelites was a bird, this is certainly it; being so common in the places through which they passed." It is said that God gave quails to his people in the wilderness upon two occasions; first, within a few days after they had passed the Red Sea. Exod. xvi. 3–13. The second time was at the encampment at the place called in Hebrew, Kibroth-hattaavah—the graves of lust. Numb. xi. 32; Ps. cv. 40. Both of these happened in the spring, when the quails passed from Asia into Europe. They are then to be found in great quantities upon the coasts of the Red Sea and Mediterranean. God caused a wind to arise that drove them within and about the camp of the Israelites; and it is in this that the miracle consists, that they were brought so seasonably to this place, and in so great number as to furnish food for above a million of persons for more than a month. The Hebrew word *shalar* signifies "a quail," by the agreement of the ancient interpreters. And the Chaldee, Syriac, and Arabic languages call them nearly by the same name. The Septuagint, Symmachus, and most of commentators, both ancient and modern, understand it in the same manner; and with them agree Philo, Josephus, Apollinaris, and the rabbins; but Ludolphus has endeavoured

to prove that a species of locust is spoken of by Moses. (See *LOCUST*.) Dr. Shaw answers, that the holy Psalmist, in describing this particular food of the Israelites, by calling the animals feathered fowls, entirely confutes this supposition. And it should be recollected, that this miracle was performed in compliance with the wish of the people that they might have flesh to eat.

QUAKERS, or **FRIENDS**, a body of Christians which took its rise in England, about the middle of the seventeenth century, and rapidly found its way into other countries in Europe, and into the English settlements in North America. The members of this society, we believe, called themselves at first *Seekers*, from their seeking the truth; but after the society was formed, they assumed the appellation of *Friends*. The name of Quakers was given to them by their enemies; and, though an epithet of reproach, seems to be stamped upon them indelibly. George Fox is supposed to be their first founder; but, after the Restoration, Penn and Barclay gave to their principles a more regular form. The doctrines of the society have been variously represented; and some have thought and taken pains to prove them favourable to Socinianism. But, according to Penn, they believe in the Holy Trinity, or the Father, Word, and Spirit, agreeably to the Scripture. In reply to the charge that they deny Christ to be God, Penn says, "that it is a most untrue and uncharitable censure; that they truly and expressly own him to be so, according to the Scripture." To the objection that they deny the human nature of Christ,



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Engraved by E. Tindon

P U T E O L I

(*Pozzuolo*)

ACTE XXVIII. 13 14

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he answers, "We never taught, said, or held, so gross a thing, but believe him to be truly and properly man, like us, sin only excepted." The doctrines of the fall, and the redemption by Christ, are, according to him, believed by them; and he firmly declares, "that they own Jesus Christ as their sacrifice, atonement, and propitiation."

But we shall here state a further account of their principles and discipline, as extracted from a summary given by one of their most respectable members.

They tell us that, about the beginning of the seventeenth century, a number of men, dissatisfied with all the modes of religious worship then known in the world, withdrew from the communion of every visible Church, to seek the Lord in retirement. Among these was their honourable elder, George Fox, who, being quickened by the immediate touches of divine love, could not satisfy his apprehensions of duty to God without directing the people where to find the like consolation and instruction. In the course of his travels, he met with many seeking persons in circumstances similar to his own, and these readily received his testimony. They then give us a short account of their sufferings and different settlements; they also vindicate Charles II. from the character of a persecutor; acknowledging that, though they suffered much during his reign, he gave as little countenance as he could to the severities of the legislature. They even tell us that he exerted his influence to rescue their friends from the unprovoked and cruel persecutions they met with in New England; and they speak with becoming gratitude of the different acts passed in their favour during the reigns of William and Mary, and George I. They then proceed to give us the following account of their doctrine:—

"We agree with other professors of the Christian name in the belief of one eternal God, the Creator and Preserver of the universe; and in Jesus Christ, his Son, the Messiah and Mediator of the new covenant. Heb. xii. 24.

"When we speak of the gracious display of the love of God to mankind, in the miraculous conception, birth, life, miracles, death, resurrection, and ascension of our Saviour, we prefer the use of such terms as we find in Scripture; and, contented with that knowledge which divine wisdom hath seen meet to reveal, we attempt not to explain those mysteries which remain under the veil; nevertheless we acknowledge and assert the divinity of Christ, who is the wisdom and power of God unto salvation. 1 Cor. i. 24.

"To Christ alone we give the title of the Word of God (John i. 1), and not to the Scriptures, although we highly esteem these sacred writings, in subordination to the Spirit (2 Pet. i. 21), from which they were given forth; and we hold, with the Apostle Paul, that they are able to make wise unto salvation, through faith, which is in Christ Jesus. 2 Tim. iii. 15.

"We reverence those most excellent precepts which are recorded in Scripture to have been delivered by our great Lord; and we firmly believe that they are practicable and binding on every Christian; and that in the life to come every man will be rewarded according to his works. Matt. xvi. 27. And further, it is our belief that, in order to enable mankind to put in practice these sacred precepts, many of which are contradictory to the unregenerate will of man (John i. 9), every man coming into the world is endued with a measure of the light, grace, or

good Spirit of Christ; by which, as it is attended to, he is enabled to distinguish good from evil, and correct the disorderly passions and corrupt propensities of his nature, which mere reason is altogether insufficient to overcome. For all that belongs to man is fallible, and within the reach of temptation; but this divine grace which comes by Him who hath overcome the world (John xvi. 33), is, to those who humbly and sincerely seek it, an all-sufficient and present help in the time of need. By this the snares of the enemy are detected, his allurements avoided, and deliverance is experienced through faith in its effectual operation; whereby the soul is translated out of the kingdom of darkness, and from under the power of Satan, unto the marvellous light and kingdom of the Son of God

"Being persuaded that man, without the Spirit of Christ inwardly revealed, can do nothing to the glory of God or to effect his own salvation, we think this influence especially necessary to the performance of the highest act of which the human mind is capable—even the worship of the Father of lights and of spirits, in spirit and in truth; therefore we consider as obstructions to pure worship, all forms which divert the attention of the mind from the secret influence of this unction from the Holy One. 1 John ii. 20, 27. Yet, although true worship is not confined to time and place, we think it incumbent on Christians to meet often together (Heb. x. 25), in testimony of their dependence on the heavenly Father, and for a renewal of their spiritual strength: nevertheless, in the performance of worship, we dare not depend for our acceptance with him on a formal repetition of the words and experiences of others; but we believe it to be our duty to lay aside the activity of the imagination, and to wait in silence to have a true sight of our condition bestowed upon us; believing even a single sigh (Rom. vii. 24), arising from such a sense of our infirmities, and of the need we have of divine help, to be more acceptable to God than any performances, however specious, which originate in the will of man.

"From what has been said respecting worship, it follows that the ministry we approve must have its origin from the same source; for that which is needful for man's own direction, and for his acceptance with God (Jer. xxiii. 30–32), must be eminently such as to enable him to be helpful to others. Accordingly, we believe that the renewed assistance of the light and power of Christ is indispensably necessary for all true ministry; and that this holy influence is not at our command, or to be procured by study, but is the free gift of God to chosen and devoted servants. Hence arises our testimony against preaching for hire, in contradistinction to Christ's positive command: 'Freely ye have received, freely give' (Matt. x. 8); and hence our conscientious refusal to support such ministry by tithes, or other means.

"As we dare not encourage any ministry but that which we believe to spring from the influence of the Holy Spirit, so neither dare we attempt to restrain this influence to persons of any condition in life, or to the male sex alone; but, as male and female are one in Christ, we allow such of the female sex as we believe to be endued with a right qualification for the ministry, to exercise their gifts for the general edification of the Church; and this liberty we esteem a peculiar mark of the gospel dispensation, as foretold by the prophet Joel (ii. 28, 29), and noticed by the apostle Peter. Acts ii. 16, 17.

"There are two ceremonies in use among most professors of the Christian name—water baptism, and what is termed the Lord's supper. The first of these is generally esteemed the essential means of initiation into the Church of Christ; and the latter of maintaining communion with him. But as we have been convinced that nothing short of his redeeming power, inwardly revealed, can set the soul free from the thralldom of sin, by this power alone we believe salvation to be effected. We hold, that as there is one Lord and one faith (Eph. iv. 5), so his baptism is one, in nature and operation; that nothing short of it can make us living members of his mystical body; and that the baptism with water, administered by his forerunner John, belonged, as the latter confessed, to an inferior dispensation. John iii. 30.

"With respect to the other rite, we believe that communion between Christ and his Church is not maintained by that, nor any other external performance, but only by a real participation of his divine nature (1 Pet. ii. 4), through faith; that this is the supper alluded to in the Revelation (iii. 20): 'Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me;' and that where the substance is attained, it is unnecessary to attend to the shadow, which doth not confer grace, and concerning which opinions so different, and animosities so violent, have arisen.

"Now, as we thus believe that the grace of God, which comes by Jesus Christ, is alone sufficient for salvation, we can neither admit that it is conferred on a few only, whilst others are left without it; nor, thus asserting its universality, can we limit its operation to a partial cleansing of the soul from sin, even in this life. We entertain worthier notions both of the power and goodness of our heavenly Father, and believe that he doth vouchsafe to assist the obedient to experience a total surrender of the natural will to the guidance of his pure unerring Spirit; through whose renewed assistance they are enabled to bring forth fruits unto holiness, and to stand perfect in their present rank. Matt. v. 48; Eph. iv. 13; Col. iv. 12.

"There are not many of our tenets more generally known than our testimony against oaths, and against war. With respect to the former of these, we abide literally by Christ's positive injunction, delivered in his sermon on the mount, 'Swear not at all.' Matt. v. 34. From the same sacred collection of the most excellent precepts of moral and religious duty, from the example of our Lord himself (Matt. v. 39, 44-48, xxvi. 52, 53; Luke xxii. 51; John xviii. 11), and from the correspondent convictions of his Spirit in our hearts, we are confirmed in the belief that wars and fightings are in their origin and effects utterly repugnant to the gospel, which still breathes peace and good-will to men. We also are clearly of the judgment, that if the benevolence of the gospel were generally prevalent in the minds of men, it would effectually prevent them from oppressing, much more from enslaving, their brethren (of whatever colour or complexion), for whom, as for themselves, Christ died; and would even influence their conduct in their treatment of the brute creation, which would no longer groan, the victims of their avarice, or of their false ideas of pleasure.

"Some of our ideas have in former times, as hath been shown, subjected our friends to much suffering from government; though to the salutary purposes of

government our principles are a security. They inculcate submission to the laws in all cases wherein conscience is not violated. But we hold that, as Christ's kingdom is not of this world, it is not the business of the civil magistrate to interfere in matters of religion, but to maintain the external peace and good order of the community. We therefore think persecution, even in the smallest degree, unwarrantable. We are careful in requiring our members not to be concerned in illicit trade, nor in any manner to defraud the revenue.

"It is well known that the Society, from its first appearance, has disused those names of the months and days which, having been given in honour of the heroes or false gods of the heathen, originated in their flattery or superstition; and the custom of speaking to a single person in the plural number, as having arisen also from motives of adulation. Compliments, superfluity of apparel and furniture, outward shows of rejoicing and mourning, and the observation of days and times, we esteem to be incompatible with the simplicity and sincerity of a Christian life; and public diversions, gaming, and other vain amusements of the world, we cannot but condemn. They are a waste of that time which is given us for nobler purposes; and divert the attention of the mind from the sober duties of life, and from the reproofs of instruction by which we are guided to an everlasting inheritance.

"To conclude, although we have exhibited the several tenets which distinguish our religious society as objects of our belief, yet we are sensible that a true and living faith is not produced in the mind of man by his own effort, but is the free gift of God in Christ Jesus (Eph. ii. 8), nourished and increased by the progressive operation of his Spirit in our hearts, and our proportionate obedience. John vii. 17. Therefore, although, for the preservation of the testimonies given us to bear, and for the peace and good order of the Society, we deem it necessary that those who are admitted into membership with us should be previously convinced of those doctrines which we esteem essential, yet we require no formal subscription to any articles, either as a condition of membership, or a qualification for the service of the Church. We prefer the judging of men by their fruits, and depending on the aid of Him who, by his prophet, hath promised to be 'a spirit of judgment to him that sitteth in judgment.' Isa. xxviii. 6. Without this, there is a danger of receiving numbers into outward communion, without any addition to that spiritual sheepfold, whereof our blessed Lord declared himself to be both the door and the shepherd (John x. 7, 11); that is, such as know his voice, and follow him in the paths of obedience.

"In the practice of discipline, we think it indispensable that the order recommended by Christ himself be invariably observed. Matt. xviii. 15-17.

"To effect the salutary purposes of discipline, meetings were appointed at an early period of the Society, which, from the times of their being held, were called quarterly meetings. It was afterwards found expedient to divide the districts of those meetings, and to meet more frequently; from whence arose monthly meetings, subordinate to those held quarterly. At length, in 1669, a yearly meeting was established, to superintend, assist, and provide rules for the whole; previously to which general meetings had been occasionally held."

Within a few years past, a great division has been

taking place in this peaceable community. They subsist now in two separate bodies, called the Orthodox, and the Hicksites, after David Hicks, whose views are Socinian. The number of Quakers in England and Ireland seems to be rather diminishing. In 1800 they had 413 meeting-houses, while by last census in 1851 the number was only 371. In Scotland they amount to only a few hundreds. In America their number is estimated at nearly three hundred thousand people.

QUARANTANA. This is the loftiest of the hills in the mountainous regions of Judea, between Jerusalem and Jericho. It is a steep, naked, and lofty hill, and has been supposed, from time immemorial, the scene of our Lord's temptation, when the devil, taking him up into an exceeding high mountain," showed him "all the kingdoms of the world, and the glory of them." "The prospect from the top," says Mr. Wylie, "commands the hills of Gilead, the countries of Ammon and Moab, the whole of the Dead Sea, and immediately beneath, the valley and stream of the Jordan. The aspect of the region appears to have differed little in the time of our Saviour from its appearance at this day; a mountainous and gloomy wilderness extending from a point considerably north of Jericho to the bottom of the Dead Sea—confined, however, to the mountains, and not extending into the fertile vale of the Jordan beneath. The narrative of Matthew would lead us to infer that the scene of the fasting and temptation was somewhere in this solitude; for we are told that, immediately on being baptized in the Jordan—and his baptism appears to have taken place nearly opposite Jericho—he went up into the wilderness to be tempted. The gloomy and terrific features of the scenery around the mountain of Quarantana realize all that the mind can picture to itself of such a spot—a place where the spirit of darkness might walk, and where the melancholy power of the scenery might unite with the force of the temptation in subduing the mind. 'A most miserable, dry, barren place it is,' says Maundrell, 'consisting of high rocky mountains, so torn and disordered, as if the earth had here suffered some great convulsion, in which its very bowels had been turned outwards.'"

QUARREL, a brawl or contest. Solomon compares him who meddles with the quarrels of people unknown, to one who takes a dog by the ears, and so rashly exposes himself to be bitten. This is generally the case; but it should not be concluded from hence, that we ought never to try to reconcile neighbours. It must be attempted, however, with much prudence, caution, and charity, for fear of increasing the evil we undertake to appease. Matt. v. 9.

QUARRIES. The Hebrew word rendered "quarries," in Judg. iii. 19, is derived from a root signifying to cut out or carve as a sculptor; whence several of the ancient versions understand the word of idols or graven images, by which it is generally rendered. It was perhaps the place where idolatrous statues of stone were cut out of the quarry, and erected as objects of worship by the Moabites.

QUARTUS, a disciple mentioned by the apostle Paul in his Epistle to the Romans (xvi. 23). The Greeks say he was one of the seventy whom Christ sent out to preach the gospel of the kingdom, and that he was afterwards bishop of Berythus, a seaport town in Phœnicia.

QUATERNION. In Acts xii. 4, we are told that the apostle Peter was guarded by four quater-

nions of soldiers. Among the Romans, the night-watch was distributed among quaternions, or detachments of four soldiers, each of whom watched three hours; and, since Herod chose that Peter should be watched by four soldiers, of whom two should be in the prison (verse 6), and two be stationed at the gates, it was necessary that *four* quaternions of soldiers should be appointed for that purpose.

QUEEN, a king's wife. This is the general acceptance of the term queen; but it seems to be used by the Orientals in another sense, and corresponds to the official title of "king's mother." A knowledge of this circumstance will remove several discrepancies in the historical books of the Old Testament, which have greatly perplexed the commentators. See **KING'S MOTHER.**

QUEEN OF HEAVEN, the same with Ashtaroth or Astarte (which see), supposed by many to be the moon. The name occurs in Jer. vii. 18, "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger." It is probable that the first mode of idolatrous worship was that of the sun and moon and the other heavenly bodies. That the Hebrews had been accustomed to practise this species of idolatry is plain from Jer. xlv. 16-18, "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee: but we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine."

QUEEN OF SHEBA. See **SHEBA.**

QUENCH, a word which is frequently used in Scripture in a figurative sense. It is applied to the influence of the Holy Spirit in 1 Thess. v. 19, "Quench not the Spirit," where the Spirit is compared to a candle or fire, which the believer is in danger of quenching or extinguishing by inconsistency of character and conduct, or by neglecting to employ those means which are fitted to cherish the operation of the Spirit in the soul. Some commentators suppose the apostle's warning not to quench the Spirit, to apply to the extraordinary gifts of the Spirit; but we see no warrant in Scripture for any such limitation, and would rather be disposed to consider the passage as pointing at those common graces of the Spirit which are the privilege and the portion of all God's people.

QUESTIONS. We are informed, in Luke ii. 46: "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." The employment in which the parents of our Lord found him engaged, was quite usual among the Jews. Questions were put by the pupils to the Jewish rabbis, who, in solving them, gave much instruction on the point under consideration.

QUIETNESS, in a moral sense, is opposed to disorderly motion, to turbulence, to contention, to pragmatical curiosity, to all such improper behaviour whereby the right of others is infringed, their peace

disturbed, their just interest or welfare in any way prejudiced. It is a calm, steady, regular way of proceeding, within the bounds and measures prescribed by reason, justice and charity, modesty and sobriety. It is of such importance, that we find it enjoined in the Sacred Scripture; and we are commanded to study and pursue it with the greatest diligence and care. 1 Thess. iv. 11. Dr. Barrow has two admirable sermons on this subject, in the first volume of his works. He justly observes—1. That quietness is just and equal. 2. It indicates humility, modesty, and sobriety of mind. 3. It is beneficial to the world, preserving the general order of things. 4. It preserves concord and amity. 5. It begets tranquillity

and peace. 6. It is a decent and lovely thing, indicating a good disposition, and producing good effects. 7. It adorneth any profession, bringing credit and respect thereto. 8. It is a safe practice, keeping us from needless encumbrances and hazards; whereas pragmatism, interfering with the business and concerns of others, often raises dissensions, involves in guilt, injures others, shows our vanity and pride, and exposes to continual trouble and danger.

QUINQUAGESIMA, a Sunday, so called because it is the fiftieth day before Easter, reckoned in whole numbers. See SHROVE SUNDAY.

QUIRINUS. See CYRENIUS.

QUIVER. See ARCHERY—ARMS—ARROW—BOW.

R.

RAAMAH, a trading city, thus referred to in Ezek. xxvii. 22, "The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold." It is supposed to have been in Arabia, and to have derived its name from the fourth son of Cush, Gen. x. 7.

RAAMSES or RAMESSES. The precise situation of this place is not ascertained, but as the land of Goshen in Egypt is called (Gen. xlvii. 11) "the land of Rameses," there is good reason to believe that the town was in that country, to which it gave, or from which it received, its name. The Jerusalem Targum calls it Pelusium.

RAB, RABBI, a title of dignity applied in ancient times to the chief officers of an Eastern prince. The word Rab signifies literally a great or mighty one; but in the time of our blessed Lord it was an appellation of one who was superior in learning. The word at that period assumed the form of Rabbi, *my master*. It seems to have been first used by the Chaldee princes to their ministers of state. When applied as a literary title, it was somewhat equivalent to doctor among us, and before receiving such a title, it was necessary to pass through several gradations, a Rab or Rabbin being regarded as one perfectly skilled in the law and traditions. To this there may possibly be an allusion in Matt. x. 24, "The disciple is not above his master, nor the servant above his lord." The title and office of Rabbin is still preserved among the modern Jews, their office being not only to preach in the synagogues, but to celebrate marriages, to declare divorces, and to judge in all religious and civil matters. They are supposed to be intimately acquainted with the Targums, the Talmud, the Masora, and the Cabbala. Those who study the letter of Scripture are called CARAITES (which see), and those who chiefly study the traditions are called Rabbinists or Talmudists, while those who apply themselves to the imaginary mysteries involved in letters and numbers are called CABBALISTS (which see.)

RABBAH or RABBATH, the capital city of the Ammonites, near the source of the river Jabbok. This was the city that David sent Joab and the army to besiege, and before the walls of which Uriah the Hittite was smitten that he died. It was called Rab-

bath-Ammon by the Hebrews, Philadelphia by the Greeks, and Ammon by the Arabs. The present aspect of this ruinous city affords a striking fulfilment of ancient prophecy. It is said in Ezekiel xxv. 5, "I will make Rabbah a stable for camels." Lord Lindsay informs us that the place is "absolutely covered in every direction with their dung." In the same passage, Ezekiel says, "I will make the Ammonites a couching-place for flocks; and ye shall know that I am the Lord." Lord Lindsay tells us that in ascending the valley he met with sheep and goats by thousands coming to drink.

RABBATH-MOAB. See AR-MOAB.

RABSARIS, an officer of Sennacherib, king of Assyria. 2 Kings xviii. 17.

RABSHAKEH, a messenger despatched by Sennacherib to summon Hezekiah, king of Judah, to surrender to his master. 2 Kings xviii. 17; Isa. xxxvi. 2.

RACA, a Syriac word of contempt, translated by the Vulgate, in Judg. xi. 3, "vain, empty, worthless men." It is referred to as a term of great reproach, in Matt. v. 22. Lightfoot tells us, that when used by the Jews, it was pronounced with visible tokens of indignation, as spitting, or turning away the head.

RACE, RUNNING. The numerous allusions in the writings of Paul to the races and games established in Greece, require some acquaintance with the nature and laws of those institutions, to render such passages intelligible. (See GAMES.) There were two kinds of races—the foot race and the chariot race. The former was regarded as holding the first rank among the ancient games. The race course was usually a stadium in length, or about six hundred feet. It is to this that the language of Paul alludes, (Heb. xii. 1), "The race set before him," or appointed by authority, and publicly measured. On each side of the race-course, and at its extremity, were erected seats for the spectators, who had come in crowds from all parts of Greece. Hence the force of the apostolic expression: "Seeing we are compassed about with so great a cloud of witnesses." The racers were required, before starting, to put away from them every hindrance to their progress; and, accordingly, the apostle entreats the Christian, "Let us lay aside every weight, and the sin which

doth so easily beset us." To animate the competitors in the race, the prizes were placed in a very conspicuous situation, that they might be always in view. To this the apostle obviously refers in Phil. iii. 14, 15: "I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you." The chariot races were the most renowned among the Grecian games. Burder, in his *Oriental Customs*, supposes that when the apostle says, in 1 Cor. xvi. 9, "For a great door and effectual is opened unto me, and there are many adversaries," he alludes to the door of the circus, which was opened to let out the chariots where the races were to begin; and that by the word "adversaries," is meant the competitors with whom he was to contend, as in a race-course. The victors in their games were crowned with wreaths of wild olive, pine, parsley, or laurel, according to the different places where the games were celebrated. (See CROWN.)

RACHEL, the daughter of Laban, sister of Leah, and favourite wife of Jacob. She was the mother of Joseph and Benjamin. The evangelist Matthew introduces Rachel thus, in speaking of the cruel massacre of the children at Bethlehem (ii. 18), "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Many a mother's heart in Bethlehem and in its neighbourhood was torn with anguish on witnessing the murder of the child of her bosom. The wailings of an Oriental mother on the loss of her children are said to be heart-rending. She tears her hair and beats her bosom, and utters piercing cries of deepest sorrow. And to describe the horrors of that mournful day the evangelist quotes the language of Jer. xxxi. 15. By a bold figure, Rachel the beloved wife of Jacob might be conceived as roused from the grave and viewing this slaughter of the children as the consummation of the wrongs which her descendants had suffered from her death even until now, she reads the heavens with her cries, weeping for her children, and refusing to be comforted.

RAGUEL. See JETHRO.

RAHAB, a woman belonging to the city of Jericho, who received and concealed the spies sent by Joshua. Commentators have disputed much about Rahab's character. Some have supposed her to have been a hostess or inn-keeper. But in Eastern countries, more especially in those early times, houses of public entertainment were unknown. (See INN.) It cannot be denied that the Hebrew word is rightly translated "harlot." Many are unwilling to admit this, as she is commended by the apostle for her faith (Heb. xi. 31), and, by her marriage with Salmon (Matt. i. 5), subsequently came into the line of our Lord's progenitors. But it is surely quite possible that the previous character of Rahab may have been notoriously immoral, like that of Mary Magdalene, and yet that, after the destruction of Jericho, she may have been remarkable for her piety and Christian consistency. The opprobrious appellation remained, it is true, as in the case of Matthew, who is called "Matthew the publican," after he had been chosen an apostle. But if she had truly repented, there is no more justice in charging the sins of her former life upon her, than in reproaching Abraham with idolatry, though he had been undoubtedly an idolater before he was called of God.

RAIMENT. See DRESS.

RAIN, the vapours exhaled by the sun, which descend from the clouds to water the earth. The sacred writers often speak of the early and latter rains. The early rains usually commenced in the end of October, or beginning of November; the latter rain occurred in the month of March. Rain is sometimes used as the symbol of the Divine goodness, "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea vi. 3. And also as the symbol of instruction, "My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass." Deut. xxxii. 2. The divine influences are compared to rain in Isa. xlv. 3, 4.

RAINBOW. This beautiful and interesting appearance is caused by the refraction and reflection of the sun's rays, by clouds or drops of rain. The colours of the rainbow are the result of the decomposition of white light, in its passage through the globular drops of water, forming a shower of rain. The rainbow was appointed after the deluge as a sign of God's covenant with man. Thus, Gen. ix. 12: "And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations." It has been disputed whether the rainbow had ever been seen before the flood; but the language of the sacred historian certainly conveys the impression, that this was the first appearance of the celestial arch. There is a frequent reference to the rainbow throughout the Sacred Volume. Thus: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake." Ezek. i. 28. "And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like to an emerald." Rev. iv. 3. "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." Rev. x. 1.

RAISINS. The word so translated, in 1 Sam. xxv. 18, signifies dried grapes, or lumps of them, as it is in the margin. See GRAPES—VINE.

RAM, the male of sheep. It is spoken of in prophecy as the symbol of a monarch or prince. Thus, in the prophecy of Daniel, Darius the Persian is represented as a ram. It is also an engine of war, used by the ancients for beating down the enemies' walls, and called a battering-ram, which was an engine with an iron head, resembling the head of a ram. Such was the formidable engine of which the prophet Ezekiel (iv. 1, 2) warned the inhabitants of Jerusalem: "Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, even Jerusalem: and lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering-rams against it round about." These engines were invented by the Babylonians, from whom they were borrowed, and improved upon by the Greeks and Romans. Ezekiel would become acquainted with their dreadful execution, even during his residence in Assyria. In the reign of David, the

battering-ram seems to have been employed in the siege of Abel-bethmaachah: "And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down." 2 Sam. xx. 15.

RAMAH, literally signifying an eminence, a city of Benjamin, six miles from Jerusalem on the road from Samaria. The true site, Dr Robinson alleges, of that Ramah which was the birth-place, residence, and burial-place of Samuel, must have been early forgotten; for both Eusebius and Jerome, with little probability, place it in the plain near Diospolis or Lydda. There is a spot still called Kharaib-er-Ram, or "Ruins of Ramah," the name of which, Lord Lindsay says, fell upon his ear "like the crack of a pistol." Dr Wilson tells us that "at this place there are only a few ruined arches and some heaps of stones, which, as conjectured by Dr Robinson, have probably belonged to some khan. On an adjoining height, lying directly E.N.E., at the distance of a quarter of an hour, is an ancient site, marked by ruins bearing the name of Ramah, which has been recognised as the Ramah of Benjamin."

RAMESES. See RAAMES.

RAMOTH, a city in the mountains of Gilead, and hence often called Ramoth-Gilead, and also Ramoth-Mizpeh, or the Watch tower. It was one of the cities of refuge beyond the Jordan, and was famous as having been the occasion of several wars between the kings of Israel and the kings of Damascus. It was the scene of Ahab's murder in battle with the Syrians. - Jehoram, king of Judah, also, was wounded here, and Jehu was anointed in this town king of Israel. After that event Ramoth disappears from the sacred narrative, and the utmost obscurity rests upon its present site. The city has shared in the curse pronounced upon the country of the Ammonites, to which it belonged. Gesenius thinks that the Ramoth of Scripture is the modern Zsalt, which is situated twenty-two miles south-east from Abou Obcida in the plain of the Jordan. Others, however, suppose that it is represented by a small town called Ramya.

RANSOM, a price paid to recover a person or thing from one who detains that person or thing in captivity. Hence prisoners of war, or slaves, are said to be ransomed, when they are liberated in exchange for a valuable consideration. Whatever is substituted or exchanged, in compensation for the party, is his ransom; but the word ransom is more extensively taken in Scripture. A man is said to ransom his life (Exod. xxi. 30), to substitute a sum of money instead of his life (Exod. xxx. 12; Job xxxvi. 18; Ps. xlix. 7); and some kinds of sacrifices might be regarded as ransoms—that is, as substitutes for the offerer. In like manner Christ is said to give himself a ransom for all (1 Tim. ii. 6; Matt. xx. 28; Mark x. 45); a substitute for them; bearing sufferings in their stead; undergoing that penalty which would otherwise attach to them. Rom. iii. 24, viii. 23; 1 Cor. i. 30; Eph. i. 7, iv. 30; Heb ix. 15. See REDEEMER.

RANTERS. See METHODISTS.

RASHNESS consists in undertaking an action, or pronouncing an opinion, without a due examination of the grounds, motives, or arguments, that ought first to be weighed. See JUDGING, RASH.

RATIONALISM, a name given to a philosophico-religious system of belief, which has been for some time prevalent in Germany, professing to reduce the

truths of revelation to the standard of human reason. The intuitions of the human mind are considered as superior in authority to the statements of the Bible, and are therefore viewed as criteria by which these statements are to be judged. The respective spheres of operation of reason and revelation are thus reversed, and reason, which ought to bow with implicit submission before a well-authenticated revelation, is exalted above it. See NEOLOGY.

RAVEN, called *oreb* among the Hebrews, a ravenous bird of the genus *Corvus*, regarded as unclean by the law of Moses. The blackness of the raven is proverbial. Hence, in Cant. v. 11, the locks of the bridegroom are said to be black and bushy as a raven; or, more literally, his pendulous locks to be black as a raven. "However the fact may be accounted for, the satisfying of their hunger, by the supply of food, is repeatedly alluded to by the inspired writers as a proof of the care of Providence for every living thing. 'The Lord giveth to the beast his food,' says the Psalmist (cxlvii. 9), 'and to the young ravens which cry.' When the question is asked, in Job xxxviii. 41: 'Who provideth for the raven his food, when his young ones cry unto God, wandering for want of meat?' the answer intimateth that God alone provides for them.

"From this care of God for ravens, our Saviour calls upon human beings, who are of a far nobler nature, to trust to his providence for the supply of their wants. 'Consider the ravens; for they neither sow nor reap, which neither have storehouse nor barn, and God feedeth them. How much more are ye better than the fowls?' Luke xii. 24. By this declaration, our Lord does not mean to throw an obstacle in the way of industry. He only means to discourage unreasonable anxiety about the supplies of to-morrow. While we bestir ourselves in securing these, we discharge an important duty; but excessive anxiety concerning them accuses God of negligence in providing for our wants, or weakness in the control of those events on which supplies depend.

"If ravens at any time forget their offspring, they were once at least serviceable in supplying with food an eminent servant of Heaven. In the 17th chapter of 1 Kings, we are told that Elijah the Tishbite received a command from the God of Israel, after prophesying a drought of three years, as a punishment of that people for apostasy, to hide himself from Ahab by the brook Cherith, which is before Jordan, and to drink of the brook, and the ravens should feed him with bread and flesh morning and evening.

"No bird, or even beast, deserves more to be called omnivorous than the raven. It refuses no kind of food, when hunger prompts, but prefers flesh, whether alive or dead, fresh or putrid. It preys on lambs and weakly sheep, leverets, and young ducks, shore fish and shell fish. Shell fish it lifts up into the air and drops, that the shell may be broken and the fish obtained. When it assails dead or living bodies, it always begins with their eyes. These it reckons a delicious morsel, and picks them out before it proceed to any other part. This fact is mentioned by Solomon: 'The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.'" Prov. xxx. 17.

RAVISH, the taking away of any thing from any one by violence. Gen. xxxiv. 2.

RAZOR. The Psalmist compares the tongue of Doeg (Ps. lii. 2) to a sharp razor starting aside from

what should be its true operation, to a bloody purpose and effect. In reference to Isa. vii. 20, "Shaving by a razor that is hired," Mr. Taylor thinks it likely that there is an implication of contempt as well as suffering included in it, as the office of a barber ambulant has seldom been esteemed of any dignity, either in the East or in the West.

READING OF THE SCRIPTURES. See SCRIPTURES.

READINGS, VARIOUS. The different manner in which some passages are expressed in different manuscripts of the Old and New Testaments, together with the omission or insertion of a word or a clause, constitute what are called various readings. These have arisen from the oversight or mistakes of transcribers, who of course were not supernaturally guarded against the possibility of error, and thus various readings would be propagated and increased in proportion to the number of transcripts that were made. "These various readings," says a learned writer, "do not weaken the authority of the sacred text, or prove it to have been wilfully corrupted, because it is well known they do not interfere with the doctrines revealed or the practices enjoined by the Word of God; as originally delivered by the inspired writers, '*the weightier matters of the law*' stand unaffected by them, and indeed we may say, confirmed, because every text which in all manuscripts and versions is read without variation, receives thereby the strongest confirmation; and, moreover, various readings are not without their use, for they may often assist us to understand a passage which appears difficult, or to account for the expressions of one which appears contradictory. To a person who has not considered the subject closely, it may appear sufficient to overthrow the authority of the text, that thirty thousand various readings have been discovered, but when they are examined closely, and all that are not *properly* various readings rejected, the number will be somewhat diminished; from these let all be deducted which make no alteration in the several passages to which they refer, and the reduction will be still greater; and out of the remainder there are not any that can invalidate the authority of those doctrines that have been esteemed fundamental, or shake a single point of that internal evidence whereby the divine original of the Scriptures is supported; so that the friends of revelation had no grounds for the alarm they felt at the time when the subject of various readings began to be discussed. These observations apply strongly to the New Testament, which, as it has been transcribed more frequently, and probably by less skilful transcribers than the Old, has in proportion many more various readings; and respecting these it has been said, '*that all the omissions of the ancient manuscripts put together would not countenance the omission of any essential doctrine of the gospel, relative to faith or morals; and all the additions countenanced by the whole mass of manuscripts already collated do not introduce a single point essential either to faith or morals, beyond what may be found in the Complutensian or Elzevir editions.*'"

REALISTS, the name of a sect of philosophers formed in the middle ages, in opposition to the Nominalists. The former believed that universals are realities, and have an actual existence out of the mind; while the latter contended that they exist only in name, and not in reality.

REAPING is such a natural employment in agri-

culture, that it almost glides of itself into a metaphorical action, at once expressive and easily understood. To cut down corn, to gather fruits, when come to maturity; to receive the natural effects, or consequences, or rewards, of good or bad actions, have many points of similitude, which are readily comprehended by all, and furnish frequent allusions in Scripture. The reapers of Palestine and Syria make use of the sickle in cutting down their crops. They go to the field very early in the morning, and return betimes in the afternoon. They carry provisions along with them, and leathern bottles filled with water. It appears, from the beautiful story of Ruth, that, in Palestine, the women lent their assistance in cutting down and gathering in the harvest. It was another custom among the Jews to set a confidential servant over the reapers, to see that they executed their work properly, that they had suitable provisions, and to pay them their wages; the Chaldees called him *rab*, the master, ruler, or governor of the reapers. Such was the person who directed the labours of the reapers in the field of Boaz. See HARVEST.

REASON. We have been endowed by our Creator with reason for the most valuable and necessary ends; but these ends, in reference to theology, are too little regarded. The Socinian entertains the most vague and extravagant views as to the illimitable extent to which reason can go, while the enthusiast, on the other hand, restricts it within too narrow bounds; and one of the most necessary points, we conceive, in the logical training of the speculative inquirer in theology, is to enable him to ascertain the precise and definite limits which bound the province within which the exercise of human reason must be strictly confined. As long as we investigate the evidence on which the truth of revelation rests, all is well; and even after having ascertained that there is sufficient evidence to prove that the alleged revelation has indeed come from God, reason may legitimately inquire what is the precise meaning of its contents, and the relative bearing of its parts upon each other, or, in other words, what is usually termed the analogy of faith. Here, however, we have reached the point at which reason must pause, and revelation assume the sole and undivided supremacy. The truth of the individual doctrines is founded not on their reasonableness, though that may be admitted as an additional evidence in their favour, but solely on the authority of Him from whom we have ascertained the revelation to have come. It is not necessary, as the Socinian would argue, that what the Bible teaches should be proved to be consistent with reason; this were to make the reason of man, feeble though it be, the arbiter and judge in matters which, from their very nature, must be regarded as beyond the limits of human investigation. Revelation presupposes man to be ignorant of those truths which it unfolds, and shall he, notwithstanding, dare to exalt reason so extravagantly as to imagine it, in point of fact, superior in authority to the dictates of inspiration? No, by no means. It is in condescension to the feebleness and inadequacy of human reason that a revelation has been imparted at all; and ever recollecting that what we do not understand is far from being, on that account, necessarily untrue, let us bow implicitly to the simple statements of that Being whose "understanding is infinite."

No little injury has been done to the cause of Christianity by the extravagant adulators of human reason. Under the delusive idea, that by depriving the

religion of the Bible of all that was peculiar, and by endeavouring to reduce it to a perfect consistency and harmony with what are imagined to be the necessary truths taught by nature, they have furnished the infidel with powerful, and, we fear, too effective weapons, wherewith to destroy the whole Christian system. The result, accordingly, has been such as might have been anticipated. Bolingbroke, Tindal, Collins, and many others of the same school, have directed their whole efforts to show that there is nothing in Christianity which was not previously revealed to us in the religion of nature; and if any mysteries are recorded, they are merely resolvable into the figurative phraseology in which the author wrote, or into subsequent corruptions and interpolations of the record itself. Thus it is that under the guise of friendship have the deadliest blows been struck at all that is vital in the Christianity of the Bible; and that, too, arising from no other cause than the injudicious conduct of its real friends. It is not in Germany alone that this spirit of rationalism has been diffusing its withering influence; in Britain, also, has such a spirit been gradually gaining ground. The consistency of revelation with reason is, no doubt, when properly conducted, a powerful argument in its favour; but there is a point in the argument beyond which we dare not go, and the exact position of which it is absolutely necessary for us previously to ascertain. It was an investigation of this kind that gave rise to one of the most valuable works on mental science that has ever appeared—the immortal essay of Locke on the Human Understanding. “Were it fair to trouble thee with the history of this essay,” says the author in his epistle to the reader, “I should tell thee that five or six friends meeting at my chamber, and discoursing on a subject very remote from this, found themselves quickly at a stand by the difficulties that rose on every side. After we had a while puzzled ourselves, without coming any nearer a resolution of those doubts which perplexed us, it came into my thoughts that we took a wrong course, and that before we set ourselves upon inquiries of that nature it was necessary to examine our own abilities, and see what object our understandings were or were not fitted to deal with.” It were well for the cause of Christianity, and well for the cause of science in general, that the example of Locke were more frequently followed, and the fact rendered familiar to our minds, that there is a point where reason ends, and implicit faith in revelation must begin. The human mind has not previously discovered all that the Bible unfolds to us, otherwise what necessity for the Bible at all? If, then, there be truths peculiar to the Christian system, there is no necessity for the slightest anxiety on the part of the defenders of Christianity to reconcile any apparent inconsistency between these peculiar Christian truths and the principles of reason. A strong, presumptive argument, it is true, may be founded on the fact which, in most instances, can be shown by analogy, that what is peculiar in Christianity is not contrary to reason. Such an argument, however, can never amount to more than a presumption in its favour; and though it may be powerful enough to silence the cavils of objectors, it adds little to the direct force of the Christian evidence.

The essential and primary elements of all religious truth may be learned by the pure efforts of reason unaided by revelation, and all revealed religion, in

fact, proceeds on the existence of that class of truths which is included under the term Natural Religion. But to assert this is just tantamount to the assertion that the Scriptures are accommodated to the nature of the beings to whom they are addressed. This is not all, however, that may be said in reference to their value. They state, no doubt, what is addressed to our reason, and what proceeds on the supposition that there are some truths which unassisted reason has discovered; but they do more, for they state, and in this their peculiar excellence consists, many truths which the reason of man hath not discovered, and by its most strenuous and sustained exertions never could discover. And the danger is, that in deference to a certain class of sceptics and unbelievers, these peculiarities of the Christian system should either be entirely overlooked, or attempted to be so modified as to suit the caprice of those who, while they profess an adherence to the doctrines of revelation, are all the while still more devoted admirers of human reason. All systems of religion, even the most degrading, are founded to some extent on natural religion, or, in other words, on those religious sentiments and feelings which are inherent in the constitution of every mind. But from these Christianity stands separate and apart; and the exhibition of its peculiarities, as contradistinguished from every other system of religious doctrine, forms a most important branch of the Christian evidences. This argument, skilfully conducted, would tend to destroy the force of the infidel maxim, which is too often assumed as the shibboleth of a self-styled liberal party—that all religions are alike. The counterfeit, we admit, may resemble the true coin in one point—that they are both of them coins, but in every other point they are diametrically opposed. Between truth and falsehood in the eyes of God there is, and must ever be, a great gulph fixed; and though man may impiously dare to approximate the two, and even to mistake the one for the other, the eye of Omniscience discerns between them an inconceivable, an infinite distance. A false religion, whether recorded in the Koran of the Mohammedan, or the Shaster of the Brahmin, may contain many truths which in themselves are far from unimportant; but the fact that it is a false in opposition to the true religion is enough to render its services, however scrupulously observed, unacceptable in the sight of Him who is “just and true in all his ways,” as well as “holy in all his works.”

REASONING. Speaking generally, reasoning is the process by which unknown truths are inferred from those which are already known or admitted. According to this definition, it is plain that, in proportion to the certainty with which the already admitted truths are known and believed, will be the confidence with which the hitherto unknown truths will be derived from them. Truth is the end at which all reasoning is designed to aim; but it is only when the truth of the thing is indissolubly connected with the truth of the name, as in mathematics, that complete certainty can be attained. In other sciences, supported by moral evidence merely, there is a constant oscillation of mind between the truth of the name and the truth of the thing. Ambiguity attaches to the words employed; and a constant and unremitting exercise of attention is necessary, to prevent us from falling into error. Such a vigorous effort of mind we are invariably, though unconsciously, putting forth in reasoning, and must in fact continue to do

so, until every word that we employ shall be as fixed and certain in its signification as any one of the terms in mathematical science. It is on the nature of the definition that the great difference depends which subsists between demonstrative and moral reasoning. Condillac speaks slightly of this distinction, as if there were no difficulty in overcoming it. The same idea seems to have been entertained by Leibnitz and Locke. But when we take into consideration the uncertainty and ambiguity which attaches to the words employed in moral reasoning, we may well despair of ever realising the expectations of these eminent philosophers. Unless we could arrive at as clear and definite notions of the complicated objects with which moral reasoning is conversant, as of the simple relations of number and quantity, it were absurd to think of the distinction ever being removed.

Besides the usual division of reasoning into demonstrative and probable, it is sometimes distinguished into reasoning *à priori*, and reasoning *à posteriori*. Reasoning *à priori* is that which infers effects from causes previously known, or deduces consequences from principles previously assumed. The reverse of this process is termed reasoning *à posteriori*. Now, of these two kinds of arguments, there can be scarcely the slightest doubt which of them is to be preferred. *A priori* reasoning implies a strong confidence in the power of human reason—stronger than, we fear, we are ever warranted in entertaining. Hence, when applied to subjects of great importance, as in the argument for the existence of God, drawn from the abstract necessity of his existence, philosophers the most acute have doubted its force. Both Dr Reid and Dr Brown—and in this point they are followed by Dr Chalmers—express themselves strongly. In ordinary cases, however, the *à priori* argument is nothing more than a piece of reasoning founded on a strong presumption derived from a previous knowledge of the subject. It supposes previous knowledge, and argues on the supposition that that knowledge is correct; or it supposes principles previously admitted, and argues on the supposition that these principles are well founded. The *à posteriori* argument takes a contrary course. By it we deduce causes from effects. Thus we infer that the figure of the earth is spherical, from its shadow on the moon in a lunar eclipse; and we infer the existence of a God from our own existence, and that of the objects around us.

Another division of reasoning is into direct and indirect. The one goes directly to establish the truth of any statement; the other goes to prove the falsehood or absurdity of its contrary. Mathematicians make frequent use of indirect reasoning. They first suppose the contrary to be true, then they demonstrate the impossibility of this assumption; and thence they infer the truth of the statement which it was their wish to establish. Thus moralists and theologians sometimes argue in favour of the existence of an all-wise and all-powerful Creator from the absurdities which the contrary supposition involves.

REBEKAH, the daughter of Bethuel, and wife of Isaac. See ISAAC—ESAU—JACOB.

REBEL, to cast off lawful authority, or make war against a superior. Numb. xvi. 1-22; 2 Sam. xv. 10. Men *rebel* against God, when they contemn his authority, and do what he forbids. Numb. xiv. 9. They *rebel* against his Spirit, when they resist his mo-

tions and slight his reproofs. Isa. lxiii. 10. They *rebel* against his word, when they refuse to believe his promises, receive his offers, or obey his laws. Ps. cvii. 11.

RECEIPT OF CUSTOM. This expression occurs in the course of the account which the Evangelist Matthew gives of his own calling. Matt. ix. 9-13. By trade or profession, Levi or Matthew was a publican or tax-gatherer. The receipt of custom, then, at which he was sitting, when Jesus passed by, was probably a small house or booth at the port of Capernaum, where it was the occupation of Matthew to collect the customs upon goods carried across the Sea of Galilee.

RECEIVE. Christ *receives* power, wisdom, strength, honour, glory, and blessing, when they are heartily ascribed to him in his people's praise. Rev. v. 12. To *receive* Christ, is to believe the promises of the Gospel, in which he is freely offered, as made of God to us wisdom, righteousness, sanctification, and redemption. John i. 12. To *receive* his word or law, is to hear, consider, understand, believe, and love it. Prov. ii. 1. To *receive* Christ's ministers, as such, is to hear them as invested with his authority, and earnestly endeavour to believe and obey their instructions. Matt. x. 40, 41. Hypocrites receive the Word of God merely by a rational consideration of and assent to it, but not so as to have it impressed on their heart. Matt. xiii. 20. Unregenerate men *receive not the things of God*; they have not the spiritual knowledge, love, or possession of them in their heart. 1 Cor. ii. 10.

RECHAB. The progenitor of the Rechabites, and who seems himself to have been descended from Hemath, a Kenite, as we learn from 1 Chron. ii. 55.

RECHABITES, a peculiar wandering race, sprung from the ancient Kenites, and large numbers of whom seem to have dwelt in Jerusalem in the reign of Ahab. Jeremiah informs us, chap. xxxv., that he was commissioned by God to bring them into one of the chambers of the Lord's house, and give them wine to drink. This, however, they refused to do, alleging (ver. 6, 7), "We will drink no wine: for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers." Hitherto they had dwelt in the deserts, but the invasion of Nebuchadnezzar had driven them into Jerusalem. Some have imagined that they had separated themselves, like the Nazarites, to a life of strict seclusion and religious service. The Rechabites, however, were not Jews at all, but Kenites; and their peculiar mode of living they acknowledged to have no higher origin than the command, and probably the example, of a remote ancestor, Jonadab, the son of Rechab, who had been zealous in his day in destroying the house of Ahab and the worshippers of Baal. Travellers inform us that the Rechabites are still to be found in Arabia, observing the same customs and modes of life as their ancestors. These are the BENI-KHAIBER (which see), who dwell in tents near Medina, and, Dr Wolff says, "believe and observe the law of Moses by tradition, for they are not in possession of the written law." It is somewhat remarkable that the Talmud speaks of the Beni-Khaiber as descended from Jethro, the father-in-law of Moses.

RECLUSE, among the Papists, a person shut up in a small cell of a hermitage, or monastery, and cut off not only from all conversation with the world, but even with the house. This is a kind of voluntary imprisonment, from a motive either of devotion or penance. See MONASTERY.

RECONCILIATION, the restoring to favour or friendship those who were at variance. It is more particularly used in reference to the doctrine of the atonement. Thus God is said to reconcile us to himself by Jesus Christ. 2 Cor. v. 18. Our state by nature is that of enmity, dissatisfaction, and disobedience. But by the sufferings and merit of Christ we are reconciled and brought near to God. The blessings of reconciliation are pardon, peace, friendship, confidence, holiness, and eternal life. The judicious Guyse gives us an admirable note on this doctrine, which we may here transcribe. "When the Scripture speaks of reconciliation *by Christ, or by his cross, blood, or death*, it is commonly expressed by *God's reconciling us to himself*, and *not by his being reconciled unto us*; the reason of which seems to be because God is the *offended party*, and we are the *offenders*, who, as such, have need to be reconciled to him; and the price of reconciliation, by the blood of Christ, is paid to him, and not to us. Grotius observes, that, in heathen authors, *men's being reconciled to their gods* is always understood to signify appeasing the anger of their gods. Condemned rebels may be said to be reconciled to their sovereign when he, on one consideration or another, pardons them; though, perhaps, they still remain rebels in their hearts against him. And when our Lord ordered the offending to go and be reconciled to his offended brother, Matt. v. 23, 24, the plain meaning is, that he should go and try to appease his anger, obtain his forgiveness, and regain his favour and friendship, by humbling himself to him, asking his pardon, or satisfying him for any injury that he might have done him. In like manner, *God's reconciling us to himself* by the cross of Christ does not signify, as the Socinians contend, our being reconciled by *conversion* to a religious turn in our hearts to God, but is a reconciliation that results from God's graciously providing and accepting an atonement for us, that he might not inflict the punishment upon us which we deserved, and the law condemned us to; but might be at peace with us, and receive us into favour on Christ's account. For this reconciliation by the *cross of Christ* is in a way of atonement or satisfaction to divine justice for sin; and with respect hereunto, we are said to be *reconciled to God by the death of his Son while we are enemies*, which is of much the same import with *Christ's dying for the ungodly, and while we were yet sinners*. Rom. v. 6, 8, 10. And *our being reconciled to God*, by approving and accepting of his method of reconciliation by Jesus Christ, and, on that encouragement, turning to him, is distinguished from his *reconciling us to himself, and not imputing our trespasses to us*, on account of *Christ's having been made sin for us, that we might be made the righteousness of God in him*. 2 Cor. v. 18, 21. This is called Christ's *making reconciliation for iniquity and making reconciliation for the sins of the people*, Dan. ix. 24, Heb. ii. 17, and answers to the ceremonial and typical reconciliation which was made by the blood of the sacrifices under the law, *to make atonement and reconciliation for Israel*, 2 Chron. xxix. 24, Ezek. xlv. 15, 17, and which was frequently styled *making atonement for sin, and an atonement for their souls*. Now

as all the legal sacrifices of atonement, and the truly expiatory sacrifices of Christ were offered, not to the *offenders* but to *God*, to reconcile him to them, what can *reconciliation* by the *death, blood, or cross of Christ* mean, but that the law and justice of God were thereby satisfied, and all obstructions, on his part, to peace and friendship toward sinners are removed, that he might not pursue his righteous demands upon them, according to the holy justice of his nature and will, and the threatenings of his law for their sins; but might mercifully forgive them, and take them into a state of favour with himself, upon their *receiving the atonement, or reconciliation* (Rom. v. 11) by faith, after the offence that sin had given him, and the breach it had made upon the original friendship between him and them." See articles ATONEMENT, MEDIATOR, and PROPITIATION.

RECORDER. An office so called is mentioned in 2 Sam. viii. 16; and in the margin he is termed a remembrancer, or writer of chronicles. These functionaries were held in high honour in the East, and were invariably employed by kings to record or register the daily events of their reign.

RECORDS. See CHRONICLES.

RECTITUDE, or UPRIGHTNESS, is the choosing and pursuing those things which the mind, upon due inquiry and attention, clearly perceives to be fit and good, and avoiding those that are evil. God's law is the standard of moral rectitude.

RECTOR, a term applied to several persons whose offices are very different; as—1. The rector of a parish is a clergyman that has the charge and care of a parish, and possesses all the tithes, &c. 2. The same name is also given to the chief elective officer in several foreign universities, and also to the head master of large schools. 3. Rector is also used in several convents for the superior officer who governs the house. The Jesuits gave this name to the superiors of such of their houses as were either seminaries or colleges.

RECUSANTS, such persons as acknowledge the pope to be the supreme head of the Church, and refuse to acknowledge the king's supremacy; who are hence called Popish recusants.

REDEEMER, one who pays a ransom to deliver another from captivity or death. The term, accordingly, is applied to the Lord Jesus Christ, who "hath redeemed us to God." Christ as God-man was alone able to pay the price of human redemption, which did not consist of corruptible things, but of "the precious blood of Christ, as of a lamb slain, without blemish and without spot." The ransom was accepted of the Father, and the ransomed church of God was set free from the captivity of Satan and sin, and made partakers of that glorious liberty with which Christ makes his people free.

REDEMPTION. This word, says Dr. Gill, is from the Latin tongue, and signifies buying again; and several words, in the Greek language of the New Testament, are used in the affair of our redemption, which signify the obtaining of something by paying a proper price for it; sometimes the simple verb *agorazo*, to buy, is used; so the redeemed are said to be bought unto God by the blood of Christ, and to be bought from the earth, and to be bought from among men, and to be bought with a price—that is, with the price of Christ's blood. 1 Cor. vi. 20. Hence the Church of God is said to be purchased with it. Acts xx. 28. Sometimes the compound

word *exagorazo* is used; which signifies to buy again, or out of the hands of another, as the redeemed are bought out of the hands of justice, as in Gal. iii. 13, iv. 5. In other places, *lutroō* is used, or other words derived from it; which signifies the deliverance of a slave or captive from thralldom, by paying a ransom price for him; so the saints are said to be redeemed not with silver or gold, the usual price paid for a ransom, but with a far greater one—the blood and life of Christ, which he came into this world to give as a ransom price for many, and even himself, which is *antitutron*, an answerable, adequate, and full price for them. 1 Pet. i. 18.

The evils from which we are redeemed or delivered, are, the curse of the law, sin, Satan, the world, death and hell. The moving cause of redemption is the love of God. John iii. 16. The procuring cause, Jesus Christ. 1 Pet. i. 18, 19. The ends of redemption are, that the justice of God might be satisfied; his people reconciled, adopted, sanctified, and brought to glory. The properties of it are these: 1. It is agreeable to all the perfections of God. 2. What a creature never could merit, and therefore entirely of free grace. 3. It is special and particular. 4. Full and complete. And, lastly, 5. It is eternal as to its blessings.

Redemption, then, in New Testament usage, is that glorious deliverance from sin secured by the propitiatory sacrifice of Christ for his Church. The relation which atonement and redemption hold to each other, is that of cause and effect. Atonement is the ground of redemption. (See ATONEMENT.) Redemption is one of the results of atonement. The atonement has an inseparable relation to the law as its object, yielding it such honour “that God may be just, and the justifier of him that believeth in Jesus.” Redemption has an inseparable relation to men as its object; and, therefore, in its very nature, is limited to the number for whom the price is paid, in whose behalf it is accepted, and on whom the blessing is actually bestowed. In other words, while the atonement is general, redemption is particular.

Calvinists in general, says Mr. Fuller, have considered the particularity of redemption as consisting not in the degree of Christ's sufferings (as though he must have suffered more, if more had been finally saved), or in any *insufficiency* that attended them, but in the sovereign purpose and design of the Father and the Son, whereby they were constituted or appointed the price of redemption; the objects of that redemption ascertained; and the ends to be answered by the whole transaction determined. They suppose the sufferings of Christ, in themselves considered, are of infinite value, sufficient to have saved all the world, and a thousand worlds, if it had pleased God to have constituted them the price of their redemption, and to have made them effectual to that end. Farther, whatever difficulties there may appear in these subjects, they in general suppose that there is in the death of Christ a sufficient ground for universal calls and invitations; and that there is no mockery or insincerity in the Holy One in any of these things. (See CALLING.)

The principal merits of this subject are involved in the two questions:—1. Had our Lord Jesus Christ any *absolute determination* in his death to save any of the human race? 2. Supposing such a determination to exist concerning some which does not exist concerning others, is this consistent with indefinite calls and universal invitations?

If the affirmative of the first question be established—if it be shown that Christ had an absolute purpose of salvation in his death—the limited extent of that purpose must follow, for the plain reason that an absolute purpose must be effectual. If it extended to all mankind, all mankind would certainly be saved. Unless, therefore, we will maintain the final salvation of all mankind, we must either suppose a limitation to the absolute determination of Christ to save, or deny any such determination to exist.

The affirmative of the first question is shown from the following considerations:—(1.) The promises made to Christ of the certain efficacy of his death. Ps. cx. 3; Isa. liii. 10–12. (2.) The character under which Christ died. Christ laid down his life as a shepherd. John x. 11–18; Heb. xiii. 20. Christ also laid down his life as a *husband*, as a *surety*, and as a *sacrifice of atonement*—all these characters implying limitation as to number. (3.) From the *effects* ascribed to the death of Christ being such as do not terminate upon all mankind. (4.) Christ is said to have borne the sin of *many* (the term *many* being in Scripture used to express an unlimited number only when opposed to *one*, or to *few*; but when no such opposition exists it is always used for a limited number, and generally stands opposed to *all*). (5.) The *intercession* of Christ, which is founded upon his death, and expressive of its grand design, extends not to all mankind. John vi. 37, xvii. 20. (6.) If the doctrine of eternal, personal, gratuitous election be a truth, that of a special design in the death of Christ must necessarily follow. (7.) The character of the redeemed in the *world above* implies a special design in the death of Christ. These are some of the reasons in favour of the doctrine that there was a certain, absolute, and consequently limited design in the death of Christ, securing the salvation of all those, and only those, who are finally saved.

With regard to the consistency of the limited extent of Christ's redemption with universal calls and invitations, we may remark, it is a subject upon which a curious mind may start many questions which it would be difficult, and perhaps impossible, to solve. That there is a consistency between the divine decrees and the free agency of man, we are bound to believe; but whether we can account for it is another thing. Both are distinctly revealed, and we must believe them. (See ATONEMENT.)

The same difficulty which presents itself to the mind respecting the consistency of a belief in particular redemption, and a belief that there is in the death of Christ a sufficient ground for indefinite calls and universal invitations, attends us, in our present state, respecting almost all the works of God. For example—(1.) The *time of man's life* is appointed of God. (2.) Our portion *in this life* is represented as coming under the divine appointment. Acts vii. 26; Ps. xxxi. 15, xlvii. 4. (3.) Events which imply the *evil actions of men* come under divine appointment. It must be confessed that some of these things may look like contradictions of the doctrine of free agency. They are doubtless profound subjects; and perhaps, as some have expressed it, we shall never be fully able, in the present state, to explain the *link* that unites the appointments of God with the free agency of man; the fact, however, is abundantly revealed in Scripture; and it ought not to distress Christians if in this matter they have all their lives to “walk by

faith, and not by sight." See ATONEMENT—PROPITIATION—RECONCILIATION—SATISFACTION.

RED HEIFER. See HEIFER.

RED SEA. This extensive sea, called also the Arabian Gulf, bears the name of the *Yam Suph*, or sea of weeds. It is upwards of fourteen hundred miles in length, and one hundred and fifty in average breadth. In its northern part it divides into two branches, the western of which, or the gulph of Suez, was the scene of the destruction of the Egyptians when they pursued the Israelites. The precise place of the Israelites crossing the Western Gulf of the Red Sea has been much disputed. Niebuhr, Rosenmuller, Professor Robinson, and others, suppose it to have been in the immediate vicinity of Suez, but the editor of the Pictorial Bible argues strenuously in favour of a point some ten or twelve miles further south, at Ain Mousa. The latter opinion is thus supported: "At the distance of about fifteen miles below Suez, occurs Ras (Cape) Addagi projecting into the sea, and which is formed by the termination of a cluster of hills about five miles in length, which now interpose *on the left* between the valley and the sea, so that the road in this part has mountains on either hand for several miles. Was the entrance of this defile the mouth of the *Hiroth*, or pass, before which the Hebrews encamped? The cape on the opposite coast is called Ras (Cape) Moses, and near this are the Fountains of Moses (Ain Mousa), which one of the most distinct traditions points out as the scene of the miracle. The claims of Ain Mousa above Suez in the present, and indeed in *any* state of the gulf, are, that if the Israelites crossed here, they must have been more completely 'shut in' than at Suez, between the mountains, the wilderness, and the sea—that it is far enough from the bottom of the gulf to account for the Egyptians not going round to intercept them as they came up from the sea—that the waters being here deeper and broader, the miracle would be the more conspicuous and unquestionable, and at the same time the waters would be the more adequate to overwhelm the Egyptian host; while still the channel is not too broad for the Hebrew host to pass through in a single night. It is true that Dr Shaw does not think the water deep enough even here; but there is every reason to conclude that the water was deeper formerly than at present, and the same objection certainly applies with still greater force to the passage at Suez. Let us, however, proceed southward, and having traversed the pass, and continued our course along the shore, we come to an expansion or bay, forming the mouth, towards the Red Sea, of a valley or opening in the mountains, which is here called *Badea*, and also *Wady Tyh*, or 'The Valley of Wandering,' and which, under the various names of Wady Ramlia, Derb Towarek, Wady Jendeli, &c., extends from the Nile to the Red Sea, and through which a canal of communication seems to have formerly ran. Was this the *Hiroth*, or pass, before or in the mouth of which the Israelites encamped, and from which they afterwards made their famous passage? Many good authorities are of this opinion; and it deserves to be mentioned that D'Anville and Major Rennel concur in fixing the town of Clysma at this spot. Certainly no body of men could be more effectually shut in than in this bay of *Badea*. There are many indications that an arm of the sea, now filled up, stretched a considerable way into the opening at

this place, and must have prevented all further progress to the south; and if such progress had not been thus prevented, it would be so by the mountains of Ghobede, which bound the bay and valley on the south, and which, with their continuations, stand out so close to the sea as to preclude the continuation of the march along the shore. There was therefore no retreat but through the sea, or back to Egypt through the valley; and, on the hypothesis that there was then, as at present, a practicable road through this valley between the Red Sea and the Nile, we hazard a conjecture that it was Pharaoh's intention to drive them back before him through this valley. As names and traditions, on one side of the sea, point the egress of the Hebrews at Ain Mousa—as, on the other side, the same authorities place the ingress at *Badea*—and as it is necessary to assume that the opening was most extensive, we might hazard a conjecture that the whole opening extended from about Ain Mousa to opposite *Badea*. We must again repeat, however that not the least stress is to be laid on the unsupported traditions of the natives. Ain Mousa is only one out of many places which they indicate as the point of passage. Perhaps the place which both Arabian and Egyptian traditions most strongly indicate is the large bay called *Birket Faroun* (Pharaoh's Pool), about the 29th parallel of latitude." On this point, however, we cannot speak with certainty.

REED (*agamun*—Job xl. 21, xli. 2, 20; Isa. ix. 14, xix. 15, lviii. 5; *kalamos*—Matt. xi. 7), a plant growing in fenny and watery places; very weak and slender, and bending with the least breath of wind. Matt. xi. 7; Luke vii. 24. Thus it is threatened: "The Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river; because they have made their groves, provoking the Lord to anger." 1 Kings xiv. 15. The slenderness and fragility of the reed is mentioned in 2 Kings xviii. 21; Isa. xxxvi. 6: and is referred to in Matt. xii. 20, where the remark, illustrating the gentleness of our Saviour, is quoted from the prophecy of Isa. xlii. 3. The Hebrew word in these places is *queneh*; as also in Job xl. 21; Isa. xix. 6, xxxv. 7; Ezek. xxix. 6. See CALAMUS.

REFINE, to purge, as founders do metal from dross, or as vintners do wine from dregs. 1 Chron. xxviii. 18; Isa. xxv. 6. Christ is a *refiner* and *purifier*. By his word, his blood, his Spirit, and by sanctified troubles, he purges out the dross of error, corruption, and scandalous persons from the Church, and the dross of sinful defilement from the heart and life of his people. Mal. iii. 2, 3; Isa. xlviii. 10; Zech. xiii. 9. The word of the Lord is refined; there is no dross, error, wickedness, or vanity to be found therein. 2 Sam. xxii. 31; Ps. cxix. 140.

REFORM, to bring into a new shape, course, or disposition. The Hebrews were reformed when they left their idolatries and other evil courses, and turned to the Lord. Lev. xxvi. 23. The gospel dispensation is called the *reformation*: the ceremonial ordinances, being fulfilled in Christ, were laid aside for more clear, easy, and spiritual ones; and multitudes of Jews and Gentiles were turned from their legal, superstitious, idolatrous, and other wicked courses, to the profession, faith, and obedience of a God in Christ. Heb. ix. 10.

REFORMATION. This term is usually applied to the great reformation from Popery, begun by Luther in 1517. (See LUTHER.) The following succinct

view of the circumstances which, under God, gave rise to the blessed Reformation are from the pen of the Rev. Mr Bryce, formerly of Gilcomston, Aberdeen:—"The direct causes of the Reformation lie on the surface, and are familiar to every reader of ecclesiastical history, but it is only the careful student who can tell all the circumstances, remote and indirect, by which this great event was accelerated. The history of the Waldenses, and the preaching of Wickliffe in England, and even the operations of John Huss and Jerome of Prague, are passed over, not because they had not an effect in bringing on the Reformation, but because they obviously occur to the most cursory reader. We fix our attention on causes somewhat less apparent and direct, which suggest to the mind the interesting truth, that Providence, for several ages, had been pointing with a true and steady aim at the restoration of scriptural religion. If we consider the Popedom as a system of dominion, which had been gradually improved and matured by succeeding generations of men, no human power can be conceived to be fixed on a more stable foundation, or so likely to remain durable. The basis of this dominion is the infallibility of the Pope, which was the characteristic, not of any individual, but of every one whose brows might chance to be encircled by the triple crown. Hence all the successors of St Peter were equally infallible, and this claim was, after a certain period, and after a severe struggle, conceded by all the nations of Europe. The apostolical succession was a matter of universal belief, and was always taught by the Romish Church, as being applicable to the Pope and his bishops, in the same absurd and unscriptural sense in which it is maintained at this day by the semi-papist party in the Church of England. Nothing could, perhaps, be so well devised to lay hold of the feelings and passions of men as the fact, that the reigning Pope was the successor of the Apostle Peter; that in his person resided all the qualities which belonged to that gifted and inspired disciple of our Lord; and that he was directed by infallible guidance to the truth in all his decisions. It was on this foundation that the dominion of the Popes was raised; it was enlarged, till it held in its tenacious grasp the property and the consciences of men; it was the source from which emanated the rights of sovereigns to their kingdoms, and to every new discovery which might be made; from the same source learned bodies received their charters, and the decisions of the courts of law their sanctions; in short, there was nothing so trifling or minute to which it did not extend, and in which it was not acknowledged, and yet it contained within itself the principles of decay. The whole range of history contains nothing so well calculated to illustrate the trite observation, that the wisdom of man can devise no scheme, however ingenious, which is perfect and durable.

"The first proof of the imperfection of the Papal system is the personal character of the individuals. The Popes were but men, some of them not the best of men; and, under the influence of unsubdued passions, especially of grasping ambition, they were induced to pronounce decisions which, even in the opinion of their most attached votaries, brought their infallibility into question. These decisions were frequently unwise, and sometimes unjust. The present interests of the reigning Pope were uniformly preferred to the prospective advantages of the holy

see, and the system of nepotism, a term of which the particular application is somewhat doubtful, had occasionally the effect of exhausting the sacred treasury. As these circumstances were made known, serious doubts began to be entertained in reference to the infallible judgment of the successor of St Peter; and lest these doubts should evaporate, the Pope did not fail to pronounce decisions directly opposed to those of his predecessor, by way of proving that one of them must be wrong. The lesson of the weakness and fallibility of the Popes was taught by themselves, and must have tended to weaken the influence and authority of the Popedom, for he who claims to be universally right, and yet is often found to be wrong, will gradually lose the respect and confidence of his fellow-men. In addition to this, the profligacy of several of the Popes was calculated to undeceive the people in regard to their religious character. Leo X. was a person devoid of religious principle, and was, besides, prodigal, luxurious, and imprudent. Julius II. had nothing of the churchman in his character; his private vices were only exceeded by his savage ferocity, his arrogance, and his love of war and bloodshed. Alexander VI. is altogether remarkable, even among sovereign princes, for the magnitude of his crimes, of which the atrocity is only surpassed by that of the worst of the Roman emperors. This list might be easily increased, but enough has been said to show that the personal profligacy of the so-called vicars of Christ may be ranked among those causes which led to the Reformation.

"There was another circumstance, which led even the most blinded to discover that the Popes were subject to like passions as other men. This was the celebrated schism, which exhibited two infallible bishops—heads of the Romish Church—one at Rome and the other at Avignon. In order that men's minds might be settled on this point, so important to those who had difficulty in ascertaining their real spiritual head, a council was called, and the assembled bishops began to exercise powers which, for many ages, they were not known to possess. They deposed both the reigning Popes, and authorised the cardinals to proceed to a new election; but the love of power prevailed, and both refused to obey. For fourteen years after the council was assembled, this schism continued to prevail, and, at its termination, it was found to have given a deadly blow to the authority of the Pope. To add to the evil, the blow was dealt by themselves. The council of Basle soon after declared, by a solemn decision, that the Pope was subject to the councils of the church, and that an appeal could be taken from a sentence of the Pope to a general council.

"These divisions and disputes had the effect of opening men's eyes to the spiritual bondage in which they had been so long held, and the influence and authority of the supreme head of the church were no longer taken for granted. In the course of this schism, which lasted nearly forty years, there had been displayed by both parties a fierceness of passion, a sanguinary disposition, a worldly spirit, and a love of power entirely inconsistent with that religion which it was their professed object to maintain and promote. It is somewhat curious to observe the blindness of the contending parties in betraying to the world the weakness of that principle on which the Popedom is based—no

inconsiderable proof of that deprivation of intellect which is frequently the forerunner of destruction. From this period the princes of Europe considered a general council as an effectual check upon the haughtiness and arrogance of the Popes.

"There were other causes which had an indirect influence in bringing about the Reformation, such as the restoration of learning; the multiplication of schools and universities, by which education was rendered more accessible; the invention of the art of printing, by which books were cheaply and readily diffused; and those writings in which the follies and vices of the priesthood were most severely satirized: all these things had the effect of enabling men to see the evils which had for ages been creeping into the prevailing system. The Popes now began to be alarmed for the continuance of their authority, and did what they could to obviate the effects which were likely to follow; but the period of inquiry had arrived, and it was vain to stay its progress.

"When John de Medicis, who assumed the name of Leo X., ascended the papal throne, he speedily exhausted the sacred treasury by his prodigality and licentious pleasures. The question was, how were his coffers to be replenished? and the readiest way that occurred to his counsellors was a sale of indulgences, which should be offered to all without any exceptions. As this term is apt to be misunderstood by Protestant readers, and Papists complain of the doctrines of their church being misrepresented by us, it may be observed, that it does not imply the obtaining of a liberty to sin, but being set free from those penances which the church imposed upon transgressors, by the payment of a sum of money. The rich could thus easily get rid of those troublesome and protracted penances to which poorer culprits were always subjected. It must also be confessed that Leo was not the first of the Popes who engaged in this species of traffic; it had been practised by many of his predecessors. A despiser of religion himself, and accustomed to think highly of the supreme authority of the Popes, he adopted the suggestions of his counsellors without any consideration of the change that had taken place in the opinions and information of the people. The pretence for selling indulgences at that particular time was to obtain money for promoting the pious work, as it was regarded, of completing the splendid structure of St Peter's Church at Rome; and Leo seems to have extended the term indulgence to the forgiveness of sins which might be committed in after life. This statement is made under correction, but such is my understanding of the author from whom this account is taken. Those who bought these indulgences were permitted to eat flesh during Lent, to choose a confessor most agreeable to themselves, and they received the entire forgiveness of their sins, and exemption from the pains of purgatory. This bull was forthwith published, and the indulgences exposed to sale. In Germany the management of this business was intrusted to Tetzel, a monk belonging to the order of the Dominicans, and a person of the most infamous character. Whatever Papists may say about the meaning of the papal bull, there can be no doubt of the fact that Tetzel preached about the excellency of the commodity of which he had to dispose in a strain of eloquence calculated to catch an ignorant and superstitious multitude, and declared

that he had power to pardon all sins that had been committed, as well as all those which might afterwards be committed. It is not improbable that this worthless person exceeded his powers, but his insolence, impudence, and indecency are on record, and the Papist writers must admit that the court of Rome was singularly indifferent to the respectability of its agents. Tetzel and his companions openly practised the grossest vices, and set the example of the most flagitious conduct, under the shelter of the Pope. This mode of acting had led some to question the efficacy of indulgences conveyed by the hands of men so utterly polluted.

"The individual who took the lead in exposing the worthlessness of Tetzel, and the folly of trusting to indulgences, was Martin Luther, Professor of Divinity in the University of Wittemberg. He was born at Eisleben in Saxony, and originally intended to study law, but was diverted from this purpose by a singular providential occurrence. As he was walking in the fields, a flash of lightning struck his companion dead at his feet. This led to great seriousness of mind, and he entered the monastery of the Augustine friars, and took the vows, contrary to the consent, or at least the remonstrances, of his father. About a year after he had entered the monastery, he fell in with a Latin Bible, of which he was entirely ignorant, and as he read the word of inspiration, his mind was gradually expanded. Along with the sacred volume he perused with great care the writings of Augustine, and thus acquired a profound knowledge of what had been the doctrines of the church in its purest times. At first Luther was not prepared to question the Pope's authority, he merely refused to absolve those to whom Tetzel had sold indulgences. Complaints were made to Tetzel, and he threatened with the vengeance of the Pope any who should question the efficacy of the indulgences which had been granted; but he had to deal with a spirit not easily daunted. Luther examined the nature of indulgences with the greatest attention, and published the result of the investigation in a series of propositions, which Tetzel condemned to the flames, and he afterwards published two discourses by way of refuting them. Luther ridiculed without mercy the arguments and rash statements of his opponent, and his opinions were rapidly diffused over Germany. It was thus, from one step to another, that Luther was led to perceive the unscriptural nature of the Popish system, and publicly to adopt and teach that religion which is found in the Scriptures. One advantage which Luther enjoyed, was the feeling of security on the part of the Pope, and his utter contempt for the obscure individual who questioned his supremacy. It is not intended here to give a detail of the progress of the Reformation generally, but merely to show its rise in Germany, as leading to its introduction into other countries. Luther's dispute with Tetzel began in the year 1517, and in 1520 the Pope published the famous bull, by which every hope of accommodation was destroyed. When Luther received this bull he set about investigating the origin of the dominion of the Popedom, and the result was a conviction of its inconsistency with the gospel of Christ. He, therefore, contemptuously burned the bull and the decretals, publicly maintained that the Pope was antichrist, and exhorted all within his reach to separate from a church which was founded in ignorance and superstition. It is from this period

we date the adoption of that system to which Protestants adhere, under various modifications, throughout Europe."

REFORMED CHURCH. See **CHURCH, REFORMED.**

REFRESH—(1.) To strengthen one by food. 1 Kings xiii. 7. (2.) To take **REST** and recover strength after fatigue. Exod. xxiii. 12. (3.) To revive and comfort. 1 Cor. xvi. 18. Men's spirits, souls, or bowels, are *refreshed* when they get new inward ease, strength, vigour, and comfort. Job xxxii. 20; 2 Cor. vii. 13; Prov. xxv. 13; Philem. 7. The times of *refreshing* and of *restitution*, spoken of Acts iii. 19–21, appear to be the season of religious revival and ultimate restoration of the Jews, so often predicted by the prophets. It may, however, refer to the results of the last judgment. Acts iii. 19. See **REST**.

REFUGE, CITIES OF. According to the law of Moses, six cities were appointed in Canaan as places of refuge for those who were guilty of unintentional manslaughter, and had thereby exposed themselves to the vengeance of the kinsmen of the deceased. Three of these cities were on the eastern, and three on the western side of the Jordan. These cities were appointed to be easy of access, and well supplied with water and provisions. The roads thither were kept in good order by the public authorities; and at every division of the road there was a direction-post, bearing on it in legible characters the inscription, *Refuge*. These cities did not exempt the manslayer who had fled to them from the power of justice; they only prevented private revenge, and left the accused time to prepare his defence. If found guilty on trial, he was condemned to death; but if proved innocent, he was permitted to remain in safety in the city of refuge to which he had fled, and which he was allowed to quit at the death of the high-priest. Before the institution of these cities of refuge, it seems to have been customary for the manslayer to take refuge at the altar, and if the avenger of blood pursued him thither, he himself was put to death.

REFUGEES, a term first applied to the French Protestants, who, by the revocation of the edict of Nantes, were constrained to flee from persecution, and take refuge in foreign countries. Since that time, however, it has been extended to all such as leave their country in times of distress.

REGENERATION, a scriptural designation for the new birth; that work of the Holy Spirit by which we experience a change of heart, or receive a holy disposition.

It will be of advantage to notice the import of this term in other writers. It is compounded of *palin*, again, and *genesis*, generation, or origin. It is used by Greek writers to express the state of the earth in the spring, when the face and appearance of nature is renovated, and the vegetables, flowers, and fruits, are regenerated in the successors of those of the last year. So, by a strong metaphor, Cicero, writing to Atticus, expresses the state and dignity to which he was reappointed after his return from exile, by the term *regeneration*. Josephus also calls the rebuilding and restoration of Jerusalem, after the captivity, the *regeneration* of his country.

The fathers, by a literal interpretation of Paul's metaphorical language (Tit. iii. 5), unhappily employed the term *regeneration* to signify baptism; so that Phavorinus says expressly, referring to this place, *the holy rite of baptism is called regeneration*. It

is so used by Justin Martyr, and other early Christians. But this is to confound the *sign* with the *thing signified*—an error, the consequences of which have been most deplorable in every succeeding age. Baptism was always thought to denote a resurrection, a transplantation, a change of manners, of society, of interests, and of cares, as those who are "risen with Christ," who are "alive from the dead," with whom "old things are passed away, and all things are become new," and when administered to believers, as in the primitive times, it actually did *denote* this. Still it was not the thing itself.

Regeneration, then, is to be distinguished from baptism, which is an external rite, though some have confounded them together. Nor does it signify a mere reformation of the outward conduct. Nor is it a conversion from one sect or creed to another, or even from atheism. Nor are new faculties given in this change. Nor does it consist in new revelations, a succession of terrors or consolations, or any whisper as it were from God to the heart, concerning his secret love, choice, or purpose to save us.

The change in regeneration consists in the recovery of the moral image of God upon the heart; that is to say, so as to love him supremely and serve him ultimately as our highest end, and to delight in him superlatively as our chief good. The sum of the moral law is to love the Lord our God with all our heart, and soul, and strength, and mind. This is the duty of every rational creature; and in order to obey it perfectly, no part of our inward affection or actual service ought to be, at any time, or in the least degree, misapplied. Regeneration consists in the principle being implanted, obtaining the ascendancy, and habitually prevailing over its opposite. It may be remarked, that though the inspired writers use various terms and modes of speech in order to describe this change of mind, sometimes terming it conversion, regeneration, a new creation, or the new creature; putting off the old man with his deeds, and putting on the new man; walking not after the flesh, but after the spirit, &c.; yet it is all effected by the word of truth, or the gospel of salvation, gaining an entrance into the mind, through divine teaching, so as to possess the understanding, subdue the will, and reign in the affections. In a word, it is faith working by love that constitutes the new creature, the regenerate man. Gal. v. 6; 1 John v. 1–5. It is expressed in Scripture by being born again (John iii. 7); born from above, so it may be rendered (John iii. 3, 7, 27); being quickened (Eph. ii. 1); Christ formed in the heart (Gal. iv. 12); a partaking of the divine nature. 2 Pet. i. 4.

The efficient cause of regeneration is the Divine Spirit. That man is not the author of it is evident, if we consider—(1.) The state in which men are before it takes place—a state of ignorance and inability. John iii. 4. (2.) The nature of the work shows plainly that it is not in the power of man to do it: it is called a creation, the production of a new class of principles, which was not in the mind before, and which man could not himself produce. Eph. ii. 8–10. (3.) It is expressly denied to be of man, but declared to be of God. John i. 12, 13; 1 John iii. 9. (4.) The instrumental cause, if it may be so called, or means, is the Word of God. James i. 18; 1 Cor. iv. 15.

The evidences of it are, conviction of sin, holy sorrow, deep humility, knowledge, faith, repentance, love, and devotedness to God's glory.

The properties of it are these:—(1.) It is a passive

work, and herein it differs from conversion. In regeneration we are passive, and receive from God; in conversion we are active, and turn to him. (2.) It is an effectual or invincible work of God's grace. Eph. iii. 8. (3.) It is an instantaneous work, for there can be no medium between life and death; and here it differs from sanctification, which is progressive. (4.) It is a complete work, and perfect in its kind—a change of the whole man. 2 Cor. v. 17.

REGISTER. See CHRONICLES—GENEALOGIES.

REHOB, a Levitical city in the tribe of Asher. Josh. xix. 28. It was also the name of a Syrian people who fought with David, but were defeated. 2 Sam. x. 8.

REHOBAM, a king of Judah who succeeded Solomon his father at the mature age of forty-one. During the seventeen years to which his reign extended he conducted himself in so despotic a manner that ten out of the twelve tribes revolted, and thus gave rise to the formation of the separate kingdom of Israel. His error lay in taking counsel of inexperienced, rash, inconsiderate young men, who advised him to adopt a course of acting the most opposed to his own interests and those of his kingdom. He died A.M. 3046, and was buried in the city of David, being succeeded by his son Abijah.

REHOBOTH, one of the cities founded by Asshur, or, as some think, Nimrod. Gen. x. 11. The original word signifies streets; and some, following the Vulgate, render "the streets of the city"—that is, of Nineveh. Michaëlis suggests that the place is called Rehoboth-ir, to distinguish it from Rehoboth by the river, mentioned in Gen. xxxvi. 37, and which was the residence or birth-place of one of the dukes of Edom.

REIGN, to rule or command as a king. 2 Sam. v. 4, 5. *The saints' reign*; they have a spiritual dominion over sin, Satan, and the corrupt influence of this world; and by their prayers have considerable influence in the management of it: and during the millennium, they shall possess the chief power in Church and State. Rev. v. 10, xx. 6. *They reign in life* spiritual, being more than conquerors, through Him that loved them, of sin, Satan, and the world; and *reign in life* eternal when they are advanced to the highest glory, and have every thing to their wish. Rom. v. 17. *Sin reigns*, and *reigns unto death*, when indwelling sin has the chief power in the heart, and when sin in general hastens forward, and condemns to death temporal, spiritual, and eternal. Rom. vi. 12, v. 21. *Grace reigns*, and *reigns to eternal life*; through the finished and imputed righteousness of Jesus Christ, the free favour of God, in a glorious and irresistible manner, disposes of the elect and all their concerns so as to promote their eternal life: the gracious habits implanted in their souls conquer their inward corruptions, and prepare them for eternal life; nor can sin reign over them as before. Rom. vi. 14, v. 21.

REINS. See KIDNEYS.

RELICS, in the Romish Church, the remains of the bodies or clothes of saints or martyrs, and the instruments by which they were put to death, devoutly preserved in honour to their memory, kissed, revered, and carried in procession.

The honouring the relics of saints, on which the Church of Rome afterwards founded her superstitious and lucrative use of them, as objects of devotion, as a kind of charms, or amulets, and as instruments of pretended miracles, appears to have origi-

nated in a very ancient custom that prevailed among Christians, of assembling at the cemeteries or burying-places of the martyrs, for the purpose of commemorating them, and of performing divine worship. When the profession of Christianity obtained the protection of civil government, under Constantine the Great, stately churches were erected over their sepulchres, and their names and memories were treated with every possible token of affection and respect. This reverence, however, gradually exceeded all reasonable bounds; and those prayers and religious services were thought to have a peculiar sanctity and virtue which were performed over their tombs: hence the practice which afterwards obtained of depositing relics of saints and martyrs under the altars in all churches. This practice was then thought of such importance, that St. Ambrose would not consecrate a church because it had no relics; and the Council of Constantinople in Trullo ordained, that those altars should be demolished under which were found no relics! Such was the rage for them at one time, that, as F. Mabillon, a Benedictine, justly complains, the altars were loaded with suspected relics: numerous spurious ones being everywhere offered to the piety and devotion of the faithful. He adds, too, that bones are often consecrated, which, so far from belonging to saints, probably do not belong to Christians. From the catacombs numerous relics have been taken, and yet it is not known who were the persons interred therein. In the eleventh century, relics were tried by fire, and those which did not consume were reckoned genuine, and the rest not. Relics were, and still are, preserved on the altars whereon mass is celebrated: a square hole being made in the middle of the altar big enough to receive the hand; and herein is the relic deposited, being first wrapped in red silk and enclosed in a leaden box.

Besides the arguments from antiquity, to which the Papists refer in vindication of their worship of relics, of which the reader may form some judgment from this article, Bellarmine appeals to Scripture in support of it! and cites the following passages, namely, Exod. xiii. 19; Deut. xxxiv. 6; 2 Kings xiii. 21, xxiii. 16-18; Isa. xi. 10; Matt. ix. 20-22; Acts v. 12, 15, xix. 11, 12.

"No doubt," says Dr Begg in his Handbook of Popery, "Papists speak of the woman who was healed by touching the hem of Christ's garment. But we are expressly told that it was from Christ himself that the virtue went forth. Mark v. 30. And it is remarkable that God hid the body of Moses, Deut. xxxiv. 6, most probably to prevent any part of it from being turned into a 'relic.' It is also probable that the dispute between the devil and Michael about this body, Jude 9, may have arisen from a wish of Satan to turn it, like the brazen-serpent, or as Papists would have done, into an object of profitable idolatry. Papists sometimes refer to the miraculous effects said to have been produced by the 'shadow of Peter,' Acts v. 15, in the apostolic age. Whether they profess to have preserved this 'shadow' as a 'relic,' as some of the 'darkness of Egypt' is said to have been bottled up and kept, does not clearly appear. But at all events, as a shadow is only the adjunct of a living man, and as Peter is no longer in the midst of us, it has justly been remarked that there is no 'substance' whatever in this argument."

RELIGION is a Latin word, derived, according to Cicero, from *religere*, "to reconsider;" but according

to Servius and most modern grammarians, from *religare*, "to bind fast." If the Ciceronian etymology be the true one, the word religion will denote the diligent study of whatever pertains to the worship of God. Accordingly, those who exhibited zeal and earnestness in the service of God, as the most important concern, were, therefore, called *religiosi*; and their conduct was called *religio* (the name of the Deity being frequently annexed) *Dei*, or *erga Deum*. The word *religio*, however, and especially the plural, *religiones*, was most commonly used in reference to external worship, rites, and ceremonies. According to the other derivation, it denotes that obligation which we feel on our minds from the relation in which we stand to some superior power. The word is sometimes used as synonymous with sect; but, in a practical sense, it is generally considered as the same with godliness, or a life devoted to the worship and fear of God. Dr. Doddridge thus defines it:—"Religion consists in the resolution of the will for God, and in a constant care to avoid whatever we are persuaded he would disapprove, to despatch the work he has assigned us in life, and to promote his glory in the happiness of mankind." (See GODLINESS.) The foundation of all religion rests on the belief of the existence of God. As we have, however, already considered the evidences of the Divine existence, they need not be enumerated again in this place; the reader will find them under the article EXISTENCE OF GOD. See also the articles GOD—JEHOVAH.

Religion has been divided into natural and revealed. By natural religion is meant that knowledge, veneration, and love of God, and the practice of those duties to him, our fellow-creatures, and ourselves, which are discoverable by the right exercise of our rational faculties, from considering the nature and perfections of God, and our relation to him and to one another. By revealed religion is understood that discovery which he has made to us of his mind and will in the Holy Scriptures.

As it respects natural religion, some doubt whether, properly speaking, there can be any such thing; since, through the fall, reason is so depraved, that man without revelation is under the greatest darkness and misery, as may be easily seen by considering the history of those nations who are destitute of it, and who are given up to barbarism, ignorance, cruelty, and evils of every kind. So much as this, however, may be observed, that the light of nature can give us no proper ideas of God, nor inform us what worship will be acceptable to him. It does not tell us how man became a fallen, sinful creature, as he is, nor how he can be recovered. It affords us no intelligence as to the immortality of the soul, the resurrection of the body, and a future state of happiness and misery. The apostle, indeed, observes, that the Gentiles have the law written on their hearts, and are a law unto themselves; yet the greatest moralists among them were so blinded as to be guilty of, and actually to countenance, the greatest vices. Such a system, therefore, it is supposed, can hardly be said to be religious, which leaves man in such uncertainty, ignorance, and impiety. (See REVELATION.)

On the other side, it is observed, "that though it is in the highest degree probable that the parents of mankind received all their theological knowledge by supernatural means, it is yet obvious that some parts of that knowledge must have been capable of a proof purely rational, otherwise not a single religious truth

could have been conveyed through the succeeding generations of the human race, but by the immediate inspiration of each individual. We, indeed, admit many propositions as certainly true, upon the sole authority of the Jewish and Christian Scriptures, and we receive these Scriptures with gratitude, as the lively oracles of God; but it is self-evident that we could not do either the one or the other, were we not convinced by natural means that God exists; that he is a being of goodness, justice, and power; and that he inspired with divine wisdom the penmen of these sacred volumes. Now, though it is very possible that no man, or body of men, left to themselves from infancy in a desert world, would ever have made a theological discovery, yet, whatever propositions relating to the being and attributes of the First Cause, and duty of man, can be demonstrated by human reason, independent of written revelation, may be called *natural theology*, and are of the utmost importance, as being to us the first principles of all religion. Natural theology, in this sense of the word, is the foundation of Christian revelation; for, without a previous knowledge of it, we could have no evidence that the Scriptures of the Old and New Testaments are indeed the Word of God."

The religions which exist in the world have been generally divided into four—the Pagan, the Jewish, the Mohammedan, and the Christian; to which articles the reader is referred. The various duties of the Christian religion also are stated in their different places. See also, as connected with this article, the articles INSPIRATION—REVELATION—THEOLOGY, NATURAL—CHRISTIANITY.

RELIGIOUS, in a general sense, something that relates to religion; and, in reference to persons, that which indicates that they give their attention to religion, and are influenced by it, so as to differ from the world. It is also used for a person engaged by solemn vows to the monastic life; or a person shut up in a monastery, to lead a life of devotion and austerity under some rule or institution. The male religious are called *monks* and *friars*; the females, *nuns* and *canonesses*.

REMEDIAL LAW. See LAW—NEONOMIANS—JUSTIFICATION.

REMISSION, the release of an obligation. It is sometimes taken for the year of jubilee, or the sabbatical year, in which the slaves were set at liberty, and in which every one returned into his own inheritance. Lev. xxv. 10; Numb. xxxvi. 4; Deut. xv. 1. It is generally used in the New Testament for the pardon of sin, which is a divine discharge from the obligation to suffer the punishment of the law. The Gospel says, that "John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins" (Mark i. 4; Luke iii. 3); and, that the blood of Jesus Christ was shed to procure remission of our sins. Eph. i. 7; Col. i. 14; Matt. xxvi. 28. See PARDON.

REMONSTRANTS, a title given to the Arminians, by reason of the remonstrance which, in 1610, they made to the States of Holland against the sentence of the Synod of Dort, which condemned them as heretics. Episcopius and Grotius were at the head of the Remonstrants, whose principles were first openly patronized in England by Archbishop Laud. In Holland, the Calvinists presented an address in opposition to the remonstrance of the Arminians, and called it a counter-remonstrance. See ARMINIANS—DORT.

REMORSE, uneasiness occasioned by a consciousness of guilt. When it is blended with the fear of punishment, and rises to despair, it constitutes the supreme wretchedness of the mind.

REMPHAN. See ANAMMELECH—CHIUN—MOLOCH.

REND. The rending or tearing of the clothes was a custom of great antiquity, and the highest expression of grief in the primitive ages. This ceremony was never omitted by the Hebrews, when any mournful event happened, and was performed in the following manner:—They took a knife, and, holding the blade downwards, gave the upper part of the garment a cut in the right side, and rent it an hand's-breadth. For very near relations, all the garments are rent on the right side. Neighbours or other spectators who happened to be in the house at the time of the decease, tore only a hand's-breadth of their dress on the left side. The custom of rending the clothes, however, was not only a token of mourning, but also of indignation. Thus, Matt. xxvi. 65: "Then the high priest rent his clothes, saying, He hath spoken blasphemy; what farther need have we of witnesses? behold, now ye have heard his blasphemy." And Acts xiv. 14: "Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people crying out." See BURIAL—MOURNING.

REPENTANCE signifies a change of the mind from a rebellious and disaffected state, to that submission and thorough separation from iniquity by which converted sinners are distinguished. Matt. iii. 2-8.

Repentance is sometimes used generally for a change of mind, and an earnest wishing that something were undone that has been done. In a sense analogous to this, God himself is said to repent; but this can be only understood of his altering his conduct towards his creatures, either in the bestowing of good or the infliction of evil; which change in the divine conduct is founded on a change in his creatures; and thus, speaking after the manner of men, God is said to repent. In this generic sense, also, Esau found no place for repentance, though he sought it carefully with tears; he could not move his father Isaac to repent of what he had done, or to recall the blessing from Jacob and confer it on himself. Heb. xii. 17; Rom. xi. 29; 2 Cor. vii. 10.

The Greek *metanoia* (repentance) properly denotes the soul recollecting its own actions, and that in such a manner as to produce sorrow in the review, and a desire of amendment. It is strictly a change of mind, and includes the whole of that alteration, with respect to views, dispositions, and conduct, which is effected by the power of the gospel. This term is used in the New Testament about sixty times. Another word is also used in a few instances (but never where repentance is enjoined as a duty), which merely signifies anxiety or uneasiness upon the consideration of what is done. Matt. xxi. 29, 32, xxvii. 3; 2 Cor. vii. 8; Heb. vii. 21. The first word signifies a change founded on a re-consideration of principles; the second, a concern founded on a view of consequences. The first is thorough, the second is partial and ineffectual.

To distinguish these, there should have been two distinct words in our common version, corresponding to the two in the original. But as there is no difference made in the translation, the old divines used to designate the latter by the term *legal*, and the

former by the term *evangelical*—a designation as unfortunate as it is miscriptural, because it by no means truly describes the difference between them. The law of God is in fact an essential instrument in producing evangelical repentance; it is emphatically a schoolmaster to bring us to Christ. The real difference is much better expressed by the terms *worldly* and *godly*, which, moreover, have a scriptural sanction. 2 Cor. vii. 9, 10. Let it be remembered, then, that there is—(1.) A worldly or partial repentance, wherein one is grieved for, and turns from, his outward sin, merely on account of the hurt it has done, or is likely to do him; as a malefactor, who still loves his sin, repents of doing it, because it brings him to punishment. (2.) A godly or evangelical repentance, which is a pious sorrow wrought in the heart of a sinner by the Word and Spirit of God, whereby, from a sense of his sin, as offensive to God, and defiling and endangering to his own soul, and from an apprehension of the mercy of God in Christ, he, with grief and hatred of all his known sins, turns from them to God, as his Saviour and Lord. This is called "repentance towards God," as therein we turn from sin to him; and "repentance unto life," as it leads to spiritual life, and is the first step to eternal life. Matt. iii. 2; Acts iii. 19, xi. 18. There are only these two kinds of repentance.

The author, as well as object, of true repentance, is God. Acts v. 31. The subjects of it are sinners, since none but those who have sinned can repent. The means of repentance are the Word, and the ministers of it; yet sometimes consideration, sanctified afflictions, conversation, &c., have been the instruments of repentance. The blessings connected with repentance are, pardon, peace, and everlasting life. Acts xi. 18. The time of repentance is the present life. Isa. lv. 6; Eccles. ix. 5. The evidences of repentance are, faith, humility, prayer, and obedience. Zech. xii. 10.

The necessity of repentance appears evident from the evil of sin, the misery it involves us in here, the commands given us to repent in God's Word, the promises made to the penitent, and the absolute incapability of enjoying God here or hereafter without it.

REPETITIONS, VAIN. Our blessed Lord, in his sermon on the mount, thus speaks in reference to prayer, Matt. vi. 7, 8, "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him." We find a remarkable example of the practice here referred to in 1 Kings xviii. 25-29. The word here translated, "use not vain repetitions," is a very peculiar one, indicating empty words, unmeaning repetitions. All repetitions in prayer are not to be understood as discountenanced by the Saviour, for on some occasions they manifest simply an intense earnestness of spirit, as in the case of the Redeemer himself, when in his agony in the garden, he retired to a little distance and prayed, using the same words. Neither are we to understand the Redeemer as discountenancing on every occasion long prayers. These also, as every experienced believer knows, are frequently an indication of the ardent longings of the soul. The prayer offered up by Solomon, at the dedication of the temple, is an instance of a long prayer on a special occasion; and it is remarkable, that He who dictated to the disciples the shortest and most comprehensive prayer

which the Bible contains, is declared to have spent a whole night in secret, solitary prayer. He reproves "vain repetitions," and the foolish imagination that the acceptableness of prayer depends upon the number or the copiousness of its expressions. The sigh heaved from the bosom of a contrite one, which may never have found vent in words, is a powerful prayer. It is not our much speaking but our earnest longing that will obtain an answer.

REPHAIM, a people of extraordinary stature, inhabiting the country east of the Jordan and Dead Sea. The country of the Rephaim is identified with that of Bashan, the last king of which, Og by name, so famous for his stature, was dispossessed by the Israelites, when the city of Ashteroth was given to the half tribe of Manasseh, whose allotment was east of Jordan. There is a place mentioned in several passages, as in Josh. xv. 8 and xviii. 16, which was famous both in Joshua's and David's time.

REPHIDIM, a place where the Israelites were encamped before they approached the mount of the Lord. It was remarkable as having been the scene of the temptation and strife when the Israelites murmured from want of water, and by a miracle, Moses, at the command of the Lord, smote the rock and water flowed forth. It was here also that they put to flight the Amalekites. The place which is now recognised as the site of the ancient Rephidim is near the Sinaitic range of mountains, and is thus described by Dr Wilson in his "Lands of the Bible:"—"At the place where it" (the range of hills now called Wadiyah) "approaches Wadí Sheikh, was probably Rephidim, where the Israelites were encamped before they approached the mount of the Lord. If this was the case, it is to be particularly noticed, that water from the rock in Horeb could easily flow to them at this very place, on the only road practicable to them from the Wadí Feirán to Sinai. The Wadí Sheikh, through which we had come down from Sinai, forms to this day, in fact, the channel by which the winter torrents find their way to the Red Sea, passing out of it into Wadí Feirán, which, after running to the north-west till it approaches the Wadí Mukatteb, strikes nearly directly to the west, and runs into the sea. I was greatly struck with the regular descent from Sinai of this water-channel through the Wadí esh-Sheikh; and I cannot resist directing particular attention to the impression connected with it which I have mentioned. I was glad, in looking into Dr Robinson's work, to find that he had fixed on this very neighbourhood as Rephidim. After quoting Burckhardt's account of it,—for he himself had not visited it, but turned off to 'Akabah, near the tomb of Saleh,—he says, 'The entrance to this defile from the west is five hours distant from the point where Wady esh-Sheikh issues from the plain er-Râhah. This would correspond well to the distance of Rephidim; and then these blackened cliffs would be the outskirts of Horeb. I am not aware of any objection to this view, except one which applies equally to every part of Wady esh-Sheikh and the adjacent district, viz., that neither here nor in all this tract is there at the present day any special want of water. There is a well near the defile itself, and an hour above it a spring called Abu Suweirah which we visited; besides others in various quarters. This difficulty I am not able to solve, except by supposing, that as the people seemed to have remained for some time at Rephidim, the small supply of water was speedily exhausted.' No other solution of the diffi-

culty is needed, when the wants of two millions and a half of people are adverted to. Dr Robinson brings the Rock in Horeb 'near to Rephidim;' but we have already seen that there is no need of this limitation."

REPLY. To *reply* against God, is to quarrel with his purpose or providence. Rom. ix. 20.

REPRESENTERS. See MARROW-MEN.

REPROACH, the act of finding fault in opprobrious terms, or attempting to expose to infamy and disgrace. In whatever cause we engage, however disinterested our motives, however laudable our designs, reproach is what we must expect. But it becomes us not to retaliate, but to bear it patiently; and so to live, that every charge brought against us be groundless. If we be reproached for righteousness' sake, we have no reason to be ashamed nor to be afraid. All good men have thus suffered, Jesus Christ himself especially. We have the greatest promises of support. Besides, it has a tendency to humble us, detach us from the world, and excite in us a desire for that state of blessedness where all reproach shall be done away. Matt. v. 11, 38-48.

REPROBATION. This term, among divines, is used to express that act of God's will by which, when he viewed all mankind as involved in guilt and misery, he rejected some, while he chose others. Some, who allow of personal and eternal election, deny any such thing as reprobation. But the one unavoidably follows from the other; for the choice of some must necessarily imply the rejection of others. "Election and rejection," says Dr Dick, in his Lectures on Theology, "are correlative terms; and men impose upon themselves, and imagine that they conceive what it is impossible to conceive, when they admit election, and deny reprobation. If the reason be inquired why God passed by some of mankind sinners, while he elected others to life, it must be resolved into the counsel of his own will, whereby he extends or withholds mercy as he pleaseth. 'He hath mercy on whom he will have mercy, and whom he will he hardeneth.' But if the reason be inquired why God ordained to dishonour and wrath those whom he passed by, this must be resolved into their own sin." See ELECTION.

REPROOF, blame or reprehension spoken to a person's face. It is distinguished from a reprimand thus: He who reproves another, points out his fault, and blames him. He who reprimands, affects to punish, and mortifies the offender. (See OFFENCE.)

In *giving* reproof, the following rules may be observed:—(1.) We should not be forward in reproving our elders or superiors, but rather to remonstrate and supplicate for redress. What the ministers of God do in this respect, they do by special commission, as those that must give an account. 1 Tim. v. 1; Heb. xiii. 7. (2.) We must not reprove rashly; there should be proof before reproof. (3.) We should not reprove for slight matters, for such faults or defects as proceed from natural frailty, from inadvertency, or mistake in matters of small consequence. (4.) We should never reprove unseasonably, as to the time, the place, or the circumstances. (5.) We should reprove mildly and sweetly, in the calmest manner, in the gentlest terms. (6.) We should not affect to be reprehensive; perhaps there is no one considered more troublesome than he who delights in finding fault with others.

In *receiving* reproof, it may be observed—(1.) That we should not reject it merely because it may come

from those who are not exactly on a level with ourselves. (2.) We should consider whether the reproof given be not actually deserved; and that, if the reprover knew all, whether the reproof would not be sharper than what it is. (3.) Whether, if taken humbly and patiently, it will not be of great advantage to us. (4.) That it is nothing but pride to suppose that we are never to be the subjects of reproof, since it is human to err.

RESEN, a city of Assyria, between Nineveh and Calah (Gen. x. 12), on the river Chaboras, in Mesopotamia. Bochart thinks it the Greek Larissa.

RESENTMENT, the feeling that arises from a sense of injury. It is, however, most generally used in an ill sense, implying a determination to return an injury. Dr. Johnson observes, that resentment in this sense is an union of sorrow with malignity; a combination of a passion which all endeavour to avoid, with a passion which all concur to detest. The man who retires to meditate mischief, and to exasperate his own rage; whose thoughts are employed only on means of distress and contrivances of ruin; whose mind never pauses from the remembrance of his own sufferings, but to indulge some hope of enjoying the calamities of another, may justly be numbered among the most miserable of human beings—among those who are guilty—who have neither the gladness of prosperity, nor the calm of innocence.

RESIGNATION, a submission without discontent to the will of God. The obligations to this duty arise from—(1.) The perfections of God. Deut. xxxii. 4. (2.) The purpose of God. Eph. i. 11. (3.) The commands of God. Heb. xii. 9. (4.) The promises of God. 1 Pet. v. 7. (5.) Our own interest. Hos. ii. 14, 15. (6.) The prospect of eternal felicity. Heb. iv. 9. See AFFLICTION—DESPAIR—PATIENCE.

RESOLUTIONERS, a name applied to those ministers and elders in Scotland, in the troublous times of Charles II., who were carried away by secular and prudential views of expediency. Many of the resolutioners were men of great piety and worth, but somewhat deficient in firmness of character; lovers of peace to such an extent as to be willing to sacrifice some of their own principles for its attainment. Of these David Dickson was one; but some years afterwards, when the perfidy of Charles and the malignants had become evident, he on his death-bed acknowledged his error, and admitted that the Protesters had seen the matter in a truer light than the Resolutioners had done.

RESPECT OF PERSONS, or appearances, signifies partiality in judicial proceedings. God appointed that the judges should pronounce sentence without respect of persons. Lev. xix. 15; Deut. xvi. 16, 17, 19. That they should consider neither the poor nor the rich, the weak nor the powerful; but should attend only to truth and justice. God has no respect of persons. And the Jews complimented our Saviour, that he told the truth without respect of persons, without fear. Matt. xxii. 16; Isa. xxxii. 1–16. In matters of grace or bounty this phrase has no proper application. Hence when we read (Exod. ii. 25): “God had respect to the children of Israel,” it can only express his compassion and sympathy for them. When God had respect to the offering of Abel (Gen. iv. 4), it imports to accept favourably, to notice with satisfaction. Compare 1 Kings viii. 28; Numb. xvi. 15.

REST, (1.) To cease from work. Exod. xxiii. 12.

(2.) To sit or nestle quietly. Gen. xviii. 4; Isa. xxxiv. 14. (3.) To lean, or to trust in. 2 Chron. xxxii. 8. (4.) To continue fixed. Isa. li. 4. (5.) To come to an end. Ezek. xvi. 42, xxi. 17. God rested from his work of creation, and was refreshed; he ceased to make new kinds of creatures, and took pleasure in what he had made. Heb. iv. 4; Exod. xxxi. 17. His resting in his love implies his unchanging pleasure in the past effects of it, and his taking delight in showing it more abundantly. Zeph. iii. 17. His taking his rest during the Assyrian ravages of Egypt and Ethiopia imports his forbearing to interpose remarkably between the contending parties. Isa. lviii. 4. Men rest on the Lord, when, with a strong faith in his promise and righteousness, they commit themselves to his care, and depend on him for all necessary blessings. Ps. xxxvii. 7. The saints rest at noon, when, amid scorching persecution and temptation, God bestows upon them distinguished protection, inward patience, and comfort. Cant. i. 7. The dead rest in their graves from all labour, disturbance, and pain. Isa. lvii. 2. To QUIET is to cause to rest, make still. God’s Spirit was quieted in the north country, when the Persians, Greeks, and after them the Romans, executed the destined vengeance on Chaldea, where his people had been oppressed; or when the spread of the gospel was the means of converting multitudes to Christ. Zech. vi. 8. God quieteth the earth with the south wind, when he makes his gentle gales to blow on it. Job xxxvii. 17.

REST, QUIETNESS. (1.) A ceasing from labour. Exod. v. 5. (2.) A ceasing from open war. Josh. xiv. 15. (3.) Ceasing from tillage and husbandry. Lev. xxv. 5. (4.) A state of peace and reconciliation with God and men’s own conscience. Matt. xi. 29; Heb. iv. 3. (5.) A calm composure of mind, produced by the love of God shed abroad in the heart, and by the Holy Ghost’s witnessing to the conscience, justification, reconciliation, regeneration, adoption, and sure title to eternal glory; this is attended with a cheerful confidence in the promises, and a submission to the providences of God. Ps. cxvi. 7. (6.) REST also signifies a peaceful and comfortable settlement, such as Canaan to the Hebrews, and the temple to the ark. Deut. iii. 20; Ps. cxxxii. 8–14.

Christ, in his person, offices, relations, righteousness, power, and love, and in his promises, is a rest and refreshing, which, if applied and improved, yield a most sweet pleasure and quiet to men. Isa. xxviii. 12. Christ’s rest is glorious; his gospel-church, or his new-covenant state, in which his people enjoy sweet delight and repose, is the product of his glorious power and bleeding love, and is glorious in its properties and ends. Isa. xi. 10. The rest remaining for the people of God is the heavenly state, in which the saints shall be for ever free from sin, sorrow, temptation, and trouble or toil, and for ever delighted in the full enjoyment of and conformity to a God in Christ. Heb. iv. 9.

RESTITUTION, that act of justice by which we restore to our neighbour whatever we have unjustly deprived him of. Exod. xxii. 1; Luke xix. 8. Moralists observe, respecting restitution—(1.) That where it can be made in kind, or the injury can be certainly valued, we are to restore the thing or the value. (2.) We are bound to restore the thing with the natural increase of it; that is, to satisfy for the loss sustained in the meantime, and the gain hindered. (3.) Where the thing cannot be restored, and the

value of it is not certain, we are to give reasonable satisfaction, according to a middle estimation. (4.) We are at least to give by way of restitution what the law would give, for that is generally equal, and in most cases rather favourable than rigorous. (5.) A man is not only bound to restitution for the injury he did, but for all that directly follows from the injurious act. For the first injury being wilful, we are supposed to will all that which follows upon it.

RESTORATIONISTS, those who believe that all men will ultimately become holy and happy. They maintain that God created only to bless; and that in pursuance of that purpose, he sent his Son to "be for salvation to the ends of the earth;" that Christ's kingdom is moral in its nature, and extends to moral beings in every state or mode of existence; that the probation of man is not confined to the present life, but extends through the mediatorial reign; and that, as Christ died for all, so, before he shall have delivered up the kingdom to the Father, all shall be brought to a participation of the knowledge and enjoyment of that truth which maketh free from the bondage of sin and death. They believe in a general resurrection and judgment, when those who have improved their probation in this life will be raised to more perfect felicity, and those who have misimproved their opportunities on earth will come forward to shame and condemnation, which will continue till they become truly penitent; that punishment itself is a mediatorial work, a discipline, perfectly consistent with mercy; that it is a means employed by Christ to humble and subdue the stubborn will, and prepare the mind to receive a manifestation of the goodness of God, which leadeth the sinner to true repentance. See Gen. xii. 3, xxii. 18; Gal. iii. 8; Isa. xlv. 22, 23; Phil. ii. 10, 11; Rev. v. 13; 1 Tim. ii. 1-6; Col. i. 20; Eph. i. 7-11; Rom. v. 12-21, viii. 20, 21; 1 Cor. xv. 24-28.

They contend that this doctrine is not only sustained by particular texts, but grows necessarily out of some of the first principles of divine revelation. They maintain that it is immediately connected with the perfections of the Deity; that God, being infinitely benevolent, must have desired the happiness of all his offspring; that his infinite wisdom would enable him to form a perfect plan, and his almighty power will secure its accomplishment. They contend that the mission of Christ is abortive on any other plan, and that nothing short of the "restitution of all things" can satisfy the ardent desires of every pious soul. On this system alone can they reconcile the attributes of justice and mercy, and secure to the Almighty a character worthy of our imitation. (See ATONEMENT.)

They insist that the words rendered *everlasting*, *eternal*, and *for ever*, which are in a few instances applied to the misery of the wicked, do not prove that misery to be endless; because these terms are loose in their signification, and are frequently used in a limited sense; that the original terms being often used in the plural number, clearly demonstrates that the period, though indefinite, is limited in its very nature. They maintain that the meaning of the term must always be sought in the subject to which it is applied; and that there is nothing in the nature of punishment which will justify an endless sense. (See AION.) They believe that the doctrine of the restoration is the most consonant to the perfections of the Deity, the most worthy of the character of Christ, and the only doctrine which will accord with pious

and devout feelings, or harmonize with the Scriptures. They teach their followers that ardent love to God, active benevolence to man, and personal meekness and purity, are the natural results of these views. (See RETRIBUTION, FUTURE.)

The difference between the Restorationists and Universalists relates principally to the subject of a future retribution. The Universalists believe that a full and perfect retribution takes place in this world; that our conduct here cannot affect our future condition; and that the moment man exists after death, he will be as pure and happy as the angels. From these views the Restorationists dissent. They maintain that a just retribution does not take place in time; that the conscience of the sinner becomes callous, and does not increase in the severity of its reprovings with the increase of guilt; that men are invited to act with reference to a future life; that if all are made perfectly happy at the commencement of the next state of existence, they are not rewarded according to their deeds; that if death introduces them into heaven, they are saved by death and not by Christ; and if they are made happy by being raised from the dead, they are saved by physical, and not by moral means, and made happy without their agency or consent; that such a sentiment weakens the motives to virtue, and gives force to the temptations of vice; that it is unreasonable in itself, and opposed to many passages of Scripture. See Acts xxiv. 25, xvii. 30, 31; Heb. ix. 27, 28; Matt. xi. 23, 24; 2 Pet. ii. 9; 2 Cor. v. 8-11; John v. 28, 29; Matt. x. 28; Luke xii. 4, 5, xvi. 19-31; 1 Pet. iii. 18-20. See UNIVERSALISTS.

RESURRECTION, the rising of the dead from their graves, and the reuniting of the soul and body in a future state. This doctrine is plainly taught in the Word of God, and probably the fulness with which it was taught by our Lord and his apostles may be one grand reason why the Sadducees, who denied the resurrection, were so intensely opposed to the gospel. And when Paul preached the doctrine of the resurrection at Athens, the philosophers of that city ridiculed the idea, and supposed that by the word resurrection he meant some new deity. The following passage plainly states the doctrine, John v. 28, 29, "Marvel not at this: for the hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Even in the time of the apostles the subject of the resurrection gave rise to much keen contention. Thus we find Paul declaring in 1 Cor. xv. 35, "And some man will say, How are the dead raised up? and with what body do they come?" The apostle supposes doubts to arise as to the power of God to raise the dead, and on this he appeals to the operations of God in creation, concluding with the challenge, "Why should it be thought a thing incredible for God to raise the dead?" But the objection may be supposed to arise, Is not the body often a hindrance to the soul in its operations? And to this he replies by showing, that though sown in corruption it will rise in incorruption; though sown in weakness it will be raised in power; though sown a natural body it will be raised a spiritual body. Our vile bodies will be changed and made like unto Christ's glorious body. The resurrection is a doctrine clearly and explicitly taught in the Bible.

This doctrine is argued—(1.) From the resurrection

of Christ. 1 Cor. xv. (2.) From the doctrines of grace, as union, election, redemption, &c. (3.) From Scripture testimonies. Matt. xxii. 23, &c.; Job xix. 25, 27; Isa. xxvi. 19; Phil. iii. 10; 1 Cor. xv.; Dan. xii. 2; 1 Thess. iv. 14; Rev. xx. 13. (4.) From the general judgment, which of course requires it.

This doctrine is of great use and importance. It is one of the first principles of the doctrine of Christ; the whole gospel stands or falls with it. It serves to enlarge our views of the divine perfections. It encourages our faith and trust in God under all the difficulties of life. It has a tendency to regulate our affections and moderate our desires after earthly things. It supports the saints under the loss of near relations, and enables them to rejoice in the glorious prospect set before them.

RESURRECTION OF CHRIST. Few articles are more important than this. It deserves our particular attention, because it is the grand hinge on which Christianity turns. Hence, says the apostle, "He was delivered for our offences, and raised again for our justification." Infidels, however, have disbelieved it, but with what little reason we may easily see on considering the subject.

"If the body of Jesus Christ," says Saurin, "were not raised from the dead, it must have been stolen away. But this theft is incredible. Who committed it? The enemies of Jesus Christ? Would they have contributed to his glory by countenancing a report of his resurrection? Would his disciples? It is probable they would not, and it is next to certain they could not. How could they have undertaken to remove the body? Frail and timorous creatures, people who fled as soon as they saw him taken into custody; even Peter, the most courageous, trembled at the voice of a servant girl, and three times denied that he knew him. People of this character, would they have dared to resist the authority of the governor? Would they have undertaken to oppose the determination of the sanhedrim, to force a guard, and to elude, or overcome soldiers armed and aware of danger? If Jesus Christ were not raised again (I speak the language of unbelievers), he had deceived his apostles with vain hopes of his resurrection. How came the disciples not to discover the imposture? Would they have hazarded themselves by undertaking an enterprise so perilous in favour of a man who had so cruelly imposed on their credulity? But were we to grant that they formed the design of removing the body, how could they have executed it? How could soldiers armed, and on guard, suffer themselves to be overreached by a few timorous people? Either (says Augustine) they were asleep or awake. If they were awake, why should they suffer the body to be taken away? If asleep, how could they know that the disciples took it away? How dare they, then, depone that it was stolen?"

The testimony of the apostles furnishes us with arguments, and there are eight considerations which give the evidence sufficient weight. 1. The nature of these witnesses. They were not men of power, riches, eloquence, credit, to impose upon the world; they were poor and mean. 2. The number of these witnesses. See 1 Cor. xv.; Luke xxiv. 34; Mark xvi. 14; Matt. xxviii. 10. It is not likely that a collusion should have been held among so many to support a lie, which would be of no utility to them. 3. The facts themselves which they avow; not suppositions, distant events, or events related by others, but real facts which they saw with their own eyes.

1 John i. 4. The agreement of their evidence; they all deposed the same thing. 5. Observe the tribunals before which they gave evidence—Jews and heathens, philosophers and rabbins, courtiers and lawyers. If they had been impostors, the fraud certainly would have been discovered. 6. The place in which they bore their testimony; not at a distance, where they might not easily have been detected, if false, but at Jerusalem, in the synagogues, in the pretorium. 7. The time of this testimony; not years after, but three days after, they declared he was risen: yea, before their rage was quelled, while Calvary was yet dyed with the blood they had spilt. If it had been a fraud, it is not likely they would have come forward in such broad daylight, amidst so much opposition. 8. Lastly, the motives which induced them to publish the resurrection; not to gain fame, riches, glory, profit; no, they exposed themselves to suffering and death, and proclaimed the truth from conviction of its importance and certainty.

"Collect," says Saurin, "all these proofs together; consider them in one point of view, and see how many extravagant suppositions must be advanced if the resurrection of our Saviour be denied. It must be supposed that guards, who had been particularly cautioned by their officers, sat down to sleep; and that, however, they deserved credit when they said the body of Jesus Christ was stolen. It must be supposed that men, who had been imposed on in the most odious and cruel manner in the world, hazarded their dearest enjoyments for the glory of an impostor. It must be supposed that ignorant and illiterate men, who had neither reputation, fortune, nor eloquence, possessed the art of fascinating the eyes of all the world. It must be supposed either that five hundred persons were all deprived of their senses at a time, or that they were all deceived in the plainest matters of fact; or that this multitude of false witnesses had found out the secret of never contradicting themselves or one another, and of being always uniform in their testimony. It must be supposed that the most expert courts of judicature could not find out a shadow of contradiction in a palpable imposture. It must be supposed that the apostles, sensible men in other cases, chose precisely those places and those times which were most unfavourable to their views. It must be supposed that millions madly suffered imprisonments, tortures, and crucifixions to spread an illusion. It must be supposed that ten thousand miracles were wrought in favour of falsehood, or all these facts must be denied; and then it must be supposed that the apostles were idiots; that the enemies of Christianity were idiots; and that all the primitive Christians were idiots."

The doctrine of the resurrection of Christ affords us a variety of useful instructions. Here we see evidence of divine power, prophecy accomplished, the character of Jesus established, his work finished, and a future state proved. It is a ground of faith, the basis of hope, a source of consolation, and a stimulus to obedience.

RETALIATION. This law holds a conspicuous place in the Jewish code, the application of which was made absolute, as appears from the words in which it is couched: "And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Exod xxi. 23-25.

RETIREMENT, the state of a person who quits a

public station in order to be alone. Retirement is of great advantage to a wise man. To him "the hour of solitude is the hour of meditation. He communes with his own heart. He reviews the actions of his past life. He corrects what is amiss; he rejoices in what is right; and, wiser by experience, lays the plan of his future life. The great and the noble, the wise and the learned, the pious and the good, have been lovers of serious retirement. On this field the patriot forms his schemes, the philosopher pursues his discoveries, the saint improves himself in wisdom and goodness. Solitude is the hallowed ground which religion, in every age, has adopted as its own. There her sacred inspiration is felt, and her holy mysteries elevate the soul; there devotion lifts up the voice; there falls the tear of contrition; there the heart pours itself forth before Him who made and Him who redeemed it. Apart from men, we live with nature, and converse with God."

RETRIBUTION, FUTURE. That man is a responsible being, and that his responsibility extends into his future state of existence, is generally admitted throughout the world. Among those who believe in a punishment after death, of different degrees of severity, proportioned to the character and conduct of the guilty, a difference of opinion exists as to its design and duration. (See **RESTORATIONISTS**.) As in that article the leading arguments are introduced in support of its remedial design, and limited duration, we shall here state some of the evidence on the opposite side of the question.

It is proper, however, to observe, that there is no dispute about the fact of the divine benevolence in punishment. The only question on this point is, whether benevolence requires the Divine Lawgiver to consult the happiness of the transgressor beyond the limits of his present probationary state; or whether the general good be not better consulted by warning him beforehand that his probation terminates with his present life, and that if he does not turn from his sins here, he must hereafter be made a warning example to the universe.

This question cannot be settled by abstract reasoning. It must be decided by an appeal to divine revelation.

The position believed to be taught in the Scripture is this:—**THAT ALL SINNERS WHO DO NOT REPENT AND TAKE REFUGE IN THE SAVIOUR IN THE PRESENT LIFE, SHALL IN THE FUTURE STATE SUFFER EVERLASTING PUNISHMENT, AS THE NECESSARY AND JUST RETRIBUTION OF THEIR SINS.**

We urge—1. Those passages of Scripture which declare that certain sinners shall not enter the kingdom of heaven. Matt. v. 20, vii. 21–23; Luke xiii. 26; Matt. xviii. 3; Mark x. 23–27; Luke xiii. 24; Matt. vii. 13; John iii. 3–5; 1 Cor. vi. 9, 10; Gal. v. 19–21; Eph. v. 5; Heb. iii. 19, iv. 1, 13.

If some men, according to the language of these Scriptures, are to be excluded from heaven, they must necessarily sink to hell; for the Scriptures give us no intimation of a middle state. Purgatory was the invention of later ages.

2. Those passages of Scripture which describe the future and final state of men in contrast. Ps. xvii. 14, 15; Prov. x. 28, xiv. 35; Dan. xii. 2; Matt. iii. 12, vii. 13, 14, 21, viii. 11, 12, xiii. 30–43, 47–50, xxiv. 46–51, xxv. 23–46; Mark xvi. 16; Luke vi. 23, 24, 47–49; John iii. 16, v. 29; Rom. ix. 21–23; 2 Tim. ii. 19, 20; Gal. vi. 7, 8; Heb. vi. 8, 9; Phil. iii. 17–21; 2 Thess. i. 5–12; 1 Pet. iv. 18; Rom. vi. 21–23.

These passages we consider as referring to the *final* state of man, for these reasons—(1.) Because in several of them the state is expressly called their *end*. (2.) Because the state of the righteous and the wicked are put in exact opposition to each other. If in respect to the former it is not denied to be final, it must therefore, by parity of reason, be true of the latter. (3.) There is a dead silence about any succeeding state. And, (4.) The phraseology of some of the passages will admit of no other interpretation. But if the *final* state of some men will be miserable, there will be some who will suffer everlasting punishment; for no other state can succeed that which is final.

3. Those passages of Scripture which apply the terms "*everlasting*," "*eternal*," "*for ever*," and "*for ever and ever*," to this future state. Dan. xii. 2; Matt. xviii. 8, xxv. 41–46; 2 Thess. i. 9; Mark iii. 29; Jude 7; 2 Pet. ii. 17; Jude 13; Rev. xiv. 10–12, xix. 3, xx. 10; 2 Cor. iv. 18.

On these terms, we would observe—(1.) That they are as strong as any in the Greek language to express endless duration. (2.) That although sometimes used improperly for a limited duration, there is nothing in this case which requires them to be limited. The sound rule of interpretation is, *always to give a word its usual and proper signification*, unless there be something in the context, or in the nature of the subject itself, to indicate that it is used in a different sense. (3.) The antithesis which occurs in several of the above passages fixes the meaning beyond all rational doubt. If the Spirit of God has chosen the same terms to express the duration of future punishment which he employs to denote the duration of future felicity, he certainly would have us to understand them to be co-extensive in duration.

4. Those passages which express future punishment by phrases which *imply its eternity*. John xvii. 9; Matt. xii. 31, 32; Mark iii. 29; 1 John v. 16; Heb. vi. 6, x. 26, 27; Luke ix. 25; Matt. x. 28; Mark ix. 43–48; Luke xiv. 26; John iii. 36, viii. 21; Phil. iii. 9; James ii. 13.

If there be some for whom Christ refuses to intercede—some who shall not be forgiven, but are obnoxious to eternal damnation—some whose sin is unto death, and must not be prayed for—some whom it is impossible to renew to repentance, who are nigh unto cursing, whose end is to be burned—some who draw back unto perdition, who lose their own souls, or are cast away, for whom it had been good if they had not been born, then there are some who will suffer eternal punishment; for all these phrases imply it.

Furthermore, if there be a hell, a fire that never shall be quenched, where their worm dieth not, and their fire is not quenched; if between this dread abode and the world of bliss there be an impassable chasm; if they who believe not in the Son of God shall not see life, but the wrath of God abideth on them; if they die in their sins, and where Christ is they cannot come; if they shall have judgment without mercy, and their end is destruction, then there will be some who will suffer endless punishment.

5. Those passages which intimate that a change of heart, and a preparation for heaven, are confined to this life. Isa. lv. 6, 7; Prov. i. 24–28; Luke xiii. 24–29; John xii. 36; Matt. xxv. 5–13; 2 Cor. vi. 1, 2; Heb. iii. 1–10, xiii. 15–22; Rev. xxii. 11.

If there are limits to the accepted time; if the day of salvation is to be succeeded by a night in which no man can work; if some shall find the door of acceptance closed against them; if a period is approach-

ing beyond which there can be no change of moral character, and the character of some shall then be unholy and unjust, then it follows that some will suffer punishment without end.

To all these arguments one subtle objection has been made, which ought to be considered. These threatenings are all (it has been said) the voice of the *law*, denouncing merely what sinners deserve to suffer; but the *gospel*, notwithstanding, secures the salvation of all. To this it may be replied, the gospel ascertains the salvation of none but real believers. Rom. i. 16. But all manifestly do not obey the gospel. Hence a long train of warning declarations in the Scriptures; which we shall embody into a sixth class of arguments, in support of the doctrine we maintain, as the doctrine of Holy Writ.

6. Those passages of Scripture which foretell the consequences of rejecting the gospel. Ps. ii. 12; Prov. xxix. 1; Acts xiii. 40-46, xx. 26, xxviii. 26, 27; 1 Cor. i. 18; 2 Cor. iv. 3, ii. 15, 16; 1 Cor. xvi. 22; 1 Thess. v. 3; 2 Thess. i. 8, ii. 10-12; Heb. ii. 1-3, iv. 1-11, x. 26-31, 38, 39, xii. 25-29; James ii. 14; 1 Pet. iv. 17, 18; 2 Pet. ii. 1-21, iii. 7; Rom. x. 12.

The gospel, we well know, presents the only way of salvation to mankind. Acts iv. 12. To reject the gospel, then, is to reject the only method by which we can be saved. Hence those who do it must necessarily and inevitably perish. In the words of the apostles, they *judge themselves unworthy of everlasting life*. And in these passages it is expressly declared that some do reject it; that they do perish; that the ministry of the gospel itself is to them but "*a saviour of death unto death*."

Furthermore: as the gospel is the most signal display of the wisdom and mercy of God, its rejection must involve the sinner in deeper guilt and condemnation. Hence, in the above passages, the doom of the unbeliever and the apostate is represented as the most severe and dreadful. John iii. 19; Luke xv. 10-15.

REUBEN (*he, the Lord, sees the son*; so called in reference to the sentiment of his mother, "The Lord *hath looked on my affliction*"), the eldest son of Jacob and Leah, born A.M. 2246. Gen. xxix. 32. Reuben by his conduct in reference to Bilhah forfeited his birthright, and all the privileges of the first-born. He manifested, however, great kindness to his brother Joseph, when the rest of his brethren had resolved to put him to death. The doom which Jacob on his death-bed pronounced upon Reuben, Genesis xlix. 4, is concluded in these words, "Unstable as water thou shalt not excel;" and similar was the declaration of Moses concerning the tribe of Reuben, "Let Reuben live, and not die; and let not his men be few." Deut. xxxiii. 6. These predictions were remarkably fulfilled in the case of the Reubenites, who never excelled in the whole course of their history either in numbers or power.

REVELATION, the act of revealing or making a thing public that was before unknown; it is also used for the discoveries made by God to his prophets, and by them to the world; and more particularly for the books of the Old and New Testaments. (See BIBLE.)

1. A revelation is, in the first place, possible. God may, for any thing we can certainly tell, think proper to make some discovery to his creatures which they knew not before. As he is a being of infinite power, we may be assured he cannot be at a loss for means to communicate his will, and that in such a manner as will sufficiently mark it his own.

2. It is desirable. For, whatever the light of nature could do for man before reason was depraved, it is evident that it has done little for man since. Though reason be necessary to examine the authority of divine revelation, yet, in the present state, it is incapable of giving us proper discoveries of God, and the way of salvation; or of bringing us into a state of communion with God. It therefore follows,

3. That it is necessary. Without it we can attain to no certain knowledge of God, of Christ, of the Holy Ghost, of pardon, of justification, of sanctification, of happiness, of a future state of rewards and punishments.

4. No revelation, as Mr Brown observes, relative to the redemption of mankind, could answer its respective ends, unless it were sufficiently marked with internal and external evidences. That the Bible hath internal evidence, is evident from the ideas it gives us of God's perfections, of the law of nature, of redemption, of the state of man, &c. As to its external evidence, it is easily seen by the characters of the men who composed it, the miracles wrought, its success, the fulfilment of its predictions, &c. (See SCRIPTURE.)

5. The contents of revelation are agreeable to reason. It is true there are some things above the reach of reason; but a revelation containing such things is no contradiction, as long as it is not against reason; for if everything be rejected which cannot be exactly comprehended, we must become unbelievers at once of almost everything around us. The doctrines, the institutions, the threatenings, the precepts, the promises, of the Bible, are every way reasonable. The matter, form, and exhibition of revelation, are consonant with reason. (See REASON.)

6. The revelation contained in our Bible is perfectly credible. It is an address to the reason, judgment, and affections of men. The Old Testament abounds with the finest specimens of history, sublimity, and interesting scenes of providence. The facts of the New Testament are supported by undoubted evidence from enemies and friends. The attestations to the early existence of Christianity are numerous from Ignatius, Polycarp, Irenæus, Justin Martyr, and Tatian, who were Christians; and by Tacitus, Suetonius, Serenus, Pliny, &c., who were heathens. (See CHRISTIANITY.)

7. The revelations contained in our Bible are divinely inspired. The matter, the manner, the scope, the predictions, miracles, preservation, &c., all prove this. (See INSPIRATION.)

8. Revelation is intended for universal benefit. It is a common objection to it, that hitherto it has been confined to few, and therefore could not come from God, who is so benevolent; but this mode of arguing will equally hold good against the permission of sin, the inequalities of providence, the dreadful evils and miseries of mankind, which God could have prevented. It must be further observed, that none deserve a revelation; that men have despised and abused the early revelations he gave to his people. This revelation, we have reason to believe, shall be made known to all mankind. Already it is spreading its genuine influence. In the cold regions of the north, in the burning regions of the south, the Bible begins to be known; and from the predictions it contains, we believe the glorious sun of revelation shall shine and illuminate the whole globe.

9. The effects of revelation which have already taken place in the world have been astonishing. In

proportion as the Bible has been known, arts and sciences have been cultivated, peace and liberty have been diffused, civil and moral obligations have been attended to. Nations have emerged from ignorance and barbarity, whole communities have been morally reformed, unnatural practices abolished, and wise laws instituted. Its spiritual effects have been wonderful. Kings and peasants, conquerors and philosophers, the wise and the ignorant, the rich and the poor, have been brought to the foot of the cross; yea, millions have been enlightened, improved, reformed, and made happy by its influences. Let any one deny this, and he must be a hardened, ignorant infidel indeed. Great is the truth, and must prevail.

REVELATION, THE BOOK OF. See **APOCALYPSE**.

REVENGE, means the return of injury for injury, or the infliction of pain on another in consequence of an injury received from him, farther than just ends of reparation or punishment require. Revenge differs materially from resentment, which rises in the mind immediately on being injured; but revenge is a cool and deliberate wickedness, and is often executed years after the offence is given. By some it is considered as a perversion of anger. Anger, it is said, is a passion given to man for wise and proper purposes; but revenge is the corruption of anger, is unnatural, and therefore ought to be suppressed. It is observable that the proper object of anger is vice; but the object in general of revenge is man. It transfers the hatred due to the vice to the man, to whom it is not due. It is forbidden by the Scriptures, and is unbecoming the character and spirit of a peaceful follower of Jesus Christ. See **ANGER**.

REVENGER. See **AVENGER OF BLOOD**.

REVERENCE, a respectful, submissive disposition of mind, arising from affection and esteem, from a sense of superiority in the person revered. Hence children reverence their fathers, even when their fathers correct them by stripes (Heb. xii. 9); hence subjects reverence their sovereign (2 Sam. ix. 6); hence wives reverence their husbands (Eph. v. 33); and hence all ought to reverence God. We reverence the name of God, the house of God, the worship of God, &c.; we reverence the attributes of God, the commands, dispensations, &c., of God; and we ought to demonstrate our reverence by overt acts, such as are suitable and becoming to time, place, and circumstances; for though a man may reverence God in his heart, yet, unless he behave reverentially, and give proofs of his reverence by demeanour, conduct, and obedience, he will not easily persuade his fellow-mortals that his bosom is the residence of this divine and heavenly disposition; for, in fact, a reverence for God is not one of those lights which burn under a bushel, but one of those whose sprightly lustre illuminates wherever it is admitted. Reverence is, strictly speaking, perhaps, the internal disposition of the mind—(*phobos*, Rom. xiii. 7), and honour (*timē*), the external expression of that disposition. (See **ADORATION—LORD'S NAME TAKEN IN VAIN**.)

REVEREND, venerable; deserving awe and respect. It is a title of respect given to ecclesiastics. The religious abroad are called *reverend fathers*; and abbesses, prioresses, &c., *reverend mothers*. In England, bishops are right reverend, and archbishops most reverend, private clergymen reverend. In France, before the Revolution, their bishops, archbishops,

and abbots, were all alike, most reverend. In Scotland, the clergy, individually, are reverend; a synod is very reverend; and the General Assembly is venerable. The Dissenters, also, in England, have the title of reverend, though some of them suppose the term implies too much to be given to a mere creature, and that of God only it may be said with propriety, "Holy and reverend is his name." Ps. cxi. 9.

REWARD, a recompense for service done. This word when used in Scripture is not to be taken in a legal sense, as if by the exercise of any Christian grace whatever we could merit acceptance with God. And yet there is a reward which is of grace and not of debt; for "God is not unrighteous to forget his people's work of faith and labour of love;" hence he has declared, "a cup of cold water given to a disciple shall not lose its reward."

REZIN, a king of Syria, who made an alliance with Pekah, son of Remaliah, king of Israel, to invade Judah during the reign of Ahaz. 2 Kings xv. 37, 38, xvi. 5, 6.

RIEGIUM, now called Reggio, a town in Italy, in the kingdom of Naples. It was at this place that Paul landed on his way to Rome, A.D. 61. Acts xxviii. 13, 14. He was obviously going in the regular track of vessels passing from Alexandria to Rome.

RHODES, an island in the Archipelago. It was remarkable among the ancients for the healthiness of its climate, the fame of its university, and the well-known colossus, or statue of brass, consecrated to the sun. This immense statue, which was seventy cubits high, bestrode the mouth of the harbour, so that the ships sailed between its legs. Paul, on his way to Jerusalem, visited Rhodes, as we are informed in Acts xxi. 1.

RIBLAH, a city of Syria, on the northern boundary of Canaan. It is mentioned in 2 Kings xxiii. 33. Burckhardt speaks of a village on the Orontes which still bears the name of Riblah, in the district of Homs, the ancient Emesa. Jerome with little probability regards the place as identical with Antioch of Syria.

RIDER. A person riding is expected, in Oriental countries, to dismount when he meets a person of elevated rank. This explains the reason that Achsah, the daughter of Caleb, and Abigail, the wife of Nabal, alighted from their asses; it was a mark of respect which the former owed to her father, and the latter to David, a person of high rank and growing renown. It was undoubtedly for the same reason that Rebecca alighted from the camel on which she rode, on the approach of Isaac; and that Naaman, the Syrian nobleman, alighted from his chariot at the approach of Gehazi, the servant of Elisha. Persons of rank and opulence, in Eastern countries, are distinguished from their inferiors by riding on horseback when they go abroad; while those of meaner station, and Christians of all ranks, with the exception of consuls from Christian powers, ride on asses or mules. Persons of the highest condition only enjoyed, in ancient times, the honour of riding in chariots.

RIGHTEOUSNESS, justice, holiness. The righteousness of God is the absolute and essential perfection of his nature; sometimes it is put for his justice. The righteousness of Christ denotes not only his absolute perfection, but is chiefly taken in Scripture for his perfect obedience to the law, and suffering the penalty thereof in our stead.

The righteousness of the law is that obedience

which the law requires. As men have, at best, but a broken, damaged, and imperfect righteousness, this word is applied to men in a very limited and qualified sense; and also with respect to a better righteousness than merely human—that obtained by faith—that freely bestowed by God, and as bestowed, so received, through Christ. Righteousness denotes conformity to the ordinances of God. Matt. iii. 15, xxi. 32. Righteousness is sometimes much the same as holiness. Acts x. 35; Eph. v. 9. The righteousness of the Pharisees, which was in their own eyes excellent, was precise to superstition, yet was unsound in principle, and worthless before God. Luke xviii. 9; Matt. ix. 13.

The righteousness of faith is the righteousness of Christ as received by faith. See JUSTIFICATION.

Christians have a threefold righteousness. (1.) The righteousness of their persons, as in Christ, his merit being imputed to them, and they accepted on the account thereof. 2 Cor. v. 21; Eph. v. 27; Isa. xlv. 24. (2.) The righteousness of their principles, being derived from, and formed according to, the rule of right. Ps. exix. 11. (3.) The righteousness of their lives, produced by the sanctifying influence of the Holy Spirit, without which no man shall see the Lord. Heb. xiii. 14; 1 Cor. vi. 11. See IMPUTATION—JUSTIFICATION—SANCTIFICATION.

RIGHT HAND denotes power, or strength; whence Scripture generally imputes to God's right hand the effects of his omnipotence. Exod. xv. 6; Ps. xxi. 8, xlv. 3, &c.; Matt. xxvi. 64; Col. iii. 1; Heb. i. 3, x. 12.

The right hand commonly denotes the south, as the left hand denotes the north.

RIGHTS OF CONSCIENCE. Conscience having been implanted in man to be his guide in the distinction of right from wrong, it is plainly a transgression of man's natural liberty to constrain his conscience. He must have a right to worship God after the mode he thinks acceptable; or, in other words, he ought not in such matters to be compelled to consult any thing but his conscience. Various writers, as Mr Burke, have attempted to argue, that we surrender a portion of this natural liberty when we become members of society. There are no doubt certain liberties that are surrendered in exchange for the advantages of the social system, but the rights of conscience cannot possibly be surrendered without denying a necessarily inherent part of the constitution of man, and without proving disloyal to our God. In all matters pertaining to conscience, our duty is clearly to obey God rather than man.

RIMMON, the name of a city in the tribe of Zebulun, 1 Chron. vi. 77; also a city in the tribe of Judah or Simeon, Josh. xv. 32. It is the name also of a mountain referred to in Judg. xx. 45, and which has by some been considered as the scene of our Lord's temptation. Rimmon is the name of an idol anciently worshipped by the Syrians at Damascus, supposed by some authors to have been the sun, and by others to have been Saturn.

RINGS. These ornaments have been used from the earliest times. They consisted of different metals, as gold, silver, and even iron. Pliny mentions the iron ring worn by a person betrothed: Rings were often very valuable. Thus we find Judah leaving his ring with Tamar as a pledge. Gen. xxxviii. 18. In the passage now referred to, the ring is called a signet. They were engraved with some characters or devices like our seals; and when

kings or great men signed a decree, they did so by inking the signet and stamping it on the paper. The ring given by Pharaoh to Joseph was of this sort, and indicated that he invested him with supreme authority. In profane history, an event of the same kind is recorded. Alexander the Great gave his ring to Perdiceas, thus nominating and appointing him his successor in office. Rings were worn by the Oriental ladies on the first, third, and fourth fingers, and corresponding toes. Rings were also worn in the lobe of the ears (see EAR-RINGS), and passing through the septum of the nose.

RITE, a solemn act of religion, an external ceremony. See CEREMONY—POSITIVE INSTITUTIONS.

RITUAL, a book directing the order and manner to be observed in performing divine service in a particular church, diocese, or the like.

RIVER. The Hebrews give the name of *THE river*, without addition, sometimes to the Nile, sometimes to the Euphrates, and sometimes to the Jordan. The tenor of the discourse must determine the sense of this uncertain and indeterminate way of speaking. They give also the name of river to brooks and rivulets that are not very considerable. The greatest inconvenience and danger incident to travelling in the East, is when the line of the road lies across a river, there being few or no bridges. Sometimes, if a river is swollen, they have to halt upon the bank for hours, or even days; and, at other times, the natural depth of the water is so great that a passage cannot be effected, with safety, except at particular localities. The lower orders generally wade through, while persons of higher rank employ servants to carry them across; and hence the degradation to which Isaiah represents Babylon as reduced, in being compelled, not only to travel on foot, bareheaded, and with dishevelled locks, but even to ford rivers, "making bare the leg," "uncovering the thigh," like the lowest of the people. The principal rivers of Palestine were, the JORDAN, the Arnon, the Jab-bok, the Karith, the Sorek, the Besor, the Kishon, the Belus, the brook of Jezreel, the Eleutherus, the brook of Reeds or of Kanah, the Barrady or Abana, and Pharpar, rivers of Damascus. See their proper articles.

The name of river is sometimes given to the SEA (which see).

RIZPAH, the daughter of Aiah, and concubine to Saul, celebrated in Scripture for her maternal love and sorrows. 1 Sam. xxi.

ROADS. In Eastern countries, in ancient times, when roads were almost unknown, travelling was very difficult. When an Oriental prince sets out on a journey, he sends forward messengers to clear the roads, and prepare for his approach. To this custom there is an evident allusion in the prediction: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Isa. xl. 3-5. And again: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." Isa. lxii. 10. When a prince or great man is on a journey, it is reckoned a piece of indispensable etiquette for the people whom

he is about to honour with a visit to meet him on the road, and escort him with a suitable equipage to the place of his destination. It was a common practice in the East to strew flowers and branches of trees in the way of conquerors and renowned princes. Hence the Jews who believed Christ to be the promised Messiah, and the king of Israel, cut down branches of trees and strewed them in the way as he entered Jerusalem.

ROBBERS. As wells were very scarce in every part of the East, robbers and banditti generally took their stations near tanks, pools, and springs, in order that they might suddenly fall upon those who came to drink; and when the country was badly governed, annoyances of this kind were very frequent. No travellers, unless in great force, dared encamp near a well, however pleasant and desirable it might be, from fear of meeting with robbers. To this there seems to be an allusion in Deborah's song: "They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts towards the inhabitants of his villages in Israel: then shall the people of the Lord go down to the gates." Judg. v. 11. Throughout the whole history of the Hebrews, thefts and robberies were far from being infrequent. More especially in the latter periods of their history, the country was dreadfully infested with bands of robbers. The road from Jerusalem to Jericho is said by Mr Buckingham to be the most dangerous in Palestine. Hence the peculiar propriety of its being selected as the scene of the parable of the good Samaritan.

ROCK. No country abounds more in rocks and mountains than the land of Palestine, and accordingly rocks and rocky caverns were often resorted to as places of shelter from the enemy, or indeed from danger of any kind. Such rocky fastnesses were also frequently the resort of robbers. It was a rock that was smitten in the wilderness to supply the thirsty Israelites with water; and we have the highest authority for declaring that rock to be a type of the Messiah, smitten for the sins of his own believing people, for the Apostle Paul says, "that Rock was Christ. He is said by Isaiah to be "as the shadow of a great rock in a weary land." The metaphor of a rock is frequently resorted to by the sacred writers, but never until the rock was smitten at Rephidim. From that time it becomes a favourite figure with Moses and David and the prophets. They all speak of God the Father, and of Christ the Son as a rock, the firm foundation on which every individual believer, and the whole church of God, rest their confidence and hopes.

The sepulchres of the Hebrews were caves or vaults excavated in the native rock by the art and exertions of men. The higher these tombs were cut in the rock, among perpendicular cliffs, so as to be almost inaccessible, or the more conspicuously they were situated, the greater was supposed to be the honour of reposing there. The vanity of Shebna, which so much displeased the Lord, was discovered in preparing himself a sepulchre in the face of some lofty rock. "What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?" Isa. xxii. 16.

The Greeks and Romans condemned some of their criminals to be cast down from the top of a rock. This punishment is mentioned in 2 Chron. xxv. 12:

"And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces." The same practice is alluded to by the Psalmist, where he speaks of judges being overthrown in stony places, or, as it may be rendered, "thrown down by the sides of the rock."

The name of Rock is also given to God, by way of metaphor, because God is the strength, the refuge, and defence of Israel, as those places were to the people who resided among them. Ps. xviii. 2, xxxi. 2, 3; Deut. xxxii. 15-18, 30, 31; Ps. lxi. 2, &c.

ROD, an instrument of correction. The empire of the Messiah is sometimes represented by a rod of iron, to show its power and its might. Ps. ii. 9; Rev. ii. 27, xii. 5, xix. 15. Rod is sometimes put, by a pastoral metaphor, to signify a tribe or a people: "Remember thy congregation which thou hast purchased of old, the rod of thine inheritance which thou hast redeemed." Ps. lxxiv. 2. "Israel is the rod of his inheritance." Jer. x. 16. The rod of Aaron is the staff commonly used by the high priest. This is the rod that budded and blossomed like an almond tree. Numb. xvii. See **AARON**.

ROE. See **ANTELOPE**.

ROLL. See **BOOK**.

ROMANS, EPISTLE TO THE. This, though fifth in order of time, is placed first of all the epistles. The occasion of writing this Epistle may be easily collected from the Epistle itself. It appears that Paul, who had been made acquainted with all the circumstances of the Christians at Rome by Aquila and Priscilla (Rom. xvi. 3), and by other Jews who had been expelled from Rome by the decree of Claudius (Acts xviii. 2), was very desirous of seeing them, that he might impart to them some spiritual gift (Rom. i. 8-13, xv. 14, xvi. 1); but, being prevented from visiting them, as he had proposed, in his journey into Spain, he availed himself of the opportunity that presented itself to him by the departure of Phœbe to Rome (Rom. xvi. 1, 2) to send them an epistle. Finding, however, that the church was composed partly of heathens who had embraced the gospel, and partly of Jews, who, with many remaining prejudices, believed in Jesus as the Messiah; and finding also that many contentions arose from the Gentile converts claiming equal privileges with the Hebrew Christians (which claims the latter absolutely refused to admit unless the Gentile converts were circumcised,) he wrote this Epistle to compose these differences, and to strengthen the faith of the Roman Christians against the insinuations of false teachers; being apprehensive lest his involuntary absence from Rome should be turned by the latter to the prejudice of the gospel.

In order fully to understand this Epistle, it is necessary that we should be acquainted with the tenets believed by those whose errors the apostle here exposes and confutes. It is clear that he wrote to persons who had been either Gentiles or Jews, and that his grand design was to remove the prejudices entertained by both these descriptions of persons.

The greater part of the Gentiles, who lived in gross ignorance, did not trouble themselves much concerning the pardon of their sins, or the salvation of their souls; and the rest believed that their virtues deserved the favour of their gods, either in this world or in the next, if there were any thing to expect after death. They also thought that their vices or sins

were expiated by their virtues, especially if they were truly sorry for the crimes they had committed; for they declared a man to be innocent who repented of his fault. In order to expiate the most atrocious crimes, they had recourse to purifications and sacrifices, and sometimes offered human victims; but the wisest among them maintained that nothing was more fit to appease the Divinity than a change of life.

The Jews, on the other hand, divided all mankind into three classes. The *first* was composed of righteous men, whose righteousness exceeded their sins; the *second* comprised those whose righteousness was equal to their sins; and the *third* contained wicked men, whose sins were more in number than their good deeds. They thought, however, that there was no person so righteous as not to stand in need of pardon: but they believed that they should obtain it by repentance, by confession of their sins, by almsgiving, by prayer, by the afflictions which God set them, by their purifications, sacrifices, and change of life, and above all by the solemn sacrifice which was annually offered on the great day of atonement;—and if there yet remained any thing to be pardoned, every thing (they said) would be expiated by death. Further, the most zealous among the Jews entertained various erroneous opinions relative to their justification, to the election of their nation, and to the Roman government, which it is important to consider, as St Paul has refuted them at considerable length in this Epistle.

ROME, the capital city of Italy, and at one time the mistress of the world. It was founded by Romulus and Remus, B. C. 748, and gradually rose in population and importance until in process of time it became the seat of the fourth great empire referred to by Dan. ii. 40. The extent of ground which Rome covered was of course very limited at first, but at length it included seven hills,—a peculiarity which is plainly adverted to in Rev. xvii. 9, “And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.” Paganism was the established religion of Rome until the days of Constantine the Great, who first appointed Christianity to be the established religion of the Roman empire. We are not informed when the gospel was first preached in Rome, but we learn from Acts ii. 10, that “strangers from Rome, Jews and proselytes,” were present at Jerusalem on the day of Pentecost. A Christian church was early formed in that city, to whom Paul addresses the ablest and most argumentative of his epistles. We have no evidence for the unfounded assertion that Peter was at Rome, and was bishop of the church formed there, but we know that Paul was there as a prisoner at large, and preached the gospel in that city. The church there appears to have been numerous and flourishing, and when Paul wrote to them, “their faith,” he says, “was spoken of through the whole world.”

ROMISH CHURCH. See CHURCH OF ROME—POPEY—ANTICHRIST—JESUITS.

ROOF. See HOUSE.

ROOT. The root metaphorically denotes the stock, the race, or the posterity. Prov. xii. 3. The root of the just shall not be disturbed, shall not fail. Paul says (Rom. xi. 16–18) that the Jews are, as it were, the root that bears the tree into which the Gentiles are grafted, inasmuch as from them Christ came according to the flesh, and among them the first Christian Church was collected. Jesus Christ is

the root on which Christians depend, and from which they derive life and subsistence. Col. ii. 7; John xv. 1; Rev. xxii. 16.

ROSARY, a bunch or string of beads, on which the Roman Catholics count their prayers.

ROSE (*chabatzzeleth*—Cant. ii. 1; Isa. xxxv. 1). The rose, so much and so often sung by the poets of Persia, Arabia, Greece, and Rome, is, indeed, the pride of the garden for elegance of form, for glow of colour, and fragrance of smell. Tournefort mentions fifty-three kinds, of which the Damascus rose and the rose of Sharon are the finest. The beauty of these flowers is too well known to be insisted on; and they are at this day much admired in the East, where they are extremely fragrant. In what esteem the rose was among the Greeks, may be learned from the fifth and fifty-third odes of Anacreon. Among the ancients it occupied a conspicuous place in every chaplet; it was a principal ornament in every festive meeting, and at every solemn sacrifice; and the comparisons in the Apocrypha (Ecclus. xxiv. 14, l. 8) show that the Jews were likewise much delighted with it. The rose-bud, or opening rose, seems in particular a favourite ornament. The Jewish sensualists, in Wisd. ii. 8, are introduced as saying, “Let us fill ourselves with costly wines and ointments; and let no flower of the spring pass by us. Let us crown ourselves with rose-buds before they are withered.”

RUBY, a beautiful gem, whose colour is red, with an admixture of purple, and is, in its most perfect state, a gem of extreme value. In hardness it is equal to the sapphire, and second only to the diamond. It is mentioned in Job xxviii. 18; Prov. viii. 11, &c.

RUE (*pēganon*—Luke xi. 42), a small shrubby plant, common in gardens. It has a strong, unpleasant smell, and a bitterish, penetrating taste.

RUFUS, the individual who is mentioned in Mark xv. 21, as assisting our blessed Lord to carry his cross to Calvary. He is called the son of Simon the Cyrenian, who is supposed by some to have been the same person as the Simeon of Acts xiii. 1. The name of Rufus occurs among the salutations which Paul sends to Christians at Rome. Rom. xvi. 13, “Salute Rufus, chosen in the Lord, and his mother and mine.” From this passage it has sometimes been alleged, that Paul and Rufus were natural brothers or children of the same mother. But the probability is, that Paul refers to the motherly kindness and attention which, at some period or another, he had received from the mother of Rufus.

RUN, used in figure. “I therefore so run, not as uncertainly” (1 Cor. ix. 24–27)—not passing over the boundaries, the limits of the course. “So run that ye may obtain” the crown—the reward. Heb. xii. 1. “Let us run with patience,” perseveringly, steadily, “the race set before us.” (See GAMES—RACE.) To run to excess of riot (1 Pet. iv. 4) is to pursue with avidity, to follow with prolonged attention, sensual gratifications, indulgences. Persons of rank and distinction in the East had always couriers running before them, or alongside their chariot. Elijah performed this office to Ahab immediately after his memorable triumph over the priests of Baal.

RUSH. See BULRUSH—FLAG.

RUSSIAN CHURCH. See CHURCH, GREEK.

RUTH. The scope of this book is, principally, to delineate part of Christ's genealogy in David's time. Compare Ruth iv. 28–22 with Matt. i. 5, 6.

It had been foretold to the Jews that the Messiah should be of the tribe of Judah, and it was *afterwards* further revealed that he should be of the family of David; and therefore it was necessary, for the full understanding of these prophecies, that the history of the family, in that tribe, should be written *before* these prophecies were revealed, to prevent the least suspicion of fraud or design. And thus this book, these prophecies, and their accomplishment, serve to illustrate each other. The adoption of Ruth, a heathen converted to Judaism, into the line of Christ, has generally been considered as a pre-intimation of

the admission of the Gentiles into the church. A further design of this book is to evidence the care of Divine Providence over those who sincerely fear God, in raising the pious Ruth from a state of the deepest adversity to that of the highest prosperity. The whole narrative is written with peculiar simplicity; and the interviews between Boaz and Ruth display the most unaffected piety, liberality, and modesty; and their reverent observance of the Mosaic law, as well as of ancient customs, is portrayed in very lively and animated colours. In beauty, pastoral simplicity, and pathos, the book of Ruth is unrivalled.

S.

SABACHTHANI, a Syriac phrase, signifying, "*Thou hast forsaken me.*" Mark xv. 34.

SABAOOTH, or rather ZABAOOTH, a Hebrew word, signifying *hosts* or *armies*; *Jehovah sabaoth*, the *Lord of hosts*. By this phrase we may understand the angels and ministers of the Lord, or the stars and planets, which, as an army ranged in battle array, perform the will of God, or both collectively. It is only with this comprehensive word that *Jehovah* is ever found in construction.

SABBATARIANS, those who keep the seventh day as the Sabbath. They are to be found principally, if not wholly, among the Baptists. They object to the reasons which are generally alleged for keeping the first day, and assert that the change from the seventh to the first was effected by Constantine on his conversion to Christianity. The three following propositions contain a summary of their principles as to this article of the Sabbath, by which they stand distinguished:—1. That God hath required the observation of the seventh, or last day of every week, to be observed by mankind universally for the weekly Sabbath. 2. That this command of God is perpetually binding on man till time shall be no more. And, 3. That this sacred rest of the seventh-day Sabbath is not (by divine authority) changed from the seventh and last to the first day of the week, or that the Scripture doth nowhere require the observation of any other day of the week for the weekly Sabbath, but the seventh day only.

SABBATH. The obligation of the Sabbath upon Christians, as well as the extent of it, has been the subject of much controversy.

It has been maintained by various authors well conversant with antiquity, that traces, however faint, of the original institution of the Sabbath are discernible in the writings of several ancient heathens. The seventh day is certainly spoken of by some of them as being distinguished from other days. One calls it the illustrious light of the sun; and another styles it sacred or holy. Josephus, in his answer to Apion, hints at the same fact, but appears to refer it to a more recent source. "Nay, such is the reputation," says that historian, "we have had a long time in the world for our piety and good government, that there is hardly any nation, either Greek or barbarian, that does not live in some sort of conformity to our ex-

ample, either in the observation of our *seventh day's Sabbath*, the use of lamps, the celebration of fasts, abstinence from such and such certain meats." May not the conformity here alleged, however, have had its origin as to some points in traditional remains of a primeval revelation? It is, indeed, highly improbable, that Pagans, who affected to despise the Hebrews, would have directly adopted their rites and institutions. And if any nation of remote antiquity can be supposed to have possessed from tradition a knowledge of the Sabbath, the Egyptians, above all others, were likely to be acquainted with it. And if so, one obvious reply would be furnished to the insidious question, Did their Egyptian taskmasters allow the Hebrews to rest from their labours on the Sabbath? Should the opposite ground be taken, that no such institution existed in Egypt, a ready answer may yet be given. To say nothing of the immunities granted to the Israelites on their settlement in the land of Ham, might not a sense of their own interest, founded upon the beneficial effects of the weekly repose on the health of their slaves, or the yearnings of humanity, have, for a time at least, reasonably enough induced their oppressors to yield their acquiescence? But, even should the negative view be insisted on, namely, that it was a part of the cruel policy pursued towards the oppressed race, altogether to deny them any periodical respite from their arduous toil, still no real difficulty stands in the way. If the children of Israel acted from constraint in the matter, no proof can hence be derived that they had forgotten the God of their fathers, or ceased to regard the Sabbath as holy. May not rather the deprivation of its sacred exercises and observances, to which they were subjected, have constituted no inconsiderable part of the grievances under which they groaned, and from the intolerable pressure of which they so earnestly cried to God for deliverance? Of this we are certain, that the plea urged by Moses, when he petitioned Pharaoh to let the people go, expressly was, that they might observe, without restraint, the rites of their religion in the wilderness.

The alleged discrepancy between Exod. xx. 11 and Deut. v. 15 is merely apparent. In these two passages, the observance of the Sabbath is enforced by two different but perfectly consistent motives; the one drawn from the original consecration of the seventh day, the other from the occasion on which

the institution was publicly and solemnly revived after a period of greater or less neglect of it.

The rest of the Sabbath, when observed most strictly, according to its original intention, was prepared for with seriousness and care. A portion of the preceding day was set apart for the purpose, and called the preparation. In accordance with the general method of computing time in use among the Hebrews, the seventh day began at sunset the previous night, and it lasted twenty-four hours. "From evening to evening shall ye celebrate the Sabbath." It was entirely devoted to religious purposes, though works of necessity and mercy were not forbidden. Prayer, meditation, and the reading and study of the sacred writings, formed the principal employment. A burnt-offering of two lambs was added to the daily sacrifice; the showbread was also changed. The work of creation was called to grateful remembrance, and the Omnipotent Creator reverently adored. Thanksgivings were devoutly offered up for all blessings received. National mercies were solemnly commemorated, and, in particular, the deliverance from Egyptian bondage; while from the recollection of that deliverance, and from other motives to benevolence, feelings of charity and good will were cherished and exemplified. In such exercises, especially in their "holy convocations" or public assemblies, the pious Israelites engaged with devout fervour, and derived from them the greatest delight. "This is the day," exclaimed David exultingly, "this is the day which the Lord hath made, we will rejoice and be glad in it." In order that their minds might be entirely disentangled from secular affairs, all work was suspended, and a moderate abstinence observed till sunset, after which it seems to have been customary to partake, with temperate and social freedom, of choice viands, and to exercise hospitality. Even travelling was limited to the small distance of two thousand cubits, or something less than a mile—the extent of the Sabbath-day's journey. The rigour with which a total cessation from worldly pursuits of business or of pleasure was enforced, has often been animadverted on as extreme and unnecessary. And the punishment of death, inflicted for disobedience, was, doubtless, severe in the last degree. This penalty, however, is not awarded in the fourth commandment; and we have no reason to think that any, except the most flagrant and impious breaches of the Sabbath, were visited with its infliction. But in considering these circumstances, with the view either to praise or blame, it ought always to be carefully remembered that the situation of the Israelites, as a chosen people, was very peculiar. Every act of resistance to the divine authority on their part, implied direct audacious rebellion against the Most High, as their King, as well as their God, and being committed in the face of the most signal manifestations of his visible miraculous interposition, became highly aggravated. The great object of their separation from the other kindreds of mankind, was to preserve alive on the earth the knowledge and worship of the true God, so as to prepare the way for the gospel dispensation. All the means employed for these ends, therefore, must have been vastly important. And since the prevalence of idolatry was so inveterate and extensive around them, and their proneness to fall into it so strong, the most rigorous checks were, humanly speaking, absolutely requisite.

As general corruption, however, grew up and

spread among the ancient Hebrews, the neglect and desecration of the Sabbath ensued. They began to account it, as well as other parts of divine service, a weariness, saying in their hearts, "When will it be gone, that we may buy and sell and get gain,—that we may set forth wheat, making the ephah small and the shekel great, and falsifying the balances by deceit?" But it happened in this, as in many points of their religious declension, that the judgment of God, in the captivity, at length produced a salutary change. They never after that calamitous event relapsed into grossly idolatrous practices; neither did they, in general, again fail to manifest external respect for the Sabbath. That great national catastrophe was sent upon them, in part, as the punishment of their former remissness in reference to the duties of the seventh day; and the awful miseries they endured under it, and in consequence of it, had the proper effect, though not immediately, as we learn from Nehemiah's grievous complaint, yet eventually, to the extent, at least, of outward reformation.

But while they henceforth clung, with immovable steadfastness, to the form of the institution, they seem still, in too many cases, to have misunderstood or disregarded its holy design. In this, as in numberless other instances, we may see, exhibited in their conduct, the tendency there is in human nature to rest in the mere formal observance of a religious ordinance, and to lose sight of the important moral object it was intended to promote. Spiritual homage, proceeding from a lowly and submissive frame of mind, is a far costlier sacrifice to flesh and blood than any amount of bodily service; and the unrenewed heart would always gladly compound for the deficiency of the one by the abundance of the other. Under the strongest operation of this bias the Jews of later ages appear to have acted. They sought to render the burden of their ceremonial observances, in every branch, altogether intolerable. They racked invention to multiply minute directions for the scrupulous keeping, rather than the godly sanctification of the Sabbath. But these generally referred to points of the most frivolous description. It was enjoined to avoid walking upon grass so as to bruise it, because that partook of the nature of thrashing, according to the ancient Oriental process of treading out the corn. It was forbidden to kill even a troublesome insect, because such an act was a species of hunting. Such unmeaning and absurd prohibitions, when attended to, would often unavoidably interfere with the discharge of duties of the highest importance, in a religious and moral point of view.

This pharisaical tendency to strain at a gnat and swallow a camel had reached an almost incredible pitch in the days of our Lord. His disciples were censured for plucking the ears of corn on the seventh day, though suffering from hunger, on the ground that by so doing they virtually engaged in the operation of reaping. And Christ himself, when he mercifully healed the sick on the Sabbath, was condemned, under the pretext, so precise was their code of rules, that the diseases he cured were chronic and not acute, that is, of a long standing and lingering, not of a severely painful or suddenly fatal kind. Our Saviour, on all these occasions, expressed his marked disapprobation of such trifling and preposterous distinctions. He reminded the Jews of what had taken place in a purer age of their church. He directed their attention to an incident in the history of David,

which, viewed in a strict light, implied a much greater violation of the divine commandment than the act of his followers, and yet was vindicated on the same plea of necessity. He also referred them to some of the more servile functions of the priestly office, which were regularly performed in the temple on the Sabbath-day. In reference to this subject, he charged their rulers and teachers with hypocrisy. He accused them of making void the law by their traditions. But in all his remarks he chiefly inculcated the great principle, "that mercy is better than sacrifice."

We are informed by Eusebius, that from the beginning the Christians assembled on the first day of the week, called by them "The Lord's-day," for the purposes of religious worship, "to read the Scriptures, to preach, and to celebrate the Lord's supper;" and Justin Martyr observes, "that on the Lord's-day all Christians in the city, or country, meet together, because that is the day of our Lord's resurrection, and then we read the writings of the apostles and prophets; this being done, the president makes an oration to the assembly, to exhort them to imitate, and to practise the things they have heard; then we all join in prayer, and after that we celebrate the sacrament. Then they who are able, and willing, give what they think proper; and what is collected is laid up in the hands of the president, who distributes it to orphans and widows, and other necessitous Christians, as their wants require." See 1 Cor. xvi. 2. A very honourable conduct and worship! would to God it were more prevalent among us; with the spirit and piety of primitive Christianity!

The evils arising from Sabbath-breaking are greatly to be lamented; they are an insult to God, an injury to ourselves, and an awful example to our servants, our children, and our friends. To sanctify this day, we should consider it—1. A day of rest; not, indeed, to exclude works of mercy and charity, but a cessation from all labour and care. (2.) As a day of remembrance, of creation, preservation, redemption. (3.) As a day of meditation and prayer, in which we should cultivate communion with God. Rev. i. 10. (4.) As a day of public worship. Acts xx. 7; John xx. 19. (5.) As a day of joy. Isa. lvi. 2; Ps. cxviii. 24. (6.) As a day of praise. Ps. cxvi. 12-14. (7.) As a day of anticipation; looking forward to that holy, happy, and eternal Sabbath, that remains for the people of God.

SABBATH DAY'S JOURNEY. Origen says that the journey of a Sabbath day is one mile, or two thousand cubits. The Jews also used to make a mile consist of two thousand cubits; so that their cubit must be two feet and a half, since their mile contains a thousand paces, or five thousand feet, taking their paces at five feet each. The Syriac translator of the Acts of the Apostles puts about seven stadia for a Sabbath day's journey; which is according to what some rabbins say, that a mile is seven stadia and a half.

SABBATICAL YEAR. The origin and design of this institution are to be found in Exod. xxiii. 10, 11, "And six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard." It was appointed in the wilderness, but of course it could not be observed in many important particulars till

after the settlement of the children of Israel in the promised land. The Sabbatical year was characterised by,—1. Total cessation from the labours of husbandry. 2. The spontaneous produce of the earth was used in common. 3. All debts due by one Israelite to another were remitted. 4. The public law was read during the feast of tabernacles.

SABEANS, a trading people referred to in Isa. xlv. 14, as "men of stature." There seem to have been different tribes bearing this name who dwelt in Arabia, and who, being of wandering habits, migrated in hordes to different places, and thus we are in danger of supposing them to have permanently occupied various localities. Thus even in the time of Job there were predatory tribes called Sabcans, who carried off the patriarch's flocks, i. 15. They are supposed to have been descended from Sheba, son of Cush (Gen. x. 7), and to have been nomadic tribes of Arabia Felix, who traded chiefly in spices. The Queen of Sheba is supposed to have come from that country to hear the wisdom of Solomon; and the kings of Sheba and Seba are predicted by the Psalmist as "offering gifts," which probably consisted of frankincense and myrrh, and other spices. Ps. lxxii. 10. Josephus, however, is of opinion that the Queen of Sheba came from Africa, probably the isle of Meroë.

SABELLIANS, a sect in the third century, that embraced the opinions of Sabellius, a philosopher of Egypt, who openly taught that there is but one person in the Godhead. The Sabellians maintained that the Word and the Holy Spirit are only virtues, emanations, or functions of the Deity; and held that He who is in heaven is the Father of all things; that he descended into the Virgin, became a child, and was born of her as a son; and that, having accomplished the mystery of our salvation, he diffused himself on the apostles in tongues of fire, and was then denominated the Holy Ghost. This they explained by resembling God to the sun; the illuminating virtue or quality of which was the Word, and its warming virtue the Holy Spirit. The Word, they taught, was darted, like a divine ray, to accomplish the work of redemption; and that, having re-ascended into heaven, the influences of the Father were communicated after a like manner to the apostles.

SABIANS, MENDAITES. See CHRISTIANS OF ST JOHN.

SABIANS, the name given to the earliest idolaters in the world, who worshipped the heavenly bodies. They first worshipped them *per sacella*, or by their tabernacles; and afterwards by images also.

SABTAH, the third son of Cush (Gen. x. 7), peopled part of Arabia Felix, where is a city called Sabta, and a people called Sabatheans.

SABTECHAH, fifth son of Cush, who also peopled, as is thought, part of Arabia, or some country towards Assyria, or Armenia, or Caramania: for in all these regions are found traces of the name Sabtecha. Gen. x. 7.

SACKCLOTH. Mr Harmer tells us that "it was a coarse kind of woollen cloth, such as they made sacks of, and neither haircloth nor made of hemp; nor was there that humiliation in wearing it which we suppose." This is incorrect, because the Scripture expressly mentions, "The sun became black as sackcloth of hair (Rev. vi. 12); and, "I clothe the heavens with blackness, I make sackcloth their covering." Isa. i. 3. Sackcloth, then, was made of hair, and

it was black. The prophets wore it at particular times; and agreeably to that custom, the two witnesses (Rev. xi. 3) are represented as clothed in sackcloth; implying the resumption of the ancient prophetic habiliment. It was used in these cases to express mourning. It appears, also, to have been employed to enwrap the dead, when about to be buried; so that its being worn by survivors was a kind of assimilation to the departed; and its being worn by penitents was an implied confession that their guilt exposed them to death. This may be gathered from an expression of Chardin, who says, "Kel Anayet, the Shah's buffoon, made a shop in the seraglio, which he filled with pieces of that kind of stuff of which winding-sheets for the dead are made." And again, "The sufferers die by hundreds; wrapping-cloth is doubled in price." However, in later ages, some nations might bury in linen, yet others still retained the use of sackcloth for that purpose. This dress was the ordinary expression of grief and sorrow among the Orientals. Whenever a person was relieved from distress, or any joyful event occurred, this mourning dress was laid aside. Sometimes, on very mournful occasions, the very domestic animals were clothed with sackcloth. Thus we are told that, on the prediction of Jonah being reported to the king of Nineveh, "he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh (by the decree of the king and his nobles), saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands." Jonah iii. 6-8. The practice of sitting in sackcloth and ashes still prevails in the East.

SACRAMENT is derived from the Latin word *sacramentum*, which signifies an oath, particularly the oath taken by soldiers to be true to their country and general. The word was adopted by the writers of the Latin Church, to denote those ordinances of religion by which Christians came under an obligation of obedience to God, and which obligation, they supposed, was equally sacred with that of an oath. (See Vow.) Of sacraments, in this sense of the word, Protestant Churches admit of but two; and it is not easy to conceive how a greater number can be made out from Scripture. (See BAPTISM—LORD'S SUPPER.) The Romanists, however, add to this number confirmation, penance, extreme unction, ordination, and marriage, holding in all seven sacraments. (See POPERY.) The Socinians consider the sacrament merely as something external and material, designed to represent what is spiritual and invisible; and that they are to be used as means, like the reading of the Scriptures, for instance, for purposes of moral improvement. The true doctrine undoubtedly is, that a rite, in order to come up to the idea of a sacrament, should not merely present a vague and general resemblance between the external matter, which is the visible substance of the rite, and the thing thereby signified, but also words of institution, and a promise by which the two are connected together.

SACRAMENTARIANS, a general name given to all such as have held erroneous opinions respecting the Lord's supper. The term is chiefly applied among Roman Catholics, by way of reproach, to the Lutherans, Calvinists, and other Protestants.

SACRIFICE. Various have been the conjectures of the learned concerning the origin of sacrifices. Some suppose that they had their origin in superstition, and were merely the inventions of men; others, that they originated in the natural sentiments of the human heart; others imagine that God, in order to prevent their being offered to idols, introduced them into his service, though he did not approve of them as good in themselves, or as proper rites of worship. But there are strong reasons for believing that God saw meet to appoint sacrifices to point forward the faith of Old Testament saints to Jesus, who was decreed, in the fulness of time, to "take away sin by the sacrifice of himself." The institution of sacrifice was thus made to serve the purpose of a standing ordinance in the Jewish Church, typical of Him who "by his one offering hath perfected for ever them that are sanctified."

An objection to the divine origin of sacrifices has been drawn from the Scriptures themselves, particularly Jer. vii. 22, 23. Dr Doddridge, however, justly remarks, that, according to the genius of the Hebrew language, one thing seems to be forbidden, and another commanded, when the meaning only is, that the latter is generally to be preferred to the former. The text before us is a remarkable instance of this; as likewise Joel ii. 13; Matt. vi. 19, 20; John vi. 27; Luke xii. 4, 5; Col. iii. 2. And it is evident that Gen. xlv. 8; Exod. xvi. 8; John v. 30, vii. 19; and many other passages, are to be expounded in the same comparative sense; so that the whole may be resolved into the apophthegm of the wise man: "To do justice and judgment is more acceptable to the Lord than sacrifice." Prov. xxi. 3.

"It is indeed inconceivable," says Dr Dick, "that the mind of man should of itself have contrived sacrifices as the means of propitiating the Deity, because reason can perceive no connection between the slaying of an animal and the averting of his wrath; and it might rather seem to be a new offence to put an innocent creature to death, because we were doomed to die, and were desirous to make our escape. There is no doubt that our first parents were supernaturally guided to this mode of at once acknowledging their guilt and imploring the mercy of their Maker, with a reference to the future substitution and atonement of the Seed of the woman. Some have supposed that the coats of skin, with which God is said to have clothed Adam and Eve, because, by his direction, they used them as garments, were the skins of animals which had been offered on the altar. Be this as it may, we find their two sons, Abel and Cain, presenting their offerings, the one the firstlings of the flock, and the other the fruits of the ground. A remarkable difference in the reception of their oblations is pointed out by the sacred historian, when he says, 'the Lord had respect unto Abel, and to his offering; but unto Cain and to his offering he had not respect' Gen. iv. 4; and it is thus explained in the Epistle to the Hebrews: 'By faith Abel offered unto God a more excellent sacrifice, *πλεονα θυσιαν*, than Cain.' Heb. xi. 4. Much criticism has been employed about these words; but whether we translate them *more sacrifice*, *a greater sacrifice*, or *a fuller sacrifice*, the result is the same, that the sacrifice of Abel, being of a propitiatory kind, and presented in the faith of God's mercy through the promised Redeemer, was accepted; while Cain, neglecting to bring such an oblation, and contenting himself with a sacrifice of thanksgiving, met with the doom which

every sinner may expect who presumes to draw near to God without an atonement. The faith for which Abel is celebrated, implies that his sacrifice was founded on a divine institution accompanied with a promise of acceptance, and that it bore a typical relation to the great Redeemer, who, by dying, was to restore life and happiness to our guilty race."

The term sacrifice is often used in a secondary or metaphorical sense, and applied to the good works of believers, and to the duties of prayer and praise, as in the following passages: "But to do good, and to communicate, forget not; for with such sacrifices God is well pleased." Heb. xiii. 16. "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God; which is your reasonable service." Rom. xii. 1. "There is peculiar reason," says Dr Owen, "for assigning this appellation to moral duties; for in every sacrifice there was a presentation of something unto God. The worshipper was not to offer that which cost him nothing—part of his substance was to be transferred from himself to God. So it is in these duties; they cannot be properly observed without the alienation of something that was our own—our time, ease, property, &c., and a dedication of it to the Lord. Hence they have the general nature of sacrifices." See ABEL—ANIMAL—ATONEMENT—RECONCILIATION—REDEMPTION.

SACRILEGE, the crime of profaning sacred things, or things devoted to God. The ancient Church distinguished several sorts of sacrilege. 1. The first was the diverting things appropriated to sacred purposes to other uses. 2. Robbing the graves, or defacing and spoiling the monuments of the dead. 3. Those were considered as sacrilegious persons who delivered up their Bibles and the sacred utensils of the Church to the pagans, in the time of the Diocletian persecution. 4. Profaning the sacraments, churches, altars, &c. 5. Molesting or hindering a clergyman in the performance of his office. 6. Depriving men of the use of the Scriptures or the sacraments, particularly the cup in the eucharist. The Romish casuists acknowledge all these but the last.

SADDUCEES, a sect of the Jews to which there is frequent reference in the New Testament. The following account of them is given by the late Dr Welsh:—

"The Sadducees, according to their own account, derived their origin from an individual named Sadok, who in his zeal to give to virtue a character of entire disinterestedness, was led to deny altogether a future state of rewards and punishments. In the prosecution of this argument, he is said to have rejected the authority of all the sacred writings, with the exception of the Pentateuch, which might be supposed to favour his views as to a future state. Others derive the name of the sect from their character as just, their moral character being distinguished from that of the sanctimonious Pharisees. It may be easily imagined, without inquiring into the accuracy of these statements, that the multiplicity of rites added by hypocrisy or superstition to the Mosaic service, awakened a spirit of inquiry which could only determine the limits between what was authoritative and what of human device, by rejecting every thing as of divine authority, except the writings of the great prophet of their race. The danger of allegorical interpretation once perceived, they might proceed to the other extreme, refusing to receive any declara-

tion but in its strictest and most literal meaning. In this way, the doctrine of a future state was set aside—and this might, in the first instance, and with individuals of a speculative character, be represented as favourable to the purity of virtue. It has often happened, however, that vicious principles which the ingenuity of those who have promulgated them has construed as favourable to virtue, have been practically employed by the followers of the sect, as an excuse for criminal indulgence. And we find the doctrine of the Sadducees chiefly prevailing among the richer and more luxurious classes, whose temporal advantages obscured the view of the future, or whose excesses made them dread a hereafter. The doctrine as to spirits was also rejected, upon the principle, apparently, that nothing is to be received as revealed that lies beyond the limits of our own experience."

SAFFRON, a well-known flower, of a blue colour, in the midst of which are small yellow threads, of a very agreeable smell. Solomon (Cant. iv. 14) joins it with other aromatics; and Jeremiah is made to speak of cloth of a saffron colour. Lam. iv. 5. The passage, however, rather signifies purple or crimson.

SAINT (from *sanctus*, holy), one of the New Testament designations of real Christians. It belongs to all who are "sanctified by the Spirit of our God." The word is generally applied to the apostles and other holy persons mentioned in the Scriptures; but the Romanists restrict its application to those who are canonized. See CANONIZATION.

SALAMIS, an ancient city of great note in the island of Cyprus, and in which Paul preached in the synagogues of the Jews, as we learn from Acts xiii. 5.

SALATHIEL, the son of Jeconiah and father of Zerubbabel, 1 Chron. iii. 17. He was one of the Jewish captives in Babylon, and appears to have died there. It is somewhat curious that the Evangelist Luke, in tracing the genealogy of our blessed Lord, makes Salathiel the son of Neri; but when we bear in mind the vague manner in which the word son is used among the Hebrews, we may have no difficulty in accounting satisfactorily for this apparent discrepancy, by supposing that, while Salathiel was the son of Jeconiah, he was, also, either by marriage or by adoption, the son of Neri. Nay, double names being very frequent among the Jews, it is quite possible that Neri and Jeconiah may be two different names for the same person.

SALEM. See JERUSALEM.

SALOME, the dancer, daughter of Herodias, and of Herod Philip. Nicephorus and Metaphrastes inform us that she accompanied her mother and Herod in their banishment into Gaul, where she is said to have been accidentally killed. The story, however, is altogether unsupported by the testimony of other writers. Josephus, indeed, whose statements are uniformly regarded as, in matters of contemporary history, worthy of all credit, tells us she first married Philip the tetrarch, son of Herod the Great and Cleopatra, who died about A.D. 33 or 34, and afterwards Aristobulus, son of Herod, king of Chalcis, her cousin-german, by whom she had several children. Thus she lived above thirty years after the exile of her father-in-law.

SALOME, wife of Zebedee, mother of James the Great and John the evangelist; one of those holy women who attended our Saviour in his journeys, and ministered to him. Matt. xxvii. 56. See also Mark xv. 40; Matt. xxvii. 55, 56; Mark xvi. 1, 2.

SALT. God appointed that salt should be used in all the sacrifices that were offered to him. Lev. ii. 13: "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt." Salt is the symbol of wisdom (Col. iv. 6), of perpetuity and incorruption (Numb. xviii. 19), of barrenness and sterility (Judg. ix. 45). It is likewise the emblem of hospitality (Ezra iv. 14), where "maintenance from the king's table" should have been translated "salted with the salt of the palace," as it is in the Chaldee. And it is now a common expression of the natives of the East Indies, "I eat such a one's salt," meaning, I am fed by him. Hence, to have eaten of a man's salt, is to be bound to him by the ties of friendship. In the East, covenant arrangements were usually ratified by salt. An agreement thus ratified is called "a covenant of salt."

SALT SEA, a name given to the Dead Sea. See the preceding article.

SALT, VALLEY OF, on the south-west of the Dead Sea, where David overcame the Syrians (1 Chron. xviii. 3), and where, at a subsequent period, Amaziah defeated the Edomites. 2 Kings xiv. 7; 2 Chron. xxv. 11. David beat the Idumeans in the Valley of Salt, as he returned from Syria of Zobah. It is probable that this plain of salt is the Valley of Salt of Scripture.

SALUTATIONS. "The common phrases of salutation at meeting friends, and those which were used in parting from them, were of a religious character, expressing prayers for the blessing of God on those to whom they were spoken. 'Be thou blessed of Jehovah;' 'The blessing of Jehovah be upon thee;' 'God be with thee.' Such were usual forms in the most ancient times. A still more universal expression was, 'Peace be with you;' and this is the general salutation in eastern countries to this day. Thus our Saviour saluted his disciples, when he presented himself among them after his resurrection. When uttered by his lips, the words had real and rich signification, widely different from their empty value, as they were commonly used in the ceremonies of a frivolous world. To this difference he himself directed the attention of his afflicted followers, when he was about to be taken from them by death: 'Peace I leave with you, *my* peace I give unto you: not as the *world* giveth, give I unto you.'

"At the present day, eastern salutations take up a considerable time. When an Arab meets his friend, he begins, while he is yet some distance from him, to make gestures that may express his very great satisfaction in seeing him. When he comes up to him, he grasps him by the right hand, and then brings back his own hand to his lips, in token of respect. He next proceeds to place his hand gently under the long beard of the other, and honours it with an affectionate kiss. He inquires particularly, again and again, concerning his health and the health of his family; and repeats, over and over, the best wishes for his prosperity and peace, giving thanks to God that he is permitted once more to behold his face. All this round of gestures and words is, of course, gone over by the friend too with like formality. But they are not generally satisfied with a single exchange of the sort; they sometimes repeat as often as ten times the whole tiresome ceremony, with little or no variation. Some such tedious modes of salutation were common also of old, so that a man might suffer very

material delay in travelling if he chanced to meet several acquaintances, and should undertake to salute each according to the custom of the country. On this account, when Elisha sent his servant Gehazi in great haste to the Shunamite's house, he said to him: 'If thou meet any man, salute him not; and if any salute thee, answer him not again.' 2 Kings iv. 29. So when our Lord sent forth his seventy disciples, among other instructions he bade them 'salute no man by the way'—meaning, that their work was too important to allow such a waste of time in the exchange of mere unmeaning ceremonies. Luke x. 4. We have presented to us, in the meeting of Jacob and Esau, a form of salutation which may give us some notion of the manners of their early age in this respect. Few instances, however, could equal that in the genuine and affecting interest which it displayed; and we may well suppose, that in common cases, where there was less of friendly feeling, there was, at the same time, more attention to formal ceremony. On that occasion, Jacob, we are told, 'bowed himself to the ground *seven times*, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: *and they wept.*'"—(Gen. xxxiii. 3, 4.)

SALVATION, deliverance of any kind, temporal or spiritual. But most frequently the term is applied to the great deliverance which Christ hath effected for his people,—a deliverance involving freedom from all evil, and possession of all bliss. It is of this salvation that Paul says, Heb. ii. 3: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." It includes pardon, justification, adoption, sanctification, and eternal life. It is a free, a complete, an everlasting salvation. See ATONEMENT—PROPTIATION—REDEMPTION—RECONCILIATION—SANCTIFICATION.

SALVATION OF INFANTS. See INFANTS, SALVATION OF.

SAMARIA. The district of Canaan bearing this name "comprehended the territory formerly assigned to Ephraim and Manasseh, and it was situated so exactly in the centre of the country, between Judea and Galilee, that to a person passing from the one province to the other the direct road was through this district,—a fact which, when known, affords a satisfactory explanation of that passage in the Gospel of John, where it is said of our Lord, in travelling to Jerusalem, 'he must needs pass through Samaria.' John iv. 4. It was inhabited by the posterity of the colonists whom the Babylonish monarch brought from the East country to form a settlement in those parts of the Holy Land, whence the ten tribes were withdrawn. The language, manners, and, above all, the religion of the new settlers was of a mongrel character, made up of a mixture of their own native customs and opinions with those of their neighbours in their adopted country." This province is at present the most productive part of all Palestine. "The valleys are well watered and fruitful; the hills are lower, better rounded, and less sterile, than those of Judea and Galilee; among its woods the olive is most abundant. Here the animals are numerous, but the region is thinly inhabited by man, a circumstance which arises probably from the fact that the open character of the country affords less security against the oppression of the government. Shaw travelled from Carmel to Samaria, and thus describes the re-

gion: 'The landscape is every hour changed and diversified by groves of trees, or by the ruins, which are very numerous, of ancient villages. In deviating here from the beaten path, (which we generally did to avoid the Arabs), we were sometimes obstructed, or at least had difficulty enough to force our way through this rich campaign, which, through neglect and want of culture, was so thickly planted with the more luxuriantly-growing plants, such as teasels, mullein, charlock, thistles, and the like, that we had much ado to defend our faces from being every moment offended by them. The country begins to be rugged and uneven at Samaria.' 'In the course of the subsequent journey,' says Elliot, who had just entered the Samaritan hills on his way from Galilee, 'we saw several black Bedouin tents, and were charmed with the beautiful wooded hills of Samaria, exhibiting scenery so different from that of the mountains of Galilee. Among numerous venerable olive woods, towns and villages are scattered in every direction; and some of the views rival those of Switzerland.'

SAMARIA, the capital city of the kingdom of Israel. Omri, king of Israel, having purchased the hill of Samaria from Shemer for two talents of silver, built upon it the city of Samaria, naming it after the original owner of the hill. The following description of the hill of Samaria is given by Messrs Bonar and McCheyne:—"It is an oblong hill, sloping up toward the west, and has a considerable extent of table-land on the top. The plain, near the head of which it stands, stretches far to the west, and the mountains that enclose it are lofty. It is a hill in the midst of higher hills,—a noble situation for a royal city. A grove of olives covers the plain, and the lower part of the southern side of the hill. On the mountain to the right stands a picturesque village called Nakoura, and on the summit a white tomb of a Moslem saint. We read over the prophecy of Micah regarding Samaria as we drew near to it, and conversed together as to its full meaning. We asked Dr Keith what he understood by the expression, 'I will make Samaria as an heap of the field?' He replied, that he supposed the ancient stones of Samaria would be found, not in the form of a ruin, but gathered into heaps in the same manner as in cleaning a vineyard, or as our farmers at home clear their fields by gathering the stones together. In a little after we found the conjecture to be completely verified. We halted at the eastern end of the hill, beside an old aqueduct, and immediately under the ruin of an old Greek church which rises on this side above the miserable village of Subuste. The ruin is one of the most sightly in the whole of Palestine. We ascended on foot by a narrow and steep pathway, which soon divides into two, and conducts past the foundations of the ruined church to the village. The pathway is enclosed by rude dykes, the stones of which are large, and many of them carved, and these are piled rather than built upon one another. Some of them are loose and ready to fall. Many are peculiarly large, and have evidently belonged to ancient edifices. Indeed, the whole face of this part of the hill suggests the idea that the buildings of the ancient city had been thrown down from the brow of the hill.

"It was most affecting to look round this scene of desolation, and to remember that this was the place where wicked Ahab built his house of Baal, where cruel Jezebeel ruled, and where Elijah and Elisha did their wonders. But above all, it filled

the mind with solemn awe to read over on the spot the words of God's prophet uttered 2500 years before—"I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." Every clause reveals a new feature in the desolation of Samaria, differing in all its details from the desolation of Jerusalem, and every word has literally come to pass. We had found both on the summit and on the southern valley, at every little interval, heaps of ancient stones piled up, which had been gathered off the surface to clear it for cultivation. There can be no doubt that these stones once formed part of the temples, and palaces, and dwellings of Samaria, so that the word is fulfilled, 'I will make Samaria as an heap of the field.' We had also seen how completely the hill has been cleared of all its edifices, the stones gathered off it as in the clearing of a vineyard, the only columns that remain standing bare, without their capitals, so that, in all respects, the hill is left like 'the plantings of a vineyard,' either like the bare vine-shoots of a newly planted vineyard, or like the well-cleared terraces where vines might be planted. Still farther, we had seen that the ruins of the ancient city had not been left to moulder away on the hill where they were built, as is the case with other ruined cities, but had been cleared away to make room for the labours of the husbandman. The place where the buildings of the city stood had been tilled, sown, and reaped; and the buildings themselves rolled down over the brow of the hill. Of this, the heaps in the valley, the loose fragments in the rude dykes that run up the sides, and the broken columns on their way down into the valley, are witnesses; so that the destroyers of Samaria (whose very names are unknown), and the simple husbandmen, have both unwittingly been fulfilling God's word, 'I will pour down the stones thereof into the valley.' And last of all, we had noticed that many of the stones in the valley were large and massy, as if they had been foundation-stones of a building, and that in many parts of the vast colonnade nothing more than the bases of the pillars remain. But especially we observed that the ruined church had been built upon foundations of a far older date than the church itself, the stones being of great size, and bevelled in a manner similar to the stones of the temple wall at Jerusalem, and those of the mosque at Hebron; and these foundations were now quite exposed. So that the last clause of the prophecy is fulfilled with the same awful minuteness, 'I will discover the foundations thereof.' Surely there is more than enough in the fulfilment of this fourfold prediction to condemn if it does not convince the infidel."

SAMARITANS, an ancient but still existing sect among the Jews, whose origin was in the time of king Rehoboam, under whose reign the people of Israel were divided into two distinct kingdoms—that of Judah and that of Israel. The capital of the kingdom of Israel was Samaria, whence the Israelites took the name of Samaritans.

Shalmaneser, king of Assyria, having besieged and taken Samaria, carried away all the people captives into the remotest parts of his dominions, and filled their place with Babylonians, Cutheans, and other idolaters. These, finding that they were exposed to wild beasts, desired that an Israelitish priest might be sent among them to instruct them in the ancient

religion and customs of the land. They now embraced the law of Moses, with which they mixed a great part of their ancient idolatry: and in this state the sacred narrative leaves them, at least for some ages. Upon the return of the Jews from the Babylonish captivity, it is thought they had entirely quitted the worship of their idols. But though they were united in religion, they were not so in affection with the Jews; for they employed various calumnies and stratagems to hinder their rebuilding the temple of Jerusalem; and when they could not prevail, they erected a temple on Mount Gerizim, in opposition to that of Jerusalem. See 2 Kings xvii.; Ezra iv.—vi.

SAMARITAN PENTATEUCH, the collection of the five books of Moses, written in Samaritan or Phœnician characters; and, according to some, the ancient Hebrew characters, which were in use before the captivity of Babylon. This Pentateuch was unknown in Europe, till the seventeenth century, though quoted by Eusebius, Jerome, &c. Archbishop Usher was the first, or at least among the first, who procured it out of the East, to the number of five or six copies.

The generality of divines hold, that the Samaritan Pentateuch, and that of the Jews, are one and the same work, written in the same language, only in different characters; and that the difference between the two texts is owing to the inadvertency and inaccuracy of transcribers, or to the affectation of the Samaritans, by interpolating what might promote their interests and pretensions; that the two copies were originally the very same, and that the additions were afterwards inserted. And in this respect the Pentateuch of the Jews must be allowed the preference to that of the Samaritans. Certain critics have ventured to express a preference for the Samaritan, as an original, preserved in the same character and in the same condition in which Moses left it; but Professor Stuart regards this opinion as for ever exploded by the recent labours of Gesenius. The variations, additions, and transpositions which are found in the Samaritan Pentateuch, are carefully collected by Hottinger, and may be seen on confronting the two texts in the last volume of the English Polyglot, or by inspecting Kennicott's edition of the Hebrew Bible, where the various readings are inserted. Some of these interpolations serve to illustrate the text; others are a kind of paraphrase, expressing at length what was only hinted at in the original; and others, again, such as favour their pretensions against the Jews, namely, the putting Gerizim for Ebal.

SAMARITAN VERSION. See **BIBLE**.

SAMSON, son of Manoah, and remarkable for his bodily strength. His history, which is to be found in the Book of Judges, xiv.—xvi., is full of marvellous incident. The piety of his character is not very conspicuous, but he is ranked by the apostle in the catalogue of believers which he has given in Heb. xi.

SAMUEL, a prophet and judge of Israel, being the last in order of the judges. He was the son of Elkanah and Hannah, of the family of Kohath, and the tribe of Levi. He was called to the service of God, while yet a child, by a voice from heaven; and through a long protracted life, reaching to upwards of ninety years, he continued faithfully to follow the Lord, and to administer the affairs of his country. He was the author, it is supposed, of the Books of Judges and Ruth, and the First Book of Samuel, at least the first twenty-four chapters. It is remarkable that Samuel was honoured to be at once the last of the judges and the first of the prophets.

SANBALLAT, described by Josephus as a Cuthite, and governor of Samaria. It is doubtful, however, whether this be the same person with Sanballat mentioned by Nehemiah as joining with the Samaritans in dissuading and in every possible way discouraging the Jews from rebuilding the temple of Jerusalem, on their return from the seventy years' captivity in Babylon.

SANCTIFICATION, that glorious work of God's grace in the human soul by which we are renewed after the image of God, set apart for his service, and enabled to die unto sin and live unto righteousness. It must be carefully considered in a two-fold light. (1.) As an inestimable privilege granted us from God. 1 Thess. v. 23. And (2.) As an all-comprehensive duty required of us by his holy Word. 1 Thess. iv. 3.

It is distinguished from justification thus: Justification changeth our state in law before God as a judge; sanctification changeth our heart and life before him as our father. Justification precedes, and sanctification follows, as the fruit and evidence of it. The surety-righteousness of Christ imputed is our justifying righteousness; but the grace of God implanted is the matter of our sanctification. Justification is an act done at once; sanctification is a work which is gradual. Justification removes the guilt of sin; sanctification, the power of it. Justification delivers us from the avenging wrath of God; sanctification conforms us to his image. Yet justification and sanctification are inseparably connected in the promise of God (Rom. viii. 28–30), in the covenant of grace (Heb. viii. 10), in the doctrines and promises of the Gospel (Acts v. 31), and in the experience of all true believers. 1 Cor. vi. 11.

Sanctification is—(1.) A *divine* work, and not to be carried on by the power of man. Tit. iii. 5. (2.) A *progressive* work, and not to be perfected at once. Prov. iv. 18. (3.) An *internal* work, not consisting in external profession or bare morality. Ps. li. 6. (4.) A *necessary* work; necessary as to the evidence of our state, the honour of our characters, the usefulness of our lives, the happiness of our minds, and the eternal enjoyment of God's presence in a future world. John iii. 3; Heb. xii. 14. Sanctification evidences itself by—(1.) A holy reverence. Neh. v. 15. (2.) Earnest regard. Lam. iii. 24. (3.) Patient submission. Ps. xxxix. 9. Hence Archbishop Usher said of it, "Sanctification is nothing less than for a man to be brought to the entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt offering to Christ." (4.) Increasing hatred to sin. Ps. cxix. 33. (5.) Communion with God. Isa. xxvi. 8. (6.) Delight in his Word and ordinances. Ps. xxvii. 4. (7.) Humility. Job xlii. 5, 6. (8.) Prayer. Ps. cix. 4. (9.) Holy confidence. Ps. xxvii. 1. (10.) Praise. Ps. ciii. 1. (11.) Uniform obedience. John xv. 8.

SANCTIFY, often signifies to set apart, but oftener to prepare sacredly for the presence and service of God. Thus Joshua says to the people (chap. iii. 5), "Sanctify yourselves, for to-morrow the Lord will do wonders among you." In Isa. xlii. 3, the Lord calls the Medes his sanctified. I have appointed, and, as it were, consecrated, them to be the executioners of my vengeance against Babylon. See also Numb. xi. 18; Josh. vii. 13; Jer. vi. 4, xii. 3, li. 27, 28; Joel i. 14; Mic. iii. 5; Zeph. i. 7. (Comp. **HOLY**.)

We desire of God, that his name may be sanctified, or hallowed; that is, honoured, praised, and

glorified throughout the world; especially by those who have the happiness of knowing him. Let them sanctify it by their good lives, their fidelity, their submission to his orders; and they who know him not, that they may obtain the knowledge of him, may hear his word, may become obedient to his instructions, &c. We may apprehend yet better what is meant by sanctifying the name of God, by the opposite to it; that is, profaning the name of God, by vain swearing, blaspheming, ascribing his name to idols; by furnishing wicked men and infidels with occasion of blaspheming it by our bad lives, and scandalous conversation, &c.

SANCTIONS, DIVINE, are those acts or laws of the Supreme Being which render any thing obligatory, or the promises and penalties attached to them. See **LAW**.

SANCTUARY. See **TEMPLE**.

SAND. A similitude taken from the aggregate sand of the sea is often used, to express a very great multitude, or a very great weight. See **RAIN—PILLARS**.

SANDALS. The Orientals use instead of shoes simply sandals, which are like the soles of shoes tied on the feet with bands or other fastenings. They were pulled off on entering a holy place, or on coming into the presence of a person of high rank. *Exod. iii. 5; Josh. v. 15*. It was always the custom when a guest arrived, that the servants should take off his sandals and wash his feet. *Gen. xviii. 4, xix. 2, xxiv. 32; Luke vii. 44*. This was in general done by the lowest servants, and it was accounted an act of extraordinary humility on the part of the master of a family if he did this office himself, as well as a great honour to the person for whom it was done. This serves to explain what John the Baptist said, *Luke iii. 16*.

SANHEDRIM. This council, or court of judicature, called by the Jews themselves the Sanhedrim, was superior to all others, both as to the condition and number of the judges who sat in it, and the authority and power with which it was vested. This, like the rest, was constituted by God himself in the law: and intended as a court of appeal, or last resort, if there should be occasion, from any of the inferior courts. It was kept first in Shiloh, and afterwards at Jerusalem; being limited to the place where the ark of God stood.

The method of proceeding in this court was as follows:—They who had a mind to implead any one, applied either to the king or the high-priest, or whoever filled the post of chief justice, and informed against him. Upon this, proper officers were sent to arrest him; and, if occasion required, a detachment from the temple guard went along with them. The person thus taken was examined by the justice, and then committed, either to prison or to the custody of the officer of the guard, till his trial came on.

When the court sat, those who brought the information against the criminal did it in these words, —This man having done so or so, is worthy to die. And they who were to defend him answered, —This man is not worthy to die, for he has only done so or so. And when the pleadings on both sides were finished, the judges gave their opinions singly whether he was guilty or not; and according to the majority of votes, one way or other, the culprit was acquitted or condemned.

Of the manner of laying the indictment and giving in the answer, we have an instance in the case

of Jeremiah, who was informed against for prophesying the destruction of both the city and temple of Jerusalem, in case the Jews continued to neglect the observance of God's law. *Jer. xxvi*.

The form of condemnation was thus, (as we find it in the gospel),—"The high-priest rent his clothes, (which by the law he was forbidden ever to do), saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death." But when Judea came to be subject to the Romans, these reserved the power of life and death to themselves, so that this council could proceed no further than to condemnation. For execution they were to apply to the Roman governor.

Some are of opinion that there were more courts of judicature at Jerusalem than this we have been speaking of; and that they were above each other in dignity, where causes were heard according to their importance before the higher or the inferior courts; and that each could inflict higher degrees of punishment than the other; and that our Saviour alludes to these when he says, "Whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire." *Matt. v. 22*.

Interpreters suppose that our Lord proportions the punishment in the next world, according to the different sentences which were usual in the different courts of judicature at Jerusalem. Therefore, they say, the judgment means that court where the judges were three and twenty, and could only sentence to death by the sword; the council alludes to the court where the seventy elders sat, which was the great sanhedrim, and could punish by stoning to death; and that by hell-fire the burning of the greatest malefactors in the valley of Hinnom is implied.

SAPPHIRE (*saphir*, beauty—*Exod. xxiv. 10, xxviii. 18; Job xxviii. 6, 16; Cant. v. 14; Isa. liv. 11; Ezek. i. 26, x. 1, xxviii. 13; sappheiros*, *Rev. xxi. 19* only). That this is the sapphire, there can be no doubt. The Septuagint, the Vulgate, and the general run of commentators, ancient and modern, agree in this.

The sapphire is a pellucid gem. In its finest state it is extremely beautiful and valuable, and second only to the diamond in lustre, hardness, and value. Its proper colour is pure blue; in the choicest specimens it is of the deepest azure; and in others varies into paleness, in shades of all degrees between that and a pure crystal brightness, without the least tinge of colour, but with a lustre much superior to the crystal. The Oriental sapphire is the most beautiful and valuable. It is transparent, of a fine sky colour, sometimes variegated with veins of a white sparry substance, and distinct separate spots of a gold colour.

SARAH (*a princess*), the wife of Abraham, and his sister, as he himself informs us, by the same father, but not the same mother. *Gen. xx. 12*. See **ABRAHAM**.

SARDIS, now called Sart, the ancient metropolis of Lydia, and a city of great magnificence. To this day the grandeur and extent of the ruins are sufficient to impress the mind with some idea of the ancient splendour of this seat of government. It was

beautifully situated on both sides of the river Pactolus, at the distance of thirty-three miles south of Thyatira, and continued to be the seat of government till the territory of Lydia was overrun by the Persians. It was afterwards conquered by the Greeks, and continued under them till the Romans became masters of Lesser Asia, and restored something of the original splendour of Sardis, by making it the seat of the provincial government. It enjoyed this distinction till it was overthrown by an earthquake; after which the seat of government was removed to Ephesus. A considerable part of it was rebuilt at the cost of Liberius, but it never regained its former splendour; and at present it consists of only a few mud-built cottages, surrounded by an extensive field of ruins.

SARDIUS (*adam*, so called from its redness—Exod. xxviii. 17, xxxix. 10; Ezek. xxviii. 13; *sardios*—Rev. xxi. 20), a precious stone of a blood-red colour. Calmet says it has a mixture of white, as a man's nail; and so differs from the ruby. If so, it seems to be the modern cornelian. It took its Greek name from Sardis, where the best of them were found.

SARDONYX (*sardonius*—Rev. xxi. 20), a precious stone, which seems to have its name from its resemblance partly to the sardius, and partly to the onyx. It is generally tinged with black and blood colour, which are distinguished from each other by circles or rows, so distinct that they appear to be the effect of art.

SATAN is a Hebrew word, and signifies an adversary, or enemy, and is commonly applied in Scripture to the devil, or the chief of the fallen angels. (See **ADVERSARY**—**DEMONIACS**.) "By collecting the passages," says Cruden, "where Satan, or the devil, is mentioned, it may be observed, that he fell from heaven with all his company; that God cast him down from thence for the punishment of his pride; that, by his envy and malice, sin, death, and all other evils, came into the world; that, by the permission of God, he exercises a sort of government in the world over his subordinates—over apostate angels like himself; that God makes use of him to prove good men and chastise bad ones; that he is a lying spirit in the mouth of false prophets, seducers, and heretics; that it is he, or some of his, that torment or possess men—that inspire them with evil designs, as he did David, when he suggested to him to number his people, to Judas to betray his Lord and Master, and to Ananias and Sapphira to conceal the price of their field; that he roves full of rage like a roaring lion, to tempt, to betray, to destroy, and to involve us in guilt and wickedness; that his power and malice are restrained within certain limits, and controlled by the will of God; in a word, that he is an enemy to God and man, and uses his utmost endeavours to rob God of his glory, and men of their souls." (See **ANGEL**—**DEVIL**—**TEMPTATION**.)

More particularly as to the temptations of Satan:—1. He adapts them to our temper and circumstances, 2. He chooses the fittest season to tempt: as youth, age, poverty, prosperity, public devotion, after happy manifestations; or when in a bad frame, after some signal service, when alone or in the presence of the object, when unemployed and off our guard, in death. 3. He puts on the mask of religious friendship. 2 Cor. xi. 14; Matt. iv. 6; Gen. iii. 4. He manages temptation with the greatest subtlety. He asks but little at first; leaves for a season, in order to renew his attack. 5. He leads men to sin with a hope of speedy

repentance. 6. He raises suitable instruments, bad habits, relations. Gen. iii.; Job ii. 9, 10.

SATISFACTION, in general, signifies the act of giving complete or perfect pleasure. In the Christian system it denotes that which Christ did and suffered in order to satisfy divine justice, to secure the honours of the divine government, and thereby make an atonement for the sins of his people. Satisfaction is distinguished from merit thus: The satisfaction of Christ consists in his answering the demands of the law on man, which were consequent on the breach of it. These were answered by suffering its penalty. The merit of Christ consists in what he did to fulfil what the law demanded before man sinned, which was obedience. The satisfaction of Christ is to free us from misery, and the merit of Christ is to procure happiness for us. See **ATONEMENT**—**PROPITIATION**.

SAUL, the son of Kish, and first king of Israel. He belonged to the tribe of Benjamin. The Israelites, prompted by motives of different kinds, demanded a king. 1 Sam. xii. 12. Samuel the prophet was accordingly commissioned by God to anoint Saul to that office. This anointing was performed in private, but afterwards Saul was elected by lot at Mizpeh, to fill the office of king over Israel. No sooner did he ascend the throne than he went forth at the head of a large army to war with the Ammonites, whom he completely subdued. He now proceeded to Gilgal, where he was publicly proclaimed king in his fortieth year, as is generally supposed. His exaltation to the sovereignty seems to have exhibited the character and qualifications of Saul in no very favourable light. On the contrary, his conduct was so displeasing to God, under whom he held the kingdom, the government of the Israelites being a theocracy, that he was by divine authority rejected from the kingly office. Soon after he was invested with the royal functions, he appears to have so far lost sight of the distinction between civil and ecclesiastical things as to have intruded into the priest's office. 2 Sam. vi. 13; 1 Kings iii. 2–4. For this heinous sin the prophet Samuel was ordered to denounce the anger of God against him. For a number of years after this he was involved in continual wars against the various tribes of aboriginal inhabitants of Canaan, whom he greatly weakened, without, however, finally conquering them. The act, however, which led to the rejection of Saul from the kingly office was his determined rebellion against the divine command which he had received to extirpate the Amalekites. Although the divine injunction was explicit, he spared Agag the king, and thus brought upon himself his final rejection, which Samuel was ordered significantly to represent by the rending of his mantle. Saul being thus assured that he and his family were henceforth to be excluded from the kingdom, was not long in perceiving that David was to be his successor in the government. This roused the jealousy and resentment of the king, and both by his own hand and by exposing him to dangers of different kinds, he sought to put David to death. The crowning sin of Saul, and that which filled up the measure of his transgressions, was his consulting the witch of Endor, with the view of obtaining that direction which it was both his duty and his privilege to have sought from Jehovah. The day following the eventful battle of Gilboa was fought, in which his three sons perished in the field, and Saul himself fell by his own hand.

SAVIOUR, one who delivers from sin, danger, and misery. Thus Jesus Christ is called the Saviour, as he delivers us from the greatest evils, and brings us into possession of the greatest good. See JESUS CHRIST—LIBERTY—PROPITIATION—REDEMPTION—SALVATION.

SAVOUR—(1.) Scent or smell. Eccles. x. 1. (2.) That sharp quality in salt by which it renders other bodies agreeable to the taste. Matt. v. 13. (3.) Character, reputation; thus men's *savour* becomes abhorred, when their name becomes hateful and detested. Exod. v. 21.

The ancient sacrifices were of a *sweet savour* or *savour of rest* unto God: he accepted of and delighted in them, as typical of the obedience and sufferings of Christ, which sufficiently honour all his perfections, and more than balance our offences. Gen. viii. 21; Exod. xxix. 18; Eph. v. 2. The *savour of the knowledge* of Christ is the refreshing and pleasant nature of his truth, when known, and of the grace and virtue that proceed from him as our Mediator. 2 Cor. ii. 15; Cant. i. 3; Ps. xlv. 8. Faithful ministers are to God a *sweet savour* of Christ in their hearers—the faithful discharge of their duty is acceptable to God, whether men be saved by it or not; and are a *savour of death unto death* to some, and a *savour of life unto life* to others; they are the occasion of double destruction to unbelievers, and the means of eternal life here and hereafter to others. 2 Cor. ii. 15, 16. To *savour the things of men, and not the things of God*, is to contrive, choose, and delight in things agreeable to carnal ease or sinful lusts, and not what is commanded of God, and tends to his honour. Matt. xvi. 23.

SAW, an implement which seems to have been known at an early period. It was probably an invention of the Egyptians, and was made of iron. It was generally employed for the purpose of cutting wood, and also for cutting stone. Professor Paxton says that there is this difference between the Oriental saw and that in use with us, that the teeth incline towards the handle, while in ours they lie away from it.

SAWING. The Apostle Paul, in his Epistle to the Hebrews, says that some of the Old Testament saints were "sawn asunder;" and this punishment, which was suffered by the prophet Isaiah in the reign of Manasseh, is alluded to in Matt. xxiv. 50, 51: "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Many instances occur in ancient writers of this mode of executing criminals; and from Dr Shaw, and other modern travellers, we learn that it is still in use among some nations, particularly the western Moors in Barbary.

SCANDAL, a snare, encumbrance, or obstacle to piety. In Scripture, and in ecclesiastical authors, it is put for anything that a man finds in his way, which may occasion him to trip. Thus Moses (Lev. xix. 14, *apud* LXX.) forbids to put a stumbling-block (or scandal) before the blind; that is, neither wood, stone, or anything else that may make him stumble or fall. Calmet remarks that the Greek word *skandalon*, or *proskomma*, or *skolon*, answers to the Hebrew *micshol*, which signifies fall, ruin, sin, what hinders from walking, and makes one fall; which comes from the root *cashal*, to fall, to tumble; and in the conjugation

hiphil, signifies to cause to fall, to overthrow, to lay snares. (See OFFENCE.)

When we read that the Jews were scandalized at the mean family of Christ (Matt. xiii. 57; Luke vii. 23), it implies mistake, since his family was truly royal; at the doctrine of the cross (Gal. v. 11), it implies mistake, since the resurrection had removed that cause of scandal; and also at the persecutions suffered by Christians, since that was really their glory.

Christ has promised to remove out of his kingdom every thing that causeth scandal. Matt. xiii. 41.

SCAPE-GOAT. See GOAT.

SCARLET, a deep, bright, and shining red colour. Our translators have not everywhere rightly used this word. TOBAHH ought indeed to be rendered *scarlet*, but SHANI, or *double dye*, as well as CARMIL, ought to be rendered *crimson*; but as these colours are near of kin to one another, there is the less importance in mistaking the one for the other. Scarlet was much worn by great men. 2 Sam. i. 24. The *scarlet colour* of the horse and robes of Antichrist may typify his royal power, and his bloody persecution of the saints. Rev. xvii. 3, 4. Sin is likened to *scarlet and crimson*, to mark its horrible nature and aggravated heinousness. Isa. i. 18.

SCEPTIC (*skeptikos*, from *skeptomai*, "I consider, look about, or deliberate") properly signifies one considerative and inquisitive; it is used in a bad sense for one who is always weighing reasons on one side and the other, without ever deciding between them. An ancient sect of philosophers, founded by Pyrrho, who denied the real existence of all qualities in bodies, except those which are essential to primary atoms, and referred every thing else to the perceptions of the mind, produced by external objects, in other words, to appearance and opinion, were first designated sceptics. In modern times the word has been applied to Deists, or those who doubt of the truth and authenticity of the Sacred Scriptures.

SCEPTRE. The sceptre seems at first to have been simply a wooden rod, which afterwards came to be studded with nails of gold. At length sceptres were composed of harder materials. Hence, Ps. ii. 9, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel;" and Ezek. xix. 11, "And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches." The sceptre of Saul appears to have been a soldier's spear. Golden sceptres in process of time were used, as more befitting royal dignity.

SCHISM, from *schisma*, a rent, cleft, fissure; in its general acceptation it signifies division or separation, but is chiefly used in speaking of separations happening from diversity of opinions among people of the same religion and faith. All separations, however, must not, properly speaking, be considered as schisms.

Schism, says Mr Archibald Hall, is, properly, a division among those who stand in one connexion of fellowship; but where the difference is carried so far that the parties concerned entirely break up all communion one with another, and go into distinct connexions for obtaining the general ends of that religious fellowship which they once did, but now do not, carry on and pursue with united endeavours, as one church joined in the bonds of individual society; where this is the case, it is undeniable there is something very different from schism; it is no longer a

schism in, but a separation from, the body. Dr Campbell also supposes that the word schism in Scripture does not signify open separation, but that men may be guilty of schism by such an alienation of affection from their brethren as violates the internal union subsisting in the hearts of Christians, though there be no error in doctrine, nor separation from communion. See 1 Cor. iii. 3, 4, xii. 24-26.

The following have been proposed as remedies for schism:—"1. Be disposed to support your brethren by all the friendly attentions in your power, speaking justly of their preaching and character. Never withhold these proofs of your brotherly love, unless they depart from the doctrines or spirit of the Gospel. 2. Discountenance the silly reports you may hear to the injury of any of your brethren. Oppose backbiting and slander to the utmost. 3. Whenever any brother is sinking in the esteem of his flock, through their caprice, perverseness, or Antinomianism, endeavour to hold up his hands and his heart in his work. 4. Never espouse the part of the factious schismatics till you have heard your brother's account of their conduct. 5. In cases of open separation, do not preach for separatists till it be evident that God is with them. Detest the thought of wounding a brother's feelings through the contemptible influence of a party spirit; for through this abominable principle schisms are sure to be multiplied. 6. Let the symptoms of disease in the patients arouse the benevolent attention of the physicians. Let them check the forward, humble the proud, and warn the unruly, and many a schismatic distemper will receive timely cure. 7. Let elderly ministers and tutors of academies pay more attention to these things, in proportion as the disease may prevail; for much good may be accomplished by their influence.

The great schism of the West is that which happened in the times of Clement VII. and Urban VI., which divided the Church for forty or fifty years, and was at length ended by the election of Martin V. at the Council of Constance.

The Romanists number thirty-four schisms in their Church. They bestow the name English schism on the reformation of religion in that kingdom. Those of the Church of England apply the term schism to the separation of the Presbyterians, Independents, Baptists, and Methodists.

SCHISM BILL, THE, an act passed in the reign of Queen Anne, in virtue of which Nonconformists teaching schools were to be imprisoned three months. Each schoolmaster was to receive the sacrament and take the oaths. If afterwards present at a conventicle, he was to be incapacitated and imprisoned. He was bound to teach only the Church Catechism.

SCHOOLMASTER. In Gal. iii. 24, 25, it is said in reference to the connection between the law and Christ, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." The word here translated "schoolmaster," has a somewhat more extended meaning than the same word in our day. The word used by the apostle may be rendered "pedagogue," one who conducted the child along the road from home to the place of instruction; and when his period of instruction was ended, conveyed him safely home again. Such an office only lasted during the childhood and minority of the pupil. The law then acts to the believer as a "pedagogue," it conducts him along the way to Christ, shows him his need of a

Saviour, for "by the law is the knowledge of sin," instructs them for a time in the one great point as to their sinful and undone condition by nature and wicked works, and their consequent need of a Saviour to deliver them at once from the punishment and the power of sin. The law which is our pedagogue brings us to the higher instructor, even to Christ, who completes our education in that knowledge which leads to eternal life. The pedagogue was often a freedman, and sometimes a slave. The Greek dramatists generally speak of them as persons of a humble condition. Schoettgen says, "Boys would seldom of their own accord go to the master unless they were urged by the pedagogue. Nor should we, many of us, come to Christ, did not the law, our pedagogue, urge us by compulsory methods." Paul uses the word also in 1 Cor. iv. 15: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." This refers to the hireling character of a pedagogue, who may have some interest in his pupil, but cannot possibly have the tenderness and affection of a father.

SCORPION (*akreb*, Deut. viii. 15; 1 Kings xii. 11, xiv. 2; 2 Chron. x. 11, 14; Ezek. ii. 6; *skorpios*, Luke x. 19, xi. 12; Rev. ix. 3; Eccus. xxvi. 7, xxxix. 30). Parkhurst derives the name from *ak*, to press, squeeze, and *reb*, much, greatly, or *kreb*, near, close. Calmet remarks, that "it fixes so violently on such persons as it seizes upon, that it cannot be plucked off without difficulty."

The scorpion is generally two inches in length, and resembles so much the lobster in form, that the latter is called by the Arabs "*akreb d'elbahar*, the sea-scorpion." It has several joints or divisions in its tail, which are supposed to be indicative of its age; thus, if it have five, it is considered to be five years old. The poison of this animal is in its tail, at the end of which is a small, curved, sharp-pointed sting, similar to the prickle of a buckthorn tree; the curve being downwards, it turns its tail upwards when it strikes a blow.

The scorpion delights in stony places and in old ruins. Some are of a yellow colour, others brown, and some black. The yellow possess the strongest poison, but the venom of each affects the part wounded with frigidity, which takes place soon after the sting has been inflicted. Dioscorides thus describes the effect produced: "Where the scorpion has stung, the place becomes inflamed and hardened; it reddens by tension, and is painful by intervals, being now chilly, now burning. The pain soon rises high, and rages, sometimes more, sometimes less. A sweating succeeds, attended by a shivering and trembling; the extremities of the body become cold; the groin swells; the hair stands on end; the visage becomes pale; and the skin feels, throughout it, the sensation of perpetual pricking, as if by needles." This description strikingly illustrates Rev. ix. 3-5, 10, in its mention of "the torment of a scorpion, when he striketh a man."

SCOURGE, or WHIP. The use of the scourge as a mode of punishment was often resorted to by the Jews. It is expressly enacted, indeed, by Moses, Deut. xxv. 1-3: "If there be a controversy between men, and they come into judgment, that the judges may judge them; then they shall justify the righteous and condemn the wicked. And it shall be, if the wicked man be worthy to be beaten, that the judge

shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed : lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee." Josephus relates that they were accustomed to remit one, probably lest they should exceed the legal number. Hence the statement of Paul in reference to his own treatment, 2 Cor. xi. 24 : "Five times received I forty stripes save one." The Rabbins infer, from thirty-nine being the number acted upon in practice, that three parts of the body were to be flagellated with an equal number of stripes. Calmet says, "There were two ways of giving the last; one with thongs or whips made of rope-ends or straps of leather; the other with rods or twigs. The offender was stripped from his shoulders to his middle, and tied by his arms to a low pillar, that he might lean forward, and the executioner the more easily strike his back."

SCRIBES, a term of very frequent occurrence in Sacred Scripture. They were a class of men of divers kinds, following literature. For generally all that were any way learned among the Jews were, in the time of our Saviour and his apostles, called scribes, but especially those who, by their skill in the law and divinity of the Jews, were advanced to sit in Moses' seat, either as judges in their sanhedrim, or teachers in their schools or synagogues. Both their name and profession began immediately after the Babylonish captivity, about five hundred years before the birth of Christ; for Ezra himself was one of the first. They were a body of the most learned men of the nation, and chiefly of the sect of the Pharisees, though some of them might possibly be Karaites, or anti-traditionists, as it seems to appear from one of them asking our Saviour, Mark xii. 28, "which was the first commandment of all," and being so highly pleased with his answer.

Those who were descended from the stock of Levi were usually called scribes of the clergy; but such as were sprung from any other tribe were named scribes of the people. The business of the latter was to take care to preserve the purity of the text in all the Bibles which they copied out, and to see that no corruption crept into the original. It was not held proper for every vulgar pen to transcribe the great mysteries of the law, and therefore this peculiar order of men was appointed to that purpose; but they did not so entirely apply themselves to it, as not to take in many other matters both of civil and religious concern, being public notaries in the sanhedrim and courts of justice, as well as registers in the synagogues. The office of the scribes of the clergy was to teach in public, and instruct the people, by expounding to them the law in their sermons and set discourses; by which practice they grew into such repute in the Jewish state, that it was hard to say whether the Pharisees or they were held in the greater veneration; for what the Pharisees gained among the common people by their pretences to extraordinary sanctity, these more justly obtained by their zeal for the written Word, in preserving it from the dangers of corruption, and expounding it in the ears of the people.

SCRIP, a wallet generally of leather, which was slung upon the shoulder, and used from the earliest ages by shepherds and travellers, for the reception of bread and other necessary provisions. See BAG.

SCRIPTURE, a word derived from the Latin *scriptura*, and in its original sense of the same import with writing, signifying "any thing written." It is, by emphasis, however, commonly used to denote the writings of the Old and New Testaments, which are called sometimes the Scriptures, sometimes the Sacred or Holy Scriptures, and sometimes Canonical Scriptures. These books are called the Scriptures by way of eminence, as they are the most important of all writings. They are said to be holy, or sacred, on account of the sacred doctrines which they teach; and they are termed canonical, because, when their number and authenticity were ascertained, their names were inserted in ecclesiastical canons, to distinguish them from other books, which, being of no authority, were kept out of sight, and therefore styled "Apocryphal." (See APOCRYPHA.)

Among other arguments for the divine authority of the Scriptures, the following may be considered as worthy of our attention:—

"1. The sacred penmen, the prophets and apostles, were holy, excellent men, and would not—artless, illiterate men, and therefore could not—lay the horrible scheme of deluding mankind. The hope of gain did not influence them, for they were self-denying men, that left all to follow a Master who had not where to lay his head, and whose grand initiating maxim was, 'Except a man forsake all that he hath, he cannot be my disciple.' They were so disinterested that they secured nothing on earth but hunger and nakedness, stocks and prisons, racks and tortures; which, indeed, was all that they could, or did, expect, in consequence of Christ's express declarations. Neither was a desire of honour the motive of their actions; for their Lord himself was treated with the utmost contempt, and had more than once assured them that they should certainly share the same fate; besides, they were humble men, not above working as mechanics, for a coarse maintenance, and so little desirous of human regard that they exposed to the world the meanness of their birth and occupations, their great ignorance and scandalous falls. Add to this, that they were so many, and lived at such a distance of time and place from each other, that, had they been impostors, it would have been impracticable for them to contrive and carry on a forgery without being detected. And, as they neither would nor could deceive the world, so they neither could nor would be deceived themselves; for they were days, months, and years, eye and ear witnesses of the things which they relate; and, when they had not the fullest evidence of important facts, they insisted upon new proofs, and even upon sensible demonstrations; as, for instance, Thomas, in the matter of our Lord's resurrection (John xx. 25); and, to leave us no room to question their sincerity, most of them joyfully sealed the truth of their doctrines with their own blood. Did so many and such marks of veracity ever meet in any other authors? (See RESURRECTION.)

"2. But even while they lived they confirmed their testimony by a variety of miracles wrought in divers places, and for a number of years; sometimes before thousands of their enemies, as the miracles of Christ and his disciples; sometimes before hundreds of thousands, as those of Moses. (See MIRACLE.)

"3. Reason itself dictates that nothing but the plainest matter of fact could induce so many thousands of prejudiced and persecuting Jews to embrace the humbling, self-denying doctrine of the cross, which they so much despised and abhorred. Nothing but the

clearest evidence arising from undoubted truth could make multitudes of lawless, luxurious heathens receive, follow, and transmit to posterity, the doctrines and writings of the apostles; especially at a time when the vanity of their pretensions to miracles and the gift of tongues could be so easily discovered, had they been impostors; and when the profession of Christianity exposed persons of all ranks to the greatest contempt and most imminent danger. (See CHRISTIANITY.)

"4. When the authenticity of the miracles was attested by thousands of living witnesses, religious rites were instituted and performed by hundreds of thousands, agreeable to Scripture injunctions, in order to perpetuate that authenticity; and these solemn ceremonies have ever since been kept up in all parts of the world; the passover by the Jews, in remembrance of Moses' miracles in Egypt; and the eucharist by Christians, as a memorial of Christ's death, and the miracles that accompanied it, some of which are recorded by Phlegon, a heathen historian.

"5. The Scriptures have not only the external sanction of miracles, but the eternal stamp of the omniscient God, by a variety of prophecies, some of which have already been most exactly confirmed by the event predicted. (See PROPHECY.)

"6. The scattered, despised people, the Jews, the irreconcilable enemies of the Christians, keep, with amazing care, the Old Testament, full of the prophetic history of Jesus Christ, and by that means afford the world a striking proof that the New Testament is true; and Christians, in their turn, show that the Old Testament is abundantly confirmed and explained by the New. (See JEWS.)

"7. To say nothing of the harmony, venerable antiquity, and wonderful preservation, of those books, some of which are by far the most ancient in the world—to pass over the inimitable simplicity and true sublimity of their style, the testimony of the fathers and the primitive Christians—they carry with them such characters of truth as command the respect of every unprejudiced reader.

"They open to us the mystery of the creation; the nature of God, angels, and men; the immortality of the soul; the end for which we were made; the origin and connexion of moral and natural evil; the vanity of this world, and the glory of the next. There we see inspired shepherds, tradesmen, and fishermen, surpassing as much the greatest philosophers as these did the herd of mankind, both in meekness of wisdom and sublimity of doctrine. There we admire the purest morality in the world, agreeable to the dictates of sound reason, confirmed by the witness which God has placed for himself in our breast, and exemplified in the lives of men of like passions with ourselves. There we discover a vein of ecclesiastical history and theological truth consistently running through a collection of sixty-six different books, written by various authors, in different languages, during the space of above fifteen hundred years. There we find, as in a deep and pure spring, all the genuine drops and streams of spiritual knowledge which can possibly be met with in the largest libraries. There the workings of the human heart are described in a manner that demonstrates the inspiration of the Searcher of hearts. There we have a particular account of all our spiritual maladies, with their various symptoms, and the method of a certain cure—a cure that has been witnessed by multitudes of martyrs and departed saints, and is now enjoyed by thousands of good men,

who would account it an honour to seal the truth of the Scriptures with their own blood. There you meet with the noblest strains of penitential and joyous devotion, adapted to the dispositions and states of all travellers to Zion. And there you read those awful threatenings and cheering promises which are daily fulfilled in the consciences of men, to the admiration of believers, and the astonishment of attentive infidels.

"8. The wonderful efficacy of the Scriptures is another proof that they are of God. When they are faithfully opened by his ministers, and powerfully applied by his Spirit, they wound and heal; they kill and make alive; they alarm the careless, direct the lost, support the tempted, strengthen the weak, comfort mourners, and nourish pious souls.

"9. To conclude: It is exceedingly remarkable, that the more humble and holy people are, the more they read, admire, and value the Scriptures; and, on the contrary, the more self-conceited, worldly-minded, and wicked, the more they neglect, despise, and asperse them.

"As for the objections which are raised against their perspicuity and consistency, those who are both pious and learned know that they are generally founded on prejudice, and the want of understanding in spiritual things; or on our ignorance of several customs, idioms, and circumstances, which were perfectly known when those books were written. Frequently, also, the immaterial error arises merely from a wrong punctuation, or a mistake of copiers, printers, or translators; as the daily discoveries of pious critics, and ingenuous confessions of unprejudiced inquirers, abundantly prove." (See BIBLICAL INTERPRETATION.)

On the subject of the Scriptures, we must refer the reader to the articles BIBLE—CANON—INSPIRATION—PROPHECY—REVELATION.

SCRIPTURES, RULES FOR SEARCHING THE. To understand the Scriptures, says Dr Campbell, we should—1. Get acquainted with each writer's style. 2. Inquire carefully into the character, the situation, and the office of the writer; the time, the place, the occasion of his writing; and the people for whose immediate use he originally intended his work. 3. Consider the principal scope of the book, and the particulars chiefly observable in the method by which the writer has purposed to execute his design. 4. Where the phrase is obscure, the context must be consulted. This, however, will not always answer. 5. If it do not, consider whether the phrase be any of the writer's peculiarities; if so, it must be inquired what is the acceptance in which he employs it in other places. 6. If this be not sufficient, recourse should be had to the parallel passages, if there be any such, in the other sacred writers. 7. If this throw no light, consult the New Testament and the Septuagint, where the word may be used. 8. If the term be only once used in Scripture, then recur to the ordinary acceptance of the term in classical authors. 9. Sometimes reference may be had to the fathers. 10. The ancient versions, as well as modern scholiasts, annotators, and translators, may be consulted. 11. The analogy of faith, and the etymology of the word, must be used with caution.

Above all, let the reader unite prayer with his endeavours, that his understanding may be illuminated, and his heart impressed with the great truths which the Sacred Scriptures contain. See BIBLICAL INTERPRETATION—AFFECTIONS—SENSE OF SCRIPTURE.

SCYTHOPOLIS. See BETH-SHAN.

SEA, a word used often in Scripture to denote mere lakes or inland collections of water of a very limited extent. Thus we read of the Sea of Galilee, the Dead Sea; and even rivers are sometimes spoken of as seas, for example the Nile, the Euphrates, and others.

SEAH, a Hebrew measure, containing about two gallons and a half, liquid measure; or about a peck dry measure.

SEAL. In all ages, much importance has been attached to seals or signets. The Jews in ancient times wore them in rings on their fingers, or in bracelets on their arms. People of rank in the East are accustomed to have a seal suspended from the neck over the breast, having their name engraved on it, along with some appropriate device, or more frequently a miniature impression of some favourite object, as in Song viii. 6: "Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." The latter clause refers to the seal being upon the bracelet, which is still preferred among ladies in the East. We find Pharaoh, king of Egypt, taking off his ring from his hand and putting it upon Joseph's hand. This was a token that he was invested with the office of vizier or prime minister, who bore the royal signet. "The king of Persia in the same way," says the editor of the Pictorial Bible, "gave his seal ring to his successive ministers, Haman and Mordecai; and in Esther, viii. 8, the use of such a ring is expressly declared: 'The writing which is written in the king's name, and sealed with the king's ring, may no man reverse.' The possession of such a ring, therefore, gave absolute power in all things to the person to whom it was entrusted. This may, in some degree, be understood by the use of a seal among ourselves to convey validity to a legal instrument or public document; and still more perhaps by the use of the great seal, the person who holds which is, at least nominally, the second person in the state. But our usages do not perfectly illustrate the use of the seal as it exists in the East, because we require the signature in addition to the seal, whereas, in the East, the seal alone has the effect which we give to both the seal and the signature. People in the East do not sign their names. They have seals in which their names and titles are engraven, and with which they make an impression with thick ink on all occasions for which we use the signature. To give a man your seal is, therefore, to give him the use of that authority and power which your own signature possesses. This explains the extraordinary anxiety about seals which is exhibited in the laws and usages of the East; it explains Judah's anxiety about the signet which he had pledged to Tamar (Gen. xxxviii.); and it explains the force of the present act of Pharaoh. In Egypt, the crime of counterfeiting a seal, was punished with the loss of both hands. In Persia, at the present day, letters are seldom written, and never signed, by the person who sends them; and it will thus appear that the authenticity of all orders and communications, and even of a merchant's bills, depends wholly on the seal. This makes the occupation of a seal-cutter one of as much trust and danger as it seems to have been in Egypt. Such a person is obliged to keep a register of every seal he makes, and if one be lost or stolen from the party for whom it was cut, his life would answer for making another exactly like it. The loss

of a seal is considered a very serious calamity, and the alarm which an Oriental exhibits when his seal is missing, can only be understood by a reference to these circumstances. As the seal-cutter is always obliged to annex the real date at which the seal was cut, the only resource of a person who has lost his seal is to have another made with a new date, and to write to his correspondents to inform them that all accounts, contracts, and communications to which his former seal is affixed, are null from the day on which it was lost. That the ring in this case was a signet appears from other passages, which describe it as used for the purpose of sealing. It would seem that most of the ancient seals were rings; but they were not always finger-rings, being often worn as bracelets on the arm. Indeed, it is observable, that nowhere in the Bible is a signet expressly said to be worn on the finger, but on the hand, as in the present text; and although this may denote the finger, we may understand it literally as of a ring worn on the wrist. Finger seal-rings are now, however, more usual than bracelets; and very often seals are not used as rings at all, but are carried in a small bag in the bosom of a person's dress, or suspended from his neck by a silken cord. They are and were, whether rings or otherwise, made of gold or silver, or even inferior metals, such as brass. But an inscribed stone is frequently set in the metal; and that this custom was very ancient, appears from Exod. xxviii. 11, and other places, where we read of 'engraving in stone like the engraving of a signet.' The intelligent editor of *Calmet* (Mr C. Taylor) is mistaken in his explanation that such seals, used as stamps-manual to impress a name with ink upon paper, must have the characters raised, as in our printing and wood engraving, and not indented, as in our seals. The fact is, that they are cut in the same fashion as our seals, and the thick ink being lightly daubed with the finger over the surface, the seal is pressed upon the paper, where it leaves a black impression, in which the characters are left white or blank."

SEBAT, the fifth month of the Jewish civil year, and the eleventh of the ecclesiastical year. Zech. i. 7.

SECESSION, the act by which a numerous body of Presbyterians in Scotland withdrew from the communion of the Established Church.

In 1732, more than forty ministers presented an address to the General Assembly, specifying, in a variety of instances, what they considered to be great defections from the established constitution of the Church, and craving a redress of these grievances. A petition to the same effect, subscribed by several hundreds of elders and private Christians, was offered at the same time; but the Assembly refused a hearing to both, and enacted that the election of ministers to vacant charges where an accepted presentation did not take place, should be competent only to a conjunct meeting of elders and heritors, being Protestants. To this act many objections were made by numbers of ministers and private Christians, which led at length to their exclusion from the General Assembly, and from the Church of Scotland. This sentence being intimated to them, they protested that their ministerial office and relation to their respective charges should be held as valid as if no such sentence had passed; and that they were now obliged to make a *secession* from the prevailing party in the ecclesiastical courts; and, that it shall be lawful and warrantable for them to preach the

gospel, and discharge every branch of the pastoral office, according to the Word of God, and the established principles of the Church of Scotland. Mr Ralph Erskine, minister at Dunfermline, Mr Thomas Mair, minister at Orwell, Mr John M'Laren, minister at Edinburgh, Mr John Currie, minister at Kinglassie, Mr James Wardlaw, minister at Dunfermline, and Mr Thomas Nairn, minister at Abbotshall, protested against the sentence of the Commission, and that it should be lawful for them to complain of it to any subsequent General Assembly of the Church.

The Secession properly commenced at this date. And accordingly the ejected ministers declared, in their protest, that they were laid under the disagreeable necessity of seceding, not from the principles and constitution of the Church of Scotland, to which, they said, they stedfastly adhered, but from the present Church courts, which had thrown them out from ministerial communion. The Assembly, however, which met in May 1734, did so far modify the above sentence, that they empowered the Synod of Perth and Stirling to receive the ejected ministers into the communion of the Church, and restore them to their respective charges; but with this express direction, "That the said Synod should not take upon them to judge of the legality or formality of the former procedure of the Church judicatories in relation to this affair, or either approve or censure the same." As this appointment neither condemned the act of the preceding Assembly, nor the conduct of the Commission, the seceding ministers considered it to be rather an act of grace than of justice; and, therefore, they said they could not return to the Church courts upon this ground; and they published to the world the reasons of their refusal, and the terms upon which they were willing to return to the communion of the Established Church. They now erected themselves into an ecclesiastical court, which they called the

Associate Presbytery, and preached occasionally to numbers of the people, who joined them in different parts of the country. They also published what they called an *Act, Declaration, and Testimony*, to the doctrine, worship, government, and discipline of the Church of Scotland, and against several instances, as they said, of defection from these, both in former and in the present times. Some time after this, several ministers of the Established Church joined them, and the Associate Presbytery now consisted of eight ministers. But the General Assembly which met in 1738, finding that the number of Seceders was much increased, ordered the eight ministers to be served with a libel, and to be cited to the next meeting of the Assembly in 1739. They now appeared at the bar as a constituted presbytery, and having formally declined the Assembly's authority, they immediately withdrew. The Assembly which met next year deposed them from the office of the ministry; which, however, they continued to exercise in their respective congregations, who still adhered to them, and erected meeting-houses, where they preached till their death. Mr James Fisher, the last survivor of them, was, by an unanimous call, in 1741, translated from Kinclaven to Glasgow, where he continued in the exercise of his ministry among a numerous congregation, respected by all ranks in that large city, and died in 1775, much regretted by his people and friends. In 1745, the seceding ministers were become so numerous, that they were erected into three different presbyteries under one synod, when an unfortunate dispute divided them

into two parties, the Burghers and Antiburghers. These two parties, after remaining separate for many years, at length reunited in 1820, and being afterwards joined by the Relief body, formed what is now called the UNITED PRESBYTERIAN CHURCH (which see), a large and very influential body in Scotland, which has already done, and we believe is yet destined to do, much for the advancement of religion both at home and abroad.

SECHEM, or SHECHEM, or SYCHAR, a town at the foot of Mount Gerizim in Samaria, and now called Nablous. "It is worthy of notice that whilst Capernaum and the other opulent cities on the shores of Tiberias, in which the ministry and the mighty works of Christ were rejected, are now in ruins, and these so greatly defaced that it is scarcely possible for the traveller to ascertain their site, Sychar, where our Lord was kindly received, is still a flourishing town. The charming situation of the city, and the rich beauty of the vale, watered with numerous rivulets, and overshadowed by the twin heights of Ebal and Gerizim, have excited the wonder of all travellers, and furnished them with a theme on which they are never weary of expatiating. Joliffe speaks of the 'romantic beauty of its position, the buildings appearing to rise amidst bowers blooming with all the varieties of vegetation, encircled by venerable groves, and refreshed by rills of purest water.' 'Nablous,' says Lord Lindsay, 'was far too lovely for entrance—we rode round the town, and encamped beyond it under the olive trees.' 'A beautiful stream,' says Stephens, 'was running through the valley, and a shepherd sat on its bank, playing a reed pipe, with his flock feeding quietly around him.' But the finest description of the town and vale of Shechem, is the well-known one of Clarke: 'There is nothing in the Holy Land,' says that traveller, 'finer than the view of Napolose from the heights around it. As the traveller descends towards it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens and by stately trees collected into groves, all around the bold and beautiful valley in which it stands. Trade seems to flourish among its inhabitants.'" "Along the valley," he adds, "we beheld 'a company of Ishmaelites coming from Gilead,' as in the days of Reuben and Judah, 'with their camels bearing spicery, and balm, and myrrh,' who would gladly have purchased another Joseph of his brethren, and conveyed him as a slave to some Potiphar in Egypt. Upon the hills around, flocks and herds were feeding, as of old; nor in the simple garb of the shepherds of Samaria was there anything repugnant to the notions we may entertain of the appearance presented by the sons of Jacob." The celebrated well called Jacob's well, but which, with the inhabitants of Sechem, is known by the name of Bir Samaria, or the "well of Samaria," is situated about half an hour's walk east of the town. See JACOB'S WELL.

SECRET, hidden, or known only to a few. Mark iv. 22. *In secret*, is in such a place or manner as that few know it, or where one cannot be hurt. Job. xl. 13; Ps. xxvii. 5. The *secret of God* is—(1.) His purpose concerning persons and nations, and the reasons of his dispensing his mercy and judgment in such a manner and time. Deut. xxix. 29; Amos iii. 7. (2.) His secret favour and blessing—his instructing men in the mysteries of his Word and providence, and his directing, succeeding, and protecting them in their station and work. Ps. xxv. 14. The *secrets of men*

are—(1.) Those things which few do or ought to know; such secrets tale-bearers reveal. Prov. xx. 19. (2.) The meaning of a dream or vision which is hard to be known. Dan. iv. 9. (3.) Their inward purposes, dispositions, aims, and acts, which are known only to God and one's self. 1 Cor. xiv. 25. Eccles. xii. 14. Rom. ii. 16. (4.) Those parts of the human body which modesty requires to be covered. Deut. xxv. 11. The *secrets of wisdom* are the unknown mysteries contained in the knowledge and practice of true religion, particularly those relating to the divine excellence. Job xi. 6. God's *secret place* is where his peculiar presence is, but is unseen, as amid the flames of Sinai (Ps. lxxxi. 7), and in the temple, chiefly its most holy place (Ezek. vii. 22); or Christ, and intimate fellowship through him, by which one has unseen instruction, and great happiness and safety. Ps. xci. 1; xxvii. 5.

SECT, a collective term, comprehending all such as follow the doctrines and opinions of some divine, philosopher, &c. The word sect, says Dr Campbell, among the Jews, was not, in its application, entirely coincident with the same term as applied by Christians to the subdivisions subsisting among themselves. We, if I mistake not, invariably use it of those who form separate communions, and do not associate with one another in religious worship and ceremonies. Thus, we call Papists, Lutherans, and Calvinists, different sects, not so much on account of their differences in opinion, as because they have established to themselves different fraternities, to which, in what regards public worship, they confine themselves; the several denominations above mentioned having no intercommunity with one another in sacred matters. High Church and Low Church we call only parties, because they have not formed separate communions. Great and known differences in opinion, when followed by no external breach in the society, are not considered with us as constituting distinct sects, though their differences in opinion may give rise to mutual aversion. Now, in the Jewish sects (if we except the Samaritans), there were no separate communities erected. The same temple and the same synagogues were attended alike by Pharisees and Sadducees: nay, they were often of both denominations in the sanhedrim, and even in the priesthood. Another difference also, was, that the name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them who were considered as the leaders of the party.

SECTARIANISM. See BIGOTRY.

SECULAR CLERGY. See CLERGY.

SECUNDIANS, a denomination in the second century, which derived their name from Secundus, a disciple of Valentine. He maintained the doctrine of two eternal principles, viz., light and darkness, whence arose the good and evil that are observable in the universe. See VALENTINIANS.

SECURE—(1.) Not exposed to apparent danger. Job xii. 6. (2.) Without fear of danger. Judg. viii. 11; Mic. ii. 8. And to *secure* one, is to keep him free from danger, and the fear of it. Matt. xxviii. 14. To *take security* of one, is to get bail for his good behaviour, or his appearance at court. Acts xvii. 9. Men's *secure* fearlessness of danger is either *sinful*, when not afraid of their bad state or condition, and of the just judgments of God; or *holy*, when one by a firm faith commits himself and all his concerns to God in Christ, as his own God. Job xii. 6, xi. 18.

SEDITION, a rebellious uproar in a city or country, contrary to the command and authority of the civil magistrate. Gal. v. 20.

SEDUCE, to decoy, or draw away one from correct principles or practice. 1 Tim. iv. 1. The way of the wicked *seduceth* them—leads them on to further impiety, and keeps their consciences quiet, while they hasten to eternal woe. Prov. xii. 26. God's people are *seduced*, when taught, advised, or commanded to forsake what is true and lawful, and to follow what is sinful. 2 Kings xxi. 9; Ezek. xiii. 10. The Egyptians were *seduced* by their rulers, when led to worship idols, work wickedness, and follow schemes ruinous to the nation. Isa. xix. 13. Evil men and *seducers* wax worse and worse, when God justly leaves them to proceed from one error or wicked way to another still worse, and to become more bold in their seducing work. 2 Tim. iii. 13.

SEDUCTION, the diabolical crime of ensnaring the affections of a virgin to destroy her chastity. See FORNICATION—MARRIAGE.

SEE, APOSTOLIC. A see is the seat of episcopal jurisdiction where the bishop has his throne. Thus we speak of the see of Canterbury, or of London, &c. An apostolic see again, is the see or throne of such bishoprics as were supposed to have been formed by an apostle. In process of time, the title came to be usurped by the ambitious bishops of Rome, who hold that they are the vicars of Christ, and the successors of Peter, who, they allege, was the chief of all the apostles. It is strange, indeed, that the apostles seem never to have been aware of any such primacy being possessed by Peter; neither does he himself ever refer to such a thing, either in his sermons recorded in the Acts, or in the two epistles which bear his name. Both Scripture and ecclesiastical history are silent as to his having been ever at any time in Rome, much less having been bishop of the Church there. Paul addresses an epistle expressly to that Church, and never mentions Peter in it; nay, though he sends salutations to no fewer than twenty-five persons in that Church, Peter is not one of them. Paul dwelt in Rome for a considerable period, and preached there, yet he never appears to have met with Peter during his residence in that city. All this is inexplicable, if we suppose that Peter was bishop of Rome.

SEED. The word "seed" is often used in Scripture for children. Thus Gen. iii. 15, the Redeemer is called "the seed of the woman." "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." By the seed of the serpent is to be understood all wicked men, who are called "serpents, generation of vipers, children of their father the devil;" and as the seed of the woman is set in opposition to them, it must necessarily follow, since Eve is the natural mother both of good and bad men, that it denotes a limited portion of the human race, including, first and chiefly, the Lord Jesus Christ, who, in allusion to this promise, is called, by way of eminence, "the seed," Gal. iii. 16–19; and, secondly, all the members of Christ, his true people, the sincerely pious in every age and country. These constitute the spiritual body, here called "the seed of the woman," and they all bear the most implacable hatred to the wicked one; while he, on the other hand, is actuated by an equally deadly hatred against them, and is incessantly plotting their injury and ruin. The Jews are called the seed of Abraham,

as being his natural descendants, and all true believers are also his seed, but spiritually, as being followers of his faith.

SEED-TIME. This busy season, called by the rabbins Tsero, commenced about the middle of the month Tisri, including all Marchesvan and the former half of Chisleu, corresponding to the period that intervenes between the commencement of October and the beginning of December. At the early part of this season the climate is agreeable—warm during the day, and cold during the night. Towards the end of seed-time, it becomes cool, and snow begins to cover the mountain-tops. About the end of October or the beginning of November, the former rain began in general to fall, and then the Jew commenced the labours of the field in right earnest; ploughing his ground, sowing his seed, and gathering in his latter grapes. Morier declares that in Persia the peasants begin to plough and irrigate the ground about the end of August.

The seed-time is attended with considerable danger to the husbandman, in Palestine and Syria. Volney tells us that “the countryman must sow with the musket in his hand;” and since his time, more recent travellers confirm his testimony. To the practice of robbing the sowers in the field the Psalmist probably alludes in Ps. cxxvi. 5, 6: “They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

SEEING. This word is often equivalent in Scripture to “understanding, or to having a perception of a thing,” whether by means of the sense of seeing or any other. Thus, Exod. xx. 18, “And all the people saw the thunderings.” Rev. i. 12, “And I turned to see the voice that spake with me.” In this sense of understanding, may the language of John be interpreted, i. 18, “No man hath seen God at any time;” hath fully and perfectly known him; hath duly apprehended his nature. This made it necessary that the only-begotten Son which is in the bosom of the Father should declare him. Sometimes the “see” of the Hebrew language is translated “provide.” Thus Gen. xxii. 8, “God will provide for himself a lamb,” is in Hebrew “will see for himself the lamb.” 1 Sam. xvi. 1, “I have provided me a king;” in Hebrew, “I have seen me a king.” Gen. xli. 33, “Now therefore let Pharaoh look out a man;” in Hebrew, “let Pharaoh see a man.”

SEEK, to endeavour to obtain, whether by searching for (Gen. xxxvii. 16), asking by prayer (Ezra viii. 21), or by the use of any other means that tends to procure the enjoyment of a thing. Gen. xliii. 18. God *seeks* men, when he fixes his love on them, and by his Son’s righteousness and intercession, and by the ministry of his word, and the efficacy of his Spirit, he recovers them from their miserable state or condition. Ezek. xxxiv. 16; Ps. cxix. 176; Luke xv. 4–10, xix. 10. To *seek* God, or his *name*, or *face*, is to ask his direction, pray for his favours, and depend on him as our helper and portion. Ps. lxxiii. 1, lxxxiii. 16. Hypocrites *seek* him, when they pretend to be sensible of their wants, and to pray for and desire the enjoyment of himself and favours. Prov. i. 28. The Jews *sought* Christ after his ascension, but found him not; they had, to no purpose, an eager desire to enjoy the appearance of their Messiah. John viii. 21. To *seek* to an altar or temple, is to frequent it religiously. 2 Chron. i. 5; Deut. xii. 5;

Amos v. 4. To *seek* God’s works, is to endeavour to understand them. Ps. cxi. 2. To *seek* God’s precepts, is to endeavour to know and obey them. Ps. cxix. 115, 155. To *seek judgment*, or *mischief*, is to employ one’s self in practising justice, or doing mischief. Isa. i. 17; Prov. xi. 27, xvii. 11, 19. To *seek peace*, is to endeavour to promote it. Ps. xxxiv. 14; Jer. xxix. 7. To *seek one’s soul*, or *life*, is to desire and use all possible means for murdering or ruining him. Ps. xxxv. 4, xxxviii. 12. The gracious law of spiritual blessings Christ affirms to be, “Seek, and ye shall find.”

SEER. Prophets were in the earliest ages called “seers,” 1 Sam. ix. 9; 2 Sam. xxiv. 11; and a “prophecy” in Isa. i. 1 is called a “vision,” in accordance with what is said in Num. xii. 6: “And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.” There is great obscurity resting upon the modes of the divine communications to men; but when God is said to have appeared to any one, even in a vision, it does not necessarily follow that the recipient of such a revelation was properly asleep. Though the night season and the state of sleep was often chosen for that purpose, yet, in other cases, the prophet was thrown into a temporary trance in which the exercise of the senses on outward objects was suspended. In other instances, the will of heaven was imparted by the powerful agency of the Spirit of God, giving to the subject of it a strong perception and supernatural persuasion of the truth of the things revealed.

SEIR, the Horite. See next article.

SEIR, MOUNT. The mountainous country to which Esau retired from the presence of his brother Jacob is called Seir. It was originally inhabited by the Horites or Horims. Mount Hor exchanged its name for Seir, the name of a distinguished Horite. The Israelites were unable to pass through this mountain barrier, and, accordingly, they are said to “compass the land of Edom by the way of the Red Sea;” that is, to descend to its southern extremity at Ezion-geber, as they could not penetrate it higher up. To the southward of this place Burckhardt observed an opening in the mountains, where he supposed the Israelites to have passed. This passage brought them into the high plains on the east side of Mount Seir, which are so much higher than the valley on the west, that the mountainous territory of the Edomites was everywhere more accessible,—a circumstance which perhaps contributed to make them more afraid of the Israelites on this border, whom they had set at defiance on the opposite one. The mean elevation of this chain cannot be estimated at less than four thousand feet. In the summer it produces most of the European fruits, namely, apricots, figs, pomegranates, olives, apples, and peaches; while in winter deep snows occasionally fall, with frosts to the middle of March. The inhabitants, like those of most mountainous regions, are very healthy. Burckhardt says that there was no part of Syria in which he saw so few invalids.

SELA. This word is found in 2 Kings xiv. 7, and as it signifies a rock, it is supposed to be identical with Petra the celebrated capital of Edom. See **PETRA**.

SELAH, an expression which occurs no fewer than seventy-four times in the book of Psalms, and thrice in the Prophet Habakkuk. It has sometimes been supposed to be merely a musical note, but as it

seems to follow uniformly a very striking remark, it is more probable that, as Calmet thinks, it calls for a pause, as if for solemn consideration.

SELEUCIA, a city near the mouth of the Orontes, in Syria. It is mentioned in Acts xiii. 4, as having been the place where Paul and Barnabas embarked for Cyprus.

SELEUCIANS, disciples of Seleucus, a philosopher of Galatia, who, about the year 380, adopted the sentiments of Hermogenes and those of Audæus. He taught, with the Valentinians, that Jesus Christ assumed a body only in appearance. He is said also to have maintained that the world was not made by God, but was co-eternal with him; and that the soul was only an animated fire created by the angels; that Christ does not sit at the right hand of the Father in a human body, but that he lodged his body in the sun, according to Ps. xix. 4; and that the pleasures of beatitude consisted in corporeal delight.

SELF-DECEPTION includes all those various frauds which we practise on ourselves in forming a judgment, or receiving an impression of our own state, character, and conduct; or those deceits which make our hearts impose on us in making us promises, if they may be so termed, which are not kept, and contracting engagements which are never performed.

Self-deception, as one observes, appears in the following cases:—"1. In judging of our own character, on which we too easily confer the name of self-examination, how often may we detect ourselves in enhancing the merit of the good qualities we possess, and in giving ourselves credit for others which we really have not! 2. When several motives or passions concur in prompting us to any action, we too easily assign the chief place and effect to the best. 3. We are too prone to flatter ourselves by indulging the notion that our habits of vice are but individual acts, into which we have been seduced by occasional temptations, while we are easily led to assign the name of habits to our occasional acts and individual instances of virtue. 4. We confound the mere assent of the understanding naturally, attended by some correspondent but transient sensibilities, with the impulses of the affections and determination of the will. 5. We are apt to ascribe to settled principles the good actions which are the mere effect of natural temper. 6. As sometimes, in estimating the character of others, we too hastily infer the right motive from the outward act; so, in judging of ourselves, we overrate the worth, by overvaluing the motives of our actions. 7. We often confound the non-appearance of a vicious affection with its actual extinction. 8. We often deceive ourselves by comparing our actual with our former character and conduct, and perhaps too easily ascribing to the extirpation of vicious or the implantation of virtuous habits, that improvement which is owing merely to the lapse of time, advancing age, altered circumstances, &c. 9. Another general and fertile source of self-deception is our readiness to excuse, or at least to extenuate, the vices of our particular station, while we congratulate ourselves on the absence of other vices which we are under no temptation to commit. 10. We deceive ourselves by supposing our remorse for sin is genuine when, alas! it does not lead to repentance. 11. By forming improper judgments of others, and forming our own conduct upon theirs." See **SELF-EXAMINATION**.

SELF-DEDICATION, the giving up of ourselves unreservedly to God; that we may serve him in

righteousness and true holiness. Rom. vi. 13, xii. 1. See **SANCTIFICATION**.

SELF-DEFENCE, implies not only the preservation of one's life, but also the protection of our property, because without property life cannot be preserved in a civilized nation.

Some condemn all resistance, whatsoever be the evil offered, or whosoever be the person that offers it; others will not admit that it should pass any further than bare resistance; others say that it must never be carried so far as hazarding the life of the assailant; and others, again, who deny it not to be lawful in some cases to kill the aggressor, at the same time affirm it to be a thing more laudable and consonant to the gospel to choose rather to lose one's life in imitation of Christ, than to secure it at the expense of another's, in pursuance of the permission of nature.

"Self-defence may be with justice practised,—1. In case of an attempt made upon the life of a person, against which he has no other way of securing himself but repelling force by force. 2. It is generally esteemed lawful to kill in the defence of chastity, supposing there be no other way of preserving it." It should be maturely considered whether our Lord's maxim (Matt. v. 39), "Resist not evil," was intended to apply to these extreme cases, since his illustrations of the maxim are of a different order. His laws, after all, are our only safe rules of conduct.

SELF-DENIAL, a term that denotes our relinquishing every thing that stands in opposition to the divine command, and our spiritual welfare. Matt. xvi. 24. It does not consist in denying what a man is, or what he has; in refusing favours conferred on us in the course of providence; in rejecting the use of God's creatures; in being careless of life, health, and family; in macerating the body, or abusing it in any respect; but in renouncing all those pleasures, profits, views, connexions, or practices, that are prejudicial to the true interests of the soul.

The understanding must be so far denied as not to lean upon it, independent of divine instruction. Prov. iii. 5, 6. The will must be denied, so far as it opposes the will of God. Eph. v. 17. The affections, when they become inordinate. Col. iii. 5. The gratification of the appetites of the body must be denied when out of their due course. Rom. vi. 12, 13; 1 Cor. ix. 27. The honours of the world and praise of men, when they become a snare. Heb. xi. 24–26. Worldly emoluments, when to be obtained in an unlawful way, or when standing in opposition to religion and usefulness. Matt. iv. 20–22. Friends and relatives, so far as they oppose the truth, and would influence us to oppose it too. Gen. xii. 1. Our own righteousness, so as to depend upon it. Phil. iii. 8, 9. Life itself must be laid down, if called for in the cause of Christ. Matt. xvi. 24, 25. In fine, every thing that is sinful must be denied, however pleasant and apparently advantageous, since without holiness no man shall see the Lord. Heb. xii. 14.

To enable us to practise this duty, let us consider the injunction of Christ (Matt xvi. 24); his eminent example (Phil. ii. 5–8); the encouragement he gives (Matt. xvi. 25); the example of his saints in all ages (Heb. xi.); the advantages that attend it; and, above all, learn to implore the agency of that Divine Spirit without whom we can do nothing.

SELF-EXAMINATION, is the calling ourselves to a strict account for all the actions of our lives,

comparing them with the Word of God, the rule of duty; considering how much evil we have committed, and good we have omitted. It is a duty founded on a divine command (2 Cor. xiii. 5), and ought to be done—1. Deliberately. 2. Frequently. 3. Impartially. 4. Diligently. 5. Wisely. And, 6. With a desire of amendment.

This, though some modern Christians would call it a legal duty, is essential to our improvement, our felicity, and interest. 1 Cor. xi. 28; Gal. vi. 4.

SELF-EXISTENCE OF GOD, is his entire existence of himself, not owing it to any other being whatsoever; and thus God would exist if there were no other being in the whole compass of nature but himself. See **EXISTENCE, INDEPENDENCE, and ETERNITY OF GOD—JEHOVAH.**

SELF-GOVERNMENT, the wise and conscientious regulation of all our appetites, affections, and habits, on Christian principles. See **APPETITES—HEART—AFFECTIONS—HABIT—SELF-DENIAL.**

SELFISHNESS, inordinate self-love. See **SELF-LOVE—SELF-SEEKING.**

SELF-KNOWLEDGE, the knowledge of one's own nature, character, abilities, duties, principles, prejudices, tempers, secret springs of action, thoughts, memory, taste, views in life, virtues and vices.

This knowledge is commanded in the Scriptures (Ps. iv. 4; 2 Cor. xiii. 5), and is of the greatest utility, as it is the spring of self-possession, leads to humility, stedfastness, charity, moderation, self-denial, and promotes our usefulness in the world.

To obtain it there should be watchfulness, frequent and close attention to the operations of our own minds, regard had to the opinions of others, conversation, reading the Scriptures, and dependence on divine grace. See the articles **ADAM—MAN—SELF-EXAMINATION—SELF-DECEPTION—DEPRAVITY.**

SELF-LOVE, is that instinctive principle which impels every animal, rational and irrational, to preserve its life and promote its own happiness.

"It is very generally confounded with selfishness, but the one is distinct from the other. Every man loves himself, but every man is not selfish. The selfish man grasps at all immediate advantages, regardless of the consequences which his conduct may have upon his neighbour. Self-love only prompts him who is actuated by it to procure to himself the greatest possible sum of happiness during the whole of his existence. In this pursuit, the rational self-lover will often forego a present enjoyment to obtain a greater and more permanent one in reversion; and he will as often submit to a present pain to avoid a greater hereafter. Self-love, as distinguished from selfishness, always comprehends the whole of a man's existence; and, in that extended sense of the phrase, every man is a self-lover; for, with eternity in his view, it is surely not possible for the most disinterested of the human race not to prefer himself to all other men, if their future and everlasting interests could come into competition. This, indeed, they never can do; for, though the introduction of evil into the world, and the different ranks which it makes necessary in society, put it in the power of man to raise himself in the present state, by the depression of his neighbour or by the practice of injustice, yet, in the pursuit of the glorious prize which is set before us, there can be no rivalry among the competitors. The success of one is no injury to another; and therefore, in this sense of the phrase, self-love is not only lawful but absolutely unavoidable.

Self-love, however, says Jortin, is vicious—1. When it leads us to judge too favourably of our faults. 2. When we think too well of our righteousness, and overvalue our good actions, and are pure in own eyes. 3. When we overvalue our abilities, and entertain too good an opinion of our knowledge and capacity. 4. When we are proud and vain of inferior things, and value ourselves upon the station and circumstances in which, not our own deserts, but some other cause, has placed us. 5. When we make our worldly interest, convenience, ease, or pleasure, the great end of our actions. See **LOVE OF OUR NEIGHBOUR.**

SELF-SEEKING, the aiming at our own interest only, or supremely, in everything we do. It must be distinguished from that regard which we ought to pay to the preservation of our health, the cultivation of our minds, the lawful concerns of business, and the salvation of our souls. It is called in Scripture *covetousness*.

Self-seeking, which is only another name for selfishness, evidences itself by parsimoniousness, oppression, neglect and contempt of others, rebellion, sedition, egotism, immoderate attempts to gain fame, power, pleasure, money, and frequently by gross acts of lying and injustice.

Its evils are numerous. It is directly opposed to Christian love or charity, which "seeketh not her own." 1 Cor. xiii. 5. It is highly dishonourable and debasing, transforming a man into anything, or everything, for his own interest. It is sinful, and the source of innumerable sins; as perjury, hypocrisy, falsehood, idolatry, persecution, and murder itself. It is dangerous. It excites contempt, is the source of tyranny, discord, war, and makes a man a slave, and exposes him to the just indignation of God.

The remedies to prevent or suppress this evil are these: Consider that it is absolutely prohibited (Jer. xlv. 5; Luke vi. 23; Heb. xiii. 5; Col. iii. 5); a mark of a wicked, degenerate mind; that the most awful curses are pronounced against it (Isa. v. 18; Hab. ii. 9, 12; Amos vi. 1; Mic. vii. 1, 2); that it is contrary to the example of all wise and good men; that the most awful examples of the punishment of this sin are recorded in Scripture, as Pharaoh, Achan, Haman, Gehazi, Absalom, Ananias and Sapphira, Judas, and many others.

SEMI-ARIANS were thus denominated because, in profession, they condemned the errors of the Arians, but in reality maintained their principles, only palliating and concealing them under softer and more moderate terms. They would not allow, with the orthodox, that the Son was *omoousios*, of the same substance, but only *omoiousios*, of a like substance, with the Father; and thus, though in expression they differed from the orthodox in a single letter only, yet in effect they denied the divinity of Jesus Christ.

The Semi-Arianism of the moderns consists in their maintaining that the Son was, from all eternity, begotten by the will of the Father, contrary to the doctrine of those who teach that the eternal generation is necessary. Such, at least, are the respective opinions of Dr Clarke and Bishop Bull.

SEMI-PELAGIANS, a name anciently, and even at this day, given to such as retain some tincture of Pelagianism.

Cassian, who had been a deacon of Constantinople and was afterwards a priest at Marseilles, was the chief of these Semi-Pelagians, whose leading prin-

ciples were—1. That God did not dispense his grace to one more than another, in consequence of predestination—that is, an eternal and absolute decree—but was willing to save all men, if they complied with the terms of his gospel. 2. That Christ died for all men. 3. That the grace purchased by Christ, and necessary to salvation, was offered to all men. 4. That man, before he received grace, was capable of faith and holy desires. 5. That man was born free, and was, consequently, capable of resisting the influences of grace or of complying with its suggestion. The Semi-Pelagians were very numerous, and the doctrine of Cassian, though variously explained, was received in the greatest part of the monastic schools in Gaul, from whence it spread itself far and wide through the European provinces. As to the Greeks and other Eastern Christians, they had embraced the Semi-Pelagian doctrines before Cassian. In the sixth century, the controversy between the Semi-Pelagians and the disciples of Augustine prevailed much, and continued to divide the western Churches.

SENNACHERIB, king of Assyria, son and successor of Shalmaneser, began to reign A.M. 3290, and reigned but four years, 3294. See ASSYRIA.

SENSATION. The medium of communication between man and the external world is his senses, viz., tasting, hearing, smelling, sight, and touch. When any one of the organs of sense is acted upon by an external object, a certain indescribable feeling is excited in the mind, varying in its nature according to the peculiar organ which has been affected. To this simple feeling the name of sensation has been given. This feeling gives us no information whatever in regard to outward objects, but conveys to us the simple consciousness of a change in our state of mind. By the presence of a rose a feeling is communicated to my mind which I cease to feel when the rose is removed. This is the utmost that can be affirmed with truth in regard to the nature of sensation—that feeling which forms as it were the connecting link between the world without us and the world within us. Thought in form of sensation merely, may be regarded as only in process of being formed. It scarcely amounts thus far to thought as we now understand it, necessarily implying not only a consciousness of thinking, but also a firm conviction as to the existence of an object of thought. There is nothing more in this rudimental state of the human mind than an indescribable feeling, accompanied, however, as it necessarily must be, by consciousness, as indispensable to its existence as a feeling.

SEPHAR. Gen. x. 30. See SEPHARVAIM.

SEPHARVAIM, a city of Assyria, from which people were brought to colonize the country called Samaria. 2 Kings xix. 13; Isa. xxxvii. 13.

SEPTUAGESIMA, the third Sunday before the first Sunday in Lent; so called because about seventy days before Easter.

SEPTUAGINT, the Alexandrian or most ancient Greek version of the books of the Old Testament, from its being supposed to be the work of seventy-two Jews, who are usually called the seventy interpreters, seventy being a round number.

Aristobulus, who was tutor to Ptolemy Physcon; Philo, who lived in our Saviour's time, and was contemporary with the apostles; and Josephus, speak of this translation as made by seventy-two interpreters, by the care of Demetrius Phalereus, in the reign of Ptolemy Philadelphus. All the Christian writers during the first fifteen centuries of the Christian era

have admitted this account of the Septuagint as an undoubted fact; but since the Reformation, critics have boldly called it in question. But whatever differences of opinion there have been as to the mode of translation, it is universally acknowledged that such a version, whole or in part, existed; and it is pretty evident that most of the books must have been translated before our Saviour's time, as they are quoted by him. It must also be considered as a wonderful providence in favour of the religion of Jesus. It prepared the way for his coming, and afterwards greatly promoted the setting up of his kingdom in the world; for hitherto the Scriptures had remained locked up from all other nations but the Jews, in the Hebrew tongue, which was understood by no other nation; but now it was translated into the Greek language, which was a language commonly understood by the nations of the world. It has also been with great propriety observed, "that there are many words and forms of speech in the New Testament, the true import of which cannot be known but by their use in the Septuagint. This version also preserves many important words, some sentences, and several whole verses, which originally made part of the Hebrew text, but have long ago disappeared. This is the version, and this only, which is constantly used and quoted in the Gospels, and by the apostles, and which has thereby received the highest sanction which any writings can possibly receive."

"The Septuagint contains a translation of all the books of the Old Testament; but it is probable that the *five books of the law* alone were at first translated. Josephus speaks always of the translation of the *law*; and the books wished for were said to be the books of the Jewish *laws*. After the translation was finished, the Jews of Alexandria desired, we are informed, their rulers might also have leave to read the law, which had been translated; in other words, might be furnished with copies of the Greek version, to read in their synagogues: and at this time we also know that the law alone was read in their synagogues. The reading of the prophets commenced at an *after period*. Learned men have also observed a considerable difference of manner and excellence in the translations of the several books. The best translated are the five books of Moses. The book of Proverbs is also executed in a superior manner. The book of Isaiah is supposed by Bishop Lowth not to have been translated till a hundred years after the Pentateuch, and to be worse executed than most of the other books of Scripture.

"The most celebrated manuscripts of the Septuagint are the '*Codex Vaticanus*,' and the '*Codex Alexandrinus*.' From these the late editions have been printed.

"The collations of the Septuagint manuscripts have hitherto been made on a very limited scale. But in 1788, Dr Holmes published, we are informed, at Oxford, proposals for a collation of all the known MSS. of this celebrated version. A subscription was made for defraying the expense; and literary men were engaged in various places to assist in the collation. In 1798, Dr Holmes published, at Oxford, the book of Genesis; which was followed by the other books of the Pentateuch. From the preface to these, it appears that eleven Greek manuscripts in uncial letters, and more than a hundred in small letters, were collated for this edition. Dr Holmes died in 1806; but a short time before his death he published the book of Daniel, both according to the Septua-

gint version, and that of Theodotian. Since the death of Dr Holmes, Mr Parsons has continued this important work."

SEPTUAGINT CHRONOLOGY, the chronology which is formed from the dates and periods of time mentioned in the Septuagint translation of the Old Testament. It reckons fifteen hundred years more from the creation to Abraham than the Hebrew Bible. Dr Kennicott, in the dissertation prefixed to his Hebrew Bible, has attempted to show that it is very probable that the chronology of the Hebrew Scriptures, since the period just mentioned, was corrupted by the Jews between the years 175 and 200; and that the chronology of the Septuagint is more agreeable to truth. It is a fact, that during the second and third centuries, the Hebrew Scriptures were almost entirely in the hands of the Jews, while the Septuagint was confined to the Christians; and they had, therefore, a very favourable opportunity for this corruption; but no proof can be brought home to them; and the religious, or rather superstitious, veneration in which they have ever held their Scriptures, and which is clearly discoverable in the integrity of the rest of these writings, renders it in the highest degree improbable that they corrupted the chronology. See **CHRONOLOGY**.

SEPULCHRE. The primitive custom in the East was to provide a family sepulchre in a cave hollowed out in the brow of a mountain, and situated generally, either in some romantic part of a private garden, or on a dry and sequestered eminence. Hence the dying charge of Jacob, Gen. xlix. 29, 30, "And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite; in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying place." Carne, the traveller, tells us that "each respectable family has its own house of the dead; and often this is a little detached garden, and consists of a small stone building, where there is a rock resembling a house, which is called the sepulchre of the family; it has neither door nor window. This custom, which prevails particularly in the lonely parts of Lebanon, is of great antiquity, and may serve to explain some passages of Scripture. The prophet Samuel was buried in his house at Ramah; it could hardly be in his dwelling-house. Joab was buried in his own house in the wilderness." In the times of primitive Christianity, the tombs of the martyrs, as well as the sepulchres of ordinary Christians, were situated in wild and sequestered spots. But by far the greater number of the primitive Christians were buried in subterranean sepulchres. The following interesting description of these sepulchres is from the pen of the Rev. Dr Jamieson, in his valuable work, "The Manners and Trials of the Primitive Christians." "Among the monuments of Christian antiquity, none are more singular than these abodes of the dead; and one feels at a loss whether most to admire their prodigious extent, the laborious industry that provided them, or the interesting recollections with which they are associated. Like the Moorish caves in Spain, they were generally excavated at the base of a lonely hill, and the entrance so carefully concealed that no aperture appeared, and no traces were discernible—except by an experienced eye—of the ground having been penetrated, and of the vast dungeons that had

been hollowed underneath. The descent was made by a ladder, the foot of which stood in a broad and spacious pathway, which extended like a street along the whole length of the place. This principal entrance opened, at intervals, into smaller passages, which again led into a variety of chambers; and on either side of them were several rows of niches, pierced in the wall, serving as catacombs, and filled with coffins. The chambers were painted, for the most part, like the churches, with passages of history from the Old and New Testaments. In the centre of the large street was an open square, large and commodious as a market-place, in which those who took refuge there, in those troublous times, were wont to congregate for worship; and the comfort of which, as a place of abode, was greatly promoted by the liberal use which the Christians made of spices and perfumes on their dead. In the more distant of these cemeteries, whose remoteness rendered them less liable to be disturbed, there were small apertures left in the surface of the ground, through which a dim twilight was admitted; but the others, where these were closed, were absolutely dark, and, except by the aid of lights, impassable; so that, on any sudden surprise, the refugees had only to extinguish their lamps to insure their safety from the invasion of their enemies. The depth of these vaults was sometimes so great, that two or three storeys were ranged one above another; and the whole aspect of the place conveyed the impression of a city under ground.

"To these spacious cemeteries, the primitive Christians had often for years to betake themselves for shelter; and security as well as custom reconciled them to a mode of life whose gloom and loneliness were unrelieved by scarcely any of the ordinary attractions that sweeten the life of man. Indeed they were so led, by the habitual disposition of their minds, to indulge in meditations among the tombs, that the transition from the ordinary course of the world to the unbroken solitude of the catacombs, was less felt by them than perhaps it would have been by any other class; and the fondness they contracted for these places of abode, as well as the moral influence they produced on the minds of the Christians, was such, that many severe edicts were issued by the emperors, to prohibit their frequenting them.

"But it was not only on anniversary occasions that the primitive Christians frequented the sepulchres of the martyrs. Unhappily, they were often driven to them by the sword of persecution; and at other times, when, though their lives were spared, they were denied the free exercise of their religion, they had no alternative between abandoning their worship and violating the laws, but by sheltering themselves in the obscurity of the cemeteries. While the vigilance of their pursuers was suspended by slumber, or relaxed in the downy lap of luxury, the followers of Jesus betook themselves to their subterranean asylum, to enjoy the valued privilege of worship. In these retreats multitudes lived for weeks and months, without seeing sun, moon, or stars. The aged and the poor were maintained by the munificent liberality of those whose affection to their cause had provided the sanctuary, or by the contributions of the young and vigorous, who poured the fruits of their industry into the common fund, as they returned, under the friendly protection of night, to the company of the proscribed believers. In these profound and spacious caverns, whose gloom and solitude were but ill relieved by the glimmer of a hundred tapers, and whose walls were lined with im-

mense rows of catacombs, in which reposed the august remains of their fathers and brethren, who had died in the faith, they spent their midnight vigils in edifying one another with the things pertaining to the common salvation; and while the storeyed vaults echoed with the notes of praise, piety was fanned into a holier fervour, faith awakened the sublimest emotions, and the close contact of the living with the venerable dead, whose spirits were still in communion with their survivors on earth, gave to the hope of immortality all the strength and vividness of a present reality, filling the hearts of all with a 'joy unspeakable and full of glory,' far more than compensating for their banishment from the cheerful haunts of men. Long after their meetings had ceased to be clandestine, the cemeteries continued to be the favourite haunts of the Christians; and it was the more convenient to use them for the offices of devotion as well as burial, that the followers of Jesus required no consecrated temple, no gorgeous altar, no outward pomp, or emblems of religion."

SERAPHIM (*burning ones*), an order of angels, which encircle the throne of the Lord. Those described by Isaiah (vi. 2) had each six wings; with two of which he covered his face, with two his feet, and with the two others flew. They cried to one another, and said, "Holy, holy, holy, is the Lord of hosts! the whole earth is full of his glory." See **ANGELS**.

SERGIUS PAULUS, proconsul or governor of the isle of Cyprus, was converted by the ministry of Paul, A.D. 44 or 45. Acts xiii. 7.

SERIOUSNESS, a term often used as synonymous with religion, denotes a calm, earnest concentration of the mind. See **GRAVITY**.

SERMON, a discourse delivered in public for the purpose of religious instruction and improvement.

In order to make a good sermon, the following things must be attended to. The *exordium* or introduction should correspond with the subject on which we are about to treat. For this purpose the context often forms a source of appropriate remark. There are some subjects in which it is best to begin with some passage of Scripture apposite to the subject, or some striking observation. It has been debated, indeed, whether we should begin with anything particularly calculated to gain the attention, or whether we should rise gradually in the strength of remark and aptness of sentiment. As to this, we may observe, that although it is acknowledged that a minister should flame most towards the end, perhaps it would be well to guard against a low and feeble manner in the exordium. It has been frequently the practice to make apologies by way of introduction. Though this may be admitted in some singular cases, as on the sudden death of a minister, or disappointment of the preacher through unforeseen circumstances, yet it is often made use of where it is entirely unnecessary, and carries with it an air of affectation and pride. An apology for a man's self is often more a reflection than anything else. If he be not qualified, why have the effrontery to engage? and if qualified, why tell the people an untruth?

Exordiums should be short; some give us an abridgment of their sermon in their introduction, which takes off the people's attention afterwards; others promise so much, that the expectation thereby raised is often disappointed. Both these should be avoided, and a simple, correct, modest, deliberate, easy gradation to the text attended to.

As to the plan. Sometimes a text may be discussed by exposition and inference, sometimes by raising a proposition as the general sentiment of the text, from which several truths may be deduced and insisted on, sometimes by general observations, and sometimes by division. If we discuss by exposition, then we should *examine*, but not *obtrude*, the authenticity of the reading, the accuracy of the translation, and the scope of the writer. If a proposition be raised, care should be taken that it is founded on the meaning of the text. If observations be made, they should not be too numerous, foreign, nor upon every particular in the text. If by division, the heads should be distinct and few, yet have a just dependence on and connexion one with the other. It was common in the last two centuries to have such a multitude of heads, subdivisions, observations, and inferences, that hardly any one could remember them. It is the custom of the present day, among many, to run into the other extreme, and to have no division at all. This is equally injurious. We should ever remember that we are speaking to the plainest capacities; and as the arranging our ideas properly is necessary to our being understood, so the giving each division of our discourse its denomination of number has a happy effect to assist the attention and memory of our hearers.

As to the amplification. After having laid a good foundation on which to build, the superstructure should be raised with care. "Let every text have its true meaning, every truth its due weight, every hearer his proper portion." The reasoning should be clear, deliberate, and strong. No flights of wit should be indulged, but a close attention to the subject, with every exertion to inform the judgment and impress the heart. It is in this part of a sermon that it will be seen whether a man understands his subject, enters into the spirit of it, or whether, after all his parade, he be a mere trifler. Some, after having given a pleasing exordium and ingenious plan, have been very deficient in the amplification of the subject; which shows that a man may be capable of making a good plan and not a good sermon, which, of the two, perhaps, is worse than making a good sermon without a good plan. The best of men, however, cannot always enter into the subject with that ability which at certain times they exhibit. If in our attempts, therefore, to enlarge on particulars, we find our thoughts do not run freely on any point, we should not urge them too much, this will tire and jade the faculties too soon, but pursue our plan. Better thoughts may occur afterwards, which we may occasionally insert.

As to the application. There are also some doctrinal preachers who reject application altogether, and who affect to discharge their office by narrating and reasoning only; but such should remember that reasoning is persuasion, and that themselves, as often as any men, slide into personal application, especially in discussing certain favourite points in divinity. Application is certainly one of the most important parts of a sermon. Here both the judgment and the passions should be powerfully addressed. Here the minister must reason, expostulate, invite, warn, and exhort, and all without harshness and an insulting air. Here pity, love, faithfulness, concern, must be all displayed. The application, however, must not be too long, unnatural, nor concluded abruptly. We shall now subjoin a few remarks as to the style and delivery.

As to style. It should be simple, clear, and forcible. Singular terms, hard words, bombastic expressions, are not at all consistent. Quoting Latin and Greek sentences will be of little utility. Long argumentations, and dry metaphysical reasoning, should be avoided. A plain, manly style, so clear that it cannot be misunderstood, should be pursued. The Scriptures are the best model. Mr Flavel says, "The devil is very busy with ministers in their studies, tempting them to lofty language, and terms of art, above their hearers' capacities."

As to the use of illustration. "A noble metaphor, when it is placed to an advantage, casts a kind of glory round it, and darts a lustre through a whole sentence." The Scriptures abound with illustrations. Our Lord and his disciples constantly used them, and people understand a subject better when represented by a striking figure, than by learned disquisitions.

As to the delivery of sermons, we refer to the articles DECLAMATION and ELOQUENCE. See also MINISTER—PASTOR—PREACHING.

SERPENT. In Egypt, and other Oriental countries, a serpent was the common symbol of a powerful monarch; it was embroidered on the robes of princes, and blazoned on their diadem, to signify their absolute power and invincible might; and that as the wound inflicted by them is incurable, so the fatal effects of their displeasure were neither to be avoided nor endured.

This word, says the learned Gataker, is in the Hebrew a general term, common to all living creatures, in water or on land, that glide along, in the one or on the other, with a wriggling kind of motion, without the use of feet or fins.

Dr Adam Clarke, in his Note on Gen. iii. 1, has the following remarks: "The word, according to Buxtorf and others, has three meanings in Scripture: (1.) It signifies to view or observe attentively, to divine or use enchantments, because in them the augurs viewed attentively certain omens, &c., and under this head it signifies to acquire knowledge by experience. (2.) It signifies brass, brazen, and is translated in our Bible, not only 'brass,' but 'chains,' 'fetters,' 'fetters of brass,' and in several places 'steel;' see 2 Sam. xxii. 35; Job xx. 24; Ps. xviii. 34; and in one place at least, 'filthiness,' or fornication, Ezek. xvi. 36. (3.) It signifies a serpent, but of what kind is not determined. In Job xxvi. 13, it seems to mean the hippopotamus. In Eccles. x. 2, the creature, of whatever kind, is compared to the babbler; 'surely the serpent, *nachash*, will bite without enchantment; and a babbler is no better.' In Isa. xxvii. 1, the crocodile or alligator seems particularly meant by the original. And in Isa. lxxv. 25, the same creature is meant as in Gen. iii. 1, for in the words, 'and dust shall be the serpent's meat,' there is an evident allusion to the words of Moses. In Amos ix. 3, the crocodile is evidently intended. 'Though they be hid in the bottom of the sea, thence will I command the serpent, *hanachash*, and he shall bite them.' No person can suppose that any of the snake or serpent kind can be intended here; and we see from the various acceptations of the word, and the different senses which it bears in various places in the Sacred Writings, that it appears to be a sort of general term, confined to no one sense."

The fiery serpent, *saraph*, mentioned Numb. xxi. 6, 8; Deut. viii. 15, Isa. xiv. 29, and xxx. 6; was so called probably from the burning sensation which its bite occasioned. Plutarch speaks of a similar kind

of reptiles. "The inhabitants of the country round the Red Sea (says he) were tormented in such a manner as was never heard of till that time. Little dragons bit their arms and legs: and if you touched them ever so lightly, they fixed themselves to the flesh, and their bite was intolerably painful, and like fire." The Hebrew original signifies also a winged serpent: and we are told that such were very common both in Egypt and Arabia. The learned Bochart describes them as short, spotted with divers colours, and with wings resembling those of the bat. He quotes a number of ancient and modern authors to prove that they are the same with the *hydra* of the Greeks or Latins.

The heathen writers concur in testifying that the deserts wherein the Israelites journeyed produced serpents of so venomous a kind, that their biting was deadly, beyond the power of any art then known to cure it. The ancients observed in general, that the most sandy and barren deserts had the greatest number and the most venomous of serpents. Diodorus makes this remark more particularly concerning the sands of Africa; but it was equally true of the wilderness through which the Israelites journeyed. Some writers have supposed that the serpents that bit the Israelites were of the flying kind.

The author of the Book of Wisdom (chap. xvi. 5) gives a most beautiful turn to the means of deliverance appointed by God, namely, looking up to the brazen serpent that the offending Israelites might be healed of the wounds made by these fiery serpents: 'For when the horrible fierceness of beasts came upon these (thy people), and they perished with the stings of crooked serpents, thy wrath endured not for ever: but they were troubled for a small season, that they might be admonished, having a sign of salvation to put them in remembrance of the commandment of thy law. For he that turned towards it was not saved by the thing that they saw; but by thee, that art the Saviour of all. And in this thou madest thine enemies confess that it is thou that deliverest from all evil; for them, the bitings of grasshoppers and flies killed, neither was there found any remedy for their life, for they were worthy to be punished by such: but thy sons, not the very teeth of venomous dragons overcome; for thy mercy was ever by them, and healed them. For they were stung that they should remember thy words, and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.'

The serpent was worshipped in Chaldea, and among several of the oriental nations. In the Egyptian language it was called 'oub,' and was the same in the Chaldee dialect: hence the Greek *ophis*. Thus we read, Lev. xx. 27, 'A man or a woman that hath a familiar spirit, *oboth*, or that is a wizard, shall surely be put to death.' So chap. xx. 6, Deut. xvii. 11; 1 Sam. xxviii. 3, 7, 9; 2 Kings xxi. 6; xxiii. 24; and 2 Chron. xxviii. 6. The woman at Endor, who had a familiar spirit, is called 'a mistress of *ob*,' and it is interpreted 'Pythonissa.' Kircher says that *obion* is still, among the people of Egypt, the name of a serpent. It is said that Jotham, king of Israel, built much on the wall of *ophel*, i.e., the serpent god.

SERVANT. This word in Scripture generally signifies a slave; because, among the Hebrews, and the neighbouring nations, the greater part of the servants were such, belonging absolutely to their masters, who had a right to dispose of their persons,

goods, and, in some cases, even of their lives. (See SLAVE.)

Sometimes, however, the word merely denotes a man who voluntarily dedicates himself to the service of another. The servants of God are those who are devoted to his service, and obey his written word.

The business of servants is to wait upon, minister to, support and defend their masters; but there are three cases, as Dr Stennett observes, wherein a servant may be justified in refusing obedience:—1. When the master's commands are contrary to the will of God. 2. When they are required to do what is not in their power. 3. When such service is demanded as falls not within the compass of the servant's agreement.

The obligations servants are under to universal obedience are from these considerations:—1. That it is fit and right. 2. That it is the express command of God. 3. That it is for the interest both of body and soul. 4. That it is a credit to our holy religion. The manner in which this service is to be performed is—(1.) With humility. Prov. xxx. 21, 22; Eccles. x. 7. (2.) Fidelity. Tit. ii. 10; Matt. xxiv. 45. (3.) Diligence. Prov. x. 4, xxi. 5; 1 Thess. iv. 11. (4.) Cheerfulness.

SETH, the third son of Adam and Eve, born after the murder of Abel by Cain. From him were descended the great mass of the human family. He lived nine hundred and twelve years. The Rabbinical writers ascribe to Seth the invention of letters and the art of writing.

SETHIANS, heretics who paid divine worship to Seth, whom they looked upon to be Jesus Christ, the Son of God, but who was made by a third divinity, and substituted in the room of the two families of Abel and Cain, which had been destroyed by the deluge. They appeared in Egypt in the second century; and, as they were addicted to all sorts of debauchery, they did not want followers. They continued in Egypt above two hundred years.

SEVEN. We are told, Gen. ii. 2, that "on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." The original word for "seventh" comes from a root signifying to "be full, complete, entirely made up." Seven, therefore, is often called a perfect number, being used for "many" or for "a full number," however large, as Gen. xxxiii. 3; Lev. iv. 6; Jer. xv. 9. No number mentioned in the sacred volume occurs so frequently as this; and as it is plain that no particular number when viewed abstractly by itself, apart from the thing numbered, has any more virtue or significance than another, it is to be inferred that the incessant use of this numeral in the Scriptures carries in it some important allusions. What more probable than that it is founded upon the history of the creation, occupying with its Sabbath-rest the space of seven days, and shadowing out a sevenfold division of time to the end of the world? Hence a very general idea among the Rabbins was, that the world would last, including the millennium, seven thousand years.

SEVENTY. About the year B.C. 277, the Old Testament was translated into Greek by the united labours of about seventy learned Jews, and that translation has been since known as the version of the LXX. See SEPTUAGINT.

SEXAGESIMA, the second Sunday before Lent; so called because about the sixtieth day before Easter.

SHADDAI (*all-sufficient*), one of the Hebrew names of God, which the Seventy and Jerome generally translate Almighty. Job more frequently uses it than any other of the sacred writers. It is sometimes joined with El, which is another name of God, El-Shaddai, God-Almighty. Gen. xvii. 1.

The name is either derived from a root which signifies to destroy, and so is intended to convey an awful idea of God's omnipotence; or from a root which implies sufficiency, and then denotes that the Lord is all-sufficient and self-sufficient, and that whatever good is found among the creatures, it is wholly derived and poured forth by him. Our translators have uniformly rendered the name Almighty. It is never applied to angels, or men, or false gods, in any manner. Their power and sufficiency, if they have any, are wholly derived; nor could they subsist from moment to moment, but by that divine and inexhaustible fulness which produced them from nothing, and can with equal ease return them to nothing. Jehovah revealed himself to Abraham by the name El-Shaddai. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." Gen. xvii. 1. Isaac blesses his son Jacob in this name, Gen. xxviii. 3, "And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people." And God revealed himself to Jacob, then surnamed Israel, under the appellation El-Shaddai: "And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins." Gen. xxxv. 11. The Lord appeared to Moses in the bush, and declared that he was the El-Shaddai, who appeared to Abraham, Isaac, and Jacob, and that henceforth he would be known chiefly under the name Jehovah: "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them." Exod. vi. 3. In heaven the saints adore Jehovah, as "the Alpha and the Omega, the beginning and the ending, who is, and who was, and who is to come, the Shaddai, or the Almighty."

SHADRACH, the Chaldean name given to Haniah, a companion of Daniel at the court of Nebuchadnezzar. Dan. i. 7. See ABEDNEGO.

SHAKERS, a sect which was instituted about the year 1774, in America. Anna Leese, whom they style the elect lady, is the head of this party. They assert that she is the woman spoken of in the twelfth chapter of Revelations, and that she speaks seventy-two tongues; and though those tongues are unintelligible to the living, she converses with the dead, who understand her language. They add farther that she is the mother of all the elect, and that she travails for the whole world; that, in fine, no blessing can descend to any person but only by and through her, and that in the way of her being possessed of their sins by their confessing and repenting of them, one by one, according to her direction. They vary in their exercises; their heavy dancing, as it is called, is performed by a perpetual springing from the house floor, about four inches up and down, both in the men's and women's apartment, moving about with extraordinary transport, singing, sometimes one at a time, sometimes more, making a perfect charm.

This elevation affects the nerves, so that they have intervals of shuddering as if they were in a strong fit of the ague. They sometimes clap hands, and leap so as to strike the joist above their heads. They throw off their outside garments in these exercises, and spend their strength very cheerfully this way. Their chief speaker often calls for their attention; then they all stop, and hear some harangue, and then fall to dancing again. They assert, that their dancing is the token of the great joy and happiness of the new Jerusalem state, and denotes the victory over sin. One of the postures which increase among them, is turning round very swift for an hour or two. This they say is to show the great power of God.

The numbers who adhere to this sect in America amount to somewhere between six and seven thousand. In their view, the millennial state of the Church has begun, and that they are the only Church on earth who enjoy its privileges, and are in possession of apostolic gifts. They teach that all outward ordinances, particularly baptism and the Lord's Supper, ceased in the age of the apostles.

SHALMANESER. See ASSYRIA.

SHAME, a painful sensation, occasioned by the quick apprehension that reputation and character are in danger, or by the perception that they are lost. It may arise, says Dr Cogan, from the immediate detection, or the fear of detection, in something ignominious. It may also arise from native diffidence in young and ingenuous minds, when surprised into situations where they attract the peculiar attention of their superiors. The glow of shame indicates, in the first instance, that the mind is not totally abandoned; in the last, it manifests a nice sense of honour and delicate feelings, united with inexperience and ignorance of the world. See MODESTY.

SHARON, PLAIN OF. This is a valley in Palestine, celebrated in ancient times for its beauty, and the great extent and richness of its pasture-grounds. It extends "from Carmel on the north to Gaza in the south, and from the coast to the mountains of Samaria, and Judea inland—an extent of territory of about an hundred miles in length, by about twenty in breadth. At least travellers sometimes apply the name of Sharon to the whole plain, although, we apprehend, the scriptural use of the term is more strictly referrible to those parts which bordered, or nearly so, on the high road which led from Joppa to the capital. The present aspect of the plain varies at different points. Flourishing woods; rich pastures, sprinkled with white clover, or enamelled with wild flowers; marshes; fields of thistles; sandy deserts; ruins of towns and villages,—such is the varied appearance which the surface of this plain presents at this day. Its general state is that of a luxuriant but uncultivated waste. The authorities here are rather scanty. Several have crossed the vale of Sharon; some few have tracked part of it from south to north, but we do not at this moment recollect of a single traveller who has ascended it the whole way from Gaza to Carmel, save Irby and Mangles. Those who have traversed part of this line have kept near the coast, and thus had little opportunity of examining the general or inland character of the plain." Eusebius gives the designation of Sharon to that part of the plain which lies between Cesarea and Joppa. There was another Sharon situated somewhere in the possessions of Israel, and most probably on the east of the Jordan, as it is mentioned in connection with the tribe of Gad. "And they dwelt in Gilead

in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders." 1 Chron. v. 16.

SHASTER, the name of a book in high estimation among the idolaters of Hindustan, containing all the dogmas of the religion of the Brahmans, and all the ceremonies of their worship.

SHAVING. See BEARD.

SHEAF. See HARVEST—WAVE-OFFERING.

SHEAR-JASHUB (*the remnant shall return*), an allegorical name given by the prophet Isaiah to one of his sons.

SHEBA. See SABEANS.

SHEBA, QUEEN OF. We are told, Matt. xii. 42, "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." The incident to which our Lord here refers is recorded in 1 Kings x. 1–13. The royal personage termed by Jesus "the queen of the south," had come from Sheba, which is considered by some to be the same with Ethiopia or modern Abyssinia, and by others it is regarded as Arabia Felix. It lay far to the south or south-east of Jerusalem, and being the remotest point to which the commerce of Solomon's days extended, it is here described as "the uttermost parts of the earth." The servants of Solomon were accustomed, for purposes of trade, to travel far from their own land, so that the wisdom of the king of Israel became known even in the remotest countries. The Queen of Sheba, though a heathen princess, had been impressed by the tidings which reached her concerning the Israelitish monarch, and she resolved formally to visit this wonderful king, and to prove him with hard questions. The distance and the difficulty of the journey did not prevent this inquiring female from prosecuting her purpose. She travelled to Jerusalem, saw the splendour of Solomon's greatness, and tested the amazing extent of his knowledge and wisdom. Her doubts were resolved, and her difficulties fully explained. She yielded to the force of the evidence; she saw and believed. "It was a true report," she exclaimed, "that I heard in mine own land of thy acts and of thy wisdom. Howbeit I did not believe the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." Sheba, according to Josephus, was the ancient name of the city of Meroe. The Ethiopians still claim this princess as their sovereign, and alleged that her posterity reigned there for a long time.

SHEBAT, or SHEBET, the fifth month of the civil year of the Hebrews, and the eleventh of the ecclesiastical year. They began in this month to number the years of the trees they planted, the fruits of which were esteemed impure till the fourth year. See MONTH.

SHEEP, *scah*, occurs frequently; and *tsan*, a general name for both sheep and goats, considered collectively in a flock; Arabic, *zain*.

The sheep is a well-known animal. The benefits which mankind owe to it are numerous. Its fleece, its skin, its flesh, its tallow, and even its horns and bowels, are articles of great utility to human life and happiness. Its mildness and inoffensiveness of temper strongly recommend it to human affection and regard, and have designated it the pattern and emblem of meekness, innocence, patience, and submis-

sion. It is a social animal. The flock follow the ram as their leader, who frequently displays the most impetuous courage in their defence; dogs, and even men, when attempting to molest them, have often suffered from his sagacious and generous valour.

In a domesticated state, the sheep is a weak and defenceless animal, and is, therefore, altogether dependent upon its keeper for protection as well as support. To this trait in their character there are several beautiful allusions in the Sacred Writings. Thus, Micaiah describes the destitute condition of the Jews, as a flock "scattered upon the hills, as sheep that have not a shepherd" (1 Kings xxii. 17; see also Matt. ix. 36); and Zechariah (xiii. 7) prophesied, that when the good Shepherd should be smitten and removed from his flock, the sheep should be scattered. To the disposition of these animals to wander from the fold, and thus abandon themselves to danger and destruction, there are also several allusions made by the inspired writers. David confesses that he had imitated their foolish conduct: "I have gone astray like a lost sheep;" and, conscious that, like them, he was only disposed to wander still farther from the fold, he adds, "Seek thy servant." Ps. cxix. 176. Nor was this disposition to abandon the paternal care of God peculiar to David, for the prophet adopts similar language to depict the dangerous and awful condition of the entire species: "All we like sheep have gone astray; we have turned every one to his own way." Isa. liii. 6. It was to seek these "lost sheep," scattered abroad, and having no shepherd, that the blessed Redeemer came into the world. He is "the good Shepherd, who gave his life for the sheep" (John x. 11); and his people, though formerly "as sheep going astray," have now "returned to the shepherd and bishop of their souls." 1 Pet. ii. 25. His care over them, and their security under his protection, are most beautifully and affectingly described in the chapter which we just now cited. See SHEPHERD.

SHEIKS, the name of preachers in the Mohammedan mosques.

SHEKEL. The word in Hebrew means weight-money, and is often used to denote the weight of any thing whatever. The money value of a shekel, according to Dr Arbuthnot, is 2s. 3½d. sterling, and a golden shekel is valued at £1, 16s. 6d. English money. One shekel is equal to twenty gerah, Numb. xviii. 16. Some have considered the shekel of the sanctuary to be double the common shekel, but Calmet thinks that they were the same. The sacred money, or capitation tax for the support of the temple, was half a shekel.

SHEKINAH, a bright shining cloud in the inner place of the Jewish temple, the symbol of the divine presence. It appeared as if resting between two figures or angelic representations called cherubims, upon an ark or chest called the mercy-seat, Exod. xl. 34-38, and 2 Chron. vii. 1, 2; and at times it filled all the sanctuary. From this bright cloud Jehovah is thought to have revealed himself, and given forth his oracles when consulted by the high priest. Accordingly the Psalmist addresses Jehovah thus in Ps. lxxx. 1: "Thou that dwellest between the cherubims, shine forth." It is asserted by the Rabbins that the Shekinah dwelt first in the tabernacle reared by Moses in the wilderness, and passed from thence into the temple on the day of its consecration by Solomon, continuing there until the destruction of the temple by the Romans, after which it finally disappeared.

The brightness of the Shekinah was seen in New Testament times at the baptism and transfiguration of Jesus, and called by Peter "the excellent glory."

SHEM, supposed to have been the second son of Noah. Gen. vi. 10. A very remarkable prophecy concerning Shem, by his father Noah, is found in Gen. ix. 26: "And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant." On this passage Dr Candlish remarks: "In the case of Shem, the blessing is indirect and reflex; but on that very account it is the more precious. 'Blessed be Jehovah, the God of Shem.' The prophetic father, beholding afar off the highly favoured seed of his highly honoured son, fixes his devout eye, not on their prosperous and happy state, but on the glory of that great and holy name, with whose honour their welfare is to be inseparably blended. What prerogative can equal that which this form of salutation implies! I hail as blessed, not my son, but Him who condescends to be his God; it is not 'blessed be Shem;' but 'blessed be Jehovah, the God of Shem.' Jehovah, the God of Shem, is the blessed One; how blessed, then, he whose God Jehovah is! Blessed is that people whose God is the Lord. Evidently this blessing refers, in the first instance, to the line of Eber, who is singled out from all the other descendants of Shem, chap. x. 21; and ultimately to the family of Abraham, with whom the covenant was established. Chap. xii. It is the highest distinction of Israel that is here foretold. Jehovah was to be blessed in them as his peculiar people,—the people dwelling in his good land, and under his gracious government.

"But when the time came for the fulfilment of this prediction; when the race of Shem, in the line of Eber, and the family of Abraham, were to inherit the blessing; when Israel was to possess the Lord's land and assume his position as the Lord's people,—who stood in the way? Who, but Canaan, by whom the land was preoccupied? for 'the Canaanites were in the land.'"

SHEOL, the Hebrew word corresponding to HADES (which see.)

SHEPHERDS. The employment of a shepherd has been practised from the very earliest times, for we find that Abel, the younger son of Adam, was "a keeper of sheep." But Jabal, the son of Cain, seems to have been the first example of an oriental shepherd. "And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle." Gen. iv. 20. The same interesting occupation was followed at an after period by the posterity of Abraham; for the account which Joseph gave to Pharaoh, when his family came down into Egypt, was in these words: "And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have." Gen. xlv. 32. And he directed them to say to the king, "Thy servants' trade has been about cattle from our youth even until now, both we and also our fathers." The following judicious remarks on oriental shepherds are given by Professor Paxton:—

The flocks and herds of these shepherds were immensely numerous. So great was the stock of Abraham and Lot, that they were obliged to separate, because "the land was not able to bear them." From the present which Jacob made to his brother Esau, consisting of five hundred and eighty head of different sorts, we may form some idea of the countless

numbers of great and small cattle which he had acquired in the service of Laban. In modern times, the numbers of cattle in the Turcoman flocks, which feed on the fertile plains of Syria, are almost incredible. They sometimes occupy three or four days in passing from one part of the country to another.

The care of such overgrown flocks, says Paxton, required many shepherds. These were of different kinds; the master of the family and his children, with a number of herdsmen who were *hired* to assist them, and felt but little interest in the preservation and increase of their charge. To these our Lord alludes in John x. 12. In such extensive pastoral concerns, the vigilance and activity of the master were often insufficient for directing the operations of so many shepherds, who were not unfrequently scattered over a considerable extent of country. An upper servant was therefore appointed to superintend their labours, and take care that his master suffered no injury. In the house of Abraham, this honourable station was held by Eliezer, a native of Damascus, a servant in every respect worthy of so great and good a master. The office of chief shepherd is often mentioned in classic writers; and being in pastoral countries one of great trust, of high responsibility, and of distinguished honour, is with great propriety applied to our Lord by the apostle Peter: "And when the chief shepherd shall appear, ye shall receive a crown of glory which fadeth not away." 1 Pet. v. 4. The same allusion occurs in these words of Paul: "Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will." Heb. xiii. 20.

SHESHACH. See BABYLON.

SHEW-BREAD. See BREAD OF THE PRESENCE.

SHIBBOLETH, a word used by the Gileadites as a test-word of the Ephraimites. It signifies an ear of corn, and also a stream, and was, perhaps, suggested by being the name of the object immediately before them—the banks of the river on which they stood. Sibboleth, on the other hand, denotes a burden, and how these different objects were distinguished in the pronunciation of the Ephraimites it is difficult to discover. It is well known that several nations cannot pronounce certain letters.

SHIELD, a piece of defensive armour. (See ARMS, MILITARY.) God is often called a shield, or defence of his people. Gen. xv. 1; Ps. v. 12.

SHILOH. This word, which is generally considered as to be understood of the Messiah, occurs in Gen. xlix. 10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Both Jewish and Gentile writers are agreed upon its application to Jesus Christ. The word Shiloh is variously rendered, being sometimes translated "the Sent," and, at other times, "the Peace-maker." Both are strikingly applicable to the Messiah. But in what sense did the sceptre not depart from Judah until Shiloh came? "All the other tribes were to have a sceptre as well as Judah, but Judah's sceptre should continue longer with him than his brothers' sceptres should with them. Accordingly, we learn from history that Judah never lost his tribe, the greatest care having been exercised to preserve distinct this tribe and its families. Thus, in the days of Saul, the men of Judah were numbered *apart*, 1 Sam. xi. 8; the same also was the

case in the time of David. 2 Sam. xxiv. 9. Prophets, also, were employed to record the genealogies of this tribe under the kings, 2 Chron. xii. 15, and xiii. 22; and the same care appears to have been exercised during the captivity in Babylon; for while there was difficulty in making out the genealogies of some of the other tribes, there was none in regard to this. Ezra ii. 62; Neh. vii. 64. And while, in fact, a large portion of the other ten tribes never returned at all to the land of their fathers, Judah, with Benjamin, its accessory, returned with its integrity unbroken, and so remained till the birth of Christ, the whole nation, as well as the land itself, receiving its denomination from Judah, the one being called "Jews," the other "Judæa." Thus it was that the sceptre, or the tribual constitution, did not depart from Judah before the predicted era. It is abundantly evident, however, that both the sceptre and what is called the lawgiver are long since lost in Judah; that the tribe of Judah has lost the record of its genealogies; and that none can discriminate the true descendants of the patriarch Judah from the descendants of Benjamin or of the other patriarchs. Either, then, this word of promise to Judah has failed for evermore, or Shiloh is come, and it is vain to look for another Messiah."

Mr Taylor's explanation is exceedingly ingenious:—"Our Lord was the *ONLY* branch of David's family entitled to rule, and he dying without issue, the ruling branch of David's family became extinct; so that, after his death, there was no longer any *possibility* of the continuance of the kingly office in the *direct*, *proper* line of David. The person who should have held the sceptre was dead; the direct descent of the family expired with him; and, consequently, the sceptre was *bonâ fide* departed, since (1.) it was actually swayed by a stranger and strangers (Herod and the Romans); and (2.) no one could possibly claim it, though he might have been of a collateral branch of David's house, could have been the *direct legal* claimant by birthright; for that person was *crucified*! Such is the language Providence put in the mouth of Pilate: 'SHALL I CRUCIFY YOUR KING?' 'Yes,' say the Jews; 'we reject the lineal descendant of David, and prefer Cæsar.' Rome triumphs; David expires, in the person of his Son; and with him expires all *direct* claim of right to the sceptre: the sceptre is departed from David, and if from David, from Judah—JESUS OF NAZARETH, THE KING OF THE JEWS!"

SHILOH. A celebrated city of the tribe of Ephraim, twelve miles from Shechem. Josh. xviii. 1, 8, 10.

SHIMEI, a kinsman of Saul, who was guilty of treating David with great cruelty, cursing the monarch as he left Jerusalem, and throwing stones at him. The incident is recorded in 2 Sam. xvi. 5-13. The followers of David wished to put Shimei to death, but David, looking upon the treatment which he experienced at the hands of Shimei, as permitted by his heavenly Father, forgave Shimei, although afterwards he charged Solomon to treat him as he should eventually deserve.

SHINAR. See BABYLON.

SHIP. Vessels of all kinds are so styled in Scripture. In the four Gospels we are to understand fishing vessels of a moderate capacity.

SHISHAK. A king of Egypt who, in the fifth year of the reign of Rehoboam, son of Solomon, invaded his dominions, and, having entered Jerusalem, took away all the money that was found in the king's

treasury, and carried off the golden shields which Solomon had made. It may appear strange, as Bishop Patrick observes, that Shishak should have made war upon Rehoboam, being so nearly allied to him; but it must be remembered that Rehoboam was not the son of Pharaoh's daughter, and that he was probably instigated by Jeroboam, who had long resided in Egypt. Sir Isaac Newton thinks that Shishak was Sesostris, the greatest hero of antiquity, but this is improbable.

SHITTIM, SITIM, SHITTAH. Exod. xxv. 5, 10, 13, 23, 28, xxvi. 26, 32, 37, xxvii. 1, 6, xxx. 5, xxxv. 7, 24, xxxvi. 20, 31, 36, xxxvii. 1, 4, 10, 15, 25, 28, xxxviii. 1, 6; Deut. x. 3; Isa. xli. 19. What particular species of wood this is, interpreters are not agreed. The Seventy render it *incorruptible wood*. Jerome says, the shittim wood grows in the deserts of Arabia, and is like white thorn as to its colour and leaves; but the tree is so large as to furnish very long planks. The wood is hard, tough, smooth, and extremely beautiful. It is thought that this wood is the black acacia, because that, it is said, is the most common tree growing in the deserts of Arabia, and agrees with what the Scriptures say of the shittim wood. The *acacia vera* grows abundantly in Egypt in places far from the sea, in the mountains of Sinai near the Red Sea, and in the deserts. It is of the size of a large mulberry tree. The spreading branches and larger limbs are armed with thorns, which grow three together; the bark is rough; the leaves are oblong, and stand opposite each other; the flowers, though sometimes white, are generally of a bright yellow; and the fruit, which resembles a bean, is contained in pods like those of the lupine. "The acacia tree," says Dr Shaw, "being by much the largest and most common tree in these deserts, Arabia Petræa, we have some reason to conjecture that the shittim wood was the wood of the acacia; especially as its flowers are of an excellent smell; for the shittah tree is, in Isa. xli. 19, joined with the myrtle and other fragrant shrubs."

SHOES. See **SANDAL**.

SHOULDER. To give or lend the shoulder, for bearing a burden, signifies to submit to servitude. Gen. xl. 15. In a contrary sense, Scripture calls that a rebellious shoulder (Neh. ix. 29) which will not submit to the yoke. See Zeph. iii. 9.

SHOUT, a great noise of alarm (1 Thess. iv. 16); or of joy and triumph (Exod. xxxii. 18; Ps. xlvii. 1); or of lamentation and earnest prayer (Lam. iii. 8); of encouragement and excitement (1 Sam. xvii. 20); of terror given to affright an enemy (Jer. l. 15, li. 14); or of applause (1 Sam. x. 24; Acts xii. 22).

SHRINES, either small forms of the temple of Ephesus, with Diana's image in them, or medals with the figure of the temple impressed thereon. Acts xix. 24.

SHUMATHITES, were the inhabitants of Shema (Josh. xv. 26), or sons of Shobal. 1 Chron. ii. 53.

SHUNEM, a city of Issachar. Josh. xix. 18; 1 Sam. xxviii. 4. Eusebius places it five miles south of Tabor.

SHUR, a city in Arabia Petræa, which gave name to the desert of Shur. Gen. xvi. 7; Exod. xv. 22; 1 Sam. xv. 7, xxvii. 8.

SHUSHAN, or **SUSA**, on the banks of the River Ulai, and the capital of Susiana, or Shusistan, in Persia; and seems to have had its name from the abundance of lilies growing about it. It is said to have been built by Memnon a little before the Trojan war. It

was the winter residence of the Persian kings from the time of Cyrus, as a high ridge of mountains sheltered it from the north-east wind; but the sun so scorched it in the summer that the inhabitants were obliged to cover their houses with earth to about the depth of a yard; and if a lizard or serpent crept out, it was likely to be burnt to death. Here Daniel had his vision of the ram and he-goat. Dan. viii. Darius Hystaspes, or Abasuerus, greatly adorned this place. From hence he issued his decree for finishing the rebuilding of the temple, in gratitude for which the Jews called the eastern gate of their temple the Gate of Shushan, and had a resemblance of that city carved thereon. Here also he kept his splendid feast. (Esth. i. 5.) When Alexander seized this city, he found in it fifty thousand talents of gold, besides jewels and golden and silver vessels to an immense value. For above eleven hundred years it has lain in ruins, and is called Valdak. Tavernier thinks that the present Shustera is built near to the site of Shushan.

Mr Kinneir says: "About seven or eight miles to the west of Dezphoul, commence the ruins of Shus, stretching not less, perhaps, than twelve miles, from one extremity to the other. Large blocks of marble, covered with hieroglyphics, are not unfrequently here discovered by the Arabs when digging in search of hidden treasure; and at the foot of the most elevated of the pyramids stands the tomb of Daniel." Of this tomb Sir John Malcolm observes, that "it is a small building, but sufficient to shelter some dervishes, who watch the remains of the prophet, and are supported by the alms of pious pilgrims who visit the holy sepulchre. These dervishes are now the only inhabitants of Susa; and every species of wild beast roams at large over that spot on which some of the proudest palaces ever raised by human art once stood." He also observes, respecting the authenticity of this tomb, that "although the building at the tomb of Daniel be comparatively modern, nothing could have led to its being built where it is, but a belief that this was the real site of the prophet's sepulchre."

SHUT, to close up, bar. Judg. ix. 51. *The doors are shut in the streets*, when the aged man's teeth are gone, or he can scarcely open his lips; or when, between his death and interment, business in the house is stopped. Eccles. xii. 4. *Men shut up the kingdom of heaven*, when they misrepresent the true mode of access to everlasting happiness, and hinder and discourage others from the use of the proper means of salvation. Matt. xxiii. 13. *Men are shut up to the faith*, when God's law, providence, ordinances, and influences, concur to promote their believing in Jesus as the only Saviour. Gal. iii. 23.

SHROVE TUESDAY, the day before Ash Wednesday or Lent, on which, in former times, persons went to their parish churches to confess their sins.

SIBYLLINE ORACLES, prophecies delivered, it is said, by certain women of antiquity, showing the fates and revolutions of kingdoms. We have a collection of them in eight books. Dr Jortin observes, that they were composed at different times by different persons; first, by Pagans, and then, perhaps, by Jews, and certainly by Christians. They abound with phrases, words, facts, and passages, taken from the Seventy, and the New Testament. They are, says the Doctor, a remarkable specimen of astonishing impudence and miserable poetry, and seem to

have been, from first to last, and without any one exception, mere impostures.

SIDON, the first-born son of Canaan. Sidon was one of the most ancient cities in the world, and long the wealthiest and greatest of which Phœnicia could boast. It was very strong both by nature and art. On the north side, a citadel, built on an inaccessible rock, and environed on all sides by the sea, and on the south side another fort, defended the mouth of the harbour. Secured on all sides against the assaults of her enemies, and enriched by the extensive commerce which she carried on with the surrounding nations of Asia and Europe, her inhabitants lived in profound security, and indulged without restraint in every voluptuous gratification. So great was their luxury, that "to live after the manner of the Sidonians" became a sort of proverbial phrase for living quietly and securely in ease and pleasure. Judges xviii. 7. But their wealth and luxury do not seem, at least for several ages, to have enervated their minds, and destroyed their powers of exertion and habits of industry; for we know, from the testimony of an inspired writer, that in the days of Solomon, "none were skilled to hew timber like the Sidonians." They are represented by writers, both sacred and profane, as excellent artificers in several other professions or trades; and in proof of this fact, many of them were retained in the pay of Solomon, and employed as his principal workmen in building the temple of Jehovah. Sidon was taken by Nebuchadnezzar, who, however, consented to receive the submission of the Sidonians, and permitted them to retain their own kings. Entering afterwards into a league with Nectanebus, king of Egypt, against Darius Ochus, king of Persia, they were besieged by the latter; when in despair they burnt their ships and their city; in which latter was so great a quantity of gold and silver melted down by the fire, that Ochus sold the ashes for a considerable sum of money. The city was, however, soon rebuilt, as about eighteen years after we find it submitting to Alexander. It subsequently shared in the fortunes of the rest of Phœnicia, being alternately oppressed by the Grecian kings of Syria and Egypt; while its trade, together with that of Tyre, was diverted to Alexandria; though its declension was never so complete as that of the latter city. After the subversion of the Grecian empire by the Romans, Sidon fell into the hands of the latter, who, to put an end to the frequent revolt of the inhabitants, deprived it of its freedom. It then fell successively under the power of the Saracens, the Seljukian Turks, and the Sultans of Egypt, who, in 1289, that they might never more afford shelter to the Christians, destroyed both it and Tyre. But it again recovered, and has ever since been in the possession of the Ottoman Turks. Sidon, at present called Saide, is still a considerable trading town, and the chief mart for Damascus and Upper Syria; but the port is nearly choked up with sand. Though presenting an imposing appearance at a distance, as it rises from the water's edge, it is, like all Turkish towns, ill-built and dirty, and full of ruins; having still discoverable, without the walls, some fragments of columns and other remains of the ancient city. Mr Conner made the number of inhabitants 15,000; of whom 2000 are Christians, chiefly Maronites, and 400 Jews, who have one synagogue. They are principally employed in spinning cotton, which, with some silk, and boots and shoes, or slippers, of Morocco leather, form the chief articles of commerce.

SIGN, a token, or whatsoever serves to express, or represent, another thing. Thus the Lord gave to Noah the rainbow as a sign of his covenant (Gen. ix. 12, 13); and for the same purpose he appointed circumcision to Abraham. Gen. xvii. 11. See also Exod. iii. 12; Judg. vi. 17. In Isa. viii. 18, the word is used for a prophetic similitude: "Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel." See also Ezek. iv. 3.

SIHOR. See EGYPT, RIVER OF.

SILAS, said to be contracted from Silvanus, a Roman name of frequent occurrence. The Silas of the New Testament was the companion of Paul in his journeys through Asia Minor and Greece. He is supposed to have been one of the seventy disciples whom our Lord sent forth. Peter calls him a "faithful brother," and sends his first epistle by his hands. He is thought to be the same person who is called Silvanus in the title of the two epistles which Paul addressed to the Thessalonians.

SILK (*meshi*—Prov. xxxi. 22; Ezek. xvi. 10-13; Rev. xviii. 12). It is certain that silk was imported into Europe ages before the silk-worm that produces it; and it much resembled the hanks known at present, in form, colour, and substance. In this state it was called *holoserica*, or whole silk; and a method was discovered of separating the threads, and working them up again in a thinner state, so that when woven, the web resembled the modern gauze. It appears that Pamphila, a woman of Coa, first practised this art; and that the Coan vests, which were so transparent as to be called by a poet "woven air," were of this manufacture; though it is possible that they might originally be of cotton, or fine muslin. Silk was manufactured and coloured at Tyre and Berytus, as well singly as intermixed with other materials; and hence it was often used as synonymous with purple.

Silk was first brought into Greece after Alexander's conquest of Persia, and came into Italy during the flourishing times of the Roman empire; but was long so dear in all these parts as to be worth its weight in gold.

SILLOAH (the same as Siloam—Neh. iii. 15; Luke xiii. 4), a beautiful fountain under the walls of Jerusalem, towards the east, between the city and the brook Cedron; perhaps the same with Enrogel. It was the nearest to the temple, and associated with it. Isa. viii. 6.

SILVER. See MONEY.

SIMEON, one of the sons of Jacob by Leah. On his death-bed Jacob made the solemn declaration, Gen. xlix. 5-7, "Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." Simeon and Levi were brethren, not only by nature, but they were brethren in wickedness. This was evinced by their being associated in the infamous murder of the Shechemites; and it is the uniform tradition of the Jews that Simeon and Levi were the principal movers of the wicked conspiracy against Joseph. Jacob predicts, "I will divide them in Jacob, and scatter them in Israel." The tribe of Simeon, as we learn from Josh. xix., was in great

measure merged in that of Judah. The Jerusalem Targum thus paraphrases the clause of the prophecy referring to Simeon, "I will therefore divide the tribe of Simeon, that they may become scribes and teachers of the law in the synagogues of Jacob." There is another Simeon, who took the child Jesus in his arms in the temple, but nothing else is known concerning him.

SIMON, the Canaanite, so called, as some suppose, because he was a native of Cana in Galilee. Others, however, derive the word from its Hebrew root, signifying zealous, and thus make the name Simon the Canaanite identical with the name given to this apostle by Luke, "Simon called Zelotes," or the zealous, either from his zeal in the cause of his Master, or from his having belonged, before he became a follower of Christ, to a sect of the Jews mentioned by Josephus, called the zealots. This sect pretended to be the successors of Phinehas of old, who was so zealous for the honour of his God that he took immediate vengeance upon Zimri and Cozbi, an act which the Psalmist tells us "was counted to him for righteousness to all generations for evermore." Nothing is mentioned in Scripture concerning the apostle except the name. After the dispersion of the apostles, he is said to have travelled into different countries, and among others into Egypt and various parts of Africa. There is a tradition also that he came over to Britain and preached the gospel, and that he suffered martyrdom. Others again say that he was a fellow-martyr with the Apostle Jude in Persia.

SIMON, brother of our Lord (Matt. xiii. 55; Mark vi. 3); that is to say, his cousin-german, being son of Mary, sister to the Virgin Mary. He is thought to be the same with Simeon, bishop of Jerusalem, and son of Cleopas.

SIMON MAGUS. This remarkable individual, according to Justin Martyr, was a native of Gittim, in Samaria. But many continental commentators suppose this man to have been identical with Simon, a Cyprian, mentioned by Josephus. Simon is stated in the Acts of the Apostles to have professed to practise magical arts, and to have acquired great notoriety among the people of Samaria, where he dwelt. Acts viii. 9-11. Under the preaching of Philip the Evangelist, he seems to have made a profession of embracing Christianity, and in virtue of that outward profession was baptised by the apostles. The labours of Philip were followed up by those of Peter and John. "Manifestations now followed," to use the language of Neander, "similar to those on the day of Pentecost, and the believers were thus recognised and attested to be a Christian church, standing in an equal rank with the first church at Jerusalem. But Simon was naturally incapable of understanding the spiritual connection of these manifestations; he saw in all of them merely the workings of magical forms and charms, a magic differing not in nature but only in degree from what he practised himself. Hence he imagined that the apostles might communicate these magical powers to him also, by virtue of which all those on whom he laid hands would become filled with divine power, and with this view he offered them money. Peter spurned this proposal with detestation, and now first saw in its true light the real character of Simon, who, in joining himself to believers, had pretended to be what he was not. Peter's terrible rebuke presents him to us as a faithful preacher of the gospel, in-

sisting most impressively on the supreme importance of *disposition* in every thing which is imparted by Christianity, in direct opposition to the art of magic, which disregards the necessary connection of the divine and supernatural with the disposition of the heart, drags them down into the circle of the natural, and attempts to appropriate to itself divine power by means of something else than that which is allied to it in human nature, and the only possible point of connection for it. These were Peter's words: 'Thy gold, with which thou attemptest to traffic in impiety, perish with thee. Do not deceive thyself, as if with this disposition thou couldst have any part in what is promised to believers. Thou hast no share in this matter, for God, who sees what is within, is not deceived by thy hypocritical professions. With sincere repentance for such wickedness, pray to God that he would be pleased to forgive thee this wicked design.' This rebuke made a great impression at the time on Simon's conscience, inclined more to superstition than to faith, and awakened a feeling, not of repentance for the sinfulness of his disposition, but of apprehension for the divine vengeance. He entreated the apostles that they would pray to the Lord for him, that what they had threatened him with might not come to pass.

"As is usual with such sudden impressions on the senses, the effect on Simon was only transient, for all the further notices we have of him show that he soon returned to his former courses. About ten or twenty years later, we meet with a Simon in the company of Felix, the Roman procurator of Palestine, so strikingly resembling this man, that we are tempted to consider them as identical. The latter Simon appears as a heartless magician, to whom all persons, whatever their character, were welcome, provided they gave credit to his enchantments. With equal arrogance he disclaimed all respect for the ancient forms of religion and for the law of morality. He was a confidant of the Roman procurator Felix, and therefore could never have opposed his vicious inclinations, but, on the contrary, made his magic subservient to their gratification; he thus bound him more closely to himself, as a single example will show. The immoral Felix had indulged a passion for Drusilla, sister of King Herod Agrippa, and wife of King Azizus of Emesa. Simon allowed himself to be the tool of Felix for gratifying his unlawful desires. He persuaded Drusilla that by his superhuman power he could ensure great happiness for her, provided she married Felix, and managed to overcome her scruples of conscience against marrying a heathen. The character of this Simon is stamped on the later theosophic goëtic sect of the Simonians, whose tenets were a mixture of the Oriental, Jewish, Samaritan, and Grecian religious elements. The germ of their principles may be plainly traced back to this Simon, though we cannot attribute to him the complete system of this sect as it existed in the second century."

SIMONY, is the corrupt presentation of any one to an ecclesiastical benefice, for money, gift, or reward. It is so called from the resemblance it is said to bear to the sin of Simon Magus, though the purchasing of holy orders seems to approach nearer to this offence. It was by the canon law a very grievous crime: and is so much the more odious, because, as Sir Edward Coke observes, it is ever accompanied with perjury; for the presentee is sworn to have committed no simony.

SIMPLE. This term is capable of a good, a bad, or an indifferent meaning. Simplicity of mind is piety, integrity, innocence of intention, &c. Rom. xvi. 19. Weak simplicity, on the contrary, is credulity, easily imposed on, easily deluded. Prov. xiv. 15, xxii. 3. "The simple believe every word," report, rumour: "The simple pass on and are punished;" they do not look before them, or take proper steps to avoid evil. Wisdom invites the simple, the uninform, the unstudied, to learn of her, to partake of her refreshments, and to be revived by her delicacies. Prov. ix. 4; see also Ps. xix. 7, cxvi. 6; Ezek. xlv. 20; 2 Cor. i. 12, xi. 3.

SIN, the transgression of the law, or want of conformity to the will of God. 1 John iii. 4. 1. Original sin, or native depravity, is that whereby our whole nature is disordered, and our inclinations rendered contrary to the law of God. This is sometimes called indwelling sin. Rom. vii. (See **DEPRAVITY**, **HUMAN**.) The imputation of the sin of Adam to his posterity is also what some divines, not very properly, call original sin. 2. Actual sin is a direct violation of God's law, and generally applied to those who are capable of committing moral evil; as opposed to idiots, or children, who have not the right use of their powers. 3. Sins of omission consist in the leaving those things undone which ought to be done. 4. Sins of commission are those which are committed against affirmative precepts, or doing what should not be done. 5. Sins of infirmity are those which arise from the infirmity of the flesh, ignorance, surprise, snares of the world, &c. (See **INFIRMITY**.) 6. Secret sins are those committed in secret, or those which we, through blindness or prejudice, do not see the evil of. Ps. xix. 12. 7. Presumptuous sins are those which are done boldly, and against light and conviction. (See **PRESUMPTION**.) 8. Unpardonable sin seems to consist in the malicious ascription of the dispensations, gifts, and influences of the Spirit to the power of Satan. The reason why this sin is never forgiven, is not because of any want of sufficiency in the blood of Christ, nor in the pardoning mercy of God, but because such as commit it despise and reject the only remedy—that is, the power of the Holy Spirit, applying the redemption of the gospel to the souls of men. There is, however, another view of this unpardonable offence, which deserves consideration. It is plain, says Bishop Tomline, that this sin against the Holy Ghost could not be committed while our Saviour was upon earth, since he always speaks of the Holy Ghost as not being to come till after his ascension into heaven. A few days after that great event, the descent of the Holy Ghost enabled the apostles to work miracles, and communicated to them a variety of other supernatural gifts. Hence it appears that the sin against the Holy Ghost consisted in finally rejecting the gospel as preached by the apostles, who confirmed the truth of the doctrine which they taught "by signs and wonders, and divers miracles, and gifts of the Holy Ghost." Heb. ii. 4. It was unpardonable, because this was the consummation of the proofs afforded to the men of that generation of the divine mission of Christ. This sin was manifestly distinct from all other sins; it indicated an invincible obstinacy of mind, an impious and unalterable determination to refuse the offered mercy of God. This view will serve to explain those passages in the Epistle to the Hebrews in which the hopeless case of Jewish apostates is described. See **BLASPHEMY**.

The sinfulness of man is—(1.) Universal as to the

subjects of it. Rom. iii. 23; Isa. liii. 6. (2.) General, as to all the powers of man. Isa. i. 6. (3.) Awful, filling the mind with constant rebellion against God and his law. (4.) Hateful to God. Job xv. 16. And, (5.) Punishable by him with everlasting punishment. 1 Sam. ii. 9, 10; Rom. ii. 9. While we contemplate the nature, the evil, the guilt, the consequences of sin, it is our happiness to reflect, that the same holy and glorious Being against whom it is committed, has, in his unspeakable mercy, provided a remedy for it; and that he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." See **ATONEMENT—RECONCILIATION**.

SIN, WILDERNESS OF, a district of country extending from the Gulf of Suez on the west, to the commencement of the Sinai range on the east. This, says the editor of the Pictorial Bible, is still a desolate wilderness, but more or less hilly and rocky, with valleys of various dimensions, but generally sandy or stony, strewn with the bones of camels, generally without plants or herbage, and also without water, except in the rainy season, when the valleys are traversed by the torrents that descend from the mountains. This wilderness was the tenth station at which the Israelites arrived, exactly a month after they had left Egypt. Here they murmured for bread, and the Lord sent manna, which he continued with them until they reached the promised land.

SINAI, one of a chain of mountains in Arabia Petræa, on which God gave the law to Moses. This range of mountains, now called El Tih, run from east to west along the breadth of the peninsula of Sinai. This mountainous region is comprehended within a diameter of about forty miles. Its general aspect is singularly wild and dreary, being composed almost entirely of naked rocks and craggy precipices, interspersed with narrow sandy defiles, nearly destitute of vegetation. Sir F. Henniker describes it as a sea of desolation. "It would seem," says he, "as if Arabia Petræa had once been an ocean of lava, and while its waves were running mountains high, it was commanded suddenly to stand still!" Mr Stephens says, "Among all the stupendous works of nature, not a place can be selected more fitted for the exhibition of almighty power. I have stood upon the summit of the giant Ætna, and looked over the clouds floating beneath it, upon the bold scenery of Sicily, and the distant mountains of Calabria; upon the top of Vesuvius, and looked down upon the waves of lava, and the ruined and half-recovered cities at its foot; but they are nothing compared with the terrific solitudes and bleak majesty of Sinai." The two most elevated and conspicuous summits of this peninsular group adjoin each other, and are respectively called Djebel Kate-riner, Mount St Catherine, and Djebel Mousa, or Mount of Moses; the former being for the most part locally identified with the Horeb of Scripture, and the latter with Sinai. Professor Robinson supposes a third still lower eminence, in the same vicinity, to be the true Horeb; while the editors of the "Modern Traveller" and the "Pictorial Bible" contend for Mount Serbal, several miles' distance, as the genuine Sinai.

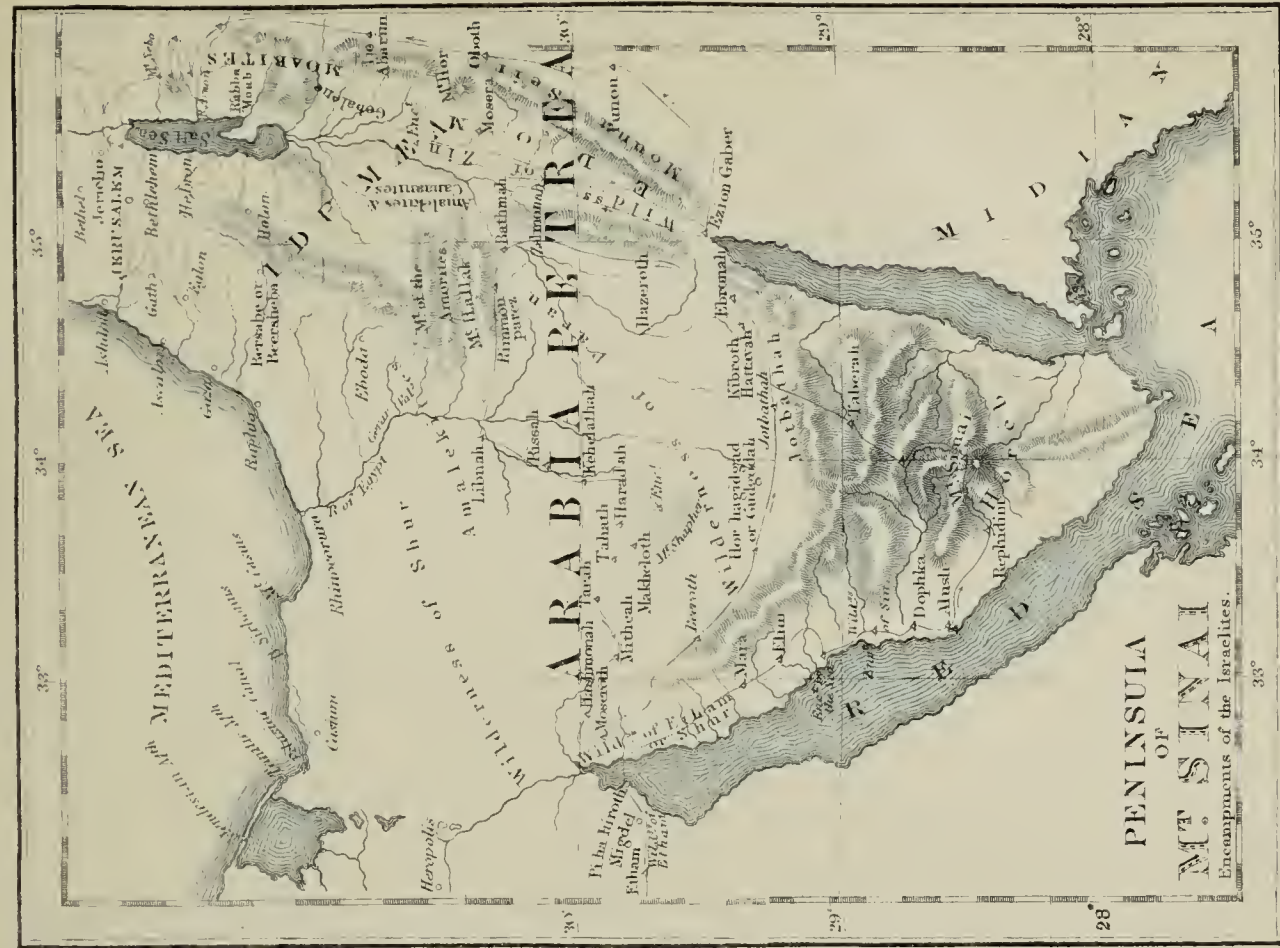
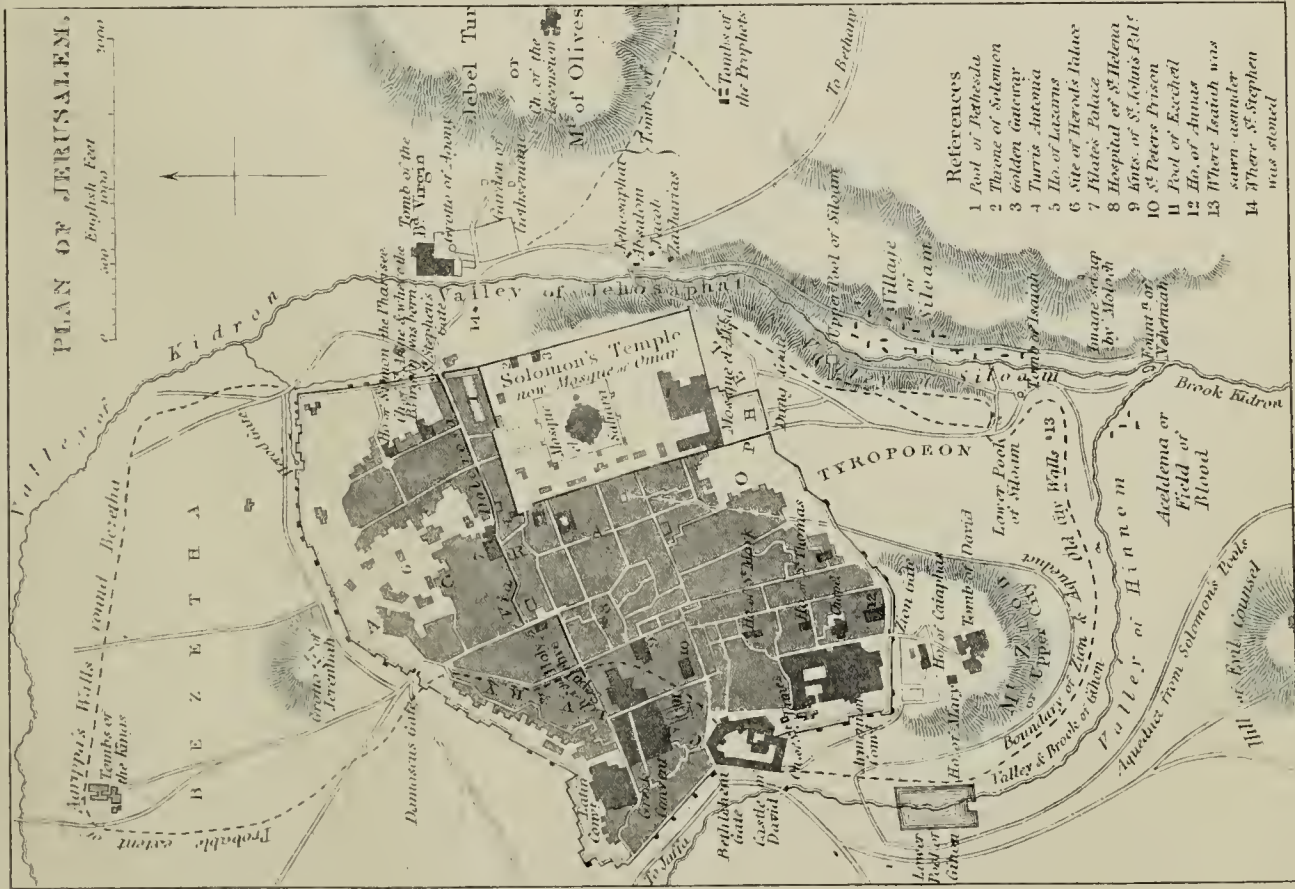
SINCERITY, freedom from hypocrisy or dissimulation. The Latin word *sincerus*, from which our English word *sincere* is derived, is composed of *sine* and *cera*, and signifies without wax, as pure honey,



THE DESERT OF SINAI.

*With the Rock said by the Arabs to be that which Moses struck
"That great and terrible Wilderness"*

DEUT VIII 15



which is not mixed with any wax; thus denoting that sincerity is a pure and upright principle. The Greek word *helekrineia* translated sincerity in 2 Cor. i. 12, signifies properly a judgment made of things by the light and splendour of the sun; as, in traffic, men hold up goods they are buying to the light of the sun, to see if they can discover any defect in them. Thus, those who are truly sincere can bear the test of light, and are not afraid of having their principles and practices examined by it. This word, however, like many others, is abused, and often becomes a subterfuge for the ungodly and the indolent, who think that their practice is nothing; but that sincerity, or a good heart, as they call it, is all in all. But such deceive themselves, for a tree is known by its fruits; and true godly sincerity will evidence itself by serious inquiry, impartial examination, desire of instruction, unprejudiced judgment, devotedness of spirit, and uniformity of conduct.

SINGING, an ordinance of divine worship, in which we express our joy in God, and gratitude for his mercies. It has always been a branch both of natural and revealed religion, in all ages and periods of time. It was a part of the worship of the heathens. It was practised by the people of God before the giving of the law of Moses (Exod. xv.); also under the ceremonial law. Under the gospel dispensation it is particularly enjoined. Col. iii. 16; Eph. v. 19. It was practised by Christ and his apostles (Matt. xxvi. 30), and in the earliest times of Christianity. The praises of God ought to be sung privately in the family, but chiefly in the house of God; and should be attended to with reverence, sincerity, joy, gratitude, and with the understanding. 1 Cor. xiv. 15. It is to be lamented, however, that this ordinance has not that attention paid to it which it deserves. That great divine, President Edwards, observes, that "as it is the command of God that all should sing, so all should make conscience of learning to sing, as it is a thing that cannot be decently performed at all without learning. Those, therefore (where there is no natural inability), who neglect to learn to sing, live in sin, as they neglect what is necessary in order to their attending one of the ordinances of God's worship." We leave those who are wilfully dumb in God's house to consider this pointed remark. See **MUSIC—PSALMODY**.

SINIM (Isa. xlix. 12), is thought by Mr Taylor, Dr Morison, and other writers, to be China, which Dr Hagar, in two very learned tracts, has attempted to prove was well known to the Greeks in early ages; and that the trade in silk was the life and soul of their intercourse with it. See **NOAH**.

SION, one of the hills on which Jerusalem stood, the other being, as Josephus thinks, Mount Moriah. The following description is given by Mr Wylie: "This hill, formerly the residence of the ark, and the site of the palace of the kings of Judah, is now in part under cultivation, and in its usual state may be seen covered with barley, verifying Micah's prediction that Zion should be ploughed as a field. The whole of Mount Zion was within the ancient Jerusalem; the walls of the modern city are drawn over its summit, leaving thus the half of it unenclosed. On that part of the hill which is without the walls is a Turkish mosque, standing, as is believed, on the site of the chamber in which Christ celebrated the first supper: in the interior of the mosque is shown the tomb of David. Whether this be his tomb or not, it is possible that the resting-place of the 'man according to

God's own heart' may be somewhere on this mount: for we are expressly told, that instead of being interred outside the walls, as is usual in oriental cities, 'David slept with his fathers, and was buried in the city of David.' The city of David was built on Mount Zion."

SISERA. See **JABEL**.

SISTER, in the style of the Hebrews, has equal latitude as brother. (See **BROTHER**.) In the law (Lev. xviii. 18) it is forbidden to take to wife the sister of a wife: literally, "Thou shalt not take a wife unto her sister to afflict her;" as if meaning to forbid polygamy. In the Gospels, the brothers and sisters of Jesus Christ are his cousins, children of the sisters of the Virgin Mary. Matt. xiii. 56; Mark vi. 3.

SITTING. See **BED—EATING—ACCUBATION**.

SIVAN, the name of a Hebrew month; the third of the holy year, the ninth of the civil year. See **MONTH**.

SLANDER, according to Dr Barrow, is uttering false speeches against our neighbour, to the prejudice of his fame, safety, welfare; and that out of malignity, vanity, rashness, ill nature, or bad design. The principal kinds of slander are these:—(1.) Charging others with acts they are not guilty of. (2.) Affixing scandalous names and odious characters which they deserve not. (3.) Aspersing a man's actions with foul names, importing that they proceed from evil principles, or tend to bad ends, when it doth not, or cannot appear. (4.) Perverting a man's words or acts disadvantageously by affected misconstruction. (5.) Partial or lame representation of men's discourse or practice, suppressing some part of the truth, or concealing some circumstances which ought to be explained. (6.) Instilling sly suggestions which create prejudice in the hearers. (7.) Magnifying and aggravating the faults of others. (8.) Imputing to our neighbour's practice, judgment, or profession, evil consequences which have no foundation in truth.

SLAVERY, compulsory servitude. Slavery has been defined by Dr Paley to be "the obligation to labour for the benefit of the master, without the contract or consent of the servant." This condition seems to have existed from very remote antiquity. "Five of the Canaanitish tribes were the vassals of Chedarlaomer for twelve years, and obtained their liberty by an open revolt. Abram was an inhabitant of Assyria, and at the time of his recovery of Lot from Chedarlaomer and his allies, he was the proprietor of several hundred 'trained servants, born in his house.' From the predatory nature of their wars, it is probable that the condition of slaves in Assyria was not essentially different from the condition of the same class of men in the surrounding countries. The manner in which slaves were treated among the Babylonians, the Persians, and other nations of remote antiquity, was such as 'excluded them from every privilege of society, and almost every blessing of life.' They were dependent on the caprice of imperious masters, and were unprotected by the laws. They might be tortured, maimed, or put to death, at the arbitrary will of their masters. In these early ages, in times of great public calamity, men often sold themselves for slaves. While Joseph was the prime minister of Pharaoh, and during the seven years' famine, the people came to him and said, 'Buy us and our land for bread, and we will be servants unto Pharaoh.' Joseph granted their request, and said unto them, 'Behold I have bought you this day, and your land for Pharaoh.' Before this time Egypt

was a limited monarchy. The people were free, and had lands independent of the crown. Now they became vassals, feudatory tenants, and the government despotic. The condition of slaves in Egypt we know was sufficiently abject and degraded. We need no greater evidence of this than Pharaoh's treatment of the children of Israel, and more especially his cruel order to the midwives. Nor were they enemies, nor the children of enemies, who were subjected to this severe servitude, but the descendants of a family who had been the saviours of Egypt, and the builders up of royal power." Slavery existed extensively among the Jews even down to the days of the apostles. Tacitus mentions that there were 20,000 slaves in the army of Simon when Vespasian was marching against Jerusalem. The Mosaic law refers to the following ways in which a Hebrew might lose his liberty: In extreme poverty he might sell himself, Lev. xx. 39; a father might sell his children, Exod. xxi. 7; insolvent debtors became the slaves of their creditors, 2 Kings iv. 1; a thief might be sold in payment of the fine exacted from him by law, Exod. xxii. 3; prisoners of war were slaves, Deut. xx. 14; Numb. xxxi. 18, 35. In these seven ways slavery might originate among the Hebrews. The gospel of Christ is inimical in its whole genius and spirit to slavery, but it makes no sudden and violent inroads upon civil institutions of any kind. Christianity regenerates society as well as individuals, by a secret, gradual, but effective process.

SLIME. See **BITUMEN**.

SLING. See **ARMS, MILITARY**.

SMELL. See **SCENT**.

SMITE, to strike. The word is often used for to kill. To smite with the tongue, is to load with injuries and reproaches, with scandalous reflections. To smite the thigh, denotes indignation, trouble, astonishment. Jer. xxxi. 19.

SMOKE. In allusion to the burning of Sodom, the smoke of a land, or people, is said to rise up to heaven, when their judgments are conspicuous and terrible.

SMYRNA, an ancient city of Ionia in Asia Minor. It is of great commercial importance. It was at one time destroyed by the Lydians, but afterwards rebuilt, and at an early period in the history of Christianity it was not only a flourishing city, but the seat of a Christian church, being one of the seven churches in Asia mentioned in the book of Revelations, ii. 8-10. The martyr Polycarp was bishop or pastor of the church at Smyrna. This city was destroyed by an earthquake in A.D. 177, but it was afterwards rebuilt by Marcus Aurelius, the Roman emperor. Dr Wilson informs us that the present population of Smyrna, which the Turks call Esmir, is roughly calculated at 150,000, the great mass of them being Moslems; but the Christians are decidedly on the increase, chiefly through the labours of the American missionaries, who make Smyrna one of their head-quarters.

SNAIL. This word occurs only once in Scripture, viz., in Ps. lviii. 8: "As a snail which melteth, let every one of them pass away; like the untimely birth of a woman, that they may not see the sun." The Septuagint translates the word in this passage, which in our version is rendered "snail," by "bees' wax." But the connection in which the word is used seems rather to sanction the rendering of our authorized version.

SO, a king of Egypt, who was summoned by Hoshea, the last king of Israel, to help him in fight-

ing against Shalmaneser, king of Assyria. 2 Kings xvii. 4.

SOAP. This word occurs twice in sacred Scripture. Thus Jer. ii. 22: "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God;" and, Mal. iii. 2: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." The precise nature of the purifying substance here referred to does not appear, though the writer of the article **BORITH** in Kitto's Cyclopædia supposes it to refer to the ashes of plants, particularly those growing on the sea shore, as yielding carbonate of soda.

SOBRIETY, freedom from any inordinate passion. It is necessary on all occasions—when we read, when we hear, when we pray, when we converse, when we form schemes, when we pursue them, when we prosper, when we fail. Sobriety is necessary for all descriptions of character; it is necessary for the young and for the old, for the rich and the poor, for the wise and for the illiterate;—all need to "be sober."

The necessity of sobriety is especially obvious:—(1.) In our inquiries after truth, as opposed to presumption. (2.) In our pursuit of this world, as opposed to covetousness. (3.) In the use and estimate of the things of this world, as opposed to excess. (4.) In trials and afflictions, as opposed to impatience. (5.) In forming our judgment of others, as opposed to censoriousness. (6.) In speaking of one's self, as opposed to egotism.

Many motives might be urged to this exercise, as, (1.) The general language of Scripture. 1 Pet. v. 8; Phil. iv. 5; Tit. ii. 12; 1 Pet. iv. 7. (2.) Our profession as Christians. (3.) The example of Jesus Christ. (4.) The near approach of death and judgment. See **DRUNKENNESS—MODERATION**.

SOCINIANISM, the doctrines of the Socinians. In the middle of the sixteenth century the divinity of the Lord Jesus Christ began to be attacked, a sect having arisen which maintained that a plurality of persons in the Deity could not be proved from Scripture, though they acknowledged his divine origin, and professed to entertain feelings of the highest esteem for the man Jesus. It was in consequence of the labours of Laelius Socinus, and still more of his nephew Faustus Socinus, that the scattered friends of these principles were united into a distinct body, and adopted the name of Socinians. They were also called Racovians, from the Polish town Racow, where they published a catechism in which they laid down their principles. In that catechism strange views in reference to the nature of the Godhead are developed. Thus the immensity of God is defined to be "the highest perfection of his dominion, power, wisdom, and providence, extending to all things, and excluded from no place." It is observable that nothing is said in this definition of the immensity of his essence. Some of the elder Socinians appear to have fallen into the gross error of representing God as possessed of a bodily shape; and Biddle, against whom Dr Owen wrote his "*Vindiciæ Evangelicæ*," maintained that "God glistens with glory, and is resident in a certain place of the heavens, so that we may distinguish between his right and left hand by bodily sight." The doctrine of the Socinians in regard to the person of Christ is, that Jesus Christ was a mere man, the son of Joseph and Mary, who was commissioned by God to teach mo-

ality and to reveal clearly a future state, and that having sealed his testimony with his blood, he rose from the grave to give us the hope of immortality. They deny that Adam was the federal head of his posterity, and maintain that he acted for himself alone, and that the effects of his fall terminated upon himself. The elder Socinians taught, as we find in the Racovian Catechism, that Christ was ignorant at first of the doctrine which he was to teach, and before he entered upon his ministry was taken up into heaven, where he received all necessary instructions. They also held that Christ, when he appeared, perfected the moral law, which they alleged was imperfect before his coming. In reference to the sacrifice of Christ, the following summary of their doctrine is given by Dr Dick. They teach, he tells us, "that Jesus Christ is called a Priest, but is not such in reality; that he receives this title on account of some resemblance between what he does, and the ministration of the priests under the law; that he is a priest in the same metaphorical sense in which all Christians are said to be priests; and that his priesthood solely consists in the good offices which he performs towards us, and on our account. He properly entered upon it when he ascended to heaven, and received power from his Father to assist men in working out their salvation; his death upon the cross was no part of his duty, but merely a preparation for the services of the heavenly sanctuary; his priestly office is virtually the same with the kingly, both implying authority and ability to bestow blessings upon men, and differing only in this respect, that as a king he has power to help us, and as a priest he is willing. This was the doctrine of the elder Socinians, and has been generally adopted by their successors." Many Socinians believe that Christ did not offer his sacrifice upon earth but in heaven, by appearing before God in the body in which he suffered on the cross. Their own account of the design of the death of Christ is as follows:—"The great object of the mission and death of Christ was to give the fullest proof of a state of retribution, in order to supply the strongest motives to virtue; and the making an express regard to the doctrine of a resurrection to immortal life the principal sanction of the laws of virtue is an advantage peculiar to Christianity. By this advantage the gospel reforms the world, and the remission of sin is consequent on reformation; for although there are some texts in which the pardon of sin seems to be represented as dispensed in consideration of the sufferings, the merits, the resurrection, the life or the obedience of Christ, we cannot but conclude, upon a careful examination, that all those views of it are partial representations, and that, according to the plain general tenor of Scripture, the pardon of sin is in reality always dispensed by the free mercy of God, upon account of man's personal virtue, a penitent, upright heart, and a reformed exemplary life, without regard to the sufferings or merit of any being whatever." The same opinion is generally prevalent among Socinians which was held by Pelagius and his fellows, who denied original sin, and maintained that we came into the world as innocent as Adam was before the fall; that we have free will, and may do good if we please. The whole errors of the corrupt system of doctrine which bears the name of Socinianism have their foundation in the rationalistic views which they entertain, that the authority of Scripture is subordinate to that of reason, and its interpretation made to depend on the so-called truths of reason;

and that Scripture cannot contain any thing that is either incomprehensible or above reason. This body has numerous adherents in some parts of England, chiefly in the manufacturing districts, while in Scotland it has the greatest difficulty in maintaining even the slightest footing.

SODOM, one of the five cities of the plain, which was destroyed by fire and brimstone from heaven, because of its wickedness. Gen. xix. The valley in which this and the other cities stood was very fruitful—so rich and beautiful that the sacred historian compares it to the garden of Paradise. Not only were the cities destroyed, but the country was, in a manner, blotted out of the map of Palestine, by converting it into a deep lake called the Salt or Dead Sea, or Lake of Sodom. To this awful catastrophe the sacred writers often allude in their denunciations of the divine judgments against apostate Israel.

SOLFIDIANS, those who rest on faith alone for salvation, without any connection with works, or who judge themselves to be Christ's because they believe they are.

SOLOMON, son of David by Bathsheba. He was born B.C. 1033. He was the subject of a remarkable prediction delivered to his father David before his birth, 1 Chron. xxii. 9, 10: "Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever." No sooner was he born than we are told, "The Lord loved him. And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the Lord." 2 Sam. xii. 24, 25. He was appointed to the throne by the direction of God; and on that ground David caused him to be publicly consecrated and admitted to the regal office before his own death. His accession to the throne was opposed by his elder brother Adonijah, but soon defeated; and the kingdom was fully established in the hands of Solomon. Shortly after he succeeded to the kingdom, he held a solemn religious service at Gibeon. On that occasion, the Lord appeared to him in the visions of the night, and promised to grant him whatever he would ask. The young king asked wisdom and understanding, and the petition so pleased the Lord, that he not only gave him pre-eminent wisdom, but riches and honour in addition. The reign of Solomon is celebrated for its peace and prosperity, as well as for the wisdom and equity of his administration. One grand object to which he directed his attention was the building of the temple, and when he had completed the splendid edifice, he solemnly dedicated it to God. The king of Israel continued to increase in power, wealth, and magnificence, the envy and admiration of all the surrounding kingdoms. But towards the close of his reign he was guilty of melancholy apostasy. "For it came to pass, when Solomon was old, that his wives turned his heart away after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father." 1 Kings xi. 4. His backsliding brought distress upon himself. "The Lord was angry with him," and by an immediate revelation he testified his displeasure and his determination to rend a large share of the kingdom from the hands of his successor. Various temporal calamities also embittered the decline of his life. Yet it is generally sup-

posed that he died a true penitent. The strongest proof of his repentance is the book of Ecclesiastes, which was evidently written in his old age, after a long experience of sin and folly. The writings of Solomon appear to have been numerous; but the only remaining works are Proverbs, Ecclesiastes, and Canticles, the two first characterised by practical wisdom, and the last by warm devotional feeling.

SOLOMON'S SONG. See **CANTICLES**.

SON, a word used in several analogical senses, both in the Old and New Testaments. It denotes—(1.) The immediate offspring. (2.) Grandson; so Laban is called son of Nahor (Gen. xxix. 5), whereas he was his grandson, being the son of Bethuel. Gen. xxiv. 29. Mephibosheth is called son of Saul, though he was the son of Jonathan, son of Saul. 2 Sam. xix. 24. (3.) Remote descendants; so we have the sons of Israel, many ages after the primitive ancestor. (4.) Son-in-law: "There is a son born to Naomi." Ruth iv. 17. (5.) Son by adoption, as Ephraim and Manasseh to Jacob. Gen. xlviii. (See **ADOPTION**.) (6.) Son by nation; sons of the East. 1 Kings iv. 30; Job i. 3. (7.) Son by education; that is, a disciple. Eli calls Samuel his son. 1 Sam. iii. 6. Solomon calls his disciple his son, in the Proverbs, often; and we read of the sons of the prophets (1 Kings xx. 35, *et al.*)—that is, those under a course of instruction for ministerial service. In nearly the same sense a convert is called son. 1 Tim. i. 2; Tit. i. 4; Philem. 10; 1 Cor. iv. 15; 1 Pet. v. 13. (8.) Son by disposition and conduct, as sons of Belial. Judg. xix. 22; 1 Sam. ii. 12.

SON OF GOD, a term applied in the Scriptures not only to magistrates and saints, but more particularly to Jesus Christ. Christ, says Bishop Pearson, has a fourfold right to this title. (1.) By generation, as begotten of God. Luke i. 35. (2.) By commission, as sent by him. John x. 34–36. (3.) By resurrection, as the first-born. Acts xiii. 32, 33. (4.) By actual possession, as heir of all. Heb. i. 2, 5.

But, besides these four, many think that he is called the Son of God in such a way and manner as never any other was, is, or can be, because of his own divine nature, he being the true, proper, and natural Son of God, begotten by him before all worlds. John iii. 16; Rom. viii. 3; 1 John iv. 7. See **GENERATION**, **ETERNAL**.

SONG. Songs were generally used on occasions of thanksgiving and triumph; such as the song of Moses at the deliverance of the Israelites from Pharaoh and his host, the song of Deborah, and others. A few, however, were sung on occasions of sorrow; such as that of David on Saul and Jonathan, the Lamentations of Jeremiah, and the song he composed on the death of Josiah.

SOOTHSAYER. one who pretended, from different omens, such as the flight of birds, the inspection of the entrails of animals, &c., to foretell future events.

SORCERY. Magic, conjuration. See **CHARMS**—**WITCHCRAFT**.

SOREK, a village of the Philistines, where Delilah resided. Judg. xvi. 4.

SORROW, uneasiness or grief, arising from the privation of some good we actually possessed. It is the opposite to joy.

Though sorrow may be allowable under a sense of sin, and when involved in troubles, yet we must beware of an extreme. Sorrow, indeed, becomes sinful and excessive when it leads us to slight our mercies; causes us to be insensible to public evils; when it

diverts us from duty; so oppresses our bodies as to endanger our lives; sours the spirit with discontent, and makes us inattentive to the precepts of God's Word, and advice of our friends. In order to moderate our sorrows, we should consider that we are under the direction of a wise and merciful Being; that he permits no evil to come upon us without a gracious design; that he can make our troubles sources of spiritual advantage; that he might have afflicted us in a far greater degree; that, though he has taken some, yet he has left many other comforts; that he has given many promises of relief; that he has supported thousands in as great troubles as ours; finally, that the time is coming when he will wipe away all tears, and give to them that love him a crown of glory that fadeth not away. See **AFFLICTION**—**RESIGNATION**.

SOUL (Heb. *nepesh*—Greek, *psuchē*), the human mind—that vital, active principle in man, which perceives, remembers, reasons, loves, hopes, fears, compares, desires, resolves, adores, imagines, and aspires after immortality.

Various, indeed, have been the opinions of philosophers concerning its substance. The Epicureans thought it a subtle air, composed of atoms, or primitive corpuscles. The Stoics maintained it was a flame, or portion of heavenly light. The Cartesians make thinking the essence of the soul. The sacred writers themselves use the word with some latitude; sometimes for the *vegetative*; sometimes for the *sensitive*; sometimes, and indeed most frequently, for the *rational principle*, or spirit, originally created in the image of God, and formed to find its happiness in fellowship with him. In this superior principle the *human* nature properly and distinctively consists; and hence it is that in Scripture the word *soul* is so often used to express *the whole man*. This mode of speaking is never applied to any of the inferior animals—a distinction which interpreters have not properly observed. Hence, also, we see, by comparing Matt. xvi. 26 with Luke ix. 25, that our Lord uses the phrase, "lose his own soul," as equivalent to a man's losing "himself," or being "cast away." In this general sense, the word is used in the New Testament about thirty times, and in the specific sense of *mind*, distinct from the *body*, about fifty times. The rational soul is *simple*, uncompounded, and *immaterial*—that is, not composed of organized matter. (See **MATERIALISM**.)

The immortality of the soul may be argued from its vast capacities, boundless desires, great improvements, dissatisfaction with the present state, and desire of some kind of religion. It is also argued from the consent of all nations, the consciousness that men have of sinning, the sting of conscience, the justice and providence of God. How far these arguments are conclusive we will not say; but the safest, and, in fact, the only sure ground to go upon to prove this doctrine is the Word of God, where we at once see it clearly established. Matt. x. 28, xxv. 46; Dan. xii. 2; 2 Tim. i. 10; 1 Thess. iv. 17, 18; John x. 28.

SOUL, CARE OF. See **CARE**.

SOUL-SLEEPERS, a term sometimes applied to *Materialists*, because they admit no intermediate state between death and the resurrection. See **MATERIALISM**.

SOUND—(1.) Whole, healthy. Luke xv. 27. (2.) True and substantial. Prov. ii. 7, iii. 21. (3.) Free from error, pure, salutary. 2 Tim. i. 7; Tit.

i. 9. "From the sole of the foot even to the crown of the head, there is no soundness; but wounds and bruises and putrefying sores, that have not been closed, nor bound up, nor mollified with ointment." In the whole state, governors and governed, small and great, country and city, there is nothing but sin unrepented of, and miseries unredressed. Isa. i. 6.

SOUND—(1.) To make a noise with a trumpet, or otherwise. Neh. iv. 18. (2.) To examine the depth of a sea or pond. Acts xxvii. 28. (3.) To search out one's intentions and designs. 1 Sam. xx. 12. The *sounding* of God's bowels is the discovery of his compassion, mercy, and love. Isa. lxiii. 15. The gospel is called a *joyful sound*, in allusion to the proclamations at the Jewish feasts, or at the year of release or jubilee, by the sound of trumpets. It is preached far and wide, reaches men's hearts, and brings them the good tidings of peace, salvation, and happiness. Rom. x. 18; Ps. lxxxix. 15.

SOUTH. Sheba, Egypt, and Arabia, were the *south* in respect of Canaan. Matt. xii. 42; Dan. viii. 9, xi. 5, &c.; Numb. xiii. 29; Obad. 19. The south part of Judea, or Canaan, is called the *south*. Ezek. xx. 46; Gen. xiii. 1, 3.

SOUTHCOTIANS, the followers of Joanna Southcot, a well-known modern fanatic, in England. When a young woman, living in service at Exeter, she persuaded herself that she held converse with the devil, and communion with the Holy Ghost, by whom she pretended to be inspired. A Dissenting minister faithfully warned her of the delusion; but some clergymen in the Establishment giving credit to her claim, confirmed her in her pretensions.

In 1792, she assumed the character of a prophetess, and of *the woman in the wilderness*, and began to give sealed papers to her followers, which were called her *seals*, and which were to protect both from the judgments of the present and a future life; and, strange as it must appear, thousands fell into the snare, and placed as much confidence in her certificates, as if they had been issued by the pope himself.

Her predictions were delivered both in humble prose and doggerel rhyme; and related, besides some personal threatenings against her opponents, to the denunciation of judgments on the surrounding nations, and a promise of the speedy approach of the millennium.

SOVEREIGNTY OF GOD, is his power and right of dominion over his creatures, especially such as are guilty, to dispose and determine them as seemeth him good. Rom. ix. 14-29, xi. 33-36; 1 Cor. i. 21-31, iv. 7; Matt. xi. 25-30; John vi. 37-40. This attribute is evidently demonstrated in the systems of creation, providence, and grace; and may be considered as absolute, universal, and everlasting. Dan. iv. 35; Eph. i. 11. See DOMINION—GOVERNMENT—POWER—WILL OF GOD.

SOWING. In Palestine the usual period for commencing to sow was towards the end of October; it was not, however, too late to sow wheat in December; while January and even February was soon enough for the barley. The autumn rains cease towards the end of September, and the weather being for a month about that time of a favourable description, the opportunity is eagerly embraced for ploughing and sowing the ground. In the East, there being no enclosures, it is not uncommon for a beaten highway to pass through the midst of a field. Hence the sower often dropped seeds by the wayside, Matt. xiii. 4; and being thus exposed upon the surface of

the common road, they were sure to be either trodden under foot by the passengers, or devoured by the birds. The "sowing beside all waters," probably refers to the sowing of rice on low grounds which have been flooded. In illustration of the sending thither the feet of the ox and the ass, Sir Gardner Wilkinson mentions that the ancient Egyptians, after throwing the seed upon the surface, drove a number of cattle, asses, pigs, sheep, or goats into the field to tread in the grain.

SPAN, a measure of three handbreadths, or nearly eleven inches. Exod. xxviii. 16. God's *spanning*, or measuring out the heavens, imports how easily he knows and governs the heavens, and all their contents. Isa. xl. 12, xlviii. 13.

SPARROW (*tsephur*—Gen. vii. 14, and afterwards frequently *strouthion*—Matt. x. 29; Luke xii. 6, 7), a little bird everywhere known. The Hebrew word is used not only for a sparrow, but for all sorts of clean birds, or for those the use of which was not forbidden by the law. That the sparrow is not intended in Ps. cii. 7, is evident from several circumstances; for that is intimated to be a bird of night, one that is both solitary and mournful; none of which characteristics is applicable to the sparrow, which rests by night, is gregarious and cheerful. It seems rather to mean a bird melancholy and drooping, much like one confined in a cage. See SWALLOW.

SPEECH. See LANGUAGE.

SPICE, SPICERY, any aromatic drug possessed of hot and pungent qualities, as ginger, pepper, nutmeg, cinnamon, cloves, cassia, frankincense, calamus, myrrh, &c. With spices the ancients seasoned their flesh (Ezek. xxiv. 10), gave their wine what flavour they pleased (Cant. viii. 2), perfumed their beds and clothes (Esth. ii. 12; Prov. vii. 17; Ps. xlv. 8), and seasoned and embalmed their dead bodies. Mark xvi. 1; 2 Chron. xvi. 14; Jer. xxxiv. 5. It seems they also burnt heaps of spices to honour the burial of their kings. The Arabians traded in carrying spices to Egypt, Gen. xxxvii. 25. The graces of saints are compared to *spices*; they season, preserve, and purify nations and Churches. Cant. iv. 12-14.

SPIDER (*acabish*—Job viii. 14; Isa. lix. 5), an insect well known, remarkable for the thread which it spins, with which it forms a web of curious texture, but so frail that it is exposed to be broken and destroyed by the slightest accident. To the slenderness of this filmy workmanship Job compares the hope of the wicked. This, says Dr Good, was "doubtless a proverbial allusion; and so exquisite, that it is impossible to conceive any figure that can more fully describe the utter vanity of the hopes and prosperity of the wicked."

"Deceiving bliss! in bitter shame it ends;
His prop a cobweb, which an insect rends."

So Isaiah says: "They weave the web of the spider; of their webs no garment shall be made; neither shall they cover themselves with their works."

SPIKENARD (*nard*). By this was meant a highly aromatic plant growing in the Indies, called "nardostachys" by Dioscorides and Galen; whence was made the very valuable extract, or unguent, or favourite perfume, used at the ancient baths and feasts. Mark (xiv. 3) mentions "ointment of spikenard very precious," which is said to be worth more than three hundred denarii; and John (xii. 3) mentions a pound of ointment of spikenard, very costly; the house was filled with the odour of the ointment; it was worth

three hundred denarii. It is not to be supposed that this was a Syrian production, but the true "atar" of Indian spikenard—an unguent containing the very essence of the plant, and brought at a great expense from a remote country.

SPINOSISM. See **PANTHEISM**.

SPIRIT (Heb. *ruach*, Gr. *pneuma*), an incorporeal being or intelligence; in which sense God is said to be a Spirit, as are angels, and the human soul. (See **SPIRITUALISTS**.)

It is said (Acts xxiii. 8) that the Sadducees denied the existence of angels and spirits. Christ appearing to his disciples, said to them (Luke xxiv. 39), "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Good angels are called "ministering spirits" (Heb. i. 14); and in the Gospel the devils are often called "unclean spirits," "evil spirits," "spirits of darkness," &c.

SPIRIT, HOLY. See **HOLY GHOST**.

SPIRITUALITY OF GOD is his immateriality, or being without body. It expresses an idea (says Dr Paley) made up of a negative part and of a positive part. The negative part consists in the exclusion of some of the known properties of matter, especially of solidity, of the vis inertiae, and of gravitation. The positive part comprises perception, thought, will, power, action; by which last term is meant the origination of motion. See next article, and **INCORPORALITY OF GOD**.

SPIRITUALISTS, those who, in opposition to the materialists, believe that the soul is not the result of material organization, but is a spiritual principle, capable of subsisting and exercising its faculties, independent of the bodily organs.

The spirituality of God is demonstrable from the contradictions necessarily resulting from the contrary supposition. No two particles of matter can exist in the same point of space; wherever, therefore, we admit of a material creature, we exclude the possibility of a material Deity, if such an expression may be at all allowed. Indeed, it seems absurd, if not impossible, to attribute any of the proper attributes of Deity, whether self-existence, eternity, or immensity (to name no more), to a material being, however pure or refined such material existence may be supposed. Indeed, Dr Priestley himself, zealous as he is for the doctrine of materialism, does not contend for the materiality of God, but only of the human soul or mind. All Christian materialists admit a resurrection and future judgment. Those who maintain (with Spinoza) the materiality of God, are Atheists. The question may, therefore, be here confined to the spirituality of mind, or the existence of created spirits.

That God is capable of creating spirits inferior to himself will hardly be denied, since that would be setting bounds to infinite power and wisdom; nor is their existence denied on the ground of their impossibility, but on the supposed deficiency of evidence.

It is hardly possible, however, to admit the truth of the Scriptures, either of the Old Testament or the New, and deny the existence of angels, or spirits of an order superior to mankind; and if we once admit their existence, we can set no limit to their number or variety. They may, for aught we know, be far more numerous than human beings.

Equally impossible is it to say, that similar spirits may not be united to the human frame; or even spirits of a lower order, to the corporeal forms of meaner animals. The latter, however, is merely

conjectural: the point here argued is the immateriality of the *human* mind. The essential quality of mind is consciousness, which is not pretended to be an essential quality of matter. The only question is, Whether consciousness may not result from some mechanism, or modification of matter? But under whatever form it can exist, it is but matter still; and whatever accidents of form, or colour, &c., be added thereto, whether round or square, long or short, white or black, &c., none of these can have the least tendency to thought or consciousness. Again, if consciousness result from matter, it must exist in it; it cannot communicate what it does not possess. Further, if consciousness reside in matter, it must be subject to the same law of divisibility, and so one conscious particle may be divided indefinitely, if not infinitely; and one man possessing a thousand conscious particles (in the brain, suppose) would possess a thousand consciousnesses.

The great objection to the doctrine of a soul or immaterial spirit, arises from certain anatomists who, on dissection, cannot discover any spiritual principle lodged in the human brain. But on this point, the existence of a soul in man, the Word of God is explicit.

SPIRITUAL-MINDEDNESS, that disposition implanted in the mind by the Holy Spirit, by which it is inclined to love, delight in, and attend to spiritual things. The spiritual-minded highly appreciate spiritual blessings, are engaged in spiritual exercises, pursue spiritual objects, are influenced by spiritual motives, and experience spiritual joys. To be spiritually-minded, says Paul, is life and peace. Rom. viii. 6.

SPONSORS, are those persons who, in the office of baptism, answer, or are sureties, for the persons baptized. See **GODFATHERS**.

SPORTS, BOOK OF, a book or declaration, drawn up by Bishop Morton, in the reign of King James I., to encourage recreations and sports on the Lord's-day.

SPOUSE. See **BETROTHMENT—MARRIAGE**.

STACTE, a drug, which was one of the four ingredients composing the sacred perfume. Exod. xxx. 34, 35. It is understood to be the prime kind of myrrh—myrrh distilling, dropping from the tree of its own accord, without incision. So Pliny, speaking of the trees whence myrrh is produced, says, "Before any incision is made, they exude of their own accord what is called stacte, to which no kind of myrrh is preferable."

STADIUM. See **GAMES**.

STAR. This word was applied among the Hebrews to all the heavenly bodies excepting the sun and moon. From the immense number of these luminaries, the Psalmist, speaking of the omniscience of God, says, Ps. cxlvii. 4, "He telleth the number of the stars; he calleth them all by their names." The Jews do not appear to have cultivated astronomy to any great extent, and there is only one allusion to astrology, where it is said, "The stars in their courses fought against Sisera." In prophetic language, as in Dan. viii. 10, and Rev. viii. 10, 11, a star is used to denote a person of eminent rank and station. In Rev. i. 20, the pastors of the seven churches of Asia are called seven stars; and in Jude 13, false teachers are described as "wandering stars." Jesus Christ is termed, in Num. xxiv. 17, the "star out of Jacob;" and, in allusion to this title, a well-known Jewish impostor in the reign of Adrian, who pretended to be the Messiah, called himself "Bar-Cocab," or "son of a star."

STATER, a piece of money of the value of one shekel. Matt. xvii. 27. See **MONEY**.

STEDFASTNESS. See **CONSTANCY**.

STEEL. This word, which occurs in Job xx. 24, and Jer. xv. 12, should be rendered copper and brass; for it is mentioned as a metal wholly distinct from iron.

STEPHANAS, a Christian of Corinth, whose pious family Paul baptized (probably about A.D. 52, 1 Cor. i. 16), and they "addicted themselves to the ministry of the saints." He also was forward to the service of the Church, and came to Paul at Ephesus. 1 Cor. xvi. 15, 17.

STEPHEN, the first Christian martyr, and from his name supposed to have been a Hellenist Jew. He was full of the Holy Ghost, and such was the power and success with which he preached, that he was arrested and dragged before the Sanhedrim. The charge brought against him was, that he had spoken against the law and the temple, founded apparently upon a misrepresentation of the tenor of his preaching. The nature of this accusation was calculated to unite the two leading parties in the Sanhedrim against him; and, upon receiving it, the guilty purpose of the council was not to be mistaken. The proto-martyr saw that he was to be the victim of the blinded and malignant spirit which had been exhibited by the Jews in every period of their history. But his serenity was unruffled; his confidence in the goodness of his cause, and in the promised support of his heavenly Master, imparted a divine tranquillity to his mind; and when the judges fixed their regards upon him, anxious to hear how he would shape his defence, the light that was within beamed forth upon his countenance, and "they saw his face as if it had been the face of an angel."

The effect of his defence upon his auditors was terrible. Conscience smitten, they united in wreaking their vengeance on the faithful denouncer of their guilt. They drowned his voice with their clamorous outcries, they stopped their ears against him, they gnashed on him with their teeth, and running upon him with one accord in a tumultuous manner, they carried him forth, and without waiting for the authority of law, he was stoned to death as a blasphemer.

STEWARD, one who manages the affairs, or superintends the household of another. Thus Eliezer was the steward of Abraham's house (Gen. xv. 2), Christian ministers are the stewards of God over his Church or family (Tit. i. 7; 1 Cor. iv. 1, 2), and believers are stewards of his gifts and graces, to dispense the benefits of them to the world. 1 Pet. iv. 10. "Now it is required of stewards," says Paul, "that a man be found faithful."

STOICS, a sect of ancient Grecian philosophers, whose founder was Zeno. Paul is said, Acts xvii. 18, to have encountered some of them in argument. The following brief views of their tenets, given by Mr Douglas, will suffice to explain their system:—

"There are two principles, the passive and the active—matter and the Deity, who is the universal fire. They carefully distinguished the Deity, however, from the nature of common fire. He was rather to be considered as the purest and most liquid ether. He is everlasting, incorruptible, and unbegotten. Though residing chiefly in the outward circumference, he yet pervades the world of grosser matter. Fate and the divine will are the same, and constitute the laws of the universe. Matter is sub-

ject to these laws—it rose from, and will again be resolved into the divine essence, during successive periods of inflammation, (*ecpurosis*.) The burning of the world is a favourite catastrophe with the Stoics, an abundant topic for eloquence, and theme for philosophy. The genuine stoic dogma appears to be, that the soul perishes with the body, but some are willing to assign it a longer date, and if it had lived a heroic life, placed it amid the stars, till the general conflagration should re-unite it, with all other finite existence, to the divine essence.

"In ethics the Stoics followed the outline of Potho, and held that virtue consisted in a life conformable to nature—a phrase which has been ridiculed for its vagueness, but which appears to have been imperfectly apprehended. The conformity to nature is twofold—the conformity to our own nature, which is reason; and conformity to the laws of external nature and to God, who is the reason, or logos, of the universe; and these two conformities coincide, for the soul of the wise man, similar in its nature to the Deity, reflects the image of the divine wisdom. The Stoics exhausted all their distinctions in logic, and left none for morals, except the sole distinction of virtue and vice,—according to them, the only real good and evil. They had formed to themselves the model of an imaginary wise man, who was not only to be above the weaknesses, but also above the wants of humanity. In order to resemble this ideal perfection, all that was required was to extirpate the passions. Having attained to apathy, and guided by reason alone, their wise man resembled the Deity in every thing but the duration of his existence. Nor was this difference of much moment, for as time is not necessary to virtue, so neither is it necessary to happiness, which is inseparably conjoined with virtue."

STONES. In early ages, these were used instead of inscriptions, pyramids, medals, or histories. Jacob and Laban raised such a monument on Mount Gilead, in memory of their covenant. Gen. xxxi. 46. Joshua erected one at Gilgal, of stones taken out of the Jordan, to preserve the memorial of his miraculous passage (Josh. iv. 5–7); and the Israelites beyond Jordan raised one on the banks of that river, as a testimony that they constituted but one nation with their brethren on the other side. Josh. xxii. 10.

"A heart of stone," may be understood several ways. Job (xli. 24), speaking of the behemoth, says his heart is as hard as stone, as impenetrable as an anvil; as if he had said, he is insensible to fear or affection. Ezekiel says (xi. 19, xxxvi. 26), the Lord will take away from his people the heart of stone, and give them a heart of flesh; that is, he will convert them, and inspire them with spiritual affections. "I will give him a white stone" (Rev. ii. 17); that is, I will give him full and public pardon and absolution. It is spoken in allusion to an ancient custom of delivering a white stone to such as they acquitted in judgment. They used likewise to give a white stone to such as conquered in the Grecian games. Nearly in the same sense, John the Baptist said (Matt. iii. 9), God was able to raise up to Abraham children from the stones of the desert.

Daniel, speaking of the kingdom of the Messiah, compares it to a small stone loosened from the mountain, by no mortal power, that struck upon the feet of the colossus which Nebuchadnezzar saw in his dream, and which afterwards filled the whole earth. Dan. ii. 34.

CORNER-STONE, or *head stone of the corner*, is that put at the angle of a building, whether at the foundation or on the top of the wall. Our Saviour, though rejected by the Jews, was the corner-stone of the Church (Ps. cxviii. 22), and the stone that binds and unites the believing Jews and Gentiles in the union of one faith. Acts iv. 11; Isa. xxviii. 16; Eph. ii. 20; 1 Pet. ii. 6; Matt. xxi. 42; Mark xii. 10; Luke xx. 17. The Hebrews sometimes gave the name of stone, or rock, to kings or princes, and also to God himself. See **STUMBLING**.

STONING was a punishment much in use among the Hebrews; and the rabbins reckon all crimes as being subject to it which the law condemns to death, without expressing the particular mode. They say, that when a man was condemned to death, he was led out of the city to the place of execution, and there exhorted to acknowledge and confess his fault. He was then stoned in one of two ways—either stones were thrown upon him till he died; or he was thrown headlong down a steep place, and a large stone rolled upon his body. To the latter mode it is supposed there is a reference in Matt. xxi. 44.

STORK (*chasidah*—Lev. xi. 19; Deut. xiv. 18; Job xxxix. 13; Ps. civ. 17; Jer. viii. 7; Zech. v. 9), a bird similar to the crane in size, has the same formation as to the bill, neck, legs, and body, but is rather more corpulent. The colour of the crane is ash and black; that of the stork is white and brown. The nails of its toes are also very peculiar; not being clawed like those of other birds, but flat like the nails of a man. It has a very long beak, and long red legs. It feeds upon serpents, frogs, and insects, and on this account might be reckoned by Moses among unclean birds. As it seeks for these in watery places, nature has provided it with long legs; and as it flies away, as well as the crane and heron, to its nest with its plunder, therefore its bill is strong and jagged, the sharp hooks of which enable it to retain its slippery prey.

It has long been remarkable for its love to its parents, which it never forsakes, but tenderly feeds and cherishes when they have become old, and unable to provide for themselves. The very learned and judicious Bochart has collected a variety of passages from the ancients, in which they testify this curious particular. Its very name in the Hebrew language, *chasidah*, signifies mercy or piety; and its English name is taken, if not directly, yet secondarily, through the Saxon, from the Greek word *storgē*, which is often used for natural affection.

It is a bird of passage, and is spoken of as such in Scripture: "The stork knoweth her appointed time." Jer. viii. 7. Bochart has collected several testimonies of the migration of storks. Ælian says, that in summer time they remain stationary, but at the close of autumn they repair to Egypt, Libya, and Ethiopia. "For about the space of a fortnight before they pass from one country to another," says Dr Shaw, "they constantly resort together, from all the adjacent parts, in a certain plain; and there forming themselves, once every day, into a 'douwanne,' or council (according to the phrase of these Eastern nations), are said to determine the exact time of their departure, and the place of their future abode." See **SWALLOW**.

STRANGER. In the law of Moses there are various laws laid down in reference to strangers, which were obviously designed to inculcate and encourage tenderness and humanity. Thus it was ex-

pressly enjoined, "Thou shalt not vex a stranger nor oppress him; for ye were strangers in the land of Egypt." The motive by which the command is here enforced could not fail to impress deeply the hearts of the Israelites. Of the same general character is the injunction to leave the "forgotten sheaf" in the field in the time of harvest; "not to go over the boughs of the olive-tree a second time;" nor twice glean the grapes of their vineyard;" but that what remained after the first gathering should be left for "the stranger, the fatherless, and the widow." Stranger among the Hebrews was equivalent to foreigner among us, and also implied one that was destitute of a home.

STRANGLE. Animals strangled had not the blood properly separated from the flesh, and were not eaten by the primitive Christians, among other reasons, to prevent offence to the Jewish converts. Acts xv. 20. See **BLOOD**.

STREETS. The streets in oriental towns are very narrow, and hence the chief places of resort are the corners of the streets. Our Lord, therefore, reproves the Pharisees for praying in these as being public places. The same practice is still observed among the Hindus, Mussulmans, and other Orientals.

STRIVE—(1.) To contend in desires, in words, or with the hands. Gen. xxvi. 20. (2.) To endeavour earnestly. Rom. xv. 20. (3.) To be given to strife and debate. 2 Tim. ii. 24.

God *strives with men*, when, by the revelation of his will, the convictions of his Spirit, and the dispensations of his providence, he checks their progress in sin. Gen. vi. 3. Men *strive* with God, when they resist the motions of his Spirit, condemn the offers of his grace, rebel against his laws, and oppose his providence by going on in their wickedness. Isa. xlv. 9; Job xxxiii. 13. They *strive to enter in at the strait gate*, when, in the careful and earnest use of God's ordinances, they study to receive Christ, and be created anew in him. Luke xiii. 24. Saints *strive together in prayer*, when, with the utmost earnestness, they jointly ask and plead for the bestowal of good things on ministers and others. Rom. xv. 30. They *strive for the faith*, and *against sin*, when they do or suffer to the uttermost to maintain and promote the honour of gospel truth, and to shun and oppose sin in themselves and others. Phil. i. 27; Heb. xii. 4.

STUMBLING, STONE OF. "We set out from Argos very early in the morning," says Hartley, "and were almost eleven hours in reaching Tripolitza. The road is, for the most part, dreary; leading over lofty and barren hills, the principal of which is Mount Parthenius. In England, where the roads are so excellent, we do not readily perceive the force and just application of the scriptural figures derived from a 'stone of stumbling, and a rock of offence' (Isa. viii. 14), and similar passages; but in the East, where the roads are, for the most part, nothing more than an accustomed track, the constant danger and impediment arising to travellers from stones and rocks fully explain the allusion."

To this also there is an allusion in Isa. lxiii. 13, where the prophet is describing the remarkable deliverance which God wrought out for his people in leading them out of Egypt: "That led them through the deep, as an horse in the wilderness, that they should not stumble?" And, again, we find an allusion of the same kind in Jer. vi. 21: "Therefore thus saith the Lord, Behold, I will lay stumbling-blocks before this people, and the fathers and the

sons together shall fall upon them; the neighbour and his friend shall perish."

SUB-DEACON, an inferior minister, who anciently attended at the altar, prepared the sacred vessels, delivered them to the deacons in time of divine service, attended the doors of the church during communion service, went on the bishop's embassies with his letters, or messages to foreign Churches, and was invested with the first of the holy orders. They were so subordinate to the superior rulers of the Church, that, by a canon of the Council of Laodicea, they were forbidden to sit in the presence of a deacon without his leave.

SUBLAPSARIANS, also sometimes called **INFALAPSARIANS**, those who hold that God *suffered* the first man to fall into transgression without absolutely predetermining his fall; or that the decree of predestination regards man *as fallen*, by an abuse of that freedom which Adam had, into a state in which all were to be left to necessary and unavoidable ruin, who were not exempted from it by predestination. See **SUPRALAPSARIANS**.

SUBMISSION TO GOD implies an entire giving up of our understanding, will, and affections to him; or, as Dr Owen observes, it consists in—1. An acquiescence in his right and sovereignty. 2. An acknowledgment of his righteousness and wisdom. 3. A sense of his love and care. 4. A diligent application of ourselves to his mind and will. 5. Keeping our souls by faith and patience from weariness and despondency. 6. A full resignation to his will. See **SORROW—RESIGNATION**.

SUBSCRIPTION, CLERICAL. Subscription to articles of religion is required of the clergy of every Established Church, and of some Churches not established. But it has been a matter of dispute whether it answers any valuable purpose as to religion, however necessary as a test to loyalty. All language is more or less ambiguous, so that it is difficult always to understand the exact sense, or the *animus imponentis*, especially when creeds have been long established.

It is to be feared, however, that many subscribe merely for the sake of emolument; and though it be professedly *ex animo*, it is well known that it is not so in reality; for when any one appears to entertain conscientious scruples on the subject, he is told it is a thing of no consequence, but only a *matter of form*. How such will answer to the great Head of the Church, we must leave them to judge. They who think subscription to be proper, should remember that it approaches very near the solemnity of an oath, and it is not to be trifled with. "Great care," says Doddridge, "ought to be taken that we subscribe nothing that we do not firmly believe. If the signification of the words be dubious, and we believe either sense, and that sense in which we do believe them is as natural as the other, we may, consistently with integrity, subscribe them; or if the sense in which we do believe them be less natural, and we explain that sense, and that explication be admitted by the person requiring the subscription in his own right, there can be no just foundation for a scruple. Some have added, that, if we have reason to believe (though it is not expressly declared) that he who imposes the subscription does not intend that we should hereby declare our assent to those Articles, but only that we should pay a compliment to his authority, and engage ourselves not openly to contradict them, we may, in this case, subscribe what is most directly contrary to

our belief; or that, if we declare our belief in any book, as, for instance, the Bible, it is to be supposed that we subscribe other articles only so far as they are consistent with that; because we cannot imagine that the law would require us to profess our belief of contrary propositions at the same time. But subscription upon these principles seems a very dangerous attack upon sincerity and public virtue, especially in those designed for public offices."

SUBSTITUTION, the doctrine of Christ's dying in the stead of his redeemed. See **REDEMPTION**.

SUCCOTH-BENOTH. Calmet speaks of Succoth-benoth as an idol set up in Samaria, by the men brought from Assyria (2 Kings xvii. 30); but Mr Taylor and other writers have shown it more probably to denote tabernacles or booths consecrated to one of the forms of Venus.

SUFFERINGS OF CHRIST. To form an idea of Christ's sufferings, we should consider the poverty of his birth, the reproach of his character, the pains of his body, the power of his enemies, the desertion of his friends, the weight of his people's sins, the slow, ignominious, and painful nature of his death, and the hidings of his Father's face. All these rendered his sufferings extremely severe; yet some heretics said that the sufferings of Christ were only in appearance, and not real! But, as Bishop Pearson observes, "If hunger and thirst, if revilings and contempt, if sorrows and agonies, if stripes and buffeting, if condemnation and crucifixion, be sufferings, Jesus *suffered*. If the infirmities of our nature, if the weight of our sins, if the malice of men, if the machinations of Satan, if the hand of God, could make him suffer, our Saviour *suffered*. If the annals of time, if the writings of the apostles, if the death of his martyrs, if the confession of Gentiles, if the scoffs of the Jews, be testimonies, Jesus *suffered*." See **DEATH OF CHRIST—ATONEMENT—REDEMPTION**.

SUN, the glorious orb of day. In all probability, the earliest form of worship was that of the sun—the Baal, as is generally thought, of the Phœnicians; the Chemosh of the Moabites; and the Moloch of the Ammonites. Even as early as the days of Job we find an obvious allusion to this form of idolatry: "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge: for I should have denied the God that is above." Job xxxi. 26–28. Moses too warns the Israelites against the worship of the sun, Deut. iv. 19: "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." In oriental language the sun is the symbol of a king, and in Mal. iv. 2 Christ is called the Sun of Righteousness. A setting sun is the symbol of a declining political power; and a rising sun of a rising power or government.

SUNDAY, or the **LORD'S-DAY**, a solemn festival observed by Christians on the first day of every week, in memory of our Saviour's resurrection. (See **SABBATH**.)

It has been contended whether Sunday is a name that ought to be used by Christians. The words *Sabbath* and *Lord's-day*, say some, are the only names mentioned in Scripture respecting this day. To call

it Sunday, is to set our wisdom before the wisdom of God, and to give that glory to a pagan idol which is due to him alone. The ancient Saxons called it by this name, because upon it they worshipped the sun; and shall Christians keep up the memory of that which was highly displeasing to God, by calling the Sabbath by that name rather than by either of those he hath appointed? It is, indeed, called Sunday only because it is customary; but this, say they, will not justify men in doing that which is contrary to the example and command of God in his Word.

Others observe, that, although it was originally called Sunday by the heathens, yet it may very properly retain that name among Christians, because it is dedicated to the honour of the true light, which lighteth every man that cometh into the world—of Him who is styled by the prophet “The Sun of Righteousness,” and who on this day arose from the dead. But although it was in the primitive times indifferently called the Lord’s-day, or Sunday, yet it was never denominated the Sabbath—a name constantly appropriated to Saturday, or the seventh day, both by sacred and ecclesiastical writers. See **SABBATH**.

SUPEREROGATION, what a man is supposed to do beyond his duty, or more than he is commanded to do. The Romanists stand up strenuously for works of supererogation, and maintain that the observance of evangelical counsels is such. By means hereof a stock of merit is laid up, which the Church has the disposal of, and which she distributes in indulgences to such as need.

This absurd doctrine was first invented towards the close of the twelfth century, and modified and embellished by St Thomas in the thirteenth: according to which, it was pretended that there actually existed an immense treasure of merit, composed of the pious deeds and virtuous actions which the saints had performed beyond what was necessary for their own salvation, and which were, therefore, applicable to the benefit of others; that the guardian and dispenser of this precious treasure was the Roman pontiff; and that, of consequence, he was empowered to assign to such as he thought proper a portion of this inexhaustible source of merit, suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes.

SUPERINTENDENT, an ecclesiastical superior in several Reformed Churches where Episcopacy is not admitted, particularly among the Lutherans in Germany, and the Calvinists in some other places. The superintendent is similar to a bishop, only his power is somewhat more restrained than that of our diocesan bishops. He is the chief pastor, and has the direction of all the inferior pastors within his district or diocese.

SUPERSTITION (*deisidaimonia*, demon-worship—Acts xxv. 19; Col. ii. 23) may be described to be either the careful and anxious observation of numerous and unauthorized ceremonies in religion, under the idea that they possess some virtue to propitiate God and obtain his favour; or, as among pagans and others, the worship of imaginary deities, and the various means of averting evil by religious ceremonies, which a heart oppressed with fears, and a perverted fancy, may dictate to those ignorant of the true God, and the doctrines of salvation.

“Superstition,” says Claude, “usually springs either (1.) from servile fear, which makes people believe

that God is always wrathful, and invent means to appease him; (2.) or from a natural inclination we all have to idolatry, which makes men think they see some ray of the Divinity in extraordinary creatures, and on this account worship them; or (3.) from hypocrisy, which makes men willing to discharge their obligations to God by grimace, and by zeal for external services; or (4.) from presumption, which makes men serve God after their own fancies.

SUPPER, LORD’S, so called as having been instituted by the Lord Jesus Christ on the night in which he was betrayed into the hands of his enemies. The Supper may be viewed as consisting of two parts, the sacramental elements and the sacramental actions. The sacramental elements are bread and wine, representing the body and the blood of Christ. He took the bread, and in describing it, he said, “This is my body;” and in like manner he took the cup, and said, “This is my blood.” In speaking of his body, Jesus evidently refers to his human nature, and the one being spoken of separately from the other is designed to refer to the violent death which he endured as the substitute of sinners. A participation in this death, he elsewhere alleges to be as essential to the life of the soul in this world, and its growing preparation for eternal life in the world to come, as eating and drinking are to the preservation and continuance of our natural life. “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. For my flesh is meat indeed, and my blood is drink indeed.” John vi. 53, 55. In what sense, then, is it that we eat the body and drink the blood of Jesus in the sacrament of the Supper? We answer, our doing so is not a natural but a spiritual act. The Jews, no doubt, on one occasion imagined, in their carnality of mind, that Jesus was inculcating upon them that they must really and literally eat the flesh of the Son of man, and drink his blood. Hence they said among themselves, “Can this man give us his flesh to eat?” The Romish Church also, ministering to the same carnal notion even in our own day, teach the people that in the sacrament of the Supper, the priest, by the utterance of the words, “This is my body,” straightway converts the bread into the real body of Christ, and that communicants have no more to do but to put the bread into their mouths, and thus Christ is partaken of. But this is a manifest and most unreasonable perversion of the language of Christ. It is losing sight of the great mystery of faith, by which, and by which alone, the believer can eat the body and drink the blood of Christ. He eats the bread by sense, and he receives Christ by faith. “If, however,” the Romanist replies, “nothing more was meant than that the elements represented the body and blood of Christ in a symbolical manner, why does our Lord say in express language, This is my body, This is my blood?”

We reply, 1. That he could not possibly mean an actual conversion of bread and wine into the real body and blood of Christ, is evident from the testimony of our senses. The elements are set before us on the sacramental table. They can be touched, and seen, and tasted. And even after the words of institution have been spoken, our senses still bear testimony to the fact that the bread is bread, and the wine simply wine. Were we to believe otherwise, our faith would not be going beyond our senses, but in direct opposition to them; and once destroy the evidence of the senses, and all reasoning in reference to outward objects is at an end. Besides, to express

the symbolical character of the elements, Jesus could express himself in no other way than he has done. It must be remembered, that our blessed Lord being a Jew, spoke to his disciples in a dialect of the Hebrew language, and in that language there is no word which expresses, to denote, to mean, to signify, and hence a figure is uniformly employed, and they say, "it is," for "it signifies." Thus it is said concerning the Paschal lamb, "It is the Lord's Passover." And God says of circumcision, "This is my covenant." And in the New Testament itself, which was written in Greek, the same idiom often occurs, "The field is the world." "The good seed are the children of the kingdom, but the tares are the children of the wicked one."

If our Lord's words in the institution of the Supper must necessarily be understood literally and not figuratively, then are we compelled to adopt a rule of interpretation the most extraordinary and inconsistent. Has not Christ said in plain language, "I am the true vine," and again, "I am the door;" then are we compelled to admit that Christ must be a tree and a literal door? Paul says of the rock at Meribah, "That rock was Christ." So then we must believe that the bold projecting crag from which the Israelites drank the miraculous stream was literally the Son of God.

Looking at the matter, then, in all its different aspects, we are brought to the conclusion, that when Jesus says, "This is my body, this is my blood," he meant nothing more than that the bread and the wine were symbols or representations of his body and his blood. In these expressive emblems of bread and wine, therefore, we must view the Saviour set forth as a partaker of flesh and blood, or of the nature of man; as it is written, "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. ii. 14. The person of Christ is exhibited in the Supper as mediator, and we are taught that he who was in the form of God thought it no robbery to be equal with God, but took upon himself the form of a servant, and was found in fashion as a man. But when we pass from the sacramental elements to the sacramental actions, the field of believing contemplation becomes wider still. The bread is broken and the wine is poured out, indicating that the God-man Christ Jesus suffered and died for sinners. "This is my body," says Jesus, adding, as Luke has it, "which is given for you," and "this is my blood shed for many for the remission of sins." How expressive these emblematic actions of the glorious truth that He who was found in fashion as a man became obedient unto death, even the death of the cross!

And why are these elements, the broken body and poured out wine, put into the hands of the disciples of Jesus? His own words explain the reason, "broken for you," "shed for you," "shed for many for the remission of sins." In the Supper there is a representation not only of the fact that Christ suffered and died, but of the additional and glorious fact that "he bore our sins in his own body on the tree." We are thus forcibly reminded of our sins, which formed the procuring cause of the sufferings of Christ, of the hatred of Jehovah against sin, and of the wondrous love of Christ in consenting to put away sin by the sacrifice of himself.

But not only do we behold, in the significant emblematic action of the Lord's Supper, a representation of the sacrifice of Christ in the room of sinners;

we behold also the triumphs of his cross. He himself declares, "This is my blood of the new testament, which is shed for many for the remission of sins." The blood of Christ, then, is symbolically set before us in the Supper, as sanctioning, confirming, and sealing the covenant of grace, that sure, that everlasting covenant which God in Christ hath made with all believers, that for his sake, through faith in his name, they shall be his people, and he will be their God, he will bestow on them pardon, holiness, and life eternal, he will justify, he will sanctify, he will glorify and bless them for evermore. The Supper is not only a sign, then, but to all believers it is a seal of the everlasting covenant. All these objects, as set forth in the Lord's Supper, faith contemplates, and, what is more wonderful still, faith receives and appropriates as its own. "Take, eat," said Jesus to his disciples, "Drink ye all of it." The broken bread is eaten, the outpoured wine is drunk; O wondrous mystery! I eat the bread broken, and I drink the wine poured forth, those expressive symbols of the person and the work of Christ, and so with my mind and heart I solemnly declare that I embrace Christ as my own, my only, my all-sufficient Saviour. I take himself as my Saviour, his service as my chief end, his salvation as my desired inheritance. He is all my salvation and all my desire. Lord, I am thine, no longer my own, but bought with a price! Such is the nature of the institution of the Lord's Supper, as set forth in the sacramental elements and sacramental actions.

SUPRALAPSARIANS, persons who hold that God, without any regard to the good or evil works of men, has resolved, by an eternal decree (*supra lapsum*), antecedently to any knowledge of the fall of Adam, and independent of it, to save some and reject others; or, in other words, that God intended to glorify his justice in the condemnation of some, as well as his mercy in the salvation of others; and, for that purpose, decreed that Adam should fall.

Dr Gill gives us the following account of Supralapsarianism. The question which he proposes to discuss, is, "Whether men were considered in the mind of God in the decree of election as fallen or unfallen—as in the corrupt mass through the fall, or in the pure mass of creatureship, previous to it, and as to be created?" There are some who think that the latter so considered were the objects of election in the Divine mind. These are called Supralapsarians, though of these, some are of opinion that man was considered as to be created or creatable, and others as created but not fallen. The former seems best, that, of the vast number of individuals which came up in the Divine mind whom his power could create, those whom he meant to bring into being he designed to glorify himself by them in some way or other. The decree of election respecting any part of them may be distinguished into the decree of the end and the decree of the means. The decree of the end respecting some is either subordinate to their eternal happiness, or ultimate, which is more properly the end, the glory of God; and if both are put together, it is a state of everlasting communion with God, for the glorifying of the riches of his grace. The decree of the means includes the decree to create men, to permit them to fall, to recover them out of it through redemption by Christ, to sanctify them by the grace of the Spirit, and completely save them; and which are not to be reckoned as materially many decrees, but as making up one formal decree; or they are not

to be considered as subordinate, but as co-ordinate means, and as making up one entire complete medium; for it is not to be supposed that God decreed to create man, that he might permit him to fall, in order to redeem, sanctify, and save him; but he decreed all this that he might glorify his grace, mercy, and justice. And in this way of considering the decrees of God, they think that they sufficiently obviate and remove the slanderous calumny cast upon them with respect to the other branch of predestination, which leaves men in the same state when others are chosen, and that for the glory of God. Which calumny is, that, according to them, God made man to damn him, whereas, according to their real sentiments, God decreed to make man, and made man neither to damn him nor save him, but for his own glory, which end is answered in them some way or other. Again: they argue that the end is first in view before the means, and the decree of the end is, in order of nature, before the decree of the means; and what is first in intention is last in execution. Now, as the glory of God is last in execution, it must be first in intention, wherefore men must be considered in the decree of the end as not yet created and fallen; since the creation and permission of sin belong to the decree of the means, which in order of nature is after the decree of the end. And they add to this, that if God first decreed to create man, and suffered him to fall, and then out of the fall chose some to grace and glory, he must decree to create man without an end, which is to make God to do what no wise man would; for when a man is about to do any thing, he proposes an end, and then contrives and fixes on ways and means to bring about that end. They think, also, that this way of conceiving and speaking of these things best expresses the sovereignty of God in them, as declared in the 9th chapter of Romans, where he is said to will such and such things, for no other reason but because he wills them.

SUPREMACY, OATH OF. See OATH.

SUPREMACY OF THE POPE, a doctrine held by the Roman Catholics, who believe that the Bishop of Rome is, under Christ, supreme pastor of the whole Church; and, as such, is not only the first bishop in order and dignity, but has also a power and jurisdiction over all Christians. This doctrine is chiefly built upon the supposed primacy of Peter, of whom the Bishop of Rome is the pretended successor—a primacy we nowhere find commanded or countenanced, but absolutely prohibited, in the Word of God. Luke xxii. 24–27; Mark ix. 35. See INFALLIBILITY—PRIMACY—POPE—POPERY.

SURETY, in common speech, is one who gives security for another; and hence it has become prevalent among theological writers to confound it with the terms substitute and representative, when applied to Christ. “By so much was Jesus made a surety of a better testament.” Heb. vii. 22. It is certainly true that the Son of God, in all that he has done or is still doing as Mediator, may be justly viewed as the surety of the new and everlasting covenant, and as affording the utmost security to believers that, as the Father hath given all things into his hands, they will be conducted with effect, and all the exceeding great and precious promises of that covenant assuredly be accomplished. But this does not appear to be the precise idea which the apostle has in view in the above passage. This has been sufficiently evinced by many critics and commentators, particularly by Pierce, Macknight, and M’Lean, in their notes on the

place, who show that the word “surety” in this place is equivalent with that of mediator or high priest.

SUSPICION consists in imagining evil of others without proof. It is sometimes opposed to charity, which thinketh no evil. “A suspicious temper checks in the bud every kind affection: it hardens the heart, and estranges man from man. What friendship can we expect from him who views all our conduct with distrustful eyes, and ascribes every benefit we confer to artifice and stratagem? A candid man is accustomed to view the characters of his neighbours in the most favourable light, and is like one who dwells amidst those beautiful scenes of nature on which the eye rests with pleasure; whereas the suspicious man, having his imagination filled with all the shocking forms of human falsehood, deceit, and treachery, resembles the traveller in the wilderness, who discerns no objects around him but what are either dreary or terrible—caverns that open, serpents that hiss, and beasts of prey that howl.”

SWALLOW, a bird too well known to need description. Our translators of the Bible have given this name to two different Hebrew words. The first, being *deror*, in Ps. lxxxiv. 3 and Prov. xxvi. 2, is probably the word which Forskal mentions among the migratory birds of Alexandria, by the name of *dururi*, and the second being *ogur*, Isa. xxxviii. 14, and Jer. viii. 7, is the crane: but the other word *sis*, in the two last places, rendered in our version, “crane,” is really the swallow. So the Septuagint, Vulgate, and two ancient manuscripts, Theodotian and Jerome, render it; and Bochart and Lowth follow them. Bochart assigns the note of this bird for the reason of its name, and ingenuously remarks that the Italians about Venice call a swallow “zizalla,” and its twittering “zizillare.”

It is said that the goddess Isis was changed into a swallow; and it is worthy of remark, that thirteen of Dr Kennicott’s codices in Jeremiah read also *isis*, as five more did originally. The swallow being a plaintive bird, and a bird of passage, perfectly agrees with the meaning of Isaiah and Jeremiah. The annual migration of the swallow has been familiarly known in every age, and perhaps in every region of the earth. Anacreon, in one of his odes, addresses her thus: “Friendly swallow, thou indeed, coming annually, buidest thy nest in the summer, but in winter disappearst.” And Aristotle (lib. viii. c. 12) remarks, in the sober language of history,—“Both the swallow and the turtle leave us, to spend the winter in other climes.” The swallow, says Ælian, announces the most delightful season of the year; she remains in the northern latitude six months, and the thrush and the turtle only three.

SWEARING. See OATH.

SWEDENBORGIANS, or NEW JERUSALEM CHURCH, the followers of Emanuel Swedenborg, a Swedish uobleman, born at Stockholm in 1689. He appears to have had a good education, for his learning was extensive in almost every branch. He professed himself to be the founder of the New Jerusalem Church, alluding to the New Jerusalem spoken of in the book of the Revelation. He asserts that, in the year 1743, the Lord manifested himself to him by a personal appearance, and at the same time opened his spiritual eyes, so that he was enabled constantly to see and converse with spirits and angels. From that time he began to print and publish various wonderful things, which he says were revealed to him, relating to heaven and hell, the state

of men after death, the worship of God, the spiritual sense of the Scriptures, the various earths in the universe, and their inhabitants, with many other strange particulars.

Swedenborg lived and died in the Lutheran communion, but always professed the highest respect for the Church of England. He carried his respect for the person and divinity of Jesus Christ to the highest point of veneration, considering him altogether as "God manifested in the flesh, and as the fulness of the Godhead united to the man Christ Jesus." With respect, therefore, to the sacred Trinity, though he rejected the idea of three distinct persons, as destructive of the unity of the Godhead, he admitted three distinct essences, principles, or characters, as existing in it; namely, the divine essence or character, in virtue of which he is called the Father or Creator; the human essence, principle, or character, united to the divine in the person of Jesus Christ, in virtue of which he is called the Son and Redeemer; and, lastly, the proceeding essence or principle, in virtue of which he is called the Holy Ghost. He farther maintains, that the sacred Scripture contains three distinct senses, called celestial, spiritual, and natural, which are united by correspondences; and that in each sense it is divine truth accommodated respectively to the angels of the three heavens, and also to men on earth. This science of correspondences (it is said) has been lost for some thousands of years, viz., ever since the time of Job, but is now revived by Emanuel Swedenborg, who uses it as a key to the spiritual or internal sense of the sacred Scripture, every page of which, he says, is written by correspondence, that is, by such things in the natural world as correspond unto and signify things in the spiritual world. He denies the doctrine of atonement, or vicarious sacrifice, together with the doctrines of predestination, unconditional election, justification by faith alone, the resurrection of the material body, &c.; and, in opposition thereto, maintains that man is possessed of free will in spiritual things; that salvation is not attainable without repentance, that is, abstaining from evils, because they are sins against God, and living a life of charity and faith, according to the commandments; that man, immediately on his decease, rises again in a spiritual body, which was inclosed in his material body, and that in this spiritual body he lives as a man to eternity, either in heaven or in hell, according to the quality of his past life. That all those passages in the Scripture generally supposed to signify the destruction of the world by fire, and commonly called the last judgment, must be understood according to the above-mentioned science of correspondences, which teaches that, by the end of the world, or consummation of the age, is not signified the destruction of the world, but the destruction or end of the present Christian Church, both among Roman Catholics and Protestants of every description or denomination; and that this last judgment actually took place in the spiritual world in the year 1757, from which era is dated the second advent of the Lord, and the commencement of a new Christian Church, which, they say, is meant by the new heaven and new earth in the Revelation, and the New Jerusalem thence descending.

The adherents of this sect are found chiefly in England, Sweden, and America. Their number is small in Britain, the congregations, according to the last census, being fifty, of which the greater number were in Lancashire and Yorkshire.

SWINE. The flesh of this animal was expressly forbidden the Jews by the Levitical law; undoubtedly on account of its filthy character, as well as because the flesh, being strong and difficult to digest, afforded a very gross kind of aliment, apt to produce cutaneous, scorbutic, and scrofulous disorders, especially in hot climates. Maimonides says, "The principal reason wherefore the law prohibited the swine was because of their extreme filthiness, and their eating so many impurities. For it is well known with what care and precision the law forbids all filthiness and dirt, even in the fields and in the camp, not to mention the cities: now had swine been permitted, the public places and streets and houses would have been made nuisances." Tacitus tells us that the Jews abstained from the flesh of swine in consideration of a leprosy by which they had formerly suffered, and to which this animal has a disposition. Plutarch affirms, that those who drink of the milk of the sow become blotchy and leprous; and Ælian quotes from Manetho, that whoever drinks sow's milk is quickly covered with scabs and leprous itches. Michaelis observes that throughout the whole climate under which Palestine is situated, and for a certain extent both south and north, the *leprosy* is an endemic disease; and with this disease, which is pre-eminently an Egyptian one, the Israelites left Egypt so terribly overrun, that Moses found it necessary to enact a variety of laws respecting it; and that the contagion might be weakened, and the people tolerably guarded against its influence, it became requisite to prohibit them from eating swine's flesh altogether.

The prophet Isaiah (lxv. 4) charges his degenerate people with eating swine's flesh, and having a broth of abominable things in their vessels. They had not yet neglected to bring their sacrifices to the altar of Jehovah; but they no longer served their God in sincerity and truth: "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations." Isa. lxvi. 3. Conduct so contrary to their solemn engagements, so hateful in the sight of the Holy One, though long endured, was not always to pass with impunity. "They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." Isa. lxvi. 17. Such a sacrifice was an abomination to the Lord, because the eating of the blood was prohibited, and because the sacrifice consisted of swine's flesh; and, to aggravate the sin of the transgressor, such a sacrifice is compared with the killing of a human victim, or the immolation of a dog; both of which Jehovah regarded with abhorrence. To these precepts and threatenings, which were often supported by severe judgments, may be traced the habitual and unconquerable aversion of that people to the use of swine's flesh; an aversion which the most alluring promises and the most cruel sufferings have been found alike insufficient to subdue.

In such detestation was the hog held by the Jews that they would not so much as pronounce its name, but called it "the strange thing;" and we read in the history of the Maccabees, that Eleazer, a principal scribe, being compelled by Antiochus Epiphanes to open his mouth and receive swine's flesh, spit it forth,

and went of his own accord to the torment, choosing rather to suffer death than to break the law of God, and give offence to his nation.

It is observed that when Adrian rebuilt Jerusalem, he set up the image of a hog, in bas-relief, upon the gates of the city, to drive the Jews away from it, and to express the greater contempt for that miserable people.

It was avarice, a contempt of the law of Moses, and a design to supply the neighbouring idolaters with victims, that caused whole herds of swine to be fed on the borders of Galilee. Whence the occasion is plain of Christ's permitting the disorder that caused them to fling themselves headlong into the lake of Gennesareth. Matt. viii. 32.

SWORD, in the style of the Hebrews, is often used for war. "The Lord shall send the sword into the land;" that is, war. The "sword of the mouth" (Job v. 15; Ps. lvii. 4), is, pernicious discourse, accusations, slander, calumny.

"They that take the sword shall perish with the sword" (Matt. xxvi. 52); they that employ the sword by their own authority, and would do themselves justice, deserve to be put to death by the sword of authority. Or, this is a kind of proverb: Those who take the sword to smite another, generally suffer by it themselves. "The word of God is quick and powerful, and sharper than any two-edged sword" (Heb. iv. 12); it is the word of a Being whose eye and whose anger penetrate even to the bottom of the soul, into the heart and mind.

SYCAMINE (*sukaminos*, in Arabic, *sokam*—Luke xvii. 6). This is a different tree from the sycamore, mentioned Luke xix. 4. Dioscorides says that this tree is the mulberry, though he allows that some apprehend that it is the same with the sycamore.

SYCAMORE (*sephmut*, *sephmim*—1 Kings x. 27; 1 Chron. xxvii. 28; 2 Chron. i. 15; Ps. lxxviii. 47; Isa. ix. 10; Amos vii. 14; *sukomereā*—Luke xix. 4), a large tree, according to the description of Theophrastus, Dioscorides, and Galen, resembling the mulberry tree in the leaf, and the fig in its fruit; hence its name, compounded of *sukeē*, fig, and *moros*, mulberry; and some have fancied that it was originally produced by ingrafting the one tree upon the other. Its fruit is palatable. When ripe it is soft, watery, somewhat sweet, with a little of an aromatic taste. The trees are very common in Palestine, Arabia, and Egypt; grow large, and to a great height; and, though their grain is coarse, are much used in building.

"The sycamore," says Mr Norden, "is of the height of a beech, and bears its fruit in a manner quite different from other trees; it has them on its trunk itself, which shoots out little sprigs, in form of grape stalks, at the end of which grow the fruit close to one another almost like clusters of grapes."

To change sycamores into cedars (Isa. ix. 10), means, to render the buildings of cities, and the state of the nation, much more magnificent than before. Dr Shaw remarks, that as the grain and texture of the sycamore is remarkably coarse and spongy, it could therefore stand in no competition at all with the cedar for beauty and ornament.

The wood of this tree, however, is very durable. "The mummy chests," says Dr Shaw, "and whatever figures and instruments of wood are found in the catacombs, are all of them of sycamore, which, though spongy and porous to appearance, has, notwithstanding, continued entire and uncorrupted for at least three thousand years. From its value in furnishing

wood for various uses, from the grateful shade which its wide-spreading branches afforded, and on account of the fruit, which Mallet says the Egyptians live upon and hold in the highest estimation, we perceive the loss which the ancient inhabitants of Egypt must have felt when their vines were destroyed with hail, and their sycamore trees with frost." Ps. lxxviii. 47.

One curious particular in the cultivation of the fruit must not be passed over. Hasselquist, describing the *ficus sycamorus*, or Scripture sycamore, says, "It buds the latter end of March, and the fruit ripens in the beginning of June. At the time when the fruit has arrived to the size of an inch diameter, the inhabitants pare off a part at the centre point. They say that without this paring it would not come to maturity."

The sycamore strikes its large diverging roots deep into the soil; and on this account, says Paxton, our Lord alludes to it as the most difficult to be rooted up, and transferred to another situation. "If ye had faith as a grain of mustard-seed ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." Luke xvii. 6. The stronger and more diverging the root of a tree, the more difficult it must be to pluck it up, and insert it again so as to make it strike root and grow; but far more difficult still to plant it in the sea, where the soil is so far below the surface, and where the restless billows are continually tossing it from one side to the other; yet, says our Lord a task no less difficult than this to be accomplished, can the man of genuine faith perform with a word, for with God nothing is impossible, nothing difficult or laborious. In the parallel passage (Matt. xvii. 20) the hyperbole is varied, a mountain being substituted for the sycamore tree. The passage is thus paraphrased by Rosenmüller. "So long as you trust in God and me, and are not sufficient in self-reliance, you may accomplish the most arduous labours undertaken for the furthering my religion."

SYCHAR. See **SECHEM**.

SYENE, a city on the southern frontiers of Egypt towards Ethiopia, between Thebes and the Cataracts of the Nile (Ezek. xxix. 10, xxx. 6), and now called Assonan. Pliny says it stands in a peninsula on the eastern shore of the Nile; that it is a mile in circumference, and had a Roman garrison. It is five hundred miles from Alexandria to Syene, being nearly the whole length of Egypt.

SYMBOL, an abstract or compendium, a sign or representation, of something moral, by the figures or properties of natural things. Hence symbols are of various kinds—as hieroglyphics, types, enigmas, parables, fables, &c.

SYMBOLICAL BOOKS. See **CREED—CONFESSION OF FAITH**.

SYNAGOGUE, a Jewish place of worship. The following account of these ancient synagogues is extracted from a series of papers by the Rev. Dr Duncan Macfarlan:—

"The word synagogue, which is properly Greek, as well as the Hebrew expression, of which the Greek is a translation, cannot perhaps be better turned into English, than by calling it, when applied to the building, *the Meeting House*, and when applied to the assembly, *the Meeting, or Congregation*. Now, this term occurs in the seventy-fourth Psalm, which is applicable to an age preceding the captivity. But on the return of Israel to their own land, a general change seems to have taken place. The writings of the Old

Testament were now collected and set forth by Ezra; and as the people had very much lost both the language and religious habits cultivated in earlier times, and as they were now disposed to give themselves very fully to the worship of the true God, it was found necessary to new model the general platform of religious worship and discipline.

"I. *When Built*.—It seems to have been observed as a general rule, that no synagogue could be built unless there were ten *Batehnim*—men of leisure. Lightfoot understands by these, men qualified to become office-bearers, or at least to take part in conducting public-worship. But this has been thought doubtful; and the only thing agreed upon is, that they must have been persons so much at leisure as to be able to attend all the ordinary meetings of the synagogue, and which took place on three days of the week. The statement of Maimonides is simply to this effect: 'Every place where there are ten men of Israel, there it is requisite to build a house, whither they may resort to prayer at every time of prayer; and this place is called a synagogue: and the men of the city are to urge one another to build a synagogue, and to buy them a book of the law, prophets, and hagiographa.' We are also told, with regard to the necessity of at least ten being present, that 'the Divine Majesty dwelleth not among fewer than ten;' and that wherever this number could be assembled for purposes of worship, the Divine Being was specially present. It is apparently in reference to this that our Lord said to his disciples, 'Again I say unto you, that if two of you shall agree on earth, as touching any thing that ye shall ask, it shall be done for them of my Father which is in heaven.' 'For where two or three are gathered together in my name, there am I in the midst of them.' Matt. xviii. 19, 20. It is as if he had wished to show his disciples that the principle of church communion, with all its privileges, is to be carried farther out under the Christian dispensation than it had before been; that wherever it should be found even to exist, as in the case of two persons, the privilege was secured. And this surely renders the Christian even more inexcusable than the Jew, if, after all, he be found among such as forsake the assembling of themselves together. And yet how high is the example which the Jews have set us! They allowed not even ten qualified individuals to live without a synagogue; and we allow hundreds, it may be thousands, including men of all circumstances.

"II. *The Buildings*.—These are so concisely, and on the whole so well described by Horne, in the third volume of his Introduction, that we can scarcely do better than copy his account. 'It does not appear,' says he, 'from the New Testament, that the synagogues had any peculiar form. The building of them was regarded as a mark of piety, Luke vii. 5, and they were erected within or without the city, generally in an elevated place, and were distinguished from the *proseuchæ* by being roofed. Each of them had an altar, or rather table, on which the book of the law was opened; and on the east side there was an ark or chest, in which the volume of the law was deposited. The seats were so disposed, that the people always sat with their faces towards the elders, and the place where the law was kept; and the elders sat in the opposite direction, that is to say, with their backs to the ark, and their faces to the people. The seats of the latter, as being placed nearer the ark, were accounted the more holy; and hence they are

in the New Testament termed the chief seats in the synagogue, which the Pharisees affected, and for which our Lord inveighed against them. Matt. xxiii. 6. A similar proceeding seems to have crept into the places of worship, even of the first Christians; and hence we may account for the indignation of the Apostle James (ii. 3) against the undue preference that was given to the rich. The women were separated from the men, and sat in a gallery inclosed with lattices, so that they could distinctly see and hear all that passed in the synagogue, without themselves being exposed to view.' To this account we shall only add, that the synagogue, at least in favourable circumstances, was usually accompanied with a school for children, a *Beth Michash*, or Divinity School, and a *Beth Din*, or Hall of Judgment.

"III. *The Office-Bearers*.—According to Vitringa, whose authority in all matters of this kind stands deservedly high, these varied in different circumstances. In large cities they were numerous, and consisted, in all the higher offices, of learned men duly set apart; whereas in cases of less importance, they were fewer and not so fully qualified. And this is perhaps the true explanation of discrepancies among writers of the highest reputation. And with this explanation we now proceed to detail these in order.

"1. *Elders or Rulers of the Synagogue*.—On some occasions there was probably but one ruling elder, and hence the phrase 'the ruler of the synagogue' (see Mark v. 35); but in other cases, and perhaps more generally, there were more than one (see Acts xiii. 15). And it is affirmed by Jewish writers, that the proper number was three. In certain matters of judgment, three appear to have been necessary. These, as their name imports, sat in judgment. They did so with regard to matters of discipline and worship, but they did so also in a variety of offences, both civil and criminal. They judged in money matters, in matters of theft, of losses, of restitution, of violence done to females, in the admission of proselytes, and the laying on of hands, &c.

"2. *The Sheliach Zibbor, or Angel of the Synagogue*.—The person bearing this name was the chief minister of religion, and in particular he offered up the prayers of the congregation. And as in this he acted for the people, he was called their Angel or Messenger. And hence, as is believed, the name applied in the book of Revelation to the presiding minister in each of the seven Churches of Asia—'the Angel of the Church.' It is also probable that the angel of the synagogue sat with the ruling elders as one of their number, and that he came in this way to be distinguished from them only by his labouring also 'in the word and doctrine.'

"3. *The Chazan or Overseer*.—The person bearing this title is held by some to be the same with the angel of the synagogue; and Jewish authorities have been cited in support of this opinion. But Vitringa has examined the whole question at great length, and has shown, on evidence very satisfactory, that the office of the Chazan was subordinate; and hence the name, and also the duty assigned him in the synagogue at Nazareth. Luke iv. 20. He is there called minister or attendant; receiving also the book from the officiating minister. And according to Jewish writers, he had a general charge of the synagogue with its sacred utensils, and of the order of worship.

"4. *The Readers*.—These were usually seven in num-

ber; but they were not so properly office-bearers as simply members of the congregation, who were from time to time called out for the purpose. The first chosen was, if such were present, a priest; the second, a Levite; and the other five simply Israelites. The portions of Scripture read, were, as will afterwards appear, large; and they were read from a scroll in the original Hebrew, which had become in the days of our Saviour very much a dead language. This will of itself show that the persons chosen for Readers must have been men of education.

"5. *The Interpreter.*—The Readers stood each in turn in the place appointed, and read distinctly from the Hebrew scroll verse by verse, the Chazan meanwhile looking on. At the end of each verse he made a pause, and then the Interpreter rendered it into the vernacular language, adding such glosses as were fitted to make the original better understood. He was accordingly, a regular office-bearer of the synagogue.

"6. *The Teacher or Doctor.*—Under this name we mean the Teacher in the Michash or Divinity School, and who had also his interpreter. But we are not sure whether the duties of the school were not in most cases discharged by the office-bearers of the synagogue proper. It is even stated, that the President of the Eldership sat as chief Doctor in the Beth Michash. Still, the duties of the two offices are so distinct, according to our apprehension, that they will in this way be best conceived of; and they are so stated by Lightfoot himself. Moreover, we have in this distinction of duty, whether of office or not, the probable origin of the distinction 'Pastor and Teacher.'

"7. *The Pamasin or Deacons.*—These were but little connected with either the worship or discipline of the synagogue. They collected money, sometimes apparently by a kind of assessment, for the maintenance of the poor, and, where other means were wanting, for the general support of the synagogue, including the stipends of the office-bearers. And they have accordingly been associated with the Deacons of the Christian Church. And their office, and that of the seven who were elected to relieve the Apostles of the duty of serving tables, are certainly like each other. At the same time, as they are both matters of controversy, which may come afterwards to be reviewed, it is enough for our present object to notice them in this general manner.

"IV. *The Forms of Worship.*—On three days of the week, besides special holidays, public worship was observed. These were the second, fifth, and seventh, or Sabbath. The Sabbath was so observed on the authority of the written Word, but the other two days were probably appointed subsequent to the completing of the canon of the Old Testament, although, to give them greater authority, they were usually ascribed to Ezra. On these two days also, besides the proper services of the synagogue, a session was held for the hearing of causes. On each of the three days there were three meetings,—one in the morning during the time of the morning sacrifice, another at noon, and a third during the time of the evening sacrifice.

"The parts of worship, at each of these meetings, and particularly on Sabbath, were chiefly three,—prayer, reading of the Scriptures, and preaching, which consisted partly of exposition and partly of exhortation.

"V. *Government and Discipline.*—The government

of the synagogue was conducted by the synodicon or eldership; subject to the approval, however, and general superintendence of the Sanhedrim at Jerusalem. This synodicon, or eldership, consisted of not fewer than three; these being most probably the angel of the synagogue, and two rulers. But it is likely that other office-bearers were joined with them, as the common number, in large towns, was twenty-three. There they sat in judgment on certain classes of questions, on the second and fifth days of the week; these being the additional days of worship, besides the Sabbath: and now, before detailing their procedure in discipline, let it be borne in mind, that all Jews were, in virtue of their descent, and of circumcision, members of the synagogue; and that proselytes became so by circumcision and baptism. 'A person is not a proselyte,' says the Talmud, 'till he be both circumcised and baptized.' 'And an Israelite,' says Maimonides, 'that takes a little heathen child, or that finds a heathen infant, and baptizeth him for a proselyte, behold, he is a proselyte.'

Mr Allen, in his "Modern Judaism," gives a very interesting account of synagogues, as they at present exist among the Jews:—

"To constitute a congregation for the performance of public worship, requires, according to the decisions of the rabbins, at least ten men, who have passed the 13th year of their age. In all places in which this or a larger number of Jews can be stately assembled, they procure a synagogue. For a small congregation they content themselves with a hired room, but where they are numerous they often erect a large and respectable building for the purpose.

"They prefer the highest ground that can be obtained in a convenient situation, and suffer no Jew to build a dwelling-house in the neighbourhood of superior or even of equal height. The accommodations are not always equally handsome or plain; but every synagogue is furnished with a suitable number of long forms or benches, generally with backs. Closets and presses are also provided for keeping books and cloaks. Lamps and chandeliers are affixed and suspended in different parts, to give light to the whole. Near the door or doors are placed little boxes, to receive voluntary contributions for the poor.

"Wherever the Jews live, they turn their faces, in prayer, towards the land of Canaan. The door, or if there be more than one, the principal door of a synagogue is therefore placed at or near the opposite point of the compass. In this and the neighbouring countries, all structures for that purpose are built as nearly east and west as the situation will admit.

"At the end opposite to the entrance is a closet or chest, which they call the ark, in allusion to the ark of the covenant in the ancient temple; and in which they deposit the book of the law used in reading the lessons in the public service. Every copy of the pentateuch for the use of a synagogue is required to be in manuscript. The rabbins have furnished their disciples with numerous rules of transcription, which are required to be most accurately observed, and a failure in any of which frustrates all the labour. It is to be written with ink made of certain prescribed ingredients, in the square character, without points. It is not to be in the form of modern books, but in a volume or roll, according to the custom of ancient times. The roll consists of long pieces of parchment,

sewed together with thongs cut out of the skin of some clean animal; and is rolled up from both ends on two wooden staves. For its preservation it is cased with linen or silk; another silk covering is added as an ornament. The ends of the staves are more or less ornamented, according to the ability of the owner: some are covered with silver, in the shape of pomegranates; some have at the top a coronet of silver, to which little bells are appended. To make such a transcript of the law and present it to a synagogue, is deemed a very meritorious service; and the number of them varies, in different congregations, according to the number, wealth, generosity, and reputed sanctity of their members.

"Near the middle is a desk or altar, formed by a raised platform surrounded by a wooden rail, and generally large enough to receive several persons, either standing or sitting. From this place the law is regularly read, and lectures or sermons are sometimes delivered. No benches or seats are admitted between the altar and the ark.

"The women are not allowed to mix with the men, but a separate part is allotted to them on the same floor; or, where there is a gallery, it is exclusively appropriated to their use; but, whatever be their station, they are screened from the observation of the men by a wooden lattice.

"Every synagogue has a chazan, or reader and chanter; one or more clerks for the management of pecuniary and other matters; and one or more persons whose duty it is to keep the place clean and in good order, to trim the lamps, light the candles, open and shut the doors, keep the keys, and attend at all times of prayer. These persons receive salaries out of the public stock of the synagogue to which they belong. There are also wardens appointed, who form a kind of committee of elders to superintend and direct the financial, eleemosynary, and other general business of the congregation.

"Folding and unfolding the law, bearing it in procession through the synagogue, elevating it on the altar to be seen by all the people present, reading certain lessons on particular days, and other public services, are performed by various Israelites at different times. But each of these functions is accounted a high honour, and whenever it occurs, the privilege of discharging it is put up to public auction, and assigned to the best bidder. One of the clerks of the synagogue acts the part of an auctioneer, and the monies arising from these sales are paid into the general stock."

It is affirmed, that, in the city of Jerusalem alone, there were anciently four hundred and sixty or four hundred and eighty synagogues. Every trading company had one of its own, and even strangers built some for those of their own nation. Hence we find synagogues of the Cyrenians, Alexandrians, Cilicians, and Asiatics, appointed for such as came up to Jerusalem from those countries. Acts vi. 9.

SYNOD, a meeting or assembly of ecclesiastical persons to consult on matters of religion. Of these there are four kinds, viz.—(1.) General, where bishops, &c., meet from all nations. These were first called by the emperors; afterwards by Christian princes; till, in later ages, the Pope usurped to himself the greatest share in this business, and, by his legates, presided in them when called. (2.) National, where those of one nation only come together to determine any point of doctrine or discipline. The

first of this sort which we read of in England was that of Herudford, or Hertford, in 673; and the last was that held by Cardinal Pole, in 1555. (3.) Provincial, where those only of one province meet, now called the *convocation*. (4.) Diocesan, where those of but one diocese meet to enforce canons made by general councils, or national and provincial synods, and to consult and agree upon rules of discipline for themselves. These were not wholly laid aside till, by the Act of Submission, 25 Henry VIII. c. 19, it was made unlawful for any synod to meet but by royal authority. See COUNCIL—CONVOCATION.

SYNOD is also used to signify a Presbyterian Church court, composed of ministers and elders from the different presbyteries within its bounds, and is only subordinate to the General Assembly.

SYNOD OF DORT. See DORT, SYNOD OF.

SYNOD, REFORMED PRESBYTERIAN, otherwise known by the names, *Cameronians*, from Richard Cameron, one of their preachers, who fell in an action with the troops in 1680; *Mountain-men*, because they originally worshipped on the mountains and moors of Scotland, during the persecution under Charles II.; *M'Millanites*, from the name of the first minister that espoused their cause after the Revolution; and *Covenanters*, because they immovably adhere to the Scottish covenant. They profess to hold no new opinions, but only contend for the very same things which were generally received by all ranks of men in the purest time of reformation, between 1638 and 1649.

SYRACUSE, the celebrated capital of Sicily, on the eastern coast (Acts xxviii. 12), where Paul spent three days on his voyage to Rome.

SYRIA, a large district of country in Western Asia, between the river Euphrates on the East, and the Mediterranean Sea on the West. According to Josephus, the Syrians, anciently called Aramites, were descended from Aram, the youngest son of Shem. Damascus, the capital of Syria, is spoken of as early as the days of Abraham, and in the time of Jacob we find mention made of Laban the Syrian. In the course of the history, the Syrians may be observed frequently joining the enemies of Israel, and during the reign of Solomon, Syria was subject to Israel. It was Solomon who founded Tadmor or Palmyra, the celebrated city whose splendid ruins are still so much admired. After the death of Solomon, the Syrians revolted and maintained their independence until the reign of Ahaz, when the king of Syria combined with the king of Israel in a confederacy against Ahaz, who in his turn solicited the aid of the king of Assyria, and the consequence was that the Syrians were conquered, many of them taken captive, and the country made subject to Assyria. They successively passed into the hands of the Chaldeans, the Persians, and Macedonians. After the death of Alexander, Syria rose into higher importance than ever. It became the seat of the Syro-Macedonian empire, under the Seleucidae, Antioch being the capital. At length, B.C. 66, Syria became a Roman province, and in the time of our Lord, Cyrenius was the Roman governor of Syria. It was at Antioch in Syria that believers were first called Christians. The possessors of Syria after the Romans have been the Saracens and Turks, from the latter of whom it was wrested by Mohammed Ali, Pacha of Egypt, in 1830. Often did the Syrians attempt to throw off the yoke of the Egyptians, but in 1840, in consequence of a treaty between England and the continental powers, the

Egyptians were compelled to evacuate the whole of Syria, and the supremacy of the Turks was once more established in Syria.

SYRO-PHœNICIA, a name given to Phœnicia (which see) in consequence of its annexation to Syria

as a conquered province. The Syro-Phœnician woman who applied to Christ for the cure of her daughter (Mark vii. 26), is called by Matthew a Canaanitish woman (Mat. xv. 22-24), because that country was originally peopled by Canaanites.

T.

TAANACH, a city of Canaan, situated on the west of Jordan. The king of this city is mentioned (Josh. xii. 21) as one of the thirty-one kings conquered by the Israelites. It originally formed a part of the inheritance of Manasseh, but was afterwards assigned by lot to the Levites.

TABERAH, or TABEERA (*burning*), an encampment of Israel in the desert north-west of Mount Sinai (Numb. xi. 3; Deut. ix. 22), and so called, because here a fire from the tabernacle of the Lord burned a great part of the camp.

TABERNACLE, that magnificent, divine pavilion, the emblem of heaven itself (Heb. ix. 24), which Moses built for God, by his express command, partly to be the place of his visible residence as King of Israel (Exod. xl. 34, 35), and partly to be the centre and medium of that solemn worship which the people were to render to him. Verses 26-29.

The tabernacle was the only place where the public ritual of national worship was to be celebrated. The directions how it was to be constructed were given by the Lord to Moses, Exod. xxvi. This place is mentioned under different names in the Old Testament. It is called a tent, a habitation, a sanctuary, a house, the dwelling-place of Jehovah's glory, Jehovah's tent, and the tent of the congregation, and sometimes the palace, although these names are not always preserved distinctly in our English version. There was another tabernacle created a short time before, see Exod. xxxiii. 7, called the tabernacle of the congregation, probably a large tent where Moses transacted public business. Some have supposed that was the tent where Moses and his family dwelt, but more probably it was erected for public purposes; but as no particulars are given respecting this erection, it is unnecessary to waste time in conjectures about it.

The outer enclosure was the court of the tabernacle, about one hundred and fifty feet long and seventy-five broad. This was surrounded on all sides with linen curtains, hanging from silver rods which extended from one column to another. On the east and west sides were ten columns, and twenty on the north, and as many on the south. These columns were of shittim wood, probably a sort of acacia; some, however, think it was cedar. Each post was fixed in a socket, or large piece of brass. Near the top of the columns silver hooks were fixed, on which the curtain-rods rested. The entrance was on the east. A curtain, or piece of tapestry richly wrought with blue, purple, and scarlet, hung on the four middle columns of that side which was drawn up, and thus left three entrances adjoining each other.

The tabernacle or tent was placed about the middle of the western side of the court. It was an

oblong square, about fifty-four feet long from west to east, and eighteen from north to south.

The walls or sides were formed of forty-eight wooden planks, of shittim wood, each rather more than two feet and a half broad, and eighteen feet long. Twenty of these boards formed the north side, as many were used for the south, and six on the west, an additional board being placed at each western corner. The planks were covered with plates of gold, their ends were fixed by mortices and tenons, in blocks of silver, weighing about one hundred pounds weight, two to each board; bars covered with gold extended along each side, to unite the whole firmly together. The eastern end was left for the entrance, and was closed by a curtain of worked linen cloth, hanging from silver rods, which rested upon five columns covered with gold. The roof, some think, was a frame of wood resting upon the upright planks, and over these were four coverings of different materials made up in several curtains, joined together by loops and couplings. Others considered that the coverings formed the only roofing. The undermost was of fine twined linen; it hung down to about two feet from the earth, and had figures of the cherubim wrought upon it with blue, purple, and scarlet. The next covering was of goats' hair, woven into a sort of cloth; the third was a covering of rams' skins dyed red; the fourth of what is called in our translation badgers' skins, but what animal is meant is not certain. The three outer coverings reached to the ground. The tabernacle was divided into two unequal parts; the first occupied about two-thirds of the length, or nearly thirty-five feet. This was called the Holy Place, or the First Tabernacle. Heb. ix. 2. The inner apartment was only half the length; it was separated from the outer by a wrought curtain or vail, and was called the Most Holy Place. The height of each apartment was the length of the planks, or eighteen feet.

"Tabernacle" is sometimes put for heaven, for the dwelling-place of the blessed: "I will abide in thy tabernacle for ever." Ps. xv. 1, lxi. 4. "How amiable are thy tabernacles, O Lord of hosts!" Ps. lxxxiv. 1. Paul says to the Hebrews (chap. viii. 2), that Jesus Christ was "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man;" and that, "being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building," &c. Heb. ix. 11; see also Rev. xiii. 6, xxi. 3. The tabernacle of David that God was to raise (Amos ix. 11, Acts xv. 16) is the Church of Christ, the offspring of David, and heir of the promises made to that patriarch.

TABERNACLES, FEAST OF, a solemn festival

of the Hebrews, observed after harvest, on the fifteenth day of the month Tisri. Lev. xxiii. 33-44. The feast of tabernacles continued for a week. It was to keep in the memory of the Israelites their dwelling in tents in the desert. Lev. xxiii. 34-43. It is also called the feast of ingatherings. Exod. xxiii. 16. At this time was the vintage, and the gathering of the fruits of other trees. The sacrifices for this occasion are directed, Numb. xxix. They were very numerous, but diminished each day the festival lasted. In the whole, seventy bullocks, fourteen rams, seven goats, and ninety-eight lambs were offered during the seven days. During this week the people were to dwell in tents, or in arbours of trees, which latterly were made upon the flat roofs of their houses. They carried in their hands branches of palm and of other trees, singing, "Hosanna," that is, "Save, I beseech thee." Lev. xxiii. 40; Neh. viii. 15. But the most remarkable of the later ceremonies was the pouring out of water upon the altar. A golden pitcher was filled at the pool of Siloam, and brought into the temple, through the water-gate, with much ceremony. The water was then mixed with wine, and poured upon the sacrifice as it lay upon the altar. It seems to have been adopted as an emblem of future blessings, perhaps in allusion to Isa. xii. 3, "Therefore with joy shall ye draw water out of the wells of salvation,"—a passage to which our blessed Lord evidently alluded in his interesting and instructive interview with the woman of Samaria. John iv. 10, 14. They called this day *Hosanna Rabbah*, or, "the Great Hosanna." The views of this festival entertained by the Jews are thus beautifully stated by Dr Candlish:—

"1. The Jews themselves connected the observance of this feast with the glorious advent of Messiah, their King—the presence of Jehovah their God among them. When they pitched their tents, it was in memory of the time when the tabernacle of the Lord stood in the midst, and in preparation for the time when again he was to dwell among them. The very erection of their booths was a token of their firm faith and confident expectation. Their cry, as they walked in procession, was, 'Hosanna, save now, I beseech thee, O Lord.' And the psalms appointed for that sacred season, the portion called by them Hallel (113-118), had respect to the Lord's returning to visit them, and bore this burden: 'Blessed is he that cometh in the name of the Lord to save.' But the most remarkable proof, on this point, is the fact, that when they conducted our Lord in triumph into the city, hailing him, for the time, as their King, they adopted in the procession, so far as haste permitted, the very pomp of the Feast of Tabernacles. It was not *then* the Feast of Tabernacles, but the Feast of Passover. Still they knew well, that when Messiah, the King, the Lord, did come, it was the Feast of Tabernacles that was to welcome and celebrate his coming. The branches of palm trees in their hands, the boughs spread on the way, their acclamations, 'Hosanna to the Son of David—Blessed is he that cometh in the name of the Lord—Hosanna in the highest,' these usages all belonged to the Feast of Tabernacles. The multitude, in their enthusiasm, believing, for the moment, that their King was come, deemed the Feast of the Passover superseded, and the ceremonies of another feast more appropriate. Here, as in every instance, they overlooked the necessity of the Messiah's coming first of all to fulfil the type of the Passover, as he did at that very Passover when he died a sacrifice for sin, and rose again as the

first sheaf of the great crop to be reaped. But, substantially, they were right in thinking, that had he been, as they hoped, coming in glory to dwell among them, it was the Feast of Tabernacles, whose real end he would then accomplish; and our Lord, by receiving their homage at a time when he certainly meant to represent the triumph of his second coming to reign, virtually sanctions the view which we have given of the ultimate scope and meaning of this harvest festival.

"2. The Jews farther connected this festival with the glorious descent of the Holy Ghost. To signify this, they had invented a ceremony of their own, which they added to the appointed forms. During all the days, and chiefly on the eighth day, the great day of the feast, they went with much solemnity to the stream or pool of Siloam, and bringing its water in pitchers, with much rejoicing, to the temple, they mixed it with wine, and poured it out devoutly upon and before the altar. They thus, as it was understood, expressed their prayer, that on the dry and thirsty soil the rain might be poured out; and the vulgar idea was, that as this festival was a thanksgiving for one year's abundant crop, so on it was determined the amount of propitious influence which God was to grant for the next seed time and harvest. But the ceremony was regarded as significant of something more. The softly flowing waters of Siloam are made by Isaiah the type of the sovereignty of David's house. For, addressing the ten tribes, in reference to their apostasy from that house, he uses this figure (chapter viii. 6): 'This people refuseth the waters of Shiloah that go softly;' fit emblem this of the happy reign of Immanuel, David's son, of which these Israelites had virtually, by their rebellion, renounced the hope. These waters were thus understood by the Jews to represent the peaceful and holy blessings of Messiah's reign, especially the spiritual gifts and graces which he was to confer. Hence, in bringing their pitchers from Siloam, and pouring them out before the Lord, they were accustomed to say, that from thence they drew the Holy Ghost, and to quote, as their authority, that prediction of Isaiah, 'With joy shall ye draw water from the wells of salvation.' They had a tradition, that in this very ordinance, the Spirit had been known to descend on their prophets, and they had distinctly respect, in the ceremony of the water, to the promises of the Spirit being abundantly poured out in the day of Messiah's glory."

TABITHA, a Christian widow, who lived at Joppa, and who, having fallen sick and died, was restored to life through the intercession of the apostle Peter. Acts ix. 36. She was celebrated for her charity to the poor.

TABLE. The tables in Eastern countries were constructed of three different parts or separate tables. One was placed at the upper end crossways, and the two others joined to its ends, one on each side, so as to leave an open space between, by which the attendants could wait at all the three. Round these tables were placed couches, one to each table, called a *clinium*, and the three couches together received the name of a *triclinium*. These couches were formed of mattresses, and supported on frames of wood often highly ornamented; the mattresses were covered with cloth or tapestry, according to the rank of the entertainer. The mode of reclining at table has been already described at length under the article ACCOMMODATION.

TABLES OF THE LAW. Those that were

given to Moses upon Mount Sinai were written by the finger of God, and contained the decalogue or ten commandments of the law, as they are rehearsed in Exod. xx.

TABOR, a mountain in the confines of Issachar, having the lands of Zebulon on the north. It stands apart, rising about a thousand feet from the plain; and its figure, according to Burekhardt, is that of a truncated cone. Tabor commands the finest prospect which is anywhere to be had of the great plain of Esdraelon; the condition of the fields around, as seen from its summit, is such as powerfully to remind the spectator of the denunciation of the prophet: "I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jer. iv. 26. Since the time of Jerome, this has generally been believed to be the Mount of Transfiguration.

Van Egmont and Heyman give the following account: "This mountain, though somewhat rugged and difficult, we ascended on horseback, making several circuits round it, which took up about three quarters of an hour. It is one of the highest in the whole country, being thirty stadia, or about four English miles, a circumstance that rendered it more famous. And it is the most beautiful I ever saw, with regard to verdure, being every where decorated with small oak trees, and the ground universally enamelled with a variety of plants and flowers, except on the south side, where it is not so fully covered with verdure. On this mountain are great numbers of red partridges, and some wild boars; and we were so fortunate as to see the Arabs hunting them. We left, but not without reluctance, this delightful place, and found at the bottom of it a mean village, called Deboura, or Tabour—a name said to be derived from the celebrated Deborah mentioned in Judges."

"From the top of Tabor," says Maundrell, "you have a prospect which, if nothing else, will reward the labour of ascending it. It is impossible for man's eyes to behold a higher gratification of this nature. On the north-west you discern at a distance the Mediterranean, and all round you have the spacious and beautiful plains of Esdraelon and Galilee. Turning a little southward, you have in view the high mountains of Gilboa, fatal to Saul and his sons. Due east you discover the Sea of Tiberias, distant about one day's journey. A few points to the north appears that which they call the Mount of Beatitudes. Not far from this little hill is the city of Saphet: it stands upon a very eminent and conspicuous mountain, and is seen far and near." Beyond this is seen a much higher mountain, capped with snow—a part of the chain of Antilibanus. To the south-west is Carmel, and on the south the hills of Samaria.

This mountain is thus described by Messrs Bonar and M'Cheyne: "Tabor is about a thousand feet above the plain, answering well to the description, 'An high mountain apart.' Its level top, about a mile in circumference, covered with groups of fine trees and brushwood, affords a spot of complete retirement in the very midst of the land. If this was really the scene of the transfiguration, there is a difficulty arising from the fact, that both a fortress and a village once stood on its top, though otherwise it would not be easy to find a spot in this world more suitable for that heavenly transaction. It is a solemn thing to feel that you are treading the very ground on which holy beings have walked; and here we believed we were on ground called by Peter '*The holy mount*,' hal-

lowed by the visit of Moses and Elias, by the presence of the transfigured Saviour himself, and by the voice of God the Father, when he spake from the excellent glory, 'This is my beloved Son, in whom I am well pleased: hear ye him.' Barak assembled his ten thousand men on this hill, in company with Deborah; and in the plain at its foot, not a few learned men have supposed that the armies of Antichrist (gathered together to the place called Armageddon) are to be destroyed by the Lamb, when the great day of his wrath is come."

TABORITES, the followers of John Huss, so called from the fortified city of Tabor, erected on a mountain, in the circle of Bechin, in Bohemia, which had been consecrated by the field-preaching of Huss.

TABRET, one of the musical instruments in use among the Jews. It seems to have been the same with the timbrel, and to have resembled the modern tambourine. Both among the Jews and the Egyptians it seems to have been most commonly played on by females, and was generally employed on festive occasions. Thus, Exod. xv. 20: "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances."

TACHES, hooks, clasps, or latches of gold and brass, for fastening together the curtains of the tabernacle. Exod. xxvi. 6, 11.

TADMOR, which signifies a palm-tree, anciently the principal city of Arabia Deserta. It is called by Europeans Palmyra, and by the Arabs Thadmor. It was built by Solomon, probably as a fortified place, on the borders of his dominions. It is still famous for its architectural ruins. The Scriptures term it "Tadmor in the Wilderness." 1 Kings ix. 18; 2 Chron. viii. 4. Josephus says that it was selected by Solomon as a site for building a city on account of its springs of water and its verdure. Such has been the ancient splendour and magnificence of this city, that it is termed the "Queen of the Desert." Mr Burekhardt represents the first view of this city, now a mass of ruins, as beautiful beyond description. "In the space covered by these ruins," says Volney, "we sometimes find a palace of which nothing remains but the court and walls; sometimes a temple, whose peristyle is half thrown down; and now a portico, a gallery, or a triumphal arch. Here stand groups of columns, whose symmetry is destroyed by the fall of many of them; there we see them ranged in rows of such length, that, similar to rows of trees, they deceive the sight, and assume the appearance of continued walls. If from this striking scene we cast our eyes upon the ground, another almost as varied presents itself. On all sides we behold nothing but subverted shafts, some whole, others shattered to pieces or dislocated in their joints; and on which side soever we look, the earth is strewed with vast stones half buried, with broken entablatures, mutilated friezes, disfigured reliefs, effaced sculptures, violated tombs, and altars defiled by dust."

TAHPANHES, an Egyptian city, supposed to be *Daphnæ Pelucie*, situated sixteen miles from Pelusium. It seems to have been a place of considerable importance, and the burial place of Jeremiah.

TALENT, a weight among the Jews containing three thousand shekels; which, if a shekel of silver be reckoned at three shillings, a talent of it will amount to four hundred and fifty pounds sterling, and one of gold to sixteen times as much, viz., seven thousand two hundred pounds. But we, supposing a

shekel of silver to be considerably less, viz., two shillings three pence and three-eighths, compute the talent of silver at three hundred and forty-two pounds three shillings and nine pence; and a talent of gold at five thousand four hundred and ninety-five pounds sterling. Exod. xxxviii. 24, 27. The weight of a Jewish talent for weighing silver was one hundred and thirteen pounds ten ounces one pennyweight ten grains and two-sevenths; but their talent used in weighing other things was perhaps a fifth part heavier. The Egyptian talent was eighty-six pounds and almost nine ounces. They had a talent at Antioch that weighed three hundred and ninety pounds and about three ounces and a half. (See MONEY.) Whatever means of grace and usefulness God gives to men, are called *pounds* and *talents*; and to some he gives these in greater, and to others in less proportion; but all ought to improve what they receive, and must give account of their use thereof. Matt. xxv. 15–29; Luke xix. To mark the infinite disproportion between the injuries done by us to God and those done by men to us, the former are called ten thousand talents, and the latter one hundred pence. Matt. xviii. 24, 28; Zech. v. 7; Rev. xvi. 21.

TALMUD (from the Hebrew, *lamad*, to teach), the great depository of the doctrines and opinions of the Jews. There are two works which bear this name, the Talmud of Jerusalem and the Talmud of Babylon. Each of these is composed of two parts—the Mishna, which is the text, and is common to both; and the Gemara, or commentary.

The Mishna, which comprehends all the laws, institutions, and rules of life (which, besides the ancient Hebrew Scriptures, the Jews thought themselves bound to observe), was composed, according to the unanimous testimony of the Jews, about the close of the second century. It was the work of Rabbi Jehuda (or Juda) Hakkadosh, who was the ornament of the school of Tiberias, and is said to have occupied him forty years. The commentaries and additions which succeeding rabbies made, were collected by Rabbi Jochanan Ben Eliezer, some say in the fifth, others say in the sixth, and others in the seventh century, under the name of *Gemara*; that is, *completion*, because it completed the Talmud. A similar addition was made to the Mishna by the Babylonish doctors in the beginning of the sixth century, according to Enfield; and in the seventh according to others.

The Mishna is divided into six parts, of which every one which is entitled *order* is formed of treatises; every treatise is divided into chapters, and every chapter into Mishnas or aphorisms. In the *first* part is discussed whatever relates to seeds, fruits, and trees; in the *second*, feasts; in the *third*, women, their duties, their disorders, marriages, divorces, contracts, and nuptials; in the *fourth*, are treated the damages or losses sustained by beasts or men, of things found, deposits, usuries, rents, farms, partnership in commerce, inheritance, sales and purchases, oaths, witnesses, arrests, idolatry; and here are named those by whom the oral law was received and preserved; in the *fifth* part are noticed what regards sacrifices and holy things; and the *sixth* treats on purifications, vessels, furniture, clothes, houses, leprosy, baths, and numerous other articles: all this forms the Mishna.

As the unlearned reader may wish to obtain some notion of rabbinical composition and judgment, we shall gratify his curiosity sufficiently by the following

specimen: “Adam’s *body* was made of the earth of Babylon, his *head* of the land of Israel, his other *members* of the other parts of the world. R. Meir thought he was compact of the earth gathered out of the whole earth, as it is written, ‘Thine eyes did see my substance.’ Now it is elsewhere written, ‘The eyes of the Lord are over all the earth.’ R. Aha expressly marks the twelve hours in which his various parts were formed. His stature was from one end of the world to the other; and it was for his transgression that the Creator, laying his hand in anger on him, lessened him; ‘for before,’ says R. Eleazer, ‘with his hand he reached the firmament.’ R. Jehuda thinks his sin was heresy; but R. Isaac thinks that it was nourishing his foreskin.”

The Talmud of Babylon is most valued by the Jews; and this is the book which they mean to express when they talk of the Talmud in general. An abridgment of it was made by Maimonides in the twelfth century, in which he rejected some of its greatest absurdities. The Gemara is stuffed with dreams and chimeras, with many ignorant and impertinent questions, and the style is very coarse. The Mishna is written in a style comparatively pure, and may be very useful in explaining passages of the New Testament, where the phraseology is similar. This is, indeed, the only use to which Christians can apply it; but this renders it valuable. Lightfoot has judiciously availed himself of such information as he could derive from it. Some of the popes, with a barbarous zeal, and a timidity of spirit for the success of the Christian religion, which the belief of its divinity can never excuse, ordered great numbers of the Talmud to be burned. Gregory IX. burned about twenty cart-loads; and Paul IV. ordered twelve thousand copies of the Talmud to be destroyed. (See MISHNA.) The last edition of the *Talmud of Babylon* was printed at Amsterdam, in twelve vols. folio; the Talmud of Jerusalem is in one large volume, folio.

TAMAR. See JUDAH.

TAMMUS, the tenth month of the Hebrew civil year, and the fourth of the sacred year. See MONTH—YEAR.

TAMMUZ, a pagan idol, mentioned in Ezek. viii. 14, where the women are represented as weeping for it. It is generally thought that Tammuz was the same deity as ADONIS; to which article the reader is referred, as also to the article IDOLATRY.

TAPESTRY, cloth beautifully figured in the loom, or with the needle. It was used in the East as early as the age of Solomon. The crusaders seem to have introduced the art of making it into Europe about five or six hundred years ago. The English and Flemish first distinguished themselves in making it, but the French knew little of it till within one hundred and fifty years back. It is used to cover beds, and to hang fine rooms. Its figures are frequently formed with threads of gold. Prov. vii. 16.

TAPPUAH, or the apple city, belonging to the tribe of Ephraim, and probably the same as En-tappuah mentioned in Josh. xvii. 7, 8. There was another city of this name belonging to the tribe of Judah.

TARES. (Matt. xiii. 25–30.) It is not easy to determine what plant or weed is here intended, as the word *zizania* is neither mentioned in any other part of Scripture, nor in any ancient Greek writer. Some Greek and Latin fathers have made use of it, as have also Suidas and Phavorinus; but it is probable that they

have all derived it from this text. As this gospel was first written in Syriae, it is probably a word belonging to that language. Buxtorf in his Rabbinical Lexicon gives several interpretations. Parkhurst and Dr Campbell render it "the darnel;" "lolium temulentum." The same plant is called "zizania" by the Spaniards; as it appears to be "zuva" by the Turks and Arabs. "It is well known to the people of Aleppo," says M. Forskal. "It grows among corn. If the seeds remain mixed with the meal, they occasion dizziness to those who eat of the bread. The reapers do not separate the plant; but after the threshing, they reject the seeds by means of a van or sieve." Other travellers mention, that in some parts of Syria the plant is drawn up by the hand in the time of harvest, along with the wheat, and is then gathered out, and bound up in separate bundles. In the parable of the tares, our Lord states the very same circumstances. They grew among the grain; they were not separated by the tillers, but suffered to grow up together till the harvest; they were then gathered from among the wheat with the hand, and bound up in bundles. This is referred to by our Lord in allusion to God's sparing mercy towards the wicked in this life.

TARGUM, a name given to the Chaldee paraphrases of the books of the Old Testament. They are called *paraphrases* or *expositions*, because they are rather comments and explications, than literal translations of the text. They are written in the Chaldee tongue, which became familiar to the Jews after the time of their captivity in Babylon, and was more known to them than the Hebrew itself; so that when the Hebrew text was read in the synagogue, or in the temple, they generally added to it an explication in the Chaldee tongue for the service of the people, who had but a very imperfect knowledge of the Hebrew tongue. It is probable that even from the time of Ezra this custom began, since this learned scribe, reading the law to the people in the temple, explained it, with the other priests that were with him, to make it understood by the people. Neh. viii. 7, 9.

But though the custom of making these sorts of expositions in the Chaldee language be very ancient among the Hebrews, yet they have no written paraphrases, or Targums, before the era of Onkelos and Jonathan, who lived about the time of our Saviour. Jonathan is placed about thirty years before Christ, under the reign of Herod the Great. Onkelos is something more modern. The Targum of Onkelos is the most of all esteemed, and copies are to be found in which it is inserted verse for verse with the Hebrew. It is so short, and so simple, that it cannot be suspected of being corrupted. This paraphrast wrote only upon the books of Moses; and his style approaches nearly to the purity of the Chaldee, as it is found in Daniel and Ezra. This Targum is quoted in the Mishna, but was not known either to Eusebius, Jerome, or Origen.

The Targum of Jonathan, son of Uziel, is upon the greater and lesser prophets. He is much more diffuse than Onkelos, and especially upon the lesser prophets, where he takes greater liberties, and runs on in allegories. His style is pure enough, and approaches pretty near the Chaldee of Onkelos. It is thought that the Jewish doctors, who lived above seven hundred years after him, made some additions to him.

The Targum of Joseph the Blind is upon the Hagiographa. This author is much more modern,

and less esteemed, than those we have now mentioned. He has written upon the Psalms, Job, the Proverbs, the Canticles, Ecclesiastes, Ruth, and Esther. His style is a very corrupt Chaldee, with a great mixture of words from foreign languages.

The Targum of Jerusalem is only upon the Pentateuch; nor is that entire or perfect. There are whole verses wanting, others transposed, others mutilated; which has made many of opinion that this is only a fragment of some ancient paraphrase that is now lost. There is no Targum upon Daniel, or upon the books of Ezra and Nehemiah.

These Targums are of great use for the better understanding, not only of the Old Testament, on which they are written, but also of the New. As to the Old Testament, they serve to vindicate the genuineness of the present Hebrew text, by proving it to be the same that was in use when these Targums were made, contrary to the opinion of those who think the Jews corrupted it after the time of our Saviour. They help to explain many words and phrases in the Hebrew original, and they hand down to us many of the ancient customs of the Jews; and some of them, with the phraseology, idioms, and peculiar forms of speech which are found in them, do, in many instances, help as much for the illustration and better understanding of the New Testament as of the Old, the Jerusalem Chaldee dialect, in which they are written, being the vulgar language of the Jews in our Saviour's time. They also very much serve the Christian cause against the modern Jews, by interpreting many of the prophecies of the Old Testament respecting the Messiah in the same manner as the Christians do. The best edition of these Targums is that in Buxtorf's great Hebrew Bible, Basle, 1610.

TARSHISH, or TARSUS, the son of Javan, and who probably founded Tarshish, or Tarsus, in Cilicia, and gave his name to the country. He was, perhaps, the father of the Etrusci in Italy. Probably different places are called TARSHISH. Sometimes *Tarshish* seems to denote the sea in general, so called from its greenish colour, as Isa. lx. 9; Ps. xlviii. 7. Sometimes it seems to mean Carthage in Africa, or Tartessus in Spain (Isa. xxiii. 6); for in vain would the Tyrians have fled from Nebuchadnezzar or Alexander to Tarsus in Cilicia. Hiller will have *Tarshish* to signify the country of the Celtæ in Gaul, Spain, &c. Ps. lxxii. 10. But there must still be another Tarshish, to which Solomon traded from the Red Sea, and for which Jehoshaphat fitted out his fleet.

TARSUS, in Cilicia, was the capital city of the country, and built on the river Cydnus, about six miles from the sea, and which, Strabo says, was built by Sardanapalus, the king of Assyria. It is said once to have equalled Athens and Alexandria in polite learning. Julius Cæsar bestowed on it the same privileges as Rome had; and hence Paul, from being born here, was *free-born*. To show their gratitude, the inhabitants changed the name of the city into *Julio polis*, or the city of Julius. During the wars of the Greek emperors with the Persians and Saracens, this city suffered much; and it is at present of no importance. Christianity was planted here by Paul, and has never since been wholly extinct. Perhaps this is the Tarshish for which Jonah set out. Jonah i. 3.

TAVERNS, THE THREE, a place on the Appian Way, about thirty-three miles south from Rome, where there appears to have been three taverns or small inns. It is mentioned, Acts xxviii. 15.

TEACHER. See MINISTER OF THE GOSPEL—PASTOR.

TEACHING is an important branch of the commission which Christ gave to his apostles before he left the earth. "Go," said he, "teach all nations;" or, as we have it recorded by another of the evangelists, "Preach the gospel to every creature." In this way they were to make disciples, as the word *mathetēusate* imports. It is one of the precious promises of the new covenant, that all its subjects shall be "taught of the Lord." Isa. liv. 13. The Lord Jesus quoted these words in the days of his public ministry (Johu vi. 45), and describes the effect of this teaching thus: "Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me;" which he afterwards explains to mean neither more nor less than believing on him.

TEARS. The prayer of David, "Put my tears into thy bottle," is unintelligible without an acquaintance with ancient customs. "This passage," says Burder, "seems to intimate, that the custom of putting tears into the anpullæ, or urnal lachrymals, so well known amongst the Romans, was more anciently in use among the Eastern nations, and particularly the Hebrews. These urns were of different materials—some of glass, some of earth, as may be seen in the work of Moutfaucon, where also may be seen the various forms or shapes of them. These urns were placed on the sepulchres of the deceased, as a memorial of the distress and affection of their surviving relations and friends. It will be difficult to account for this expression of the Psalmist but upon this supposition. If this be allowed, the meaning will be, 'Let my distress, and the tears I shed in consequence of it, be ever before thee, excite thy kind remembrance of me, and plead with thee to grant the relief I stand in need of.'"

TEBETH, the Babylonish name of the tenth ecclesiastical month of the Hebrews. See MONTH.

TE DEUM, the title of a well-known hymn used in the morning service of the Church of England, and also by the Roman Catholic Church. Its authorship has been much disputed. Some attribute it to Jerome and Augustine jointly, others to Ambrose. Its use in the Church can be traced no higher than the middle of the sixth century, and accordingly it has sometimes been ascribed to Nicetius, Bishop of Triers, in A.D. 535, but it is impossible to speak with confidence on this point.

TEKEL (*he was weighed*), one of the words that appeared written on the wall at the sacrilegious feast of Belshazzar; indicating that this wretched prince had been weighed in the balance of heaven, and was found wanting. Dan. v. 25. See BELSHAZZAR—DANIEL.

TEKOA, a city of Judah (2 Chron. xi. 6), which Eusebius and Jerome place twelve miles south from Jerusalem. The wilderness of Tekoa, mentioned 2 Chron. xx. 20, is not far from the Red Sea.

TEL-ABIB, a place of Chaldea, situated between the rivers Chebar and Saoceras. Ezek. iii. 15.

TELEM, a city in the south of Judea, where Saul mustered his forces to march against the ancient Amalekites.

TELEOLOGY, the science of final causes. Bacon compares them to the vestal virgins. "Like them," says he, "they are dedicated to God and are barren." Commenting on this, Dr Whewell remarks, "They are barren, not by imperfection of their nature, but that they might be kept pure and undefiled,

and fit ministers in the temple of God." See CREATION—EXISTENCE OF GOD.

TEMA, a son of Ishmael, Gen. xxv. 15, who is supposed to have peopled the northern part of the Arabian desert, which still bears this name among the Arabs.

TEMAN, a grandson of Esau, Gen. xxxvi. 11, 15, who seems to have given origin to a people on the east of Idumea. According to Eusebius, it was situated five miles from Petra in Arabia Petrea. See EDM.

TEMPER, the disposition of the mind, whether natural or acquired. The word is seldom used by good writers without an epithet; as, a *good* or a *bad* temper. Temper must be distinguished from passion. The passions are quick and strong emotions, which by degrees subside. *Temper* is the disposition which remains after these emotions are past, and which forms the habitual propensity of the soul.

TEMPERANCE, that virtue which a man is said to possess who moderates and restrains his sensual appetite. It is often, however, used in a much more general sense, as synonymous with moderation, and is then applied indiscriminately to all the passions.

"Temperance," says Addison, "has those particular advantages above all other means of health, that it may be practised by all ranks and conditions, at any season, or in any place. It is a kind of regimeu into which every man may put himself without interruption to business, expense of money, or loss of time. Physic, for the most part, is nothing else but the substitute of exercise or temperance."

In order to obtain and practise this virtue, we should consider it—1. As a divine command. Phil. iv. 5; Luke xxi. 34; Prov. xxiii. 1-3. 2. As conducive to health. 3. As advantageous to the powers of the mind. 4. As a defence against injustice, lust, imprudence, detraction, poverty, &c. And, lastly, the example of Christ should be a most powerful stimulus to it. See ABSTINENCE—INTEMPERANCE—SOBRIETY.

TEMPLARS, **TEMPLERS**, or **KNIGHTS OF THE TEMPLE**, a religious order instituted at Jerusalem in the beginning of the twelfth century, for the defence of the holy sepulchre and the protection of Christian pilgrims. They were first called *The Poor of the Holy City*, and afterwards assumed the appellation of *Templars*, because their house was near the temple. The order was founded by Baldwin II., then king of Jerusalem, with the concurrence of the pope; and the principal articles of their rule were, that they should hear the holy office throughout every day; or that, when their military duties should prevent this, they should supply it by a certain number of paternosters; that they should abstain from flesh four days in the week, and on Fridays from eggs and milk meats; that each knight might have three horses and one squire; and that they should neither hunt nor fowl. After the ruin of Jerusalem, about 1186, they spread themselves through Germany, and other countries of Europe, to which they were invited by the liberality of the Christians. In the year 1228, this order acquired stability by being confirmed in the council of Troyes, and subjected to a rule of discipline drawn up by St Bernard. In every nation they had a particular governor, called *Master of the Temple*, or of the militia of the temple. Their grand master had his residence at Paris. The order of Templars flourished for some time, and acquired, by the valour of its knights, immense riches, and an eminent degree of

military renown; but, as their prosperity increased, their vices were multiplied; and their arrogance, luxury, and cruelty rose at last to such a great height, that their privileges were revoked, and their order suppressed with the most terrible circumstances of infamy and severity.

TEMPLE, a public building erected for religious worship; more especially, the temple at Jerusalem.

According to the opinion of some writers, there were among the Jews three temples; namely, the first, erected by Solomon; the second, by Zerubbabel, and Joshua the high priest; and the third by Herod, a few years before the birth of Christ. But this opinion is, very properly, rejected by the Jews, who do not allow the third to be a new temple, but only the second temple repaired and beautified: and this opinion corresponds with the prophecy of Haggai (ii. 9), that "the glory of this latter house," the temple built by Zerubbabel, "should be greater than of the former:" which prediction was uttered with reference to the Messiah's honouring it with his presence and ministry.

The temple stood upon Mount Moriah, a hard limestone rock, nearly surrounded by precipices, on the eastern side of Jerusalem. The summit was levelled to erect it, and as the extent even then was not sufficient for the building and its courts, a terrace was raised from the valley beneath, by constructing a wall in some places not less than seven hundred feet high. Thus the temple and its courts were placed on the brow of a terrific precipice. But much of the valley has been filled up during the two thousand five hundred years which have elapsed since the building was first erected.

The attentive reader of Scripture cannot view even the picture of this remarkable site, without having his mind drawn to considerations similar to those suggested by Lightfoot. This bank was once well stored with bushes and brambles, Gen. xxii. 13, and afterwards with worse briers and thorns, the Jebusites, who had it in possession till David purchased it for divine use and the structure we have described. Here was then a poor threshing floor of Ornan, the Jebusite, but afterwards the habitation of the God of Jacob; a place and fabric as sumptuous and eminent as it was possible for man, and art, and cost to make it; the glory of the nation where it was, and the wonder of all the nations round about it; but at last as great a wonder and monument of desolation and ruin, as ever it had been of beauty and glory.

From the particulars given in the Bible, and those related by Jewish writers, we learn that the plan of the temple was similar to that of the tabernacle, but it was considerably larger. There were also similar utensils and articles for the sacred services, but they were, in some instances, larger or more numerous. This superb edifice, as constructed by Solomon, consisted of the holy place, and a holy of holies, as in the tabernacle; the main building being about one hundred and ten feet long, thirty-six wide, and fifty-four high. This pile was surrounded on each side, except the entrance, by three storeys of small rooms, about eight feet square, which reached to about half the height of the body of the temple. The east end, or front, was a magnificent portico, which rose to the height of two hundred and twenty feet. Thus the form of the whole pile would not be unlike that of some ancient churches, which have a lofty tower in front, and a low aisle extending along each side of the main building. The prin-

cipal structure was surrounded by several courts and a variety of other buildings, some of which are mentioned in the books of Kings and Chronicles; but of which it is impossible now to give any correct plan or complete account. The daily services in Solomon's temple are briefly stated by Abijah, in his remonstrance to Jeroboam and the Israelites, 2 Chron. xiii. 10, 11, "The priests, which minister to the Lord, are the sons of Aaron, and the Levites wait upon their business: and they burn unto the Lord, every morning and every evening, burnt sacrifices and sweet incense: the shew-bread also set they in order upon the pure table; and the candlestick of gold, with the lamps thereof, to burn every evening." From this passage we see that the daily services of Solomon's temple were the same as those of the tabernacle; and we shall see, from the Jewish writers, that the same services were continued after the captivity.

The beautiful temple, certainly the richest and most highly finished edifice the world ever saw, though not the largest, continued in its original splendour only about thirty years. Shishak, king of Egypt, then took Jerusalem and plundered the temple. Many other circumstances connected with its history are recorded in the books of Kings and Chronicles, and we read that it was burned by the Chaldeans, when it had stood about four hundred and thirty years. See 2 Kings xxv. 13-15; 2 Chron. xxxvi. 17-20.

After the captivity, one of the first cares of the Jews who returned to their beloved country was to rebuild the temple. Various hindrances and delays retarded the progress. It was begun by Zerubbabel, but their means were so scanty, that the aged men who had seen the first house wept with a loud voice when they saw the foundations laid. Ezra iii. 12. Yet the people in general praised the Lord with shouts of joy. To those who had not enjoyed the divine ordinances in their greater glory, the renewal of these services was felt as an especial blessing. Let us learn hence that the day of small things is not to be despised, and let us especially be thankful for the great mercies we now enjoy as to the worship of God.

This second temple stood for about five hundred years, when, being much decayed, Herod the Great undertook to rebuild it. He employed eighteen thousand workmen, for more than nine years, in the work. But, although in that time the main building was completed, other works were undertaken. The courts were farther enlarged, and additional buildings erected, so that in our Saviour's time the Jews could say that forty-six years had passed during its construction. It is calculated that the courts were sufficiently spacious to contain more than half a million of persons at the same time. No expense was spared to render this temple equal, if not superior, in size, as well as in beauty and splendour, to any thing ever seen among mankind.

This temple was destroyed by Titus Vespasian, the Roman general, A.D. 70, and, according to the prediction of our Lord, "not one stone was left upon another." It was attempted to be rebuilt by the Emperor Julian, but he was prevented from accomplishing his purpose.

The word temple denotes, sometimes, the Church of Christ: Paul says, that Antichrist "as God sitteth in the temple of God, showing himself that he is God." 2 Thess. ii. 4. Sometimes it imports heaven: "The Lord is in his holy temple: the Lord's throne

is in heaven." Ps. xi. 4. "Him that overcometh will I make a pillar in the temple of my God." Rev. iii. 12. The martyrs in heaven are said to be "before the throne of God, and to serve him day and night in his temple." Rev. vii. 15. The soul of a righteous man is the temple of God, because it is consecrated to his service, and inhabited by the Holy Spirit. 1 Cor. iii. 16, 17, vi. 19; 2 Cor. vi. 16.

TEMPORAL, a term often used for secular, as a distinction from spiritual or ecclesiastical; likewise for anything belonging to time in contrast with eternity. 2 Cor. iv. 18.

TEMPORALITIES OF BISHOPS, are the revenues, lands, tenements, and lay fees, belonging to bishops, as they are barons and lords of parliament.

TEMPTATION, trial, proof. It is used in both a good and a bad sense, according to the design of the agent. God tempted Abraham, by commanding him to offer up his son Isaac (Gen. xxii. 1), intending to prove his obedience and faith, to confirm and strengthen him by this trial, and to furnish in his person an example and pattern of perfect obedience to all succeeding ages. In a different sense it is said (James i. 13), "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed." In this sense Satan is called the Tempter. Matt. iv. 3.

Paul says, "God will not suffer us to be tempted above what we are able to bear." 1 Cor. x. 13; see Heb. ii. 18.

Men are said to tempt the Lord, when they unseasonably require proofs of the divine presence, power, or goodness. Without doubt, we are allowed to seek the Lord for his assistance, and to pray him to give us what we need; but it is not allowed us to tempt him, nor to expose ourselves to dangers from which we cannot escape, unless by miraculous interposition of his omnipotence. Exod. xvi.; Numb. xx. 12; Ps. lxxviii. 18, 41, &c.

Men tempt or try one another, when they would know whether things are really what they seem to be; whether men are such as they are thought or desired to be. The queen of Sheba came to prove the wisdom of Solomon, by proposing riddles for him to explain. 1 Kings x. 1; 2 Chron. ix. 1.

By temptation is most usually understood the enticement of a person to commit sin by offering some seeming advantage. There are four things, says one, in temptation: 1. Deception; 2. Infection; 3. Seduction; 4. Perdition.

The sources of temptation are, Satan, the world, and the flesh. We are exposed to them in every state, in every place, and in every time of life. They may be wisely permitted to show us our weakness, to try our faith, to promote our humility, and to teach us to place our dependence on a superior power: yet we must not run into them, but watch and pray; avoid sinful company; consider the love, sufferings, and constancy of Christ, and the awful consequences of falling a victim to them.

The following rules have been laid down, by which we may in some measure know when a temptation comes from Satan: 1. When the temptation is unnatural, or contrary to the general bias or temper of our minds. 2. When it is opposite to the present frame of the mind. 3. When the temptation itself is irrational, being contrary to whatever we could imagine our own minds would suggest to us.

4. When a temptation is detested in its first rising and appearance. 5. Lastly, when it is violent. See SATAN.

TEMPTATION OF CHRIST. The temptation of Christ, of which we read in the 4th chapter of Matthew, has been much the subject of infidel ridicule; and some ingenious writers, to avoid the difficulties of a literal interpretation, have reduced the whole to vision and allegory. But this has increased rather than removed those difficulties. Is it not best always to adhere as closely as possible to the language of inspiration, without glossing it with fancies of our own? And, after all, what is there so inconsistent with reason in this account? That, when our Lord retired to the interior part of the wilderness, the enemy of mankind should assume a disguise (whether human or angelic is not important), and present the most plausible temptation to our Redeemer, under these trying circumstances, is perfectly consistent with the malevolence of his character; but how far he was permitted to exert his power in forming them is not necessary to be inquired. The grand objection is, Why was Satan suffered thus to insult the Son of God? Wherefore did the Redeemer suffer his state of retirement to be thus disturbed with the malicious suggestions of the fiend? May it not be answered, that herein—1. He gave an instance of his own condescension and humiliation. 2. He hereby proved his power over the tempter. 3. He set an example of firmness and virtue to his followers. And, 4. He here affords consolation to his suffering people, by showing not only that he himself was tempted, but is able to succour those who are tempted. Heb. ii. 18, iv. 15.

TEMPTER, an appellation applied by the inspired writers to Satan, the grand adversary of the human race. Matt. iv. 3; 1 Thess. iii. 5. (See the articles DEVIL—SATAN—TEMPTATION.) We have a striking exemplification of the manner in which he carries on his work of tempting the human race, or enticing them to sin, in his conduct towards our first parents (Gen. iii. 1-6); and also in his manner of tempting the Son of God. Matt. iv. 1-11. In both instances we see him labouring to induce others to call in question the divine goodness and veracity.

TENTH. See TITHES.

TENTS. These appear to have been of very early invention. We are told that Jabal was the father of such as dwell in tents. The Arabs are the most remarkable of the wandering tribes, and to understand, therefore, this temporary dwelling-place, we quote from Dr Jamieson's "Eastern Manners" the following account of an Arab tent:—

"It is a rude structure, consisting generally of a row of stakes, twelve or fifteen feet high, stuck into the ground, and converging at the top—on these are laid others in a horizontal position, and over the whole is thrown a covering of goat or camel's hair, forming an inclined plane for the rain to run off—and kept firm by having its extremities stretched down by cords fastened to hooked wooden pegs driven into the ground. The poles on which this simple building rests are full of hooks, on which are hung the few utensils which their habits require—consisting of large bags for water made of tanned camel-skins, goat-skins for milk and butter, a mortar, a hand-mill, wooden bowls, and iron chains for fastening the feet or knees of the cattle. Such are the materials of the tent, which is generally of an oblong figure, not unlike the inverted hull of a ship, or an

oblong umbrella. It varies in size according to the amount of persons requiring accommodation in it; and, by simply dropping a curtain at each of the divisions, it may be turned into a number of separate apartments,—an expedient always resorted to where there are women, with whom Eastern manners make it a crime for strangers to mingle. Beneath this canopy of skins or black haircloth, scarcely sufficient to exclude the rain and the dew, the Arab shepherd finds, wherever he wanders, a home in which his attachments centre; supplies the few wants of a nature that is a stranger to the luxuries of artificial life; and, in the proud consciousness of a liberty unbounded as the desert, enjoys a pleasure and elasticity of soul, often unknown to the possessor of a lordly palace. The residence of the chiefs, though consisting of the same slender and movable structure, is as much superior to the squalid tent of a common Arab, as the stately mansion of a noble among us is to the hut of his meanest retainer. Known at once by its position in the centre of the camp, and by a piece of coloured cloth suspended as a flag from the top, it is conspicuous also by its superior dimensions, by the fineness and varied colours of the covering without, and by the air of greater convenience and elegance that reigns within. Besides having a tent of audience, in which they receive those they intend to honour, and separate tents for their wives and domestics, these petty sovereigns, rich, like the patriarchs, in gold and silver, have their residence fitted up in a style corresponding to their rank and their ideas of ornament, and when visited by strangers of importance, display their hospitality with all the parade of splendour and royal ceremony. Around the dwelling of the chief, the tents of his followers are ranged in a line, or more frequently in form of a crescent or a square, the circuit of which varies in size, according to the strength of the tribe, and the area of which serves the double purpose of affording an enclosure to the cattle from the attacks of ravenous beasts by night, and a space for the people to assemble in to receive the commands of the chief, when he gives the signal for departure, or summons them to arms in cases of danger. There is not a more interesting spectacle for the traveller to witness, or the imagination to paint, than one of these portable villages, pitched on a spot where the wild and boundless solitude exhibits nowhere else the slightest traces of life or motion,—with here a group of the swarthy wanderers, with their turbaned head-dress and flowing drapery, squatted on the ground, partaking of their simple repast, or listening with silent curiosity to a tale of wonder; while there others are leading the sheep and the camels to graze or to water."

TENTMAKER. We are informed in Acts xviii. 3, that the Apostle Paul followed the occupation of a tentmaker. It was customary among the Jews for families, even of the higher classes, to train up their children to particular trades. It is not surprising, therefore, that Paul should have learned to work with his hands. Some doubt, however, has existed among the learned, as to the precise nature of the trade which the apostle followed. Luther, Morus, and others, take it to mean a weaver of tapestry; others a maker of mathematical instruments. Others again, as Dindorf and Rosenmüller, admitting that the Greek word employed means tentmaker, suppose that he made those portable tents formed of leather or thick cloth which travellers still use in the East.

Such he might surely manufacture as well as military tents.

TEPHILIM. See **FRONTLETS**.

TERAH, the father of Abraham. Gen. xi. 24. See **ABRAHAM**.

TERAPHIM. They seem to have been images—sometimes very small and sometimes large—apparently in the human figure, or at least with a human head; and the Jewish writers say that they were placed in niches, with lamps burning before them. "From the passages of Scripture in which they are mentioned," say the editors of the Pictorial Bible, "it would seem that they were not idols in the worst sense of the word, no primary worship being rendered to them. They were certainly used by persons who had professed the worship of the true God; but as they proved a snare to take away the heart from him, and to divide or supersede that exclusive confidence and trust which he required, we find them denounced by the prophets; and they were doubtless included in the general interdiction of images by the law of Moses. No doubt they often became objects of positively idolatrous homage; but in their general use, before and after the deliverance of the law, they seem to have been popularly considered as not being incompatible with the allegiance due to Jehovah; and there are instances in which we find teraphim connected, in some way or other, with the family and public worship rendered to him. So far as this matter can be understood, it seems to us that these images were considered to fix a protecting and guiding presence to the places in which they were set—protecting, perhaps, as an Oriental talisman is considered to protect; and guiding, as an oracle, which in some way or other was considered to indicate the course that ought to be pursued on occasions of doubt and difficulty. Thus the Danites desired the Levite, who had charge of Micah's teraphim, to ask counsel for them, and he gave them a response as from the Lord. Judges xviii. 5, 6. The prophets also mention them as oracles. Ezekiel, chap. xxi. 21, describes the king of Babylon as using divination—consulting with teraphim; and Zechariah, chap. x. 1, tells the Jews that their teraphim 'have spoken vanity, and the diviners have seen a lie.' Our translation sometimes retains the original word, and at other times renders it 'images' or 'idols.' The Seventy have generally rendered the word by 'oracles;' but in Sam. xvi. 13, 16, they have *cenotaphia*, as if they thought that the teraphim there meant images placed as sepulchral monuments. Some, however, render this Greek word by 'vain figures.'" The "teraphim" may be defined *divining images*, and there can be little doubt that they were regarded as a kind of *penates, lares, or household gods*. They appear to have been employed in false worship for a purpose similar to that of the *ephod* in the true. Accordingly, the prophet Hosea, chap. iii. 4, in a prediction of the future desolate condition of the Jews, says, "They shall be without an image, and without an ephod, and without *teraphim*," or, as it should probably be rendered, "without an ephod, *even* teraphim,"—the word "without" not occurring in the original; as if in their degenerate state the ephod were in God's sight no better than the teraphim. The drift of the passage is to predict that they should be reduced to such extremities, that they should neither have the implements of the worship of the true God nor of idols.

TERTIUS, Paul's amanuensis in writing his epistle to the Romans. Rom. xvi. 22. Lightfoot conjectures that he was the same as Silas, this Syriac name signifying the same as the Latin Tertius.

TESTAMENT is commonly taken in Scripture for the covenant, the law, the promises. See COVENANT.

TESTAMENT, NEW. The religious institution of Jesus Christ, says Dr Campbell, is frequently denominated *kainē diathēkē*, which is almost always rendered the new testament; yet the word *diathēkē* by itself is generally translated covenant. It is the Greek word whereby the Seventy have uniformly translated the Hebrew word *berith*, which our translators have invariably translated covenant. That the Hebrew term corresponds much better to the English word covenant than to testament, there can be no question; yet the word *diathēkē*, in classical use, is more frequently rendered testament. The proper Greek word for covenant is *sunthēkē*, which is not found in the New Testament, and occurs only thrice in the Septuagint, where it is never employed for rendering the word *berith*.

The term New is added to distinguish it from the old covenant, that is, the dispensation of Moses. The two covenants are always in Scripture the two dispensations: that under Moses is the old, that under the Messiah is the new. In the latitude wherein the term is used in holy writ, the command, under the sanction of death, which God gave to Adam, may, with sufficient propriety, be termed a covenant; but it is never so called in Scripture; and when mention is made of the two covenants, the old and the new, or the first and the second, there appears to be no reference to any thing that related to Adam. In all such places, Moses and Jesus are contrasted—the Jewish economy and the Christian—Mount Sinai, in Arabia, where the law was promulgated, and Mount Zion, in Jerusalem, where the gospel was first published.

These terms, from signifying the two dispensations, came soon to denote the books wherein they were written, the sacred writings of the Jews being called the Old Testament, and the writings superadded by the apostles and evangelists, the New Testament. An example of the use of the former appellation we have in 2 Cor. iii. 14: "Until this day remaineth the veil untaken away in the reading of the Old Testament."

TESTAMENT, OLD. See BIBLE—SCRIPTURE.

TESTIMONY, and **TESTIMONIES**, are terms often used by the scriptural writers to denote the whole revelation which God hath graciously given to the children of men, as the rule of their faith and practice. Ps. xix. 7. In this extensive sense the Psalmist uses the latter term throughout the whole of the 119th Psalm. See verses 2, 14, 22, 24, 31, 36, 46, 59, 79, 99, 111, 119, 125, 129, 138, 144, 152, 157, 168, &c. The two tables of stone, on which the law or ten commandments were written, are also called the testimony (Exod xxv. 16–22, xxxi. 18), because they were a witness of the covenant between God and his people; and hence the ark in which they were deposited is termed "The ark of the testimony." Exod. xxv. 22. And in the New Testament, the gospel is frequently termed "The testimony." It is the testimony of God, for it contains that which he hath testified of his Son, namely, that in him he is well pleased, as the substitute and representative of all his guilty people, and as delivered for their offen-

ces, and raised again for their justification. Matt. iii. 17, xvii. 5; John iii. 32. It is the testimony of Christ also, and of his apostles. 1 Cor. i. 6; 2 Thess. i. 10; 2 Tim. i. 8. See the articles EVIDENCE—INSPIRATION—FAITH—GOSPEL—TRUTH, &c.

TETRARCH, a sovereign of the fourth part of a state, province, or kingdom. Matt. xiv. 1; Luke iii. 1, 19, ix. 7; Acts xiii. 1. It was a title frequent among the descendants of Herod the Great, to whom the Roman emperors distributed their dominions at their pleasure. But the word tetrarch ought not to be understood rigorously, as it was occasionally given to a prince who possessed, perhaps, a half, or a third part, of a state.

THADDEUS, the surname of Jude the apostle. See JUDE.

THANKFULNESS. See GRATITUDE—THANKSGIVING.

THANKSGIVING, that part of divine worship wherein we acknowledge benefits received.

"It implies," says Dr Barrow, "1. A right apprehension of the benefits conferred. 2. A faithful retention of benefits in the memory, and frequent reflections upon them. 3. A due esteem and valuation of benefits. 4. A reception of those benefits with a willing mind, a vehement affection. 5. Due acknowledgment of our obligations. 6. Endeavours of real compensation; or, as it respects the Divine Being, a willingness to serve and exalt him. 7. Esteem, veneration, and love of the benefactor."

The blessings for which we should be thankful are—1. Temporal; such as health, food, raiment, rest, &c. 2. Spiritual; such as the Bible, ordinances, the gospel and its blessings; as free grace, adoption, pardon, justification, calling, &c. 3. Eternal, or the enjoyment of God in a future state. Also for all that is past, what we now enjoy, and what is promised; for private and public, for ordinary and extraordinary blessings; for prosperity, and even adversity, so far as rendered subservient to our good.

The excellency of this duty appears, if we consider—1. Its antiquity: it existed in paradise before Adam fell, and therefore prior to the graces of faith, repentance, &c. 2. Its sphere of operation; being far beyond many other graces which are confined to time and place. 3. Its felicity: some duties are painful; as repentance, conflict with sin, &c.; but this is a source of sublime pleasure. 4. Its reasonableness. And, 5. Its perpetuity. This will be in exercise for ever, when other graces will not be necessary, as faith, repentance, &c.

The obligation to this duty arises—1. From the relation we stand in to God. 2. The divine command. 3. The promises God hath made. 4. The example of all good men. 5. Our unworthiness of the blessings we receive. And, 6. The prospect of eternal glory.

THARSHISH. See TARSHISH.

THEBET, the tenth month of the Hebrew holy year; the fourth of the civil year. See YEAR—MONTH.

THEBEZ, a city of Ephraim, in the neighbourhood of Shechem, about thirteen miles west from BETHLEHEM (which see). According to Eusebius and Jerome, it continued till their time, or to about four hundred years after Christ, but at the present day it has wholly disappeared. Judg. ix. 50.

THEFT, the taking away the property of another without his knowledge or consent. This is not only a sin against our neighbour, but a direct violation of

that part of the decalogue which says, "Thou shalt not steal."

This law requires justice, truth, and faithfulness, in all our dealings with men; to owe no man any thing, but to give to all their dues; to be true to all engagements, promises, and contracts; and to be faithful in whatever is committed to our care and trust. It forbids all unjust ways of increasing our own and hurting our neighbour's substance, by using false balances and measures; by overreaching and circumventing in trade and commerce; by taking away by force or fraud the goods, persons, and properties of men; by borrowing and not paying again; by oppression, extortion, and unlawful usury. It may include in it, also, what is very seldom called by this name, namely, the robbing of ourselves and families, by neglecting our callings, or imprudent management thereof; lending larger sums of money than our circumstances will bear, when there is no prospect of payment; by being profuse and excessive in our expenses; indulging unlawful pleasures, and thereby reducing our families to poverty; or even, on the other hand, by laying up a great deal for the time to come, while our families are left to starve, or reduced to the greatest inconvenience and distress. See FRAUD—THIEF.

THEODICY, a word which, since the times of the celebrated German philosopher Leibnitz, who published a work on the subject, has been employed to denote the justification of God in the existence of physical and moral evil—a problem of extreme difficulty, and which has occupied the attention of the most profound and able theologians of every age. See SIN.

THEOLOGY (from *theos*, God, and *logos*, doctrine, the doctrine or science of God and divine things) signifies that science which treats of the being and attributes of God, his relations to us, the dispensations of his providence, his will with respect to our actions, and his purposes with respect to our end.

THEOLOGY, APOLOGETIC. This is the department of theology which is preliminary to the study of theology proper, or the contents of the divine record. There are three grand questions, which may be said to embrace the whole of this department of study. They are thus clearly stated by Dr Bannerman:—1. Can reason, unaided from above, by means of its own discoveries of divine truth, supersede the possibility, or at all events the necessity, of a supernatural revelation from God? or, on the contrary, does reason by what it accomplishes supply the basis, and by what it does not accomplish provide room, for such a revelation? 2. Have we sufficient evidence of the fact that a supernatural revelation from God has been actually communicated to man? 3. Have we a complete and infallible record of that revelation?

THEOLOGY, EXEGETICAL. The great design of exegetical theology, or the study of the Scriptures in their original form, is that the mind of the student, and eventual instructor of the people in the knowledge of divine truth, may be brought into a state of close and habitual contact with the minds of the inspired writers themselves, in the first instance, by the medium of the identical expressions in which the revelation of the will of God was directly imparted to their minds, and by them committed to writing in that very form in which they received it, and in which it has been trans-

mitted to ourselves. In this view, we have the means of receiving the divine truths into our own minds by direct communion with the minds of those who themselves received them from the primary source of all truth; there is nothing interposed between our minds and theirs, but the very phraseology itself in which they were divinely directed to impart the knowledge which they were appointed to convey; and as the words in which they consigned it to writing, and which we still find in the inspired documents that have been preserved safe and entire, are the very words of the Spirit of God, we are thus brought by human instrumentality into direct communion with the very source itself of inspiration, and have thus the means of receiving the divine communication into our own minds from the pure fountain without any risk of that contamination that would unavoidably result if the reception were to take place through a variety of subordinate and successive channels of transmission.

THEOLOGY, NATURAL. By natural theology is understood that knowledge of God which the light of nature teaches, or which is acquired by our unassisted powers, by the exercise of reason, and the suggestions of conscience. It is not meant that there is in the human mind an innate idea of God,—a supposition manifestly absurd, and contradicted by experience, for individuals have been found in a savage state in whom there was no such idea; but that man, by contemplating the objects around him, is led to infer the existence of an invisible Being by whom they were created, possessed of certain perfections, the signatures of which are perceived upon his works; and from this first principle deduces other doctrines of religion, as that this God governs the world; that it is our duty to honour and please him, by the practice of piety, and justice, and benevolence; that the soul is immortal; and that there is a future state, in which the righteous will be rewarded, and the wicked will be punished. These are the great articles of natural theology; and much reason and eloquence have been employed in illustrating them, and demonstrating their truth in opposition to the objection of Atheists. Upon this subject, however, there is a diversity of sentiment. It has been disputed, not only whether these are the only articles, but also whether there is such a thing as natural theology; or, in other words, whether the system which bears that name is discoverable by unassisted reason. There is no doubt that its truths, when proposed, are approved by reason, which supplies the most convincing arguments in support of them; but the question is, whether men, left to themselves, could arrive, by the observation of external things and the reflections of their own minds, at the conclusion that there is one living and eternal Being who created and governs the world, and would connect with it the other doctrines in a regular series.

THEOLOGY, POLEMIC, that department of theology which treats of the controversies or discussions which have taken place in the history of the Church. The leading objects to be kept in view in this branch of study are: 1. To ascertain whether or not the Scripture does afford any materials for deciding the questions that may have been broached or discussed; and if so, to point out what its decision is. 2. To estimate the true value or weight of the topics that may have been brought under discussion,

and of the truths and errors that may have been maintained, and to indicate the lessons which the survey may be fitted to suggest as to the way and manner in which the truths may be most successfully defended and the errors most successfully exposed.

THEOLOGY, SYSTEMATIC or DOGMATIC. The object of this department of theology is to state and explain the several doctrines of religion, and to point out the proofs. "In treating this part of the subject," says Dr Dick, "the theologian proceeds in the same manner as a teacher of any other science, who lays before his pupils its constituent principles, and the conclusions which have been drawn from them, together with the train of reasoning upon which they are founded. Having examined the subject with attention and patience, and, as he trusts, with success, he imparts to others the result of his inquiries, to facilitate their progress, and to lead them to the same views which he has adopted from conviction. It is his business, not only to bring forward the several doctrines of religion, and the proofs, but also to exhibit them in their order and connection. It is granted that the Scriptures do not deliver religion to us in that artificial form which we find in the writings of the schoolmen, and of those modern divines who have trodden in their steps, although there is certainly an approach to it in some parts of the Bible, particularly in the Epistle to the Romans; but no man, who is in possession of his senses, and understands what he is saying, will deny that religion is systematic. The Word of God is not an assemblage of writings which have no other relation to each other but juxtaposition, or collocation in the same volume, but a continued revelation of his eternal counsels, 'in which he has abounded towards us in all wisdom and prudence.' There is arrangement here, as well as in his other works, although it may require time and patience to discover it. Religion has a beginning, a middle, and an end. It has first principles, and secondary truths derived from these principles, and precepts founded upon both. The study of the Scriptures is not recommended to us, that we may load our memories with a multitude of unconnected ideas, but that we may bring together and combine the truths which are scattered up and down in them, and thus 'understand what the will of the Lord is.' In the mind of every intelligent reader of the Scriptures, a system is formed, the parts of which, by their union, reflect a new light upon one another; and certainly the utility of this system is not destroyed or diminished by its being committed to writing, or being communicated to others by oral instruction."

THEOPHILUS. To a person of this name the evangelist Luke addresses both his Gospel and the Acts of the Apostles. The name signifies a lover or beloved of God; and the individual appears to have borne a high Christian character, for Luke calls him "most excellent." This title, however, was frequently bestowed on persons of high rank. Thus it is given to Felix, in Acts xxiii. 26, and to Festus, in Acts xxvi. 25. Theophilus, therefore, was probably not only a Christian, but a nobleman.

THERAPEUTÆ, a sect among the Alexandrian Jews, who, as their name imports, strove after a life abstracted from worldly things, and consecrated to the contemplation of God. Neander gives the following account of this sect:—

"Their principal seat was in a quiet and pleasant district on the border of lake Mœris, not far from Alexandria. Here they lived, like the later anchorites, shut up singly in their cells, their only employment being prayer and the contemplation of divine things. The basis of their contemplation was an allegoric interpretation of Scripture, and they had old theosophic writings, which served to guide them in their more profound investigations of Scripture, according to the principles of the Alexandrian Hermeneutics. Bread and water constituted their only diet, and they practised frequent fasting. They ate nothing until evening, for, through contempt of the body, they were ashamed, so long as sunlight was visible, to take sensible nourishment, to acknowledge this dependence on the world of sense. Many of them fasted for three or even six days in succession. Every Sabbath they came together, and as the number seven was particularly sacred with them, they held a still more solemn convocation once in every seven weeks. They celebrated, on this occasion, a simple love-feast, consisting of bread seasoned with salt and hyssop; mystic discourses were delivered, hymns which had been handed down from old tradition were sung, and amidst choral music, dances of mystic import were kept up late into the night."

THESSALONIANS, EPISTLES TO THE. The first Epistle to the Thessalonians is generally admitted to have been one of the earliest written (if indeed it be not the *very first*) of all St Paul's letters, and we find that he was anxious that it should be read to all the Christian churches in Macedonia. In chap. v. 27, he gives the following command: "I adjure you by the Lord that this Epistle be read unto all the holy brethren." Its genuineness has never been disputed. Polycarp has probably referred to it, and it is certainly quoted and recognised as St Paul's production (together with the second Epistle) by Irenæus, Clement of Alexandria, Tertullian, Caius, Origen, and all subsequent ecclesiastical writers.

The second Epistle to the Thessalonians was evidently written soon after the first (A.D. 52), and from the same place: for Silvanus or Silas, and Timothy, are joined together with the apostle in the inscription of this Epistle as well as of the former. This Epistle was occasioned by the information communicated to Paul by the person who had conveyed his first letter to the Thessalonians, respecting the state of their church. Among other things he was informed, from some expression in it, that many of them expected that the day of judgment would happen in that age: and that such of them as thought the advent of Christ and the end of the world to be at hand, were neglecting their secular affairs, as being inconsistent with a due preparation for that important and awful event. As soon, therefore, as the state of the Thessalonians was made known to Paul, he wrote this second Epistle, to correct their misapprehension, and to rescue them from an error which (appearing to rest on apostolical authority) must ultimately be injurious to the spread of the gospel. This idea seems to have prevailed in some places during the life of the apostle; but he eagerly embraces every opportunity of checking an imagination which, besides being unfounded, was calculated to weaken the diligence of Christians.

THESSALONICA, a chief city of Macedonia, and the capital of Macedonia Secunda. It was anciently called Therma, and is now known by the name of Salonica. In this city, by the labours of the Apostle

Paul, a Christian church was early planted, to which the same apostle addressed two epistles. The modern town is one of the most noted places of trade in Turkey in Europe, and contains a population of about 70,000 souls.

THEUDAS, the name of two impostors who appeared among the Jews, in A.D. 33 and A.D. 45, and who occasioned the death of many who were led away by them. Acts v. 36.

THIEF, one who robs another of his property, whether by fraud or violence. According to the Law of Moses, the thief was compelled to restore many times the value of that which he had stolen. The most gentle punishment was twofold restitution to the owner, who thus obtained a profit for his risk or loss. This punishment was applicable to every case in which the article stolen had neither been sold nor slaughtered. If, however, either of these were the case, the punishment was more severe, being fourfold restitution in the case of a sheep or goat, and probably of other animals except an ox, in which case it was fivefold. The laws in regard to theft are laid down in Exod. xxii. 1-4. Should the thief be too poor to make the required restitution, his whole property was sold, and if necessary he himself was sold for a slave.

THIGH, that part of the body on which the sword of a warrior is hung. A very ancient form of swearing was by putting the hand under the thigh. This was the form observed by Abraham when he took an oath of his servant before he sent him to Padan-Aram to procure a wife for his son Isaac. We find Jacob adopting the same form long afterwards. Gen. xlvii. 29: "And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt." It is probable that the patriarchs put the left hand under the thigh, and stretched out the right hand towards heaven. An ancient mode of expressing sorrow was by smiting upon the thigh. Hence, Jer. xxxi. 19: "Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth." The sword, according to ancient custom, was hung in a belt put round the shoulders, and reaching down to the thighs. It was suspended on the back part of the thigh, almost to the ground, but was not girded upon it. It is still the practice in the East to wear swords in this manner.

THIRST. One of the most dreadful punishments which can be inflicted on criminals in warm countries, is to expose them to perish by thirst. In the lamentation for Moab there is an allusion to this painful calamity. Jer. xlviii. 18: "Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strongholds." The greatest of all the hardships to which travellers in the East are exposed arises from thirst; and proportionally exhilarating is the refreshment which he receives on arriving at a stream of pure water. To this there are various references in Scripture. Thus, Ps. cx. 7, "He shall drink of the brook in the way: therefore shall he lift up the head." Isa. xxxv. 6, "Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Ps.

lxxxiv. 6, "Who passing through the valley of Baca make it a well; the rain also filleth the pools." To be thirsty in the desert without water, exposed to the burning sun, without shelter, and no hopes of finding either, is one of the greatest sufferings a human being can endure.

THISTLE, a well known plant. There are several kinds of thistles in the East, and as different words are used in Scripture denoting plants of this description, it is probable that more than one kind of thistle is referred to. It is difficult, however, to distinguish them, from our imperfect acquaintance with the botany of the Hebrews. The *dardar* of Gen. iii. 18, and Hos. x. 8, is translated by the Septuagint *tribolos*, which, in Heb. vi. 8, is rendered in our version "brier." It appears, at all events, to have been a prickly shrub. The word *baseh*, in Job xxix. 40, is commonly regarded by modern critics, on the authority of Hasselquist, as the "night-shade," a plant very common in the East. Celsius thinks that the word rendered "thistle," in 2 Kings xiv. 9, and 2 Chron. xxv. 18, is the *black thorn* or *sloe tree*.

THOMAS, the apostle, otherwise called **DIDYMUS**, which in Greek signifies *a twin*. Matt. x. 3; Luke vi. 15. We know no particulars of his life till A.D. 33. John xi. 16, xiv. 5, 6, xx. 24-29, xxi. 1-13. Ancient tradition says, that, in the distribution which the apostles made of the several parts of the world wherein they were to preach the gospel, the country of the Parthians fell to the share of Thomas. It is added, that he preached to the Medes, Persians, Carmanians, Hircanians, and Bactrians. Several of the fathers inform us that he also preached in the East Indies.

THOMSON, ANDREW, D.D. In preparing the following imperfect sketch of the life of this distinguished individual, we have been considerably indebted to the short, but excellent, Memoir prefixed to the posthumous volume of his Sermons and Sacramental Exhortations.

Dr Andrew Thomson was born on the 11th July 1779, at Sanquhar, in Dumfriesshire, of which parish his father, the late Rev. Dr John Thomson of Edinburgh, was at that time minister.

After going through the usual course of classical and theological study, he was, in the beginning of the year 1802, licensed to preach the gospel by the presbytery of Kelso; and having soon after received a presentation to Sprouston, in Roxburghshire, he was ordained on the 11th of March following, and immediately commenced his ministerial labours in that parish.

Dr Thomson's ministry, during his incumbency at Sprouston, was characterized by the same faithfulness which marked his subsequent labours. The Catechism on the Lord's Supper, which he published at that time for the use of the young people in his parish, has been of great service to many besides those for whom it was originally intended; and as a proof of the general estimation in which it is held, it may be mentioned, that it has passed through upwards of thirty editions, and more than *forty-two hundred thousand* copies of it have been sold. Besides devoting unremitting attention to the immediate duties of his parish, he also began at this early period to take an active part in the important business of the Church courts.

After remaining for a period of about six years at Sprouston, he received a presentation to the East Church, Perth, to which he removed in the year

1808; and there his ministry was equally acceptable as in his former charge. It was not long, however, before, his talents becoming more extensively known, he was promoted to the vacant charge of the New Greyfriars' Church, in the city of Edinburgh. On commencing, in the spring of 1810, his stated labours in this important situation, he made a most favourable impression on the minds of his hearers. Many who were attracted by the brilliancy of his talents and the eloquence of his preaching, became regular attendants on his ministry, and not a few owe their earliest religious impressions to the sound, practical, and efficient instructions which they were at this time privileged to receive from him. The peculiar doctrines of Christianity which he saw it his duty to bring most prominently forward in his discourses, were not at that period so generally acceptable as at present; but it is almost needless to state, that these doctrines were laid before his hearers with all that candour and faithfulness by which he was ever distinguished. Indeed, no feature in his character was more strongly developed than his aversion to any improper compromise or concealment; and though this circumstance was occasionally, in controversy, productive of consequences by no means agreeable to himself, he was thereby often enabled to render eminent service to the cause of truth, while others shrunk back from the unpleasant but salutary duty. St George's church, which had been for some years building, having been opened for public worship in the month of June 1814, Dr Thomson was selected by the Magistrates and Town-Council as the most suitable minister for so influential and important a station. The difficulties to be encountered in collecting and retaining a large congregation in this new sphere of usefulness, situated as it then was at the extremity of the city, were not few. His was a mind, however, not to be discouraged, but rather stimulated to exertion, by difficulty. And while he at once devoted all the energies of his powerful mind to the discharge of his multifarious duties, he soon had the satisfaction of finding the pleasure of the Lord prospering in his hands, and of seeing his labours crowned with abundant success. The congregation by whom he began to be surrounded, was of the highest respectability, and to many of them he was enabled, under the blessing of God, to be of great spiritual service. The respect shown to him by his people was gratifying in the highest degree, and over them he soon acquired an influence scarcely ever possessed by any preacher. "Nor," says the author of the Memoir, "is it necessary to say, that he owed this enviable ascendancy to no compromise of principle—to no unworthy accommodation of divine truth to the prejudices of his audience. In addressing himself to a congregation peculiarly exclusive and sensitive, he stood upon the high ground of his office as an ambassador for Christ; and with the apostle of the Gentiles, to whose bold unfearing character his own, in many points, bore a striking resemblance, he determined to know nothing, as the subject of his ministry, but Jesus Christ, and him crucified. How fully, effectively, and perseveringly he adhered to his system, the recollection of his hearers, as well as the strain of his published discourses, amply testify. The peculiar qualifications which he brought to his task are, at the same time, not to be overlooked. To a manner of great animation and fire, yet restrained and dignified, he added a style of uncommon simplicity and spirit, which nature enabled him to set off

to advantage by the tones of a voice remarkable for compass and harmony. He delighted in argument, but his arguments were of that direct, palpable, practical character which stimulate attention, and admit of being appreciated and followed by the most ordinary understanding; while the truths he laboured to establish were all of acknowledged importance, bore so intimate a relation to the system which, as a Christian minister, it was his province to illustrate and enforce, and came so closely and powerfully home to every man's heart and conscience, that nothing could appear more natural than the pains he took to explain and defend them. As in the clear fountain of his thoughts there were no turbid elements, no confusion of ideas, no obscure images, no surface on which a wayward fancy could paint the fluctuating figures of its own changeful extravagance; so, in his discourses, all was simple, perspicuous, unaffected, and intelligible. Imagination was not, perhaps, his distinctive faculty; yet even of the glow and peculiar effect of a well disciplined imagination, his compositions were not destitute. When he chose, he could be tender, descriptive, and impassioned; and when he indulged neither in declamation addressed to the fancy, nor in appeals which went to the heart, he uniformly commanded attention by the clearness of his statements, the force of his reasonings, and the pointed and practical strain of his exhortations. It has been well remarked of him, that few men, and especially few public instructors, ever displayed a greater acquaintance with human nature, or could turn their knowledge to better account. His hearers, accordingly, however secular their habits, could not but feel that they were addressed by one intimately conversant with life and manners; they could not evade the force of his arguments and lessons, by ascribing them to the ignorance or austerity of their instructor; they could not but perceive in his delineations of character, a faithful mirror, in which their own modes of thinking and acting were exhibited to the life; nor could they be insensible to the value of warnings and of counsels, in which the acuteness of the man of liberal ideas and of general observations, was blended with the wisdom of the moralist, and the sanctity of the Christian and the divine. To causes such as these, accordingly, we are to ascribe the high place which Dr Thomson acquired and held in the estimation of the religious public of Edinburgh. Nor, in any review of the religious history of the period, will the deserved fame of Dr Thomson be overlooked, as one of the causes of the revived taste for the faithful preaching of the gospel, which has happily characterized Edinburgh for the last fifteen or twenty years."

By the young people of his congregation he was more than usually beloved, and their affection was responded to on his part by the most laborious and diligent exertions for their spiritual improvement. Many of them still bear in mind the affectionate addresses and sound and wholesome advices which, from time to time, they received from him, both publicly and in private, and look back with melancholy satisfaction on those pleasant hours which, in Sunday classes and week-day meetings, he so unremittingly devoted to their spiritual instruction.

But these labours among the young were not confined to the congregation. He soon found there were many in the parish whom his Sabbath ministrations could not reach, either from their not attending church, or requiring more instruction than could be

given them on that day. To meet their case, he collected funds for the erection of a school in Young Street, where the children of the poorer classes of his parishioners might receive the elementary principles of education and religion at a cheap rate. To this school it was Dr Thomson's practice to devote entire days of his valuable time, and, till a teacher was trained by himself, and qualified to follow out efficiently his own plans of instruction, he regularly attended at nine o'clock every morning, and commenced his self-imposed but laborious task. In no circumstances, perhaps, did he appear more truly great than when thus unostentatiously engaged in these labours of love; and so completely did he accommodate himself to the understandings of the children, that instead of being awe-struck in his presence, they seemed apparently as happy under his instructions as when engaged in their innocent amusements. For the use of the children attending this school, he prepared several excellent manuals of education, one of which, a "Collection" for the highest class, contains many original compositions, and is justly held in very high estimation.

It is known to many that Dr Thomson took also a great interest in the improvement of the psalmody of the congregation of St George's. Possessed of a fine ear and taste for music, he was well qualified to effect a salutary change in this important part of the services of the sanctuary. He drew up a collection of the most approved psalm tunes, all of which he carefully revised, and added several original compositions, and a few of his own of great beauty. The improvement which within these few years has taken place in this part of public worship, in many of the congregations in Edinburgh, and throughout the country, may, in no small degree, be ascribed to the unremitting exertions made by him in this respect.

With the assistance of some friends, Dr Thomson had commenced, in the month of August 1810, the publication of the Edinburgh Christian Instructor. Of this periodical he continued, for the twenty years which elapsed from its establishment till the time of his death, its only and unassisted editor, except on occasions when necessarily absent from town. The amount of labour which he thus voluntarily undertook was very great, and it is known that he spent many an almost sleepless night in making the necessary preparations for its publication. In the course of his career both as an editor and a minister of the gospel, Dr Thomson found himself often reluctantly dragged into controversies which occasionally exposed him to calumny and reproach. To use the language of Dr McCrie, who has also since gone to his eternal rest, "he was not exposed to the woe denounced against those of whom all men speak well. He had his detractors and enemies, who waited for his halting, and were prepared to magnify and blazon his faults. Of him it may be said, as of another Christian patriot, no man ever loved or hated him moderately. This was the inevitable consequence of his great talents, and the rough contests in which he was involved. His generous spirit raised him above the indulgence of envy and every jealous feeling, but it made him less tolerant of those who displayed these mean vices. When convinced of the justice of a cause, and satisfied of its magnitude, he threw his whole soul into it, summoned all his powers to its defence, and assailed its adversaries, not only with strong arguments, but with sharp, pointed, and poignant sarcasm; but unless he perceived insincerity, malignity, or perverse-

ness, his own feelings were too acute and too just to permit him, gratuitously, to wound those of others. That his zeal was always reined by prudence; that his ardour of mind never hurried him to a precipitate conclusion, or led him to magnify the subject in debate; that his mind was never warped by party feeling; and that he never indulged the love of victory, or sought to humble a teasing or pragmatic adversary—are positions which his true friends will not maintain. But his ablest opponents will admit, that in all the great questions in which he distinguished himself, he acted conscientiously; that he was an open, manly, and honourable adversary; and that, though he was sometimes intemperate, he was never disingenuous. Dr Thomson was by constitution a reformer; he felt a strong sympathy with those great men who, in a former age, won renown by assailing the hydra of error, and of civil and religious tyranny; and his character partook of theirs. In particular, he bore no inconsiderable resemblance to Luther, both in excellencies and defects; his leonine nobleness and potency, his masculine eloquence, his facetiousness and pleasantry, the fondness which he showed for the fascinating charms of music, and the irritability and vehemence which he occasionally exhibited, to which some will add the necessity which this imposed on him to make retractations, which, while they threw a partial shade over his fame, taught his admirers the needful lesson, that he was a man subject to like passions and infirmities with others. But the fact is, though hitherto known to few, and the time has now come for revealing it, that some of those effusions which were most objectionable, and exposed him to the greatest obloquy, were neither composed by Dr Thomson, nor seen by him, until they were published to the world; and that in one instance, which has given rise to the most unsparing abuse, he paid the expenses of a prosecution, and submitted to make a public apology, for an offence of which he was innocent as the child unborn, rather than give up the name of the friend who was morally responsible for the deed—an example of generous self-devotion which has few parallels."

Dr Thomson at all times took an interest in the business of many of the public charities and societies connected with Edinburgh. He was never unwilling to give his powerful assistance, either in aiding in their management or pleading their cause from the pulpit. It is, indeed, matter of surprise how he found time for the multifarious duties which he was, in this and other respects, called to perform, no less than of admiration at the apparent ease and cheerfulness with which he went through them all. Superadded to his other labours, must, in particular, be mentioned the leading part which he took in the business of the ecclesiastical courts. In these courts, indeed, he was, for many years preceding his death, acknowledged as the leader of the Evangelical party, to which he was, from principle, attached. The amount of personal labour and anxiety which was thus devolved upon him it would not be easy to estimate, and few men, it is believed, could have so long sustained the unceasing demands which, in addition to his other duties, were thus made on his time and exertions. He was, however, admirably qualified to occupy such an important and commanding station. Not only was he well acquainted with the laws of the Church, and the different forms requisite in conducting business, but for ability and readiness in debate he stood almost unrivalled. Many will recol-

lect the bursts of eloquence which they have heard from his lips in the General Assembly, and the ability, dignity, and ease with which, even on the spur of the moment, he could reply to the arguments of an opponent. The important objects which he often had in view were, no doubt, sometimes thwarted by large majorities, but his intrepidity and fortitude never forsook him, and want of success only produced in him redoubled exertion.

This is not the place, nor have we any wish to enter on the protracted discussion to which the proceedings of the directors of the British and Foreign Bible Society, regarding the circulation of the Apocrypha, unfortunately gave rise, and in which Dr Thomson took so prominent a part. While, however, some of the consequences which ensued from these discussions were deeply regretted, and by none more than Dr Thomson himself, it will be admitted by every unprejudiced mind, at all acquainted with the circumstances of the case, that the practice complained of called most loudly for redress, and that the great principles maintained in this controversy, on his part, had for their only object the preservation and purity of the Word of God, without mixture, diminution, or addition.

The discourses which Dr Thomson delivered, and afterwards published, the winter preceding his death, on the doctrine of "Universal Pardon," were highly seasonable and useful at the time, and contain a triumphant refutation of the errors they are intended to expose. These discourses are regarded by many as the best specimen of the diversified talents of their author; and certainly display his ability to great advantage, not only as an acute reasoner, but as a profound theologian and Scripture critic.

The leading part which he took in regard to the important subject of the abolition of negro slavery, must not be passed over without notice. This was the last public question to which he devoted the energies of his powerful and versatile mind. With characteristic boldness and magnanimity he set his face against all partial measures for the improvement of this system of bodily and mental oppression, and, in the midst of much opposition, stood fearlessly forward, the avowed, determined, and able advocate of *immediate* emancipation.

A meeting of the Anti-Slavery Society having been held in the month of October 1830, Dr Thomson attended, and after some other speakers had addressed the meeting, and stated their views as to the proper time for abolition, he rose from the centre of the room, and craved permission to explain the conclusions at which he had arrived. "With a power of argument, and an earnestness and elevation of tone which can never be forgotten, he entered on the subject, and in a brief speech explained the points in which he differed from the former speakers, as well as those in which he agreed with them. Never was the triumph of truth and eloquence more complete. Before he had concluded, the majority of the meeting was with him; the confidence of the directors of the society, in the measures they had come forward to recommend, was shaken; and, in the rapturous acclamations of a crowded assembly, he had the satisfaction of listening to the first echo which Great Britain, through all her provinces, has since sent back to the call of justice and religion, in behalf of the injured children of her colonies."

At a subsequent meeting of the friends of immediate abolition, Dr Thomson attended along with the

directors of the Anti-Slavery Society, who now almost unanimously coincided in his views. The speech which he delivered on that occasion was perhaps the most splendid effort of his genius, abounding in high and elevated feeling, and carrying conviction irresistibly home to the understanding and the heart. Rarely have we witnessed such unequivocal symptoms of admiration and enthusiasm as this brilliant effusion of his eloquence produced on the densely crowded meeting assembled on the occasion. The concluding paragraph of his address is so beautiful and so characteristic of the determined views which he entertained on this great question, that we cannot resist recalling it to the recollection of our readers:—"If," said he, "there must be violence, let it even come, for it will soon pass away—let it come, and rage its little hour, since it is to be succeeded by lasting freedom, and prosperity, and happiness. Give me the hurricane rather than the pestilence. Give me the hurricane, with its thunder, and its lightning, and its tempest;—give me the hurricane, with its partial and temporary devastations, awful though they be;—give me the hurricane, with its purifying, healthful, salutary effects;—give me that hurricane, infinitely rather than the noisome pestilence, whose path is never crossed, whose silence is never disturbed, whose progress is never arrested, by one sweeping blast from the heavens; which walks peacefully and sullenly through the length and breadth of the land, breathing poison into every heart, and carrying havoc into every home, enervating all that is strong, defacing all that is beautiful, and casting its blight over the fairest and happiest scenes of human life, and which, from day to day, and from year to year, with intolerant and interminable malignity, sends its thousands and its tens of thousands of hapless victims into the ever-yawning and never-satisfied grave!"

Dr Thomson was thus busily engaged in the discharge of the duties of his situation, greatly beloved by his congregation, and generally respected by his fellow-citizens. And though, to all human appearance, he had the prospect of long remaining in the commanding and elevated station which he occupied, and of being continued for many years a bright ornament of the Church to which he belonged, a blessing to his people and a benefit to the community, it pleased God, in the mysterious arrangements of his providence, to remove him suddenly by death, in the midst of his usefulness, in the prime of his life, and in the zenith of his popularity. It is believed by many of his friends that his death was hastened by the incessant labours in which he was called to engage, and that the mournful event, though unexpected by others, was not altogether unlooked for by himself. It is certain, at all events, that during the latter days of his life there was perceptible an increasing earnestness, richness, and variety in his prayers, both in the public services of the sanctuary and in the private devotions of his own family; and when urged, on more than one occasion, to relieve himself of some of the heavy duties which pressed upon him, he replied, with affectionate solemnity, "I must work the work of Him that sent me while it is day: the night cometh when no man can work."

The circumstances of his lamented death are thus narrated in the Memoir already mentioned:—"On the 9th of February 1831, the day on which he died, he appeared to his family in his usual health. As

was his custom, he rose and breakfasted at an early hour. During the devotions of the family, which he conducted as usual, he read the last three Psalms, and he concluded the service by a prayer remarked at the time for its spirituality and fervour. After baptizing a child, he left his house to pay some visits to the sick; and at a later hour he appeared in his place at a meeting of the presbytery of Edinburgh, specially convened for the purpose of ordaining a minister to one of our West India settlements. During his attendance at the presbytery, he displayed his usual interest, and took his usual share in the business of the court. At the close of the meeting, about five in the afternoon, he proceeded homeward; and with a friend, who met him by the way, he conversed with animation and cheerfulness till he reached his own door, on the threshold of which, without a struggle or a groan, he suddenly fell, overtaken by that summons which recalls the 'good servant' from his labour to his reward."

It would not be easy adequately to describe the deep sensation which this mournful event produced, not only in Edinburgh, but throughout all parts of the country. The eminence of the man, the high place which he occupied in the Church, and the great value of his public and ministerial labours, were every way calculated to make his name extensively known, and his loss deeply felt. There are many who can never forget the bitterness of the feeling which entered their souls when the tidings of the distressing and afflicting bereavement first reached them. They could scarcely believe that he who had so lately been seen and listened to and admired in all the strength and maturity of his character, and in the enjoyment apparently of excellent health and spirits, was in reality so suddenly brought down from his commanding station—the ties which united him to an affectionate family, an extensive circle of friends, and an attached congregation, all cut asunder in a moment—and the well-known voice which had so often, so eloquently, and withal so recently, been lifted up in the Redeemer's cause, hushed for ever in the unbroken silence of death. Under the stunning heaviness of such a bereavement, many, in the bitterness of their hearts, were ready to exclaim, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men!"

On the day of the funeral, ministers assembled from all parts of the country to pay the last tribute of respect to one whom, in life, they regarded with so much affection and esteem. The students of divinity requested permission to attend in a body; and not only the members of the congregation, but multitudes of the most respectable inhabitants of Edinburgh, took this last opportunity of testifying their sense of his high character and numerous virtues; and, amid the deep seriousness that sat on every countenance, bespeaking, "not the pageantry, but the whole power and reality of woe," his earthly remains were borne along the densely-crowded streets, and consigned to their last resting-place, in sure and certain hope of a glorious resurrection.

THORN, a general name for several kinds of prickly plants. In the curse denounced against the earth (Gen. iii. 18), its produce is threatened to be "thorns and thistles"—Heb. *kutz udardar*, or, in the Septuagint, *akanthas kai tribolous*. Paul uses the same words (Heb. vi. 8), where the last is rendered "briers." They are also found Hosea x. 8. The word *kutz* is

put for "thorns," in other places; as Exod. xxii. 6; Judg. viii. 7; Ezek. ii. 6, xxviii. 24: but we are uncertain whether it mean a specific kind of thorn, or may be a generic name for all plants of a thorny kind. In the present instance it seems to be general for all those obnoxious plants, shrubs, &c., by which the labours of the husbandman are impeded, and which are only fit for burning. If the word denote a particular plant, it may be the "rest-harrow," a pernicious prickly weed, which grows promiscuously with the large thistles in the uncultivated grounds, and covers entire fields and plains, in Egypt and Palestine. Judges viii. 16, *barkanim*. There is no doubt but this word means a sharp, jagged kind of plant: the difficulty is to fix on one, where so many offer themselves. The Septuagint preserves the original word. There is a plant mentioned by Hasselquist, whose name and properties somewhat resemble those which are required in the *barkanim* of this passage: "*Nabka paliurus Athenæi* is the *nabka* of the Arabs. There is every appearance that this is the tree which furnished the crown of thorns which was put on the head of our Lord. It is common in the East. A plant more proper for this purpose could not be selected; for it is armed with thorns, its branches are pliant, and its leaf of a deep green, like that of ivy. Perhaps the enemies of Christ chose this plant in order to add insult to injury, by employing a wreath approaching in appearance that which was used to crown emperors and generals." In the New Testament, the Greek word translated "thorns" is *akantha*. Matt. vii. 16, xiii. 7, xxvii. 29; John xix. 2. See GARDEN.

THOUGHT, the one single property which can be discovered as essential to mind. Mind is the thinking principle, and no other definition can be given of it. But how do we ascertain this single property which we attach to mind? We answer, by consciousness. When we think of any thing, we know that we are thinking, and to this knowledge the term consciousness is applied. It is inseparable from every act of thought, and, in fact, strictly speaking, is identical with thought itself, it being a contradiction in terms to say that we think, and yet we are not conscious of thinking. The peculiarity, then, belongs to thought, that it is at once the instrument and the object of investigation. Thus we see that thought may be viewed under two aspects—as contemplating itself, and as itself contemplated. The consideration of thought under these two views forms the only legitimate mode of studying the science of mind, or mental philosophy.

THRASHING. In the early periods of the Jewish commonwealth, the husbandman employed the staff or flail in thrashing all his crop. Isaiah mentions four different instruments used for thrashing—the flail, the drag, the wain, and the feet of the ox. The staff or flail was used for the smaller seeds, which were too tender to be treated in the other methods. The drag consisted of a sort of strong planks, made rough at the bottom with hard stones or iron; it was drawn by oxen or horses over the corn sheaves spread on the floor, the driver sitting upon it. The wain or cart had wheels with iron teeth or edges like a saw. These different instruments are referred to in Isa. xxviii. 26–28: "For his God doth instruct him to discretion, and doth teach him. For the fitches are not thrashed with a thrashing instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread

corn is bruised; because he will not ever be thrashing it, nor break it with the wheel of his cart, nor bruise it with his horsemen." But one of the most common methods of thrashing in the East was by the feet of oxen, or other beasts of burden. Hence the Mosaic enactment: "Thou shalt not muzzle the ox when he treadeth out the corn." Deut. xxv. 4. There is an allusion to this custom in Micah iv. 13: "Arise and thrash, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." The time of thrashing out and winnowing the corn was a season of rejoicing and festivity. See HARVEST—FLOOR—AGRICULTURE.

THRESHOLD. See GATE.

THRONE, the official seat of a sovereign, and often used in Scripture to indicate royalty. The throne of Solomon, which seems to have been of the richest and most magnificent kind, is described in 1 Kings x. 18-20: "Moreover, the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom."

THUMMIM. See URIM.

THYATIRA, a city in Asia Minor, forty-eight miles south-east from Pergamos. It was the seat of one of the seven churches of Asia. To this place Lydia belonged, who was converted by means of the preaching of the Apostle Paul.

THYINE. This kind of wood is mentioned only in Rev. xviii. 12. It is a fragrant wood, and some have thought it to be the same with the sandal-wood of the East Indies. The general opinion is, that the tree referred to is the *Thuja odorata*, the wood of which, Jackson says, in his account of Morocco, is somewhat like the cedar, having a similar smell, and being impenetrable to the worm.

TIARA, the name of the Pope's triple crown. The tiara and keys are the badges of the Papal dignity—the tiara of his civil rank, and the keys of his spiritual; for as soon as the Pope is dead, his arms are represented with the tiara alone, without the keys. The ancient tiara was a round high cap. John XIII. first encompassed it with a crown; Boniface VIII. added a second crown; and Benedict XII. a third.

TIBERIAS, a town standing on a small plain on the shores of the sea of Galilee. It was built by Herod, and the site of the ancient city may still be traced by the granite columns and other remains with which the shore is strewn for a mile to the south of the modern town. Mariti has given a very gloomy description of this town:—"Had not the serenity of the sky rendered it almost impossible for me to be deceived, I should have imagined when I entered it that I was descending to the habitation of the dead, as its walls are built of brown iron-coloured stones, like those which the poets say compose the palace of Pluto. . . . On one side you see ruins half buried in the earth; and on the other some shattered edifices converted into huts. About a hundred shadows, who, I was told, were the inhabitants of the place, flock with great eagerness around the traveller, whom they survey with an air of astonishment that is little calculated to inspire him with confidence."

TIBERIAS, SEA OF. See GALILEE, SEA OF.

TIDAL, king of nations, or of Gentiles (*goim*). Gen. xiv. 1. Some think he was king of Galilee of the Gentiles beyond Jordan (Matt. iv. 15); and Joshua speaks of a king of the nations of Gilgal, or of Galilee, according to the Septuagint. Josh. xii. 23. Others, however, think that he was the head of a mixed multitude of people who had come from different nations.

TIEL. This tree is mentioned in Scripture only once, viz., in Isa. vi. 13: "But yet in it shall be a tenth, and it shall return, and shall be eaten: as a tiel-tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof." The linden or tiel-tree is valuable in all its parts, and is a favourite resort of bees. Hence, in Judea, a land flowing with milk and honey, this tree could not fail to be much prized for its usefulness.

TIGLATH-PILESER. See ASSYRIA.

TILES. See BRICK.

TIMBRELS. See TABRET.

TIME, mode of duration marked by certain periods. The general idea which time gives in everything to which it is applied, is that of limited duration. Thus we cannot say of the Deity that he exists in time, because eternity, which he inhabits, is absolutely uniform, neither admitting limitation nor succession.

Time is said to be redeemed or improved, when it is properly filled up, or employed in the conscientious discharge of all the duties which devolve upon us, as it respects the Divine Being, ourselves, and our fellow-creatures. Time may be said to be lost, when it is not devoted to some good, useful, or, at least, some innocent purpose; or when opportunities of improvement, business, or devotion, are neglected. Time is wasted by excessive sleep, unnecessary recreations, indolent habits, useless visits, idle reading, vain conversation, and all those actions which have no good end in them. We ought to improve the time, when we consider—1. That it is short. 2. Swift. 3. Irrecoverable. 4. Uncertain. 5. That it is a talent committed to our trust. And, 6. That the improvement of it is advantageous and interesting in every respect.

TIMNA, concubine to Eliphaz, Esau's son. Gen. xxxvi. 12.

TIMNATH, or **TIMNAH**, a city in the tribe of Judah (Josh. xv. 57), not far from the sea, nor far from Adullam. It was for a long time in possession of the Philistines, and here Samson met with Delilah, his betrayer.

TIMNATH-SERAH, a city situated among the mountains of Ephraim, on the north side of the hill of Gaash. It was the property of Joshua, and there he was buried. Josh. xxiv. 30. In Judges ii. 9, this city is called Timnath-heres; and as "heres" signifies "the sun," it is not improbable, as the Jews imagine, that it was so called by reason of some memorial connected with Joshua's sepulchre, of the sun's miraculously standing still at his command.

TIMOTHEUS, commonly called **TIMOTHY**, a disciple of Paul. He was a native of Lystra, in Lycaonia. His father was a Gentile; but his mother, whose name was Eunice, was a Jewess (Acts xvi. 1), and educated her son with great care in her own religion. 2 Tim. i. 5, iii. 15. To this young disciple Paul addressed two epistles; in the first of which he calls him his "own son in the faith" (1 Tim. i. 2); from which expression it is inferred that Paul was the person

by whom he was brought to the knowledge of the truth as it is in Jesus. His conversion probably took place when Paul first preached at Lystra in A.D. 46. Before leaving Lystra, Paul caused Timothy to be circumcised, lest the Jews should be offended, knowing that his father was a Gentile. He was regularly ordained to the office of the ministry and generally accompanied Paul in his travels. The tradition is that he was bishop of Ephesus and suffered martyrdom there, in the year A.D. 97, while preaching against idolatry in the vicinity of the temple of Diana at Ephesus. His supposed remains were conveyed to Constantinople with great pomp in A. D. 356.

TIMOTHY, EPISTLES TO. These Epistles were written by the Apostle Paul to the young evangelist, chiefly with the view of warning him against the false doctrines of the Judaizing teachers of the time (Michaelis thinks they were Essenes), who by their subtle distinctions and endless controversies had corrupted the simplicity of the gospel. There has been considerable dispute among the learned about the date at which Paul wrote the first Epistle to Timothy, but all are agreed that the second Epistle must have been written very shortly before Paul's martyrdom, which happened at Rome in A. D. 66.

TIN (*bedil*, Numb. xxxi. 22; Isa. i. 25; Ezek. xxii. 18, 20, xxvii. 12), a well-known coarse metal, harder than lead. Mr Parkhurst observes, that Moses, in Numb. xxxi. 22, enumerates all the six species of metals. The Lord, by the prophet Isaiah, having compared the Jewish people to silver, declares, "I will turn my hand upon thee, and purely purge away thy dross, and take away *bedelin*—thy particles of tin;" where Aquila, Symmachus, and Theodotian have *kassiteron sou*, and the Vulgate, *stannum tuum*, "thy tin;" but the Septuagint, *anomous*—"wicked ones." This denunciation, by a comparison of the preceding and following context, appears to signify that God would, by a process of judgment, purify those among the Jews who were capable of purification, as well as destroy the reprobate and incorrigible. Jer. vi. 29, 30, ix. 7; Mal. iii. 3; Ezek. xxii. 18, 20.

In Ezek. xxvii. 12, Tarshish is mentioned as furnishing *bedil*; and Bochart proves, from the testimonies of Diodorus, Pliny, and Stephanus, that Tartessus in Spain, which he supposes the ancient Tarshish, anciently furnished tin. As Cornwall in very ancient times was resorted to for this metal, and probably first by the Phenicians, some have thought that peninsula to be the Tarshish of the Scriptures—a subject which, however, from the vague use of the word, is involved in much uncertainty. See **TARSHISH**.

TIPHSAH, a city in the tribe of Ephraim, situated about six miles from Samaria. Menahem, king of Israel, took it by storm, and massacred its inhabitants without mercy.

TIRHAKAH. See **CUSH**—**ETHIOPIA**—**SENNACHERIB**.

TIRZAH (*pleasant*), a city of Ephraim, and the royal seat of the kings of Israel, from the time of Jeroboam to the reign of Omri, who built the city of Samaria, which then became the capital of this kingdom. 2 Kings xv. 14, 16.

TISHBE, a city of Gilead, east of the Jordan, and the country of the prophet Elijah, who from hence was called the **TISHBITE**. 1 Kings xvii. 1.

TISRI, the first Hebrew month of the civil year, and the seventh of the ecclesiastical year. See **MONTH**.

TITHES, the tenth part of the profits accruing

from the produce of estates, applied to the maintenance of the clergy. The payment of tithes seems to have been observed long before the giving of the Mosaic law. Thus we find Melchisedec, the priest of the Most High God, receiving tithes or the tenth part from Abraham. Jacob also vowed to God that he would pay the tenth of all. Under the Mosaic law, as the Levites had no landed property, the Jews were commanded to pay a tenth of all the fields and flocks for the support of the Levites, and these again paid a tenth of their incomes to the priests. In addition to the tenth thus required from every Jew, another tenth was demanded for the maintenance of feasts and sacrifices. Under the Christian dispensation, as developed in the New Testament, the regular tithe is no longer required, but the general principle is laid down as binding upon the consciences of all Christians that "they who preach the gospel should live of the gospel, and they who are taught in the word ought to communicate to him that teacheth in all good things." The history of the Tithe System in England is thus given by Dr Hook:—"It is probable that tithes were paid by our Saxon ancestors, as soon as they were converted from heathenism; for King Ethelbert made a law against taking away *Res Ecclesiæ*, which they called God's fees; but this was not a general law to oblige the whole nation, because Ethelbert was only king of Kent: and the laws of King Ina long before that time enjoin the payment of church-shot. And several other Saxon kings made laws that the church should have its revenue, and that the clergy should have the first fruits; all which may be expounded of tithes, because they were paid to the church. This appears by the practice of Eadbert, who was Bishop of Lindisfarne, in the beginning of King Ina's reign: it is true he could pay no tithes himself, because he was a clergyman, and therefore he gave them every year to the poor. About fifty years after him, Boniface, Bishop of Mentz, wrote an epistle to Cuthbert, Archbishop of Canterbury, wherein he expressly mentions tithes as usually paid in those days; and in Archbishop Egbert's canons, we read of priests who were commanded to teach the people to pay tithes; that the receiver was to register the names of such as paid, and that no man should take them from ancient churches, nor any secular service be done for them. But it was above thirty years afterwards that the first canon was made here for the payment of tithes, and that was in the synod at Calcuith, which was held here in the reign of King Offa, enjoining the payment of tithes according to the Scriptures, and exhorting all men to pay the same, because it is the special command of God himself. It is likewise true, that in obedience to these and other canons, tithes were paid here in some particular places; but King Ethelwolf, who was the first hereditary monarch of the English Saxons, made a voluntary donation of tithes to be paid throughout the kingdom; and this was done in a general council, with the free consent of the spiritual and temporal lords and a multitude of other people. Edward the Confessor made a law, that the tenth of all corn shall be paid to God, as due to him, and tells us in what manner both prædial and personal tithes ought to be paid; and that if any person should disobey that law, he should be compelled to pay this duty by the king and the bishop, and thus it stood till the conquest. Henry VIII. confirmed those canons relating to tithes, which were made in the reigns of his predecessors. This he did after he renounced the Pope's

supremacy by a particular statute made for that purpose; and by which it was enacted, that tithes should be paid according to the ecclesiastical laws of the Church of England, and according to the customs in every parish where they shall grow due; and the reason is given in the purview of the act, viz., because they are due to God and his Holy Church. And it is to be observed, that before laymen had any grants of monastery lands to hold them discharged of tithes, in the same manner as they were held before the dissolution, care was taken to alienate the tithes of those lands, by the consent of the bishop, and that due payment might be made thereof to the particular rectors."

TITUS. Little is known concerning this individual, who was probably a convert of the Apostle Paul. It would appear that he was a Greek. Gal. ii. 3. When he returned from Antioch to Jerusalem, Paul would not allow him to be circumcised, as he was born of Gentile parents. He seems to have aided Paul in diffusing the gospel, as he calls him "his partner and fellow-helper." During Paul's second imprisonment at Rome, Titus went into Dalmatia, and after the apostle's death he removed to Crete, where he laboured as pastor of the church until his death, at the advanced age of ninety-four.

TITUS, EPISTLE TO. Titus having been left in Crete to settle the churches in the several cities of that island according to the apostolical plan, Paul wrote this epistle to him, that he might discharge his ministry among the Cretans with the greater success, and to give him particular instructions concerning his behaviour towards the Judaizing teachers, who endeavoured to pervert the faith and disturb the peace of the Christian church.

TOB, a district, the precise locality of which is not known, but from the facility of communication it was doubtless in the near vicinity of Gilead. It was in this region, eastward of the Jordan, that Jephthah took refuge when expelled by his brethren; and there the elders of Gilead found him when they sought his assistance.

TOBIAH, an Ammonite who joined with Sanballat in endeavouring to prevent the Jews from rebuilding the temple after they had returned from the Babylonish captivity. He had obtained considerable influence in consequence of having formed an alliance by marriage with one of the principal Jews in Jerusalem.

TOGARMAH, the third son of Gomar, and the grandson of Japhet. Gen. x. 3. There is the utmost difficulty in deciding what country this descendant of Japhet peopled. It seems to have been a district of country between Syria and the Black Sea. Eusebius supposes it to have been Armenia; Josephus and Jerome, Phrygia; and Bochart, Cappadocia.

TOLERATION. The fundamental principles on which an enlightened toleration of different religions sects in a free country rests, are thus beautifully pointed out by the celebrated Robert Hall:—

"The liberty of worshipping God in that manner which the conscience of every individual dictates, provided nothing be introduced into worship incompatible with good morals, may be justly claimed as an inalienable right. The relation which subsists betwixt man and his Maker, and the consequent obligation to worship him, is prior to the civil relation between magistrates and subjects. It is a more

important relation, since all the good a creature can enjoy is derived from it, and all his reasonable hopes of happiness on the goodness of the Almighty. It differs, too, from every other, in that it is invisible, perpetual, and eternal. A man may or may not be the member of a civil community, but he is always the creature of God. For these reasons, political duties, or those which result from the relation of the subject to the prince, must, in their nature, be subordinate to religious. When the commands of a civil superior interfere with those which we conscientiously believe to be the laws of God, submission to the former must be criminal; for the two obligations are not equipollent, but the former is essential, invariable, and paramount to every other. 'Whether it be right,' said the apostles, 'to obey God or man, judge ye.' But if an active obedience in such circumstances be *criminal*, to prescribe it cannot be *innocent*, since it would be absurd to affirm that exercise of authority to be right to which it is wrong to submit. Rights and duties are correlatives. A right to command necessarily implies the enforcing that which is right with respect to those to whom the duty of submission belongs. Nor is it to any purpose to allege that the worship prescribed is rational and scriptural, and far more excellent than that which is prohibited. For if we remember that worship is no other than the outward expression of the love and fear of God, we must perceive, that, to become acceptable, it is above all things necessary that it be such as approves itself to the mind of the worshipper; such as he sincerely believes will be pleasing to God. It is impossible to please God without a sincere intention to please him. We may hope, from Him who knows our frame, for a merciful indulgence to the imperfections which spring from involuntary ignorance or latent prejudice. It agrees with his benignity to suppose he will graciously accept that worship which is not the best in itself, providing it be the best we know how to present. But to worship with those rites and ceremonies which our conscience does not approve, however excellent in themselves, is an insult to the Deity. A Jew, for example, who joined in the worship of a Christian Church, while he retained the incredulity which distinguished his nation, would be guilty of the highest impiety; nor would it be any extenuation of his fault to allege that the worship in which he assisted was founded on Scripture, and commanded by God, while his conviction was contrary. He who is utterly careless of the favour of God, and without any solicitude respecting a future world, will naturally follow the stream of authority or fashion, and adopt any mode of religion which happens to have the ascendancy. But the sincere worshipper of God will find it impossible to comply with any religious injunctions which appear to him to interfere with the will of God.

"Besides, as is urged with great force by Mr Locke, if the magistrate of one country has a right to impose his religion under pains and penalties, the magistrates of all other countries must have an equal right. Religious truth will vary with the boundaries of nations; and with equal justice the Pope will be revered in Spain, Mohammed in Turkey, and Brahma in India. It is easy to see to what these principles tend, which imply that there is nothing determinate, nothing sacred in religion, and that all modes of worship are equally pleasing to God, and equally useful. The principles of persecution, pushed to their just consequence, terminate in Hobbism.

"It is worth while to consider what is likely to be the effect of enacting coercive laws in religion. If the men at whom they are aimed are conscientious, they will still persevere. They will reply to the injunction of silence what the apostles did to the chief priest: 'Whether it be right to obey God or man, judge ye.' They will still persist in their attempts to evangelize the poor. This will necessitate the exercise of greater severities, the failure of which will be considered as a demand for punishments still heavier, until the magistrate has proceeded to banishment, confiscation, and death. For it is the inconvenience attending persecution, that it is necessarily progressive. Small punishments only irritate. It commences with an intention of suppressing error; baffled in its first attempt, and stung with disappointment, it soon loses sight of its original design; it soon degenerates into a settled resolution to subdue contumacy, and strike terror. It becomes a fearful struggle betwixt power and fortitude; the power of inflicting suffering, and that of enduring, which shall wear the other out."

TOMB. See SEPULCHRE.

TONGUE. This word is taken in three different senses:—1. For the material tongue, or organ of speech. James iii. 5. 2. For the tongue or language that is spoken in any country. Deut. xxviii. 49. (See LANGUAGE.) 3. For good or bad discourses. Prov. xii. 18, xvii. 20. Tongue of the sea signifies a gulf. To gnaw the tongue (Rev. xvi. 10), is a token of fury, despair, and torment. The tongue of angels, a kind of hyperbole made use of by Paul. 1 Cor. xiii. 1. To draw out the tongue is an expression of contempt in the East, as in other countries. Thus, Isa. lvii. 4: "Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood?"

TONGUE, DUTIES OF THE. "1. To glorify God by magnifying his name. 2. To sing his praises. 3. To declare to others God's goodness. 4. To pray to him for what we want. 5. To make open profession of our subjection to him. 6. To preach his word. 7. To defend the truth. 8. To exhort men to particular duties. 9. To confess our sins to God. 10. To crave the advice of others. 11. To praise that which is good in others. 12. To bear witness of the truth. 13. To defend the cause of the innocent and just. 14. To communicate to others the same good impressions we have received."

TONGUES, GIFT OF. See GIFT OF TONGUES.

TOPAZ. The Hebrew *pîdath* (Exod. xxviii. 17, xxxix. 10; Job xxviii. 19; Ezek. xxviii. 13), translated topaz, is now generally thought to be the same as our CHRYSOLITE (which see).

TOPHET. See GEHENNA—MOLOCH—HELL.

TORTOISE (Lev. xi. 29), or LAND TURTLE, a class of animals strongly allied to the reptile kinds. The Hebrew word, however, does not signify a tortoise, but a lizard.

TOWER. The towers of the watchmen, or of the shepherds, stood alone in the midst of the plain, in which the shepherds and herdsmen who looked after the flocks, or watchmen, might lodge. King Uzziah caused several towers to be built for the shepherds in the desert, and made many cisterns there; because he had a great number of flocks. 2 Chron. xxvi. 10. The tower of the flock (Micah iv. 8), and that which Isaiah (v. 2) notices, which was built in the midst of a vineyard, were of the same kind. See ADAR.

TOWER OF BABEL. See BABEL.

TOWER OF SHECHEM, was a citadel, or fortress, standing upon a higher ground than the rest of the city, and capacious enough to contain above a thousand persons.

TRACHONITIS (*rocky or rugged*), a province of Arabia, having Arabia Deserta east, Batanea west, Iturea south, and the country of Damascus north. Josephus says it is situated between Palestine and Cœlo-Syria, and was peopled by Hush, or Cush, a son of Aram. Of this province Herod Philip was tetrarch. Luke iii. 1.

TRADITION (Gr. *paradosis*), something handed down from one generation to another. Thus the Jews pretended, that, besides their written law, contained in the Old Testament, Moses had delivered an oral law, which had been conveyed down from father to son (see CABALA); and thus the Roman Catholics are said to value particular doctrines, supposed to have descended from the apostolic times by tradition.

"Common sense teaches every man," says Mr Wylie, "that there is no comparison between a written and an oral account of a matter, as regards the degree of reliance to be placed on each. Every time the latter is repeated, it acquires a new addition, or variation, or corruption. It is inconceivable that the truths of salvation should have been conveyed to us through a medium so inaccurate, fluctuating, and doubtful. Was it not one main design of Christ and his apostles, in committing their doctrine to writing, to guard against the uncertainties of tradition? In places innumerable, are not traditions, as a ground of faith, explicitly and pointedly condemned, and the study of the Scriptures strenuously enjoined? Besides, why should the Church of Rome offer proofs from Scripture on this or any other point? Does she not act inconsistently in doing so, inasmuch as she at the same instant forbids and requires the exercise of private judgment?"

"But, in the second place, from the Church, say the Romanists, you received the Bible; she transmitted it to you, and you take her authority for its authenticity and genuineness. We admit the Church, that is, the universal Church, and not exclusively the Church of Rome, to be a main witness as to the authenticity and genuineness of the Scriptures, on the ground that they have come down to us through her; but that is another question altogether from her right to solely and infallibly interpret Scripture. The messenger who carries a letter may be a very competent witness as to its authenticity and genuineness. He had it from the writer; it has not been out of his possession since; and he can speak very confidently and authoritatively as to its expressing the will of the person whose signature it bears; but is he only, therefore, entitled to interpret its meaning? He may be a very competent authority on its authenticity, but a very incompetent authority on its sense. The Church of Rome has confounded the question of authenticity and the question of interpretation. Because the Church carried this divine letter to us, we will listen to what she has to say on its authenticity; but inasmuch as this letter is addressed to us, and touches questions which involve our eternal welfare, and contains not the slightest hint that it needs to be either interpreted or supplemented by the bearer, we will use the right and responsibility of interpreting it for ourselves."

TRANSFIGURATION. This word is used to indicate the miraculous change which took place in the appearance of Christ on a mountain, which is supposed to be Tabor. Peter, James, and John were elected to be the sole witnesses of this wonderful transformation.

TRANSLATION, in the ecclesiastical sense of the word, is the removing of a bishop or pastor from one charge to another. It is also used for the version of a book or writing into a different language from that in which it was written.

In translating the Scriptures, great knowledge and caution are necessary. Dr Campbell lays down three fundamental rules for translating—1. The translation should give a complete transcript of the ideas of the original. 2. The style and manner of the original should be preserved. 3. The translation should have all the ease of original composition. He observes, that the difficulties found in translating the Scriptures arise—1. From the singularity of Jewish customs. 2. From the poverty (as appears) of their native language. 3. From the fewness of the books extant in it. 4. From the symbolical style of the prophets. 5. From the excessive influence which a previous acquaintance with translations has occasioned. And, 6. From prepossessions, in what way soever acquired, in regard to religious tenets.

Notwithstanding these difficulties, however, the divines employed by King James to translate the Old and New Testaments have given us a translation which, with a very few exceptions, can scarcely be improved. These divines were profoundly skilled in the learning, as well as in the languages of the East; whilst some of those who have presumed to improve their version, seem not to have possessed a critical knowledge of the Greek tongue, to have known still less of the Hebrew, and to have been absolute strangers to the dialect spoken in Judea in the days of our Saviour, as well as to the manners, customs, and peculiar opinions of the Jewish sects. "Neither," as one observes, "metaphysical acuteness, nor the most perfect knowledge of the principles of translation in general, will enable a man who is ignorant of these things to improve the authorized version either of the Gospels or Epistles; for such a man knows not accurately, and therefore cannot give a complete transcript of the ideas of the original work." See **BIBLE**.

TRANSUBSTANTIATION, the conversion or change of the substance of the bread and wine in the Lord's Supper into the body and blood of Jesus Christ, which the Romish church supposes to be wrought by the consecration of the priest.

Nothing can be more contradictory to Scripture, or to common sense, than this doctrine. It must be evident to every one who is not blinded by ignorance and prejudice, that our Lord's words, "This is my body," are merely figurative expressions; besides, such a transubstantiation is so opposite to the testimony of our senses, as completely to undermine the whole proof of all the miracles by which God hath confirmed revelation. According to such a doctrine, the same body is alive and dead at once, and may be in a million of different places whole and entire at the same instant of time; accidents remain without a substance, and substance without accidents; and a part of Christ's body is equal to the whole. It is also contrary to the end of the sacrament, which is to represent and commemorate

Christ, not to believe that he is corporeally present 1 Cor. ix. 24, 25. But we need not waste time in attempting to refute a doctrine which, by its impious consequences, refutes itself.

TRAVAIL, the pains of child-bearing. The word is applied metaphorically to any severe suffering, especially if endured for the good of others. It is applied to the sufferings of Christ. Isa. liii. 11, lxvi. 7, 8.

TREASURE. Whatever a man peculiarly values is to him a treasure. He delights in it, he watches over it, he adopts every means to preserve it in safety. In the unsettled countries of the East, men found it necessary, for greater security, to bury their treasures, whether of gold and silver, or jewels and provisions, in some field which was not likely to be cultivated, and where, therefore, their treasure was likely to remain undisturbed. This practice appears to have prevailed as far back as the days of Solomon. Hence we find him saying in the Book of Proverbs, "If thou seekest her as silver, and searchest for her as for hid treasure." In allusion to the same custom, our blessed Lord related the parable of the hid treasure. Matt. xiii. 44. "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

TREE OF LIFE. See **LIFE**.

TRENCH, a word which occurs only once in the New Testament, namely in Luke xix. 43, where our Lord, speaking of the approaching destruction of Jerusalem, predicts,—"Thine enemies shall cast a trench about, and shall compass thee round on every side." The word here translated a "trench," may signify not only a ditch or fosse, but also a wall or rampart. Josephus tells us accordingly that to cut off all hope of escape from the Jews, Titus the Roman general ordered a wall to be built round the city. The length of the wall was thirty-nine furlongs, or nearly five miles. And at this wall without were erected thirteen castles, the circumference of which put together amounted to ten furlongs. The whole was completed in three days: so that what would naturally have required some months was done in so short an interval as is incredible.

TRENT, COUNCIL OF. See **COUNCIL**.

TRESPASS. See **OFFENCE—SIN**.

TRIALS. The afflictions of the righteous are often called in Scripture trials, probably because, as metals are tried in the fire, so the time of trouble is a time in which the faith of the Christian is peculiarly tried. Hence Job says, in reference to his own severe and complicated afflictions, "When he hath tried me, I shall come forth as gold."—See **ADVERSITY—AFFLICTION**.

TRIBE, a name applied to each collective body of families descended from each of the twelve patriarchs. The Hebrew word properly signifies a rod, probably because the rod was the symbol of authority. Though, properly speaking, the tribes of Israel were only twelve in number, yet in reality they were thirteen, as the tribe of Joseph was divided into two, Manasseh and Ephraim. In the division of the land of Canaan, the tribe of Levi received no inheritance, and when the tribes were numbered in the wilderness, Levi was not included. When Jacob was on his deathbed he predicted the future fortunes of his descendants. This prophecy concerning each tribe is contained in Gen. xxix. For a long period the

twelve tribes formed one kingdom; but in the reign of Rehoboam, son of Solomon, a division took place, ten of the tribes forming the kingdom of Israel, and two, those of Judah and Benjamin, forming the kingdom of Judah. The latter kingdom was destroyed by the Babylonians under Nebuchadnezzar, who carried the Jews into captivity to Babylon. There they remained for seventy years, at the end of which they were liberated by Cyrus, and returned to their own land, where they rebuilt their temple. The ten tribes, however, shared a different fate. They were carried captive into Assyria, but what was their after history is still involved in obscurity. Sir William Jones supposed that he found traces of them among the Afghans, who call themselves Beni-Israel, or sons of Israel, a number of whom are found at Bombay. Others think they still exist, some of them in Ethiopia, others in Daghistan, on the shores of the Caspian Sea, and others among the Nestorians. It is impossible to speak with any certainty on the subject.—**ED.**

TRIBULATION expresses in our version much the same as trouble or trial; importing afflictive dispensations to which a person is subjected, either by way of punishment, or by way of experiment. For tribulation, by way of punishment, see Judg. x. 14; Matt. xxiv. 21, 29; Rom. ii. 9; 2 Thess. i. 6. For tribulation by way of trial, see John xvi. 33; Rom. v. 3; 2 Thess. i. 4. See **AFFLICTION—TRIAL**.

TRIBUNAL, the place where judicial proceedings are administered. See **PAVEMENT**.

TRIBUTE. In all ages the payment of tribute has been regarded as an acknowledgment of subjection on the part of those who paid it. The Jews under the theocracy paid a capitation-tax of half-a-shekel as an act of homage to their sovereign lord. This tax was devoted to the support of the tabernacle worship. It was assessed upon all Jews who were twenty years old and upwards; women, minors, and probably very old men being exempted. When the Jews were reduced under the subjection of the Romans, and though when our Lord exercised his public ministry, Judea had been for more than a hundred years a mere appendage of the Roman empire, the Pharisees proudly declared, "We were never in bondage to any man." The Herodians, on the other hand, maintained the entire rightfulness of the Roman jurisdiction, and were wont to enforce upon the Jews unlimited and unqualified subjection in all respects to the authority of the Roman emperor. These two parties, though opposed to each other, combined in tempting Christ on the question of paying tribute (Matt. xxii. 15-22), and the doctrine which he inculcated plainly was the duty of paying tribute to the Romans, to whom they were undeniably in subjection. The same duty is enforced by Paul in Rom. xiii. 8, and by Peter, 1 Pet. ii. 13.

TRINITARIANS, those who believe in the Trinity. See next article.

TRINITY, the union of three in one; generally applied to the ineffable mystery of three persons in one God—Father, Son, and Holy Spirit.

The doctrine of the Trinity is rejected by some because it is incomprehensible; but, as Mr Scott observes, if distinct personality, agency, and divine perfections be in Scripture ascribed to the Father, and to the Son, and to the Holy Spirit, no words can more exactly express the doctrine, which must unavoidably be thence inferred, than those commonly used on this subject, namely, that there are three distinct persons in the unity of the Godhead. The

sacred oracles most assuredly teach us, that the one living and true God is, in some inexplicable manner, *triune*, for he is spoken of as *one* in some respects, and as *three* in others. Gen. i. 26, xi. 6, 7; Isa. xxxiv. 16, xlviii. 16; 2 Cor. xiii. 14; John xiv. 23; Matt. xxviii. 19; 2 Thess. iii. 5; Acts v. 3, 4.

The trinity of persons in the Deity consists with the unity of the divine essence, though most Trinitarians pretend not to explain the *modus* of it, and deem those reprehensible who have attempted it, as the *modus* in which any being subsists, according to its distinct nature and known properties, is a secret to the most learned men to this present day, and probably will always continue so. But if the most common of God's works, with which we are the most conversant, be in this respect incomprehensible, how can men think that the *modus existendi* (or manner of existence) of the infinite Creator can be level to their capacities?

The doctrine of the Trinity is indeed a mystery, but no man hath yet shown that it involves in it a real contradiction. Many have ventured to say that it ought to be ranked with transubstantiation, as equally absurd. But Archbishop Tillotson has shown, by the most convincing arguments imaginable, that transubstantiation includes the most palpable contradictions; and that we have the evidence of our eyes, feeling, and taste, that what we receive in the Lord's supper is bread, and not the body of a man; whereas we have the testimony of our eyes alone that the words, "This is my body," are at all in the Scriptures. Now this is intelligible to the meanest capacity; it is fairly made out, and perfectly unanswerable. But who ever attempted thus to prove the doctrine of the Trinity to be self-contradictory? What testimony of our senses, or what demonstrated truth, does it contradict? Yet, till this be shown, it is neither fair nor convincing to exclaim against it as contradictory, absurd, and irrational. See articles **JESUS CHRIST—HOLY GHOST**.

TRIUMPH. It has been customary in almost all ages and nations to celebrate success in war by triumphal processions of great pomp and splendour. It was when Melchisedec was thus returning from the slaughter of the kings that Abraham met him. Hymns of thanksgiving to God for the victory obtained was usual on such occasions, and beautiful specimens of such triumphal hymns are to be found in the song of Moses after Pharaoh and his host had been drowned in the Red Sea, and the song of Deborah after Barak had been overthrown. The bearing of palm-branches was a common form of expressing triumphal joy. Hence when our Lord entered Jerusalem, the people met him bearing branches of palm-trees, and strewed them in the way; and not only does John in the Apocalypse represent the Redeemed as singing the triumphal song of Moses and of the Lamb, but as carrying palms in their hands. Rev. vii. 9. The highest military honour which could be obtained in the Roman state was a triumph, or solemn procession, in which a victorious general and his army advanced through the city to the capitol. He set out from the Campus Martius, and proceeded along the Via Triumphalis, and from thence through the most public places of the city. The streets were strewed with flowers, and the altars smoked with incense. First went a numerous band of music, singing and playing triumphal songs; next were led the oxen to be sacrificed, having their horns gilt, and their heads adorned with fillets and garlands;

then, in carriages, were brought the spoils taken from the enemy; also golden crowns sent by the allied and tributary states. The titles of the vanquished nations were inscribed on wooden frames, and images or representations of the conquered countries and cities were exhibited. The captive leaders followed in chains, with their children and attendants; after the captives came the lictors, having their fasces wreathed with laurel, followed by a great company of musicians and dancers, dressed like satyrs, and wearing crowns of gold; in the midst of whom was a pantomime, clothed in a female garb, whose business it was, with his looks and gestures, to insult the vanquished; a long train of persons followed, carrying perfumes; after them came the general, dressed in purple, embroidered with gold, with a crown of laurel on his head, a branch of laurel in his right hand, and in his left an ivory sceptre, with an eagle on the top, his face painted with vermillion, and a golden ball hanging from his neck on his breast; he stood upright in a gilded chariot, adorned with ivory, and drawn by four white horses, attended by his relations, and a great crowd of citizens, all in white. His children rode in the chariot along with him; his lieutenants and military tribunes commonly by his side. After the general, followed the consuls and senators, on foot; and the whole procession was closed by the victorious army drawn up in order, crowned with laurel, and decorated with the gifts which they had received for their valour, singing their own and their general's praises. The triumphal procession was not confined to the Romans: the Greeks had a similar custom; for the conquerors used to make a procession through the middle of their city, crowned with garlands, repeating hymns and songs, and brandishing their spears; the captives followed in chains, and all their spoils were exposed to public view."

"The great apostle of the Gentiles alludes to these splendid triumphal scenes in his Epistle to the Ephesians, where he mentions the glorious ascension of his Redeemer into heaven: 'When he ascended up on high, he led captivity captive, and gave gifts unto men.' Eph. iv. 8; Ps. lxxviii. 17, 18. Knowing the deep impression which such an allusion is calculated to make on the mind of a people familiarly acquainted with triumphal scenes, the apostle returns to it in his Epistle to the Colossians, which was written about the same time: 'Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.' Col. ii. 15. After obtaining a complete victory over all his enemies, he ascended in splendour and triumph into his Father's presence on the clouds of heaven, the chariots of the Most High, thousands of holy angels attending in his train; he led the devil and all his angels, together with sin, the world, and death, as his spoils of war and captives in chains, and exposed them to open contempt and shame, in the view of all his angelic attendants, triumphing like a glorious conqueror over them, in virtue of his cross, upon which he made complete satisfaction for sin, and by his own strength, without the assistance of any creature, destroyed him that had the power of death, that is, the devil. And as mighty princes were accustomed to scatter largesses among the people, and reward their companions in arms with a liberal hand, when, laden with the spoils of vanquished nations, they returned in triumph to their capital; so the Conqueror of death and hell, when he ascended far above all heavens, and sat down in the midst of the throne, shed forth blessings

of his grace and Holy Spirit upon people of every tongue and of every nation." We quote from Professor Paxton.

TROAS, a city of Phrygia, or of Mysia, upon the Hellespont, having the old city of Troy to the north, and that of Assos to the south. Sometimes the name of Troas is put for the province wherein the city of Troy stood. Acts xx. 5, 6; 2 Cor. ii. 12; 2 Tim. iv. 13.

TROGYLLIUM, a promontory and town of Asia Minor, between Ephesus and Miletus. There was a Christian Church here at a very early period; and Paul remained in Trogyllium one day in the course of his travels.

TROUGH. In Eastern countries, where wells are highly prized, there are often troughs and flights of steps down to the water, to facilitate the labour of watering the cattle. To this convenience there is an allusion in Gen. xxiv. 20: "And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels." A trough was also placed beside the Arabian well from which the daughters of Jethro watered their flocks. Exod. ii. 16.

TRUMPET. Among the Hebrews this musical instrument was used on many occasions, religious, civil, and military. It was employed in proclaiming the return of the jubilee, the commencement and end of the Sabbath, and to give notice of the burnt-offerings and peace-offerings, new moons, and other festivals. There was a festival instituted among the Jews, called "The feast of trumpets," celebrated in the beginning of the civil year, in the month Tizri, answering to our September. The day was kept solemn, all servile business suspended, and particular offerings were enjoined: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord." Lev. xxiii. 23-25.

TRUST IN GOD signifies that confidence in or dependence we place on him. This trust ought to be—(1.) Sincere and unreserved; not in idols, in men, in talents, riches, power, in ourselves part, and him part. Prov. iii. 5, 6. (2.) Universal; body, soul, circumstances. 1 Pet. v. 7. (3.) Perpetual. Isa. xxvi. 4. (4.) With a lively expectation of his blessing. Micah vii. 7.

The encouragement we have to trust in him arises—(1.) From his liberality. Rom. viii. 32; Ps. lxxxiv. 11. (2.) His ability. James i. 17. (3.) His relationship. Ps. ciii. 13. (4.) His promise. Isa. xxxiii. 16. (5.) His conduct in all ages to those who have trusted in him. Gen. xlviii. 15, 16; Ps. xxxvii. 25.

The happiness of those who trust in him is great, if we consider—(1.) Their safety. Ps. cxxv. 1. (2.) Their courage. Ps. xxvii. 1. (3.) Their peace. Isa. xxvi. 3. (4.) Their character and fruitfulness. Ps. i. 3. (5.) Their end. Ps. xxxvii. 37; Job v. 26.

TRUTH, a term used in opposition to falsehood, and applied to propositions which answer or accord to the nature and reality of the thing whereof something is affirmed or denied. *Natural* or physical truth is said to be the agreement of our sentiments with the nature of things. *Moral* truth is the conformity of our words and actions to our sentiments. *Evangelical* or gospel truth is taken for Christ; the doc-

trines of the gospel; substance or reality, in opposition to the shadows and ceremonies of the law. John i. 17. For this truth we ought to be sincere in seeking, zealous in defending, and active in propagating; highly to prize it, constantly to rejoice in it, and uniformly to be obedient to it.

"The love of truth is among the noblest characters of the Christian; and as genuine piety, wherever it prevails, will banish falsehood, so we find a real love of truth, the comparison of a man's conduct with the regulations of truth, and a conformity to those regulations, are always among the most desirable, the most favorable, and the most decisive proofs of genuine religion; which being itself a system of truth, delights in nothing more than in truth, whether of heart, discourse, or conduct. Of this the apostle John is an instance, who expresses to the elect lady his delight at seeing her children walk in the truth." See LYING—SINCERITY.

TUBAL, fifth son of Japheth, who is commonly united with Meshech; whence it is thought that they peopled countries bordering on each other. Bochart thinks, that by Meshech and Tubal are intended the Muscovites and the Tibarenians.

TUBAL-CAIN, son of Lamech and of Zillah. Gen. iv. 22. Scripture calls him the father, that is, inventor or master, of the art of forging and managing iron, and of making all kinds of iron-work. It has been thought that he gave occasion to the Vulcan of the heathen.

TURTLE (*tur*, *trugōn*—Gen. xv. 9; Lev. i. 14, v. 7, 11, xii. 6, 8, xiv. 22, 30, xv. 14, 29; Numb. vi. 10; Ps. lxxiv. 19; Cant. ii. 12; Jer. viii. 7; *trugōn*—Luke ii. 24). We have the authority of the Septuagint, the Targum, and of all the ancient interpreters, for understanding this of the turtle, or turtle-dove. Indeed, it is one of those evident instances in which the name of the bird is by *onomatopœia* formed from its note or cry.

The turtle is mentioned among migratory birds by Jeremiah (viii. 7), and in this sense differs from the rest of its family, which are all stationary. The fact to which the prophet alludes is attested by Aristotle in these words: "The pigeon and the dove are always present, but the turtle only in summer: that bird is not seen in winter." And, in another part of his work, he asserts that the dove remains, while the turtle migrates. Varro, and other ancient writers, make the like statement. Thus Solomon (Cant. ii. 12) mentions the return of this bird as one of the indications of spring: "The voice of the turtle is heard in the land." See DOVE.

TYCHICUS, a disciple employed by the apostle Paul to carry his letters to several Churches. He was of the province of Asia, and accompanied Paul in his journey from Corinth to Jerusalem. Acts xx. 4. He carried the epistle to the Colossians, that to the Ephesians, and the first to Timothy. The apostle calls him his dear brother, a faithful minister of the Lord, and his companion in the service of God (Eph. vi. 21, 22; Col. iv. 7, 8); and had intentions of sending him into Crete, to preside there in the absence of Titus. Tit. iii. 12. It is thought also that he was sent to Ephesus, while Timothy was at Rome, when he carried a letter to the Ephesians from this apostle. The Greeks made him one of the Seventy, and Bishop of Colophon, in the province of Asia.

TYPE. "Understanding the word *type*," to quote from Mr Fairbairn's able work on Typology, "in the theological sense,—for, as employed in Scripture,

it is used with greater latitude, as may be seen by consulting in the original, Heb. viii. 5; 1 Cor. x. 6; Phil. iii. 17; 1 Thess. i. 7; 1 Pet. v. 3; Rom. vi. 17, —it is admitted by common consent, first, that in the character, action, or institution, which is denominated the *type*, there must be a resemblance of some kind to what corresponds to it under the gospel; and, second, that the former must not be *any* character, action, or institution, occurring in Old Testament Scripture, but such only as had their ordination from God, and were designed by him to foreshadow the gospel antitype. These two conditions enter as essential elements into the constitution of a type, and must meet together in every thing to which the name can with truth and justice be applied. For, as Bishop Marsh has justly remarked, 'to constitute one thing the type of another, something more is wanted than mere resemblance. The former must not only resemble the latter, but must have been *designed* to resemble the latter. It must have been so designed in its original institution. It must have been designed as something preparatory to the latter. The type as well as the antitype must have been pre-ordained; and they must have been pre-ordained as constituent parts of the same general scheme of divine providence. It is this *previous design*, and this *pre-ordained connection*, which constitute the relation of type and antitype.'

"The existence, then, of such a relation, evidently pre-supposes and implies two important facts, viz., that the things of the gospel, which constitute the antitypes, are the great objects on which the mind of God was from the first directed for the good of his church; and that, to prepare the way for the introduction of these grand and ultimate objects, he placed the church under a course of training, which included among other things instruction by types, or designed and fitting resemblances of what was to come. Both of these facts are so plainly declared in the Word of God, and so universally admitted, that there can be no need for doing more than simply referring to the scriptural proof of them. In respect to the former, the times of the gospel are called 'the ends of the world,' without which all its preceding parts were imperfect, and 'the dispensation of the fulness of times,' implying that under it alone were the great objects of faith and hope properly realised. 1 Cor. x. 11; Heb. xv. 40; Eph. i. 10. It is only with its commencement also, we are told, that the clear light began to shine upon the church, and that the long-concealed mystery of God was made manifest, the things which concerned the work of salvation having been hitherto wrapt in comparative darkness, and scarcely so much as entering into the imaginations of men in their proper greatness and magnitude. 1 John ii. 8; Rom. xvi. 25, 26; Col. i. 27; 1 Cor. ii. 7–10. Hence the most important and precious ordinances before the coming of Christ, were only as shadows of the sublime and living realities presented in the gospel (Col. ii. 17; Heb. viii. 5); and the most eminent in spiritual light and privilege before were inferior to the comparatively little and less distinguished members of the Messiah's kingdom. The Messiah himself is the beginning and the end, the heart and centre, of the whole scheme of God for the salvation of man; the glorious object for whose coming every true child of God waited and longed, to whose person, work, and kingdom all the prophets gave witness, and on the ground of whose prevailing mediation, foreseen and calculated on, all forgiveness of sin and

gifts of grace had from the first proceeded. Rev. i. 8; Luke ii. 25; Acts x. 43, iv. 12; Rom. iii. 25; 1 Pet. i. 20; Rev. xiii. 8. In Christ, therefore, and the things of his salvation, every principle and purpose of the divine mind respecting the people of God terminates and is made perfect; these may be said to be the highest, and, indeed, the *only* good for sinful men, because on them, from first to last, every thing is made to depend; and as all that concerns a fallen world dates from the fatal transgression of Adam, so all that concerns a restored world has at once its rise and its consummation in the perfect work of Christ, the second Adam.

"The other fact, which is presupposed and implied in the doctrine of types, viz., that God subjected the church to a course of preparatory training before he introduced the realities of his final dispensation, stands out with equal clearness and prominence in the page of inspiration. It is scarcely possible, indeed, to separate even in idea the one fact from the other; for without such a course of preparation being meanwhile in progress, the long delay which took place in the bringing in of redemption, and its paramount objects, would be utterly inexplicable. Accordingly, the church of the Old Testament is constantly represented as in a state of comparative childhood, supplied with such measures of instruction and such means of discipline as were suited to its imperfect condition; its law a schoolmaster to bring men to Christ, and its prophetic scriptures ever opening out in gradual and growing developments the testimony of Heaven concerning him. Up till the coming of Christ, the church was in a state of minority, passing through successive stages of advancement, and in them all undergoing preparation for the glorious light and liberties which were to distinguish its condition when arrived at the season of manhood. Gal. iii. 24, iv. 1-3; Heb. viii. 7-13.

"Now, in this course of preparation for the realities of Christ's kingdom, the types held an important, though not the only place. The church from the first enjoyed the advantage of direct instruction, communicated either personally by God, or by the instrumentality of his appointed messengers; and in so far as the spirit of prophecy mingled with these communications, as its great theme was the testimony of Jesus, so its leading object and design could not fail to be, the preparation of the church for the reception of his work, and the institution of his kingdom. But whatever was effected in this way, it did not, as we may judge from the course actually pursued, supersede the necessity of types; for these also entered as an essential and important part into the course of preparation. In this respect they possessed so much in common with the intimations of prophecy, that there was a real pre-ordained connection between them and the things of Christ's kingdom; it was to these they pointed as the ultimate end and reason of their institution. But they differed, inasmuch as they spake of the things of the kingdom, not by words, but by outward palpable resemblances; they stood for the time being in the room of the facts and realities of the gospel, and by certain resemblances which they bore to these, were designed and fitted to prepare the way for their introduction. And if we inquire concerning these resemblances, of what kind or nature they behaved to be, and actually were, a very little reflection must convince us, that they must somehow have exhibited the same great elements of truth with the things they represented, and that too

in a form more level to the comprehension, more easily and distinctly cognizable by the minds of men."

TYRE, the capital of ancient Phœnicia, situated on the coast of the Mediterranean Sea. It was built by the Sidonians, and hence it is called by the prophet, Isa. xxiii. 12, "the daughter of Sidon." "After the taking of Sidon by the Persians, the city of Tyre rapidly increased in wealth and greatness, and became, in a short time, the capital of Phœnicia, and the mart of the whole earth. At the time it was besieged by Alexander, it was, in every respect, the greatest commercial city in the world. Including ancient Tyre, it was nineteen miles in circuit: the houses were spacious, magnificent, consisting of several storeys, and higher than those of Rome. Pre-eminent in riches and splendour, rose the magnificent temples of Olympian Jove, Astarte, and other deities adored by the Tyrians, constructed by Hiram, adorned with pillars of gold, glittering with precious stones, and enriched with the splendid offerings of many kings. The city was defended by a wall an hundred and fifty feet in height, of huge stones cemented with lime. Two harbours received its innumerable vessels, one looking towards Sidon, the other to Egypt. Strabo places it nearly at the distance of twenty-five miles from Sidon, its renowned parent. The inhabitants of Tyre, like the Sidonians from whom they derived their origin, were distinguished for the acuteness and versatility of their genius. They were skilled in arithmetic and astronomy: but in the mechanical arts they were scarcely equalled, certainly not surpassed, by any people. For the brilliant colour known to the ancients by the name of the Tyrian purple, the kings of the east were indebted to the ingenuity of that people. The fabrics produced in the Sidonian looms rivalled the fine linen of Egypt; while the productions of the artificer in iron, in brass, and in crystal, were not less remarkable for the beauty of the device than for the delicacy of the execution. It is, therefore, a true account which the inspired prophet has given of the greatness and splendour of Tyre. Isaiah calls her 'a mart of nations; the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth;' and Ezekiel, alluding to old Tyre, places her 'at the entry of the sea;' and, in another passage, to the new city, 'in the heart of the seas,' recounts the various nations that carried on a lucrative commerce with the Tyrians. The pride and luxury which her unrivalled power and riches produced among all ranks of her citizens, and above all, the cruel and unbrotherly triumph in which the Tyrians indulged, when the chosen people of God yielded to the arms of Nebuchadnezzar, and were led away captive beyond the rivers of Babylon, excited against them the displeasure of Heaven. As a just punishment of their crimes, continental Tyre was taken and destroyed by the Chaldeans, and remained in a state of ruin and desolation seventy years,—a term of equal duration with the captivity of Judah, whom they had so barbarously insulted in the hour of her distress. At the end of that period, Tyre recovered her wealth and splendour, an event which the prophet Zechariah describes in these striking terms:—'And Tyrus did build herself a stronghold, and heaped up silver as the dust, and fine gold as the mire of the streets.' But with her commerce and prosperity, her wickedness returned; and the judgments of God quickly followed. In ful-

filment of ancient prophecies which sealed her doom, and even described the manner of her future destruction, Alexander besieged, took, and set the city on fire; but so great was the forbearance of Heaven, notwithstanding the pride and wickedness of Tyre, so numerous and efficient were her resources, that in the short period of nineteen years she was able to withstand the fleets and armies of Antigonos, and to sustain a siege of fifteen months, before she was taken. But the time of her final desolation at length arrived; and nothing could divert or retard the full accomplishment of the divine purpose long before expressed by an inspired prophet:—"Thus saith the Lord God, Behold, I am against thee, O Tyrus, and I will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her

towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God." Ezek. xxvi. 3-5. To show the certainty of this fearful sentence, it is repeated, 'I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God.' And again:—"I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God." Ezek. xxvi. 14, 21. The exact fulfilment of this prediction, in all its parts, is attested by so many travellers of unimpeachable veracity, who have beheld and examined the ruins of this once great, and powerful, and splendid city, that the most stubborn unbeliever is awed into silence."

U.

UBIQUITY, omnipresence; an attribute of the Deity, whereby he is always intimately present to all things, and in all places. See **OMNISCIENCE**.

ULAI, a river which runs by the city Shushan, in Persia. Dan. viii. 2, 16. See **SHUSHAN**.

UNBELIEF, the refusing assent to testimony. It is often taken for distrust of God's faithfulness, but more particularly for the discrediting the testimony of God's word concerning his Son. John iii. 18, 19, xvi. 9. "It includes," says Dr Guise, "disaffection to God, disregard to his word, prejudices against the Redeemer, readiness to give credit to any other than him, inordinate love to the world, and preferring of the applause of men to the approbation of God."—"Unbelief," says Charnock, "is the greatest sin, as it is the foundation of all sin; it was Adam's first sin; it is a sin against the gospel, against the highest testimony; a refusal to accept of Christ upon the terms of the gospel. It strikes peculiarly at God; is the greatest reproach of him, robs him of his glory, is a contradiction to his will, and a contempt of his authority. The causes of unbelief are Satan, ignorance, pride, and sensuality. The danger of it is great; it hardens the heart, fills with presumption, creates impatience, deceives with error, and finally exposes to condemnation. John iii. 36.

UNBELIEVERS are of three sorts:—1. Those who, having heard the gospel, reject it. 2. Those who verbally assent to it, yet know not to what they assent, or why they believe. 3. Those who, whatever knowledge they may have of certain speculative points of divinity, yet obey not the truth, but live in sin. See **INFIDELITY**.

The following is a striking description, given by Massillon, of an unbeliever: "He is a man without morals, probity, faith, or character; who owns no rule but his passions, no law but his iniquitous thoughts, no master but his desires, no check but the dread of authority, no God but himself; an unnatural child, since he believes that chance alone hath given him fathers; a faithless friend, seeing he looks upon men merely as the wretched fruits of a wild and fortuitous concurrence, to whom he is connected

only by transitory ties; a cruel master, seeing he is convinced that the strongest and the most fortunate have always reason on their side. Who could henceforth place any dependence on such? They no longer fear a God; they no longer respect men; they look forward to nothing after this life; virtue and vice are merely prejudices of education in their eyes, and the consequences of popular credulity. Adulteries, revenge, blasphemies, the blackest treacheries, abominations which we dare not even name, are no longer in their opinion but human prohibitions established through the policy of legislators. According to them the most horrible crimes or the purest virtues are all equally the same, since an eternal annihilation shall soon equalize the just and the impious, and for ever confound them both in the dreary mansion of the tomb. What monsters, then, must such be upon the earth!"

UNCHANGEABLENESS OF GOD. See **FAITHFULNESS**—**IMMUTABILITY OF GOD**.

UNCLEAN. See **ANIMAL**.

UNCLEANNES is either *physical* (Matt. xxiii. 27), or *ceremonial* (Lev. xv. 31), or *moral*, that is, includes all kinds of sin (Ezek. xxxvi. 29), and particularly all the various forms of lewdness, which marriage was ordained to prevent. Eph. v. 3; Col. iii. 5; 2 Pet. ii. 10; 1 Cor. vii. 2.

UNCTION, in matters of religion, is used for the character conferred on sacred things by anointing them with oil. Unctions were very frequent among the Hebrews. They anointed both their kings and high priests at the ceremony of their inauguration. They also anointed the sacred vessels of the tabernacle and temple, to sanctify and consecrate them to the service of God. Hence Jesus Christ is called the Messiah, or the Anointed One, or the Christ of God, as being the anointed prophet, priest, and king of his people; and all the followers of Jesus bear the name of Christians, and are said to "have an unction of the Holy One."

Extreme unction, or the anointing persons in the article of death, the Romish church has advanced to the dignity of a sacrament. It is administered to

none but such as are affected with some mortal disease, or are in a decrepit age. It is refused to impenitent persons, as also to criminals. The parts to be anointed are, the eyes, the ears, the nostrils, the mouth, the hands, the feet, and the reins. The laity are anointed on the palms of the hands, but priests on the back of them, because the palms of their hands have been already consecrated by ordination.

The passage in James respecting the anointing with oil, has been a source of difficulty to some pious minds; but, in order to understand it, it is necessary to observe, that anointing with oil was an ordinance for the miraculous cure of sick persons. Mark vi. 13. But since those extraordinary gifts are ceased, as being no longer necessary for the confirmation of the gospel, of course there is no warrant now for using that ceremony.

UNDER. (1.) Beneath, in respect to place; so things on the earth are *under the sun*, *under the heavens*. Judg. i. 7; Deut. iv. 11. (2.) Beneath, in respect of condition, state, power, authority. Hence we read of being *under foot*. Rom. xvi. 20. *Under sin*, *under the law*, *under grace*, *under the curse*; that is, under the impression, influence, and reign thereof. Rom. iii. 9, vi. 14. Men are *under God*, when subject to his laws. Hos. iv. 12. (3.) Beneath, in respect of protection; thus the saints are *under the shadow*, *feathers*, or *wings* of God in Christ. Cant. ii. 3; Matt. xxiii. 37; Ps. xci. 1-3. (4.) Beneath, in respect of effectual support; so the arms of God and Christ are *under his people* to uphold them under every burden. Cant. viii. 3; Deut. xxxiii. 27. (5.) Ready to be brought forth; so good and bad language is *under the tongue* when in the heart and ready to be uttered. Cant. iv. 11; Ps. cxl. 3.

UNDERGIRD. To *undergird* a ship is to bind her round with ropes, that she may not be torn asunder. Acts xxvii. 17.

UNGODLINESS, wickedness in general; but it particularly comprehends all sins against the first table of the law, as ignorance, atheism, idolatry, superstition, blasphemy, neglect of the worship of God, &c. Tit. ii. 12.

UNHOLY—(1.) Common, as the blood of a beast unsanctified. Men so account of Christ's blood when they look on him as an impostor, or plead his righteousness to encourage them in sinful practices. Heb. x. 29. (2.) Not sanctified according to the ceremonial law. Lev. x. 10. (3.) Without renewing grace, wicked. 2 Tim. iii. 2.

UNICORN (Heb. *reem*). Numb. xxiii. 22, xxiv. 8; Deut. xxxiii. 17; Job xxxix. 9, 10; Ps. xxii. 21, xxix. 6, xcii. 10; Isa. xxxiv. 7. The derivation of the word, both in Hebrew and Ethiopic, says Mr Bruce, seems to be from *erectness* or *standing straight*. This is certainly no particular quality in the animal itself, which is not more, or even so much, erect as many other quadrupeds, for its knees are rather crooked; but it is from the circumstances and manner in which the horn is placed. The horns of all other animals are inclined to some degree of parallelism with the nose, or *os frontis*. The horn of the rhinoceros alone is erect or perpendicular to this bone, on which it stands at right angles; thereby possessing a greater purchase or power, as a lever, than any horn could possibly have in any other position.

This situation of the horn is very happily alluded to in the sacred writings: "My horn shalt thou exalt

like the horn of the *reem*." Ps. xcii. 10. And the horn here alluded to is not wholly figurative, but was really an ornament worn by great men in the days of victory, preferment, or rejoicing, when they were anointed with new, sweet, or fresh oil—a circumstance which David joins with that of erecting the horn.

It is difficult to imagine why some writers have been induced to consider the unicorn as being of the deer or antelope kind, since this is of a genus whose very character is fear and weakness, quite opposite, as Mr Bruce remarks, to the qualities by which the *reem* is described in Scripture. Besides, it is plain that the reem is not of the class of clean quadrupeds; and a late modern traveller very whimsically takes him for the leviathan, which certainly was a fish. Balaam, a native of Midian, and so in the neighbourhood of the haunts of the rhinoceros, and intimately connected with Ethiopia (for they themselves were shepherds of that country), in a transport, from contemplating the strength of Israel, whom he was brought to curse, says, they had as it were "the strength of the reem." Numb. xxiii. 22. Job makes frequent allusions to his great strength, ferocity, and indocility. Chap. xxxix. 9, 10. He asks, "Will the reem be willing to serve thee, or to abide at thy crib?" That is, Will he willingly come into thy stable, and eat out of thy manger? and again: "Canst thou bind the reem with a band in the furrow, and will he harrow the valleys after thee?" In other words, Canst thou make him to go in the plough or harrow?

Some recent writers have supposed the unicorn, or Hebrew *reem*, to refer to the giraffe or camelopard.

UNIFORMITY, regularity, a similitude or resemblance between the parts of a whole. The word is particularly used for one and the same form of public prayers, administration of sacraments, and other rites, &c., of the Church of England, prescribed by the famous statute called the *Act of Uniformity*.

UNION HYPOSTATICAL is the union of the human nature of Christ with the divine, constituting two natures in one person: not consubstantially, as the three persons in the Godhead; nor physically, as soul and body united in one person; nor mystically, as is between Christ and believers; but so as that the manhood subsists in the second person, yet without making confusion, both making but one person. (See JESUS CHRIST.) It was miraculous. Luke i. 34, 35. Complete and real: Christ took a real human body and soul, and not in appearance. Inseparable. Heb. vii. 25. (See INCARNATION.) For the reasons of this union, see article MEDIATOR.

UNION TO CHRIST is considered as—(1.) *Visible*, consisting in outward profession of the Christian faith. John xv. 2, 6. (2.) *Virtual*, resting only in the divine purpose from eternity. Eph. i. 4. (3.) *Vital* or *spiritual*, formed in the moment of our regeneration. John xvii. 26; 1 John iv. 13.

It is represented in the Scripture by the strongest expressions language can admit of, and even compared to the union between the Father and the Son. John xvii. 11, 21, &c. It is also compared to the union of a vine and its branches. John xv. 4, 5. To the union of our food with our bodies. John vi. 56, 57. To the union of the body with the head. Eph. iv. 15, 16. To the conjugal union. Eph. v. 23, 30. To the union of a king and his subjects. Matt. xxv. 34, 40. To a building and its foundation. 1 Pet. ii. 4, 5; Eph. ii. 21, 22. It is also represented by an

identity of spirit. 1 Cor. vi. 17. By an identity of body. 1 Cor. xii. 12, 27. By an identity of interest. Matt. xxv. 40; John xx. 17.

This union must be considered not as a mere intellectual union only in opinions; nor a physical union, as between the head and the members; nor as an essential union, or union with the divine nature; but as a cordial, spiritual union. Eph. v. 32. Honourable union. 1 John iii. 1, 2. Supernatural union. 1 Cor. i. 30. Holy. 1 John iii. 24. Necessary. John xv. 4. Inviolable. Rom. viii. 38, 39.

Some state it thus:—(1.) An union of natures. Heb. ii. 11. (2.) Of actions, his obedience being imputed to us, and our sins reckoned to him. 2 Cor. v. 21. (3.) Of life. Col. iii. 4. (4.) Of sentiment. 2 Cor. v. 17. (5.) Of interest. Matt. xxv. 34, &c. (6.) Of affection. 2 Cor. v. 14. (7.) Of residence. John xvii. 24.

The *advantages* of it are knowledge. Eph. i. 18. Fellowship. 1 Cor. i. 2. Security. John xv. Felicity. 1 Pet. i. 8. Spirituality (John xv. 8); and, indeed, all the rich communications of blessings here and hereafter. Col. i. 22.

The *evidences* of union to Christ are—Light in the understanding. 1 Pet. ii. 9. Affection to him. John xiv. 21. Frequent communion with him. 1 John i. 3. Delight in his word, ordinances, and people. Ps. xxvii. 4, cxix. Submission to his will, and conformity to his image. 1 John ii. 5.

UNITARIANS, a name assumed by those who confine the glory and attributes of divinity to the Father, and refuse them to the Son and Holy Spirit. As the unity of the Godhead is not distinctively a tenet of that body, but is held by Trinitarians as strenuously as by them, the legitimate use of the term has never been conceded to them. (See UNITY OF GOD—TRINITY.) For a greater length of time, and more appositely, they have been called SOCINIANS (which see).

UNITED BRETHREN. See MORAVIANS.

UNITED PRESBYTERIAN CHURCH. This name has been adopted by that large and influential body of Christians which was formed by the union of the United Secession and Relief Churches—a union which was happily effected in May 1847. The following are the articles of the Basis of Union, as finally agreed upon by the respective synods of Secession and Relief:—

“I. That the word of God, contained in the Scriptures of the Old and New Testaments, is the only rule of faith and practice in this church.

“II. That the Westminster Confession of Faith, and the Larger and Shorter Catechisms, are the confession and catechisms of this church, and contain the authorized exhibition of the sense in which we understand the Holy Scriptures; it being always understood that we do not approve of anything in these documents which teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion.

“III. That Presbyterian government, without any superiority of office to that of a teaching presbyter and in a due subordination of church courts, which is founded on, and agreeable to, the Word of God, is the government of this church.

“IV. That the ordinances of worship shall be administered in the United Church as they have been in both bodies of which it is formed; and that the Westminster Directory of Worship continue to be regarded as a compilation of excellent rules.

“V. That the term of membership is a credible profession of the faith of Christ as held by this church—a profession made with intelligence, and justified by a corresponding character and deportment.

“VI. That with regard to those ministers and sessions who think that the second section of the 26th chapter of the Confession of Faith authorizes free communion—that is, not loose or indiscriminate communion, but the occasional admission to fellowship in the Lord's supper of persons respecting whose Christian character satisfactory evidence has been obtained, though belonging to other religious denominations—this church allows them what they enjoyed in their separate communions—the right of acting on their conscientious convictions.

“VII. That the election of office-bearers of this church in its several congregations belongs, by the authority of Christ, exclusively to the members in full communion.

“VIII. That this church solemnly recognises the obligation to hold forth, as well as to hold fast, the doctrine and law of Christ, and to make exertions for the universal diffusion of the blessings of his gospel, at home and abroad.

“IX. That as the Lord hath ordained that they who preach the gospel should live of the gospel—that they who are taught in the Word should communicate to him that teacheth in all good things—that they who are strong should help the weak, and that having freely received, they should freely give the gospel to those who are destitute of it—this church asserts the obligation and the privilege of its members, influenced by regard to the authority of Christ, to support and extend, by voluntary contribution, the ordinances of the gospel.

“X. That the respective bodies of which this church is composed, without requiring from each other an approval of the steps of procedure by their fathers, or interfering with the right of private judgment in reference to these, unite in regarding as still valid the reasons on which they have hitherto maintained their state of secession and separation from the judicatories of the Established Church, as expressed in the authorised documents of the respective bodies, and in maintaining the lawfulness and obligation of separation from ecclesiastical bodies in which dangerous error is tolerated, or the discipline of the Church, or the rights of her ministers or members, are disregarded.

“The United Church, in their present most solemn circumstances, join in expressing their grateful acknowledgment to the great Head of the Church for the measure of spiritual good which he has accomplished by them in their separate state—their deep sense of the many imperfections and sins which have marked their ecclesiastical management—and their determined resolution, in dependence on the promised grace of their Lord, to apply more faithfully the great principles of church fellowship—to be more watchful in reference to admission and discipline, that the purity and efficiency of our congregations may be promoted, and the great end of our existence as a collective body may be answered with respect to all within its pale, and to all without it, whether members of other denominations or the world lying in wickedness. And, in fine, the United Church regard with a feeling of brotherhood all the faithful followers of Christ, and shall endeavour to maintain the unity of the whole body of Christ, by a readiness to co-operate with all its members in all things in which they are agreed.”

The United Presbyterian Church adheres to the theological doctrines taught in the Westminster Confession of Faith, and the Larger and Shorter Catechisms. The system of church government is in all respects identical with the other Presbyterian Churches in Scotland, the supreme court being a General Synod which meets once a-year, and is composed of all ordained ministers having charges, with a delegated elder from each session.

The grand distinguishing feature which marks the United Presbyterian Church, is that it is a voluntary church, not formally avowed in any portion of her standards, but understood to be a principle held by all her members. She sets herself accordingly against all state establishments of religion, and all public and national endowments for the maintenance of Christianity in the country. The number of congregations in connection with this body amounts, by the most recent calculations, to 505; the number of members in full communion to 158,000; and the aggregate attendants on their churches to 400,000. The students of divinity attending the theological hall of the body are about 180. According to this calculation, nearly a fifth part of the population of Scotland belongs to the United Presbyterian Church.

UNIVERSALISTS. The grand distinguishing characteristic of this sect is their belief in the final holiness and happiness of the whole human family. Some of them believe that all punishment for sin is endured in the present state of existence, while others believe it extends into the future life; but all agree that it is administered in a spirit of kindness, is intended for the good of those who experience it, and that it will finally terminate, and be succeeded by a state of perfect and endless holiness and happiness. See **RESTORATIONISTS**.

UNLEARNED, such as are but little instructed in science (Acts iv. 13), or little acquainted with the mind of God and the teaching of his Spirit. 2 Pet. iii. 16. *Unlearned* questions are such as minister no true and substantial knowledge. 2 Tim. ii. 23.

UNPARDONABLE SIN. See **SIN**.

UNPROFITABLE, useless, tending to no real advantage, but hurt. Job xv. 3. Wicked men are *unprofitable*, are spiritually unfruitful, and abominable to God, neither studying his glory nor the real good of themselves or others. Ps. xiv. 3; Philem. 11. The ceremonial law was *unprofitable*; it could not really remove the guilt or power of sin by the observance of all its rites. Heb. vii. 18. The grieving of ministers is *unprofitable* to their people, as it mars their studies and the discharge of their office, leading them to complain of the injury to God, who will not fail to punish it in this or in the world to come. Heb. xiii. 17.

UNWORTHY, not meet, not deserving. 1 Cor. vi. 2. The Jews judged themselves *unworthy of everlasting life*, when they acted as if they were set upon ruining themselves. Acts xiii. 46. Men *eat and drink unworthily* at the Lord's table, when they do it in an unworthy state of voluntary subjection to sin and Satan, and while under the broken law; in an unworthy frame of spirit, ignorant, unbelieving, impenitent, envious, malicious; and with an unworthy end of self-applause, self-righteousness, or to qualify for a civil office; and when the elements are used as if they were common provision, not as the symbols of Jesus' person, righteousness, and blessing. 1 Cor. xi. 27, 29.

UPHAZ, a place mentioned in Jer. x. 9, and Dan.

x. 5, as abounding in fine gold. Its exact situation is unknown, but Calmet supposes it to be the country on the east of the Black Sea.

UPHOLD, to sustain by power, by providence (Heb. i. 3), by promise or by spiritual influence. Isa. xlii. 1; Ps. cxix. 116.

UPPER ROOM. In former times, when houses in the East consisted of two flats, the ground floor was used for accommodating the horses and inferior servants, while the upper flat was appropriated to the family. This is beautifully described in the following extract from an observant traveller:—

"The house in which I am at present living," says Jowett, "gives what seems to be a correct idea of the scene of Entychus' falling from the upper loft while Paul was preaching. Acts xx. 6-12. According to our idea of houses, the scene is very far from intelligible; and, besides this, the circumstance of preaching generally leaves on the mind of cursory readers the notion of a church. To describe this house, which is not many miles distant from the Troad, and perhaps, from the unchanging character of Oriental customs, nearly resembles the houses then built, will fully illustrate the narrative. On entering my host's door, we find the first floor entirely used as a store: it is filled with large barrels of oil, the produce of the rich country for many miles round: this space, so far from being habitable, is sometimes so dirty with the dripping of the oil, that it is difficult to pick out a clean footing from the door to the first step of the staircase. On ascending, we find the first floor, consisting of an humble suite of rooms, not very high: these are occupied by the family for their daily use. It is on the next storey that all their expense is lavished: here my courteous host has appointed my lodging; beautiful curtains and mats, and cushions to the divan, display the respect with which they mean to receive their guest. Here, likewise, their splendour, being at the top of the house, is enjoyed by the poor Greeks with more retirement, and less chance of molestation from the intrusion of the Turks: here, when the professors of the college waited upon me, to pay their respects, they were received in ceremony, and sat at the window. The room is both higher and also larger than those below; it has two projecting windows; and the whole floor is so much extended in front beyond the lower part of the building, that the projecting windows considerably overhang the street. In such an upper room, secluded, spacious, and commodious, Paul was invited to preach his parting discourse. The divan, or raised seat, with mats or cushions, encircles the interior of each projecting window; and I have remarked, that, when the company is numerous, they sometimes place large cushions behind the company seated on the divan, so that a second tier of company, with their feet upon the seat of the divan, are sitting behind, higher than the front row. Entychus, thus sitting, would be on a level with the open window; and, being overcome with sleep, he would easily fall out from the third loft of the house into the street, and be almost certain, from such a height, to lose his life. Thither Paul went down, and comforted the alarmed company by bringing up Entychus alive. It is noted that 'there were many lights in the upper chamber.' The very great plenty of oil in this neighbourhood would enable them to afford many lamps; the heat of these and so much company would cause the drowsiness of Entychus, at that late hour, and be the occasion, likewise, of the windows being open."

UR, the birth-place of Abraham. Mr Ainsworth thinks that Kalah Sherghat corresponds to Ur. See ABRAHAM—CHALDEA.

URIM AND THUMMIM. These words, which literally mean light and perfection, were employed to denote among the ancient Hebrews a certain oracular manner of consulting God, which was done by the high-priest dressed in his robe, and having on his pectoral or breast-plate. The use made of them was to consult God in difficult cases relating to the whole state of Israel, and sometimes in cases relating to the king, the sanhedrim, the general of the army, or some other great personage. There has been no small discussion among the learned as to the manner in which the answer of God was given in such cases. The explanation which Josephus and Philo give is, that the stones in the high-priest's breastplate shone with more than their wonted brightness when the answer was favourable, and that they appeared dim and obscure when the answer was unfavourable. Several of the Jewish rabbies among the ancients, and Spencer, Michaelis, Jahn, and Gesenius, among the moderns, contend that they were something entirely distinct from the pectoral, and deposited within the pocket or bag made of its folds. Some of the earlier Hebrew doctors say that what is called the Urim and Thummim were nothing else than an inscription upon a plate of gold of the Tetragrammaton or four-lettered name of Jehovah, by the mystic virtue of which the high-priest was enabled to pronounce luminous and perfect oracles to the people. Spencer supposes that the Urim were the same with the Teraglim, and that they were nothing more than small divining images put into the lining of the breastplate, which were miraculously made to speak with an articulate voice and utter oracles from God. Professor Bush argues that the view of Josephus and many of the Hebrew doctors is correct, viz., that the Urim and Thummim were identical with the stones of the pectoral, and that these were lodged within the lining of the breastplate, and entirely out of sight to any eye but that of Omniscience. Some have supposed that the law is referred to. "By Urim and Thummim," argues the Rev. J. J. Bonar, "was meant something well known among the Israelites; and this was the case with the law. The law received frequently an appellation from the aspect in which it was viewed; and so it might be called light and perfection, from the admonitions it uttered. Both the breastplate and the Urim and Thummim are expressly called, 'The law of Israel.' The law is the only thing in Scripture characterised as light and perfection, and therefore the only thing entitled to these epithets. We can scarcely suppose that the Almighty would give forth his oracles above a few chosen gems; but how accordant with all his procedure to reveal his will by the mouth of the law! And, lastly, by making Urim and Thummim to represent the law, the typical fulness of the Mosaic priest is completed. An alternative inference, therefore, is not left. The Urim and the Thummim can signify nothing else than the law—the whole Mosaic code—just the manuscript of the law as written by Moses, to the dictation of God, in Sinai."

USURY, the gain taken for the loan of money or wares. The Jews were allowed to lend money upon usury to strangers (Deut. xxiii. 20), but were prohibited to take usury from their brethren of Israel, at least if they were poor. Exod. xxii. 25; Lev. xxv. 36, 37.

From the Scriptures speaking against the practice of usury, some have thought it unlawful. Ps. xv. 5; Prov. xxviii. 8; Ezek. xviii. 8. But it is replied, that usury there only means immoderate interest, or oppression, by taking advantage of the indigent circumstances of our neighbour; and that it seems as lawful for a man to receive interest for money, which another takes pain with, improves, but runs the hazard of in trade, as it is to receive rent for our land, which another takes pain with, improves, but runs the hazard of in husbandry.

UZ, the eldest son of Aram, and grandson of Shem, is thought to have peopled Trachonitis, a province beyond Jordan, having Arabia Deserta east, and Batanea west. The ancients say that Uz founded the city of Damascus; and the Arabians affirm that Uz had Ad for a son, who was father of a people called Adites, in Arabia Felix.

UZ, LAND OF. See JOB.

UZAL, the sixth son of Joktan (Gen. x. 27; 1 Chron. i. 21), is commonly placed in Arabia Felix.

UZZAH, son of Abinadab. 2 Sam. vi.; 1 Chron. xv. 13. Considerable discussion has arisen among critics as to the occasion of Uzzah's death. The following is the account which the sacred historians give of it, 2 Sam. vi. 3, 6, 7:—"And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah; and Uzzah and Ahio, the sons of Abinadab, drave the new cart. And when they came to Nachon's thrashing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error: and there he died by the ark of God." It must be observed that Uzzah was a Levite, and ought therefore to have known the laws that had been laid down by God in reference to the removal of the ark. In defiance of these, however, he caused it to be conveyed on a cart drawn by animals, instead of being borne on the shoulders of the Levites by means of staves, and that, too, openly, instead of having it concealed and hid within curtains. He ought to have taken warning, besides, from the judgment which had been already inflicted for intruding on the sanctity of the ark at Bethshemesh. 2 Sam. vi. 11. The arrangements of the law of Moses were such as to maintain with the utmost strictness the sanctity of divine things. Thus we find it declared in Numb. iv. 15, "And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it: but they shall not touch any holy thing lest they die." If such a regulation was enforced in regard to other sacred things, it was more especially applicable to the ark, which was uniformly viewed by the Jews as invested with peculiar sacredness. But Uzzah, though a Levite, and therefore from his office one who might have been expected to pay all due attention to the precepts of the law, yet seems to have totally disregarded the solemn injunctions laid down in regard to sacred objects. We cannot therefore fail to admit that the punishment of Uzzah, severe and summary though it might appear, was entirely suited to the heinous and aggravated nature of the offence, in profaning the symbol of Jehovah's presence.

V.

VALENTINIANS, a sect who sprang up in the second century, and were so called from their leader, Valentinus. The Valentinians were only a branch of the Gnostics, who realized or personified the Platonic ideas concerning the Deity, whom they called *Pleroma* or *Plenitude*. Their system was this: The first principle is Bythos, that is, Depth, which remained many ages unknown, having with it Ennoe or Thought, and Sige or Silence; from these sprang the Nous or Intelligence, which is the only Son, equal to, and alone capable of comprehending, the Bythos. The sister of Nous they called Aletheia or Truth; and these constituted the first quarternity of æons, which were the source and original of all the rest; for Nous and Aletheia produced the world and life, and from these two proceeded man and the church. But, besides these eight principal æons, there were twenty-two more; the last of which, called *Sophia*, being desirous to arrive at the knowledge of Bythos, gave herself a great deal of uneasiness, which created in her Anger and Fear, of which was born Matter. But the Horos or Bounder stopped her, preserved her in the Pleroma, and restored her to Perfection. Sophia then produced the Christ and the Holy Spirit, which brought the æons to their last perfection, and made every one of them contribute their utmost to form a Saviour. Her Enthymese or Thought, dwelling near the Pleroma, perfected by the Christ, produced every thing that is in this world by its divers passions. The Christ sent into it the Saviour, accompanied with angels, who delivered it from its passions without annihilating it: thence was formed corporeal matter.

In this allegorical manner did they romance concerning God, nature, and the mysteries of the Christian religion. See **GNOSTICS**.

VALLEY. See **CANAAN**.

VANITY, emptiness. It is often applied to the man who wishes you to think more highly of him than what he really deserves; hence the vain man flatters in order to be flattered—is always fond of praise—endeavours to bribe others into a good opinion of himself by his complaisance, and sometimes even by good offices, though often displayed with unnecessary ostentation. See **PRIDE**.

The term is likewise applied in Scripture to this world, as unsatisfactory (Eccles. i. 2); to lying (Ps. iv. 2); to idols (Deut. xxxii. 21); to whatever disappoints our hopes (Ps. lx. 11).

VARIOUS READINGS. See **READINGS**.

VASHTI, a queen of Persia, who was divorced from her husband for refusing to comply with his command. See **AHASUERUS—ESTHER**.

VAUDOIS CHURCH, a branch of the Christian Church occupying the Canton de Vaud, in French Switzerland, which has recently attracted the attention of the Christian world, in consequence of a disruption which has taken place in that country, similar to that which led to the formation of the Free Church of Scotland. To understand the circumstances which led to this important event, it will be

necessary to retrace the history of the Vaudois Church.

In no part of Continental Europe was the Reformation so complete as in Switzerland. The clear, strong mind and fervent heart of Zuingli, filled by the grace of God and holy truth, led him right on to the adoption of those great and sacred principles which characterize the Reformed Church. And when, further, we advert to the extensive learning, deep piety, and profound judgment, so eminently bestowed on Farel, and Calvin, and Beza—all combining to perfect the system which Zuingli had begun—we cannot be surprised that the Reformed Church of Switzerland became the model for those of many other lands. But, however complete the Reformation, and however admirably it was conducted for one or two generations, it had to encounter the peril to which all things administered by fallen man are exposed. A time of declension came. The first aspect of that declension was the feeble and cold theology which began to be promulgated by the very men who ought to have opposed it—by the professors in the celebrated academy founded at Geneva by Calvin. Ere long the downward progress ended in absolute Socinianism; and the false teachers consummated their guilt by introducing such changes into the standards framed by sounder and abler men, as entirely to pervert them, and thus to poison the very fountains of instruction. This declension began early in last century, and continued throughout its entire course, till Evangelical or Gospel truth was almost expelled from Switzerland, and particularly from Geneva.

But at length the Divine Head of the Church was pleased graciously to return and revisit Geneva, and revive his work in the midst of that important city. We may trace some portion of the instrumentality by which this was effected to the operations of the Bible Society, which drew the attention of all Churches to the Word of God more directly than had been the case for a time. There were, however, two men whom God chiefly honoured to carry forward this sacred work, namely, the Rev. Cæsar Malan and the late Robert Haldane, Esq. It appears that Dr Malan's views were very dark and crude when he began his ministry; but he was led by a gracious hand, and about the end of 1815 his eyes were opened to see clearly the way of salvation, and his tongue enabled to declare to others those glad tidings which had brought such great joy to himself. Immediately the Socinian pastors were alarmed and indignant, and set themselves to check the progress of that truth which they hated and feared with equal intensity. Attempts were made to induce Dr Malan to retract, and he was forbidden to preach such doctrines in any of the pulpits within Geneva. The struggle was not long. Grace was granted to him to be faithful among the faithless, and in the autumn of 1818 he was deprived of his situation, and his office declared vacant.

During the very period of this contest the steps

of Robert Haldane were providentially guided to Geneva. Falling into conversation with a student, Mr Haldane found the young man entirely ignorant of the gospel, but greatly struck with what he heard, and eager to hear more. Gladly did Mr Haldane devote his time to the instruction, not only of this young man, but of many other students who were brought to him by their class-fellows. Mr Haldane was not a man to neglect such a precious opportunity of doing good, and he spent six months of the winter season of 1816-17 in the important task of endeavouring to imbue the minds of these young men with the strong and clear doctrines of Calvinistic, or rather Pauline theology. It is recorded, that of the eighteen students who availed themselves of Mr Haldane's instructions, sixteen experienced a saving change, and gave evidence, by their subsequent life and labours, that they had been brought out of darkness into God's marvellous light. And when we state, what is not concealed by himself, that Merle D'Aubigné was one of these converted students, our readers may appreciate the inestimable value of Mr Haldane's providential visit to Geneva, and of the blessing which God bestowed on his labours there.

The heaven of Evangelical truth thus introduced continued to work and diffuse itself, though almost imperceptibly for a time; but the period came for its more decided development. The Rev. Dr Gaussen commenced his ministry in the parish of Santigny, in the Canton of Geneva, though not within the city, in the year 1815. Early in his ministry his own mind became awakened to the knowledge of the truth as it is in Jesus; and as his own knowledge increased, he grew more and more dissatisfied with the mutilated Catechism used in the Genevan Church. In his instruction of the young he abandoned it, and betook himself to the Bible itself. This appeared to the Venerable Company of Genevan pastors to be an intolerable innovation, and they commanded him to re-introduce the Catechism, and confine his instructions to what it contained. He consented so far as to be ready to re-introduce it, on condition that he might supplement its defects from the Word of God; and at the same time published his letters to the Company, stating and defending his reasons for so acting. But to state reasons was an additional offence, and he was commanded immediately to withdraw these letters, and submit implicitly. To this imperious demand Dr Gaussen was enabled to present a firm and uncompromising refusal. He was forthwith censured and suspended. The crisis was now come, and strength was given to Dr Gaussen and his friends adequate to the emergency. They resolved to protect the reviving truth to the utmost of their power; and for this purpose instituted "The Evangelical Society of Geneva," the first proceedings of which were procuring a place in the city where the gospel might be preached without hindrance, and forming a theological seminary for the instruction of young men in Evangelical truth. In this noble enterprise Dr Gaussen obtained the aid of the Rev. Messrs Galland and Merle—the latter of whom our readers will better know by the name D'Aubigné—a name which needs no praise. This important society was formed toward the close of the year 1831.

It would lead us too far from our immediate subject, were we to attempt to trace the proceedings of the Evangelical Society of Geneva, and its distin-

guished professors and ministers. Suffice it to state, that it has been the means, under God, of reviving Evangelical religion both in Geneva and the adjacent cantons to a very considerable extent. In the Canton de Vaud, in particular, situated on the opposite side of the Lake of Geneva, a similar Evangelical Society was formed; deficient, however, to this extent, that while it aimed equally at the diffusion of the gospel, it did not, till very recently, attempt to form a theological seminary. Yet, so successful have been its operations, that a few years ago it was reported, that at least one-half of the ministers entertained Evangelical sentiments. Such an increase in the number of faithful ministers was, doubtless, an omen of good, and would be so regarded by themselves, and by all who knew it.

The progress of Evangelical truth in Switzerland provoked the hostility of the rulers, who set themselves to check its progress. In 1839 the state prohibited subscription to the Helvetic Confession of Faith, which had, till that time, been the standard of the National Church—a Confession highly esteemed by the great men of the first Scottish Reformation. At the same time, the reviving gospel had to encounter the disapprobation of a very large proportion of the people, who had been too long demoralized to relish its purity, and were too much filled with the proud and lawless spirit of irreligion and infidelity to submit to its humbling restraints. To meet this unpropitious state of matters, the faithful pastors exerted double faith, zeal, and energy, in holding meetings for prayer and preaching wherever the opportunity could be found. In several of the larger towns buildings were procured or erected, in which these meetings might be held at times when the use of the city churches would not have been allowed. These buildings were termed *oratoires*, and public worship was maintained in them by the various Evangelical ministers of the adjoining districts. Such was the state of matters in various parts of Switzerland, particularly in Geneva and the Canton de Vaud, when an event occurred which precipitated the crisis.

We have already drawn attention to the fact that Evangelical truth had begun rapidly to pervade several of the Swiss cantons. But wherever God gives rise to a good work, and causes good seed to be sown, Satan hastens to sow tares. The Jesuits directed their attention to the religious movement in Switzerland, and hastened to propagate their deadly system. Their activity and arrogance provoked the wrath of the infidel masses of the people, who resolved to expel them by force, though tolerated, and even protected, by the governments. The consequence was a revolution in the Canton de Vaud, and the establishment of a government, not merely on what are termed Radical principles, but on principles little short of downright Atheism. In the midst of the conflict which issued in this revolution, while some shouted, 'Down with the Jesuits!' scarcely less loud or less frequent arose the horrid cry, 'Down with God! down with Jesus Christ!' From such a revolution, and a government constituted on such principles, Evangelical Christianity could expect no favour. This was at once anticipated by the faithful pastors, and very speedily felt. The new government were resolved to degrade the Christian ministry, and to degrade the National Church into a condition of the most abject slavery. This seemed quite within their

power, in consequence of the Erastianism already existing in the state, which it was by no means the intention of these Radical magistrates to mitigate or abolish. Themselves the slaves of sin, they hated spiritual liberty with a perfect hatred. But for a time they had no other work on hand. They had, however, to model afresh the constitution of the canton into conformity with their own views. When this new constitution was nearly ready, the executive power, or council of state, issued a proclamation exclusively of a political character, defending their own conduct, and recommending the constitution to the adoption of the people. This proclamation they ordered to be read by the pastors from all the pulpits throughout the canton. But there had been a law passed on the 23d of May 1832, enacting that the pastors should read from the pulpit no acts of government, except those which had a religious object in view. There was no time for the pastors to deliberate. Many read the proclamation, but forty-three refused to do so, and in several instances the emissaries of the government took forcible possession of the pulpits, and proceeded to read the proclamation, while pastors and people were leaving the places thus violently desecrated. The council of state framed an official accusation of rebellion against the pastors, and summoned them to answer for their conduct before the four district Church courts of the canton. These *Classes* or Church courts met on the 22d of October 1844, there being one hundred and seventy pastors present. Of these, only *two* concurred in the opinion of government, while one hundred and sixty-eight approved the conduct of those who had refused to violate the Lord's-day and house by reading such a proclamation. Fifteen of the most eminent lawyers in the canton signed a memorial addressed to the government, declaring that the pastors had violated no law by refusing to read the proclamation. This all but unanimous decision did not check the arbitrary course which the council of state had begun, but rather increased their hostility against a Church which showed such indications of determining to obey God rather than man. The council had previously forbidden the pastors to hold meetings in the *oratoires*, and suspended three of them for refusing to submit. On the 3d of November, the council, on its own authority, and in defiance of all existing laws, pronounced the sentence of suspension from the office of the ministry against all the pastors who had refused to read the proclamation, assigning various degrees of duration to this sentence, according to the degrees of delinquency of which they arbitrarily judged the ministers guilty.

What was now to be done? Were the pastors to submit to this degradation of their office, and to be thenceforth slaves indeed—the mere tools of godless politicians? They could not by force resist the civil government: that was neither within their power, nor would it have been their duty if it had been otherwise practicable. Some of them decided at once, and on the 9th of November took leave of their congregations, declaring they could no longer remain in a Church so degraded and enslaved. But this was a premature step, and it was not extensively followed. On Tuesday the 11th, and Wednesday the 12th of November, a general convocation of the ministers was held at Lausanne. About two hundred pastors, suffragants, and ministers, were present. After two days of most solemn and interesting discussion, an overwhelming majority drew up and

signed an Act of Resignation, or Deed of Demission, as we would term it, accompanied with an Address to the churches, explaining the motives and the necessity of this decisive step, and calling upon the people to stand by their ministers, and set up and maintain in the country a Free National Church.

VEDAS, the sacred books of the Hindus, believed to be revealed by God, and called immortal. They are considered as the fountain of all knowledge, human and divine, and are four in number. The principal part of them is that which explains the duties of man in methodical arrangement. The fourth book contains a system of divine ordinances. See HINDUISM.

VEIL (*radid*.) Women were wont to cover their faces with veils, in token of modesty, of reverence, and subjection to their husbands. Gen. xxiv. 65; 1 Cor. xi. 3, &c. Dr Paxton thus describes the veil:—

“In modern times, the women of Syria never appear in the streets without their veils. These are of two kinds—the *furragi*, and the common Aleppo veil; the former being worn by some of the Turkish women only, the latter indiscriminately by all. The first is in the form of a large cloak, with long straight sleeves, and a square hood hanging flat on the back. It is sometimes made of linen, sometimes of a shawl or cloth. This veil reaching to the heels, conceals the whole of the dress, from the neck downwards, while the head and face are covered by a large white handkerchief over the head-dress and forehead, and a smaller one tied transversely over the lower part of the face, hanging down on the neck. Many of the Turkish women, instead of the smaller handkerchief, use a long piece of black crape stiffened, which, sloping a little from the forehead, leaves room to breathe more freely. In this last way the ladies are completely disguised; in the former, the eyes and nose remaining visible, they are easily known by their acquaintances. The *radid* is a species of veil, which Calmet supposes is worn by married women, as a token of their submission and dependence, and descends low down on the person. To lift up the veil of a virgin is reckoned a gross insult; but to take away the veil of a married woman is one of the greatest indignities that she can receive, because it deprives her of the badge which distinguishes and dignifies her in that character, and betokens her alliance to her husband, and her interest in his affections. This is the reason why the spouse so feelingly complains: “They took away my veil (*radid*) from me.” Cant. v. 7. When it is forcibly taken away by the husband, it is equivalent to divorce, and justly reckoned a most severe calamity; therefore God threatened to take away the ornamental dresses of the daughters of Zion, including the *radidim*, the low-descending veils: “In that day the Lord will take away the changeable suits of apparel, and the mantles, and the fine linen, and the hoods, and the veils.” Isa. iii. 18, &c.

“The ordinary Aleppo veil is a linen sheet, large enough to cover the whole habit from head to foot, and is brought over the face in a manner to conceal all but one eye. This is, perhaps, alluded to by the bridegroom in these words: “Thou hast ravished my heart with one of thine eyes.” Cant. iv. 9. In Barbary, when the ladies appear in public, they always fold themselves up so closely in their hykes, that, even without their veils, one can discover very little of their faces. But, in the summer months,

when they retire to their country seats, they walk abroad with less caution, though, even then, on the approach of a stranger, they always drop their veils, as Rebecca did on the approach of Isaac. But, although they are so closely wrapped up that those who look at them cannot see even their hands, still less their face, yet it is reckoned indecent in a man to fix his eyes upon them; he must let them pass without seeming at all to observe them. When a lady of distinction, says Hanway, travels on horseback, she is not only veiled, but has generally a servant, who runs or rides before her to clear the way; and on such occasions the men, even in the market-places, always turn their backs till the women are past, it being thought the highest ill manners to look at them. A lady in the East considers herself degraded when she is exposed to the gaze of the other sex; which accounts for the conduct of Vashti in refusing to obey the command of the king. Their ideas of decency, on the other hand, forbid a virtuous woman to lay aside or even to lift up her veil in the presence of the other sex. She who ventures to disregard this prohibition inevitably ruins her character. 1 Cor. ii. From that moment she is noted as a woman of easy virtue, and her act is regarded as a signal for intrigue. Pitts informs us, that in Barbary the courtesan appears in public without her veil; and in Prov. vii. 13, 14, the harlot exposes herself in the same indecent manner: "So she caught him, and kissed him, and with an impudent face," a face uncovered and shameless, "said unto him, I have peace-offerings with me; this day have I paid my vows." Veils were thrown over the head, and concealed the features, sometimes the entire face, sometimes leaving one eye exposed, and at other times enveloping only the under part of the face below the nose.

VENERATION, an affection compounded of awe and love, and which, of all others, it becomes creatures to bear toward their infinitely perfect Creator. See **DEVOTION—ADORATION**.

VENIAL SINS. Roman Catholics, adopting a distinction, first framed by the schoolmen in the dark ages, divide sins into mortal and venial. This distinction has not the slightest warrant from the Word of God. On the contrary, that Word declares, Gal. iii. 10, "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them;" Rom. vi. 23, "For the wages of sin is death;" Ezek. xviii. 4, "The soul that sinneth, it shall die." All sin is disobedience to God, and Scripture says, "He that offendeth in one point is guilty of all." Did Christ atone for what are called venial sins, or did he not? If he did not, then he did not atone for all sin. If he did atone for them, they must be worthy of death, since he died for them. The truth is, there is no sin which the blood of Christ cannot cleanse from, and nothing but that can take away any sin.—Ed.

VERACITY OF GOD is his truth, or an exact correspondence and conformity between his word and his mind. Moses says, "He is a God of truth." He is true in and of himself; he truly and really exists; he is the true and living God; all his perfections are true and real; truth is essential to him; it is pure and perfect in him; it is the first and original in him; he is the fountain of truth; all his works, in creation, providence, and grace, are according to truth. See **TRUTH—FAITHFULNESS OF GOD**.

VERMILION. This well-known paint, from

the brightness of its red colour, was much used in painting images and idols. Hence we find it mentioned in connection with Chaldean idolatry. Ezek. xxiii. 12-14: "She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. Then I saw that she was defiled, that they took both one way; and that she increased her whoredoms: for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion."—Ed.

VIAL. See **CENSER**.

VICAR, a priest of a parish, the predial tithes whereof are improper or appropriated; that is, belong either to a chapter, religious house, &c., or to a layman, who receives them, and only allows the vicar the small tithes, or a convenient salary.

VICE, a fault; the opposite of virtue. See **SIN**.

VICTORY. The Hebrews celebrated their victories by triumphal processions, the women and children dancing, and playing upon musical instruments, and singing hymns and songs of triumph to the living and true God. The song of Moses is one of those triumphal hymns, and also the song of Deborah and Barak. We have an account of a triumphal procession in 2 Chron. xx. 27, 28: "Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the fore-front of them, to go again to Jerusalem with joy: for the Lord had made them to rejoice over their enemies. And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the Lord." On some occasions the victor cut off the head of his enemy, and carried it in triumph on the point of a spear. Mr Harmer thinks that the head of Saul was carried in this way by the Philistines from the field of Gilboa, and that David cut off the head of Goliath, for the purpose of presenting it to Saul on the point of a lance. The Roman conquerors used to carry branches of palms in their hands, when they went in triumph to the capitol. Hence the appearance of the redeemed in heaven: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. vii. 9.—Ed.

VIGIL, the eve or day before any solemn feast, because then Christians were wont to watch, fast, and pray in their churches.

VINE (*gephen*—Gen. ix. 9; *ampelos*—Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18; John xv. 4, 5; James iii. 12; Rev. xiv. 19), a noble plant of the creeping kind, famous for its fruit, or grapes, and the liquor they afford. The vine is a common name, or genus, including several species under it; and Moses, to distinguish the true vine, or that from which wine is made, from the rest, calls it *gephen hayayin*, the wine vine. Numb. vi. 4. Some of the other sorts were of a poisonous quality, as appears from the story related among the miraculous acts of Elisha. 2 Kings iv. 39-41. See **GRAPES**.

VINEGAR (*chemets*, Numb. vi. 3; Ruth ii. 14; Ps. lxix. 21; Prov. x. 26, xxv. 20; *oxos*, Matt. xxvii. 48; Mark xv. 36; John xix. 29, 30), an acid produced by a second fermentation of vinous liquors. The law of the Nazarite was that he should "separate himself from wine and strong drink, and should drink no vinegar of wine, nor vinegar of strong drink, nor any liquor of grapes." This is exactly the same prohibition that was given in the case of John the Bap-

tist (Luke i. 15), "Wine and *sikera* he shall not drink." Any inebriating liquor, says Jerome, is called *sikera*, whether made of corn, apples, honey, dates, or other fruits. One of the four prohibited drinks among the Mohammedans in India is called *sakar*, which signifies inebriating drink in general, but especially date wine. From the original word, probably, we have our term cider or sider, which, among us, exclusively means the fermented juice of apples.

Vinegar was used by reapers for their refreshment. Boaz told Ruth that she might come and dip her bread in vinegar with his people. It made a very cooling beverage. It was generally diluted with water. When very strong, it affected the teeth disagreeably. Prov. x. 26. In Prov. xxv. 20, the singing of songs to a heavy heart is finely compared to the contrariety or collocation between vinegar and nitre; untimely mirth to one in anxiety serves only to exasperate, and, as it were, put into a ferment by the intrusion.

VINTAGE. It followed the wheat harvest and the thrashing (Lev. xxvi. 5; Amos ix. 13), about June or July, when the clusters of the grapes were gathered with a sickle, put into baskets (Jer. vi. 9), and carried and thrown into the wine-vat, or wine-press, where they were probably first trodden by men, and then pressed. Rev. xiv. 18-20. It is mentioned as a mark of the great work and power of the Messiah, that he had trodden the figurative wine-press alone; and of the people there was none with him. Isa. lxiii. 3; Rev. xix. 15. The vintage was a season of great mirth. Of the juice of the squeezed grapes were formed wine and vinegar. See WINE.

VIOL. This musical instrument, which is mentioned, among other passages, in Isaiah v. 12, and Amos v. 23, is the only stringed instrument besides the harp spoken of in Scripture before the time of David. It seems to have been the same with the Egyptian guitar, which had anciently only three strings. It was played on exactly in the same manner as with us, the chords being struck with the fingers. The same Hebrew word which in Isaiah and Amos is rendered viol, is in other passages translated psaltery. Josephus says that it had twelve musical notes, and was played on with the fingers. Besides the psaltery, Josephus describes a viol which, he says, had ten strings, and was played on with a bow. The use of the bow in bringing out the sound distinguishes it from the guitar, which it otherwise resembled. This was probably the ten-stringed instrument referred to in the Book of Psalms.

VIPER (*aphoah*, Job xx. 16; Isa. xxx. 6, lix. 5; *echidna*, Matt. iii. 7, xii. 34, xxiii. 33; Luke iii. 7; Acts xxviii. 3), a serpent famed for the venomousness of its bite. So remarkable, says Dr Mead, has the viper been for its venom, that the remotest antiquity made it an emblem of what is hurtful and destructive. Nay, so terrible was the nature of these creatures, that they were very commonly thought to be sent as executioners of divine vengeance upon mankind, for enormous crimes which had escaped the course of justice. An instance of such an opinion as this we have in the history of Paul. Acts xxviii.

VIRTUE, a term used in various significations. Some define it to be, "living according to nature;" others, "universal benevolence to being." Some again, place it "in regard to truth;" others, in "the moral sense." Some place it in "the imitation of

God;" others, "in the love of God and our fellow-creatures." Some, again, think it consists "in mediocrity," supposing vice to consist in extremes; others have placed it in "a wise regard to our own interest." Dr Smith refers it to the principle of sympathy; and Paley defines it to be the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness.

VISION, the art of seeing, but in Scripture language it implies a supernatural appearance, by which God made his will known. Thus, Isa. i. 1, "The vision of Isaiah" denotes that God manifested his will to the prophet in some supernatural way which is not related. From the earliest times God appeared to patriarchs and prophets and holy men in vision, sometimes by dreams during the night, and sometimes by angels during the day, whereby their minds were illuminated, they heard his voice and beheld things unutterable, and, by minds uninspired, inconceivable. Paul was in a vision when he was transferred to the third heavens. The apostle beheld Christ in vision on the Mount of Transfiguration, and the glorious view which the redeemed shall enjoy in heaven of the unveiled splendours of Jehovah is called sometimes the beatific vision.

VISIT—(1.) To go to see, and meet with. Acts vii. 23, xv. 36. (2.) To take a view of, in order to redress grievances, and do service: so magistrates and ministers ought to *visit* their people. Jer. xxiii. 2. God *visits* men, either in mercy, when he manifests his presence, grants them their requests, delivers them from distress, and upholds and comforts them (Zech. x. 3; Luke vii. 16; Gen. xxi. 1; 1 Sam. ii. 21); or in wrath, when he *visits their iniquities* in chastising or punishing for them. Exod. xx. 5; Jer. vi. 6; Isa. xxvi. 14; Ezek. xxxviii. 8. Christ, the day-spring from on high, *visited* men when he assumed our nature, and when he sends his Word and Spirit that we may have fellowship with him, and share of his blessings. Luke i. 78. To *visit* the fatherless and widow, or the sick and imprisoned members of Christ, is to show them regard and pity, and to help them according to their need and our ability. James i. 27; Matt. xxv. 36, 43.

VISITATION, the survey or inspection performed by a bishop in his diocese, to examine into the state of the church. In the Scriptures, it is taken either for a signal communication of divine love, or for any period of signal calamity affecting a nation.

VOCATION. See CALLING.

VOICE. See BATH-KOL.

VOID—(1.) Empty, without inhabitants or furniture. Gen. i. 2. (2.) Destitute of, quite wanting. Deut. xxxii. 28. (3.) Clear from. Acts xxiv. 16. (4.) Of no force or effect: hence vows are said to be *made void* when they are broken. Numb. xxx. 12-15.

God's law is *made void* when men break it, and live as if it had no obligation upon them (Rom. iii. 31; Ps. cxix. 126); and faith is *made void* when it is useless; as all the promises of God, and our faith that embraces them, would be, if justification and happiness could come by the works of the law. Rom. iv. 14.

VOW, a gratuitous, solemn, and religious promise or oath. (See OATH.) It is more particularly taken for a solemn promise made to God, in which we bind ourselves to do or forbear somewhat for the promoting of his glory. Under the Old Testament dispensation,

vows were very common. Judges xi.; Numb. xxx. (See JEPHTHAH.) But in the New Testament there is no command whatever for the observation of them. Hence it is supposed that vows belong more to the ceremonial law than to the gospel; and that we are to be more dependent on divine grace to keep us, than to make resolutions and vows which we do not know that we shall be able to perform: and we cer-

tainly ought not to vow anything but what we are able to perform.

VULGATE, a very ancient translation of the Bible into Latin, and the only one acknowledged by the Church of Rome to be authentic. See BIBLE.

VULTURE, a large bird of prey declared unclean by Moses. Lev. xi. 14; Deut. xiv. 13. See BIRD—EAGLE.

W.

WAFER, a very thin cake of bread, used in the Jewish sacrifices. In Exod. xxix. 2, the wafers are spoken of as unleavened, and anointed with oil. The preparation of such wafers is still practised among the Jews.

WAGES, a reward for work performed. In regard to the payment of wages the Mosaic law is very strict. Thus, Lev. xix. 13: "Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning." The prophets complain frequently of the withholding of wages as a prevailing sin in their age and country. Thus, Jer. xxii. 13: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work;" and Mal. iii. 5: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." In Rom. vi. 23, it is said, "The wages of sin is death."

WAGON, a vehicle commonly drawn by oxen. It differed from the chariot, in having four wheels instead of two. These wheel-carriages were early used in Egypt, as appears from Gen. xlv. 19: "Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come." It would seem that wagons were not at that time used in Palestine, as when Jacob saw them, he knew they must have come from Egypt. Perhaps, however, he knew this from their peculiar shape. "The only wheel-carriages," remarks the editor of the Pictorial Bible, "in Western Asia, with which we are acquainted, are, first, a very rude cart, drawn usually by oxen, and employed in conveying agricultural produce in Armenia and Georgia; and then a vehicle called an *arabak*, used at Constantinople and some other towns towards the Mediterranean. It is a light covered cart without springs, and exclusively used by women, children, and aged or sick persons. No wheel-carriage is, however, now used in a journey." See CART.

WAIL. See MOURNING.

WALDENSES, VALLENCES, or VAUDOIS, names applied to the Churches of the valleys of Piedmont, extending along the eastern foot of the Cottian Alps, which divide Italy from France, Switzerland, and Germany. It would appear that the gospel was

preached in the Cottian Alps so early as the second century, and that Irenæus acquired the Celtic language for the purpose of ministering among the mountaineers. In these secluded valleys the truth remained inviolate for centuries, while those who maintained the truth in other countries had been massacred by thousands, or driven into exile. Towards the middle of the thirteenth century, an attempt was made, but unsuccessfully, to introduce the Inquisition into Piedmont. Their sovereigns, the Dukes of Savoy, for a long period protected them against the persecuting violence of Popery. In the year 1400, however, the storm of persecution which had so long been threatening, burst upon them with tremendous fury, and the Waldenses were massacred in great numbers, while others who survived the massacre perished from cold amid the snow-covered Alps. A season of comparative tranquillity followed; but at length, in 1487, Pope Innocent VIII. issued a bull against the Waldenses of Lyons and those of the Swent, giving a commission to Albert, his lieutenant, to march against them, and "tread them under foot as venomous adders." For many years a cruel, harassing warfare was maintained against the weak, defenceless inhabitants of the valleys, until the rise of the Reformation in Germany gave them renewed courage. It is refreshing to think that, amid the darkness which prevailed before the period of the Reformation, these Churches remained firm in witnessing for the truth as it is in Jesus, amid the general apostasy. All eyes being turned towards Germany, the seat of the labours of the lion-hearted Luther, the Churches in the humble valleys of Piedmont were permitted for a time to worship in peace, until, in 1536, Francis I., King of France, conquered Piedmont, and immediately, instigated by Pope Paul III., he set himself to extirpate, if possible, the heretics of the Alps. This persecution raged during the ascendancy of France in Savoy; but in 1559 Piedmont was restored to Philibert Emanuel, Duke of Savoy, at the general peace. Nor were the Waldenses much bettered by the change of government. The new ruler maintained a fierce and determined war against them, which was only arrested by their indomitable courage, which so awed the sovereign, that he was compelled to grant an edict, guaranteeing their safety, and declaring their immunities inviolate. But this was merely a delusive calm, for, in 1565, a new edict was issued, commanding every one of the Duke's subjects to conform to the Church of Rome, or quit the country in two months. On this occasion the Elector

Palatine of the Rhine addressed a long and impressive remonstrance against this cruel and tyrannical edict, and not without effect, for, until 1571, the valleys enjoyed a season of tranquillity, when their Duke, having joined a Catholic league of persecution, began to menace his Waldenses with new severities; but, shocked by the horrors of the massacre of St Bartholomew, which occurred the following year, he continued to protect the Waldenses till his death, in 1580. The same protection was awarded by his son and successor for twenty years; but, changing his policy, he commenced a system of hot persecution, at first against the Salucean Waldenses, in the neighbourhood of Piedmont, and extending it gradually to the whole Churches of the valleys. From 1601 to 1637, they were incessantly exposed to vexations, exactions, and persecutions; after which a season of repose occurred for thirteen years. But in 1650 the violence of the gathered storm began to burst, in consequence of the establishment of a council at Turin for the propagation of the Romish faith, and the extinction of heresy. The amount of the slain in this persecution is estimated at more than six thousand—a fearful slaughter, when we take into account the comparative smallness of the population among whom it happened. Cromwell, the Protector of England, besides heading a handsome subscription, raised for the relief of the Waldenses, endeavoured to interest the French king and the Protestant states of Europe in their behalf, and despatched an envoy to the Duke of Savoy, requesting him to restore his exiled subjects to their homes. A treaty was obtained, but clogged with so many restrictions, that Cromwell declared it “a more concealed course of hostility, under the guise of peace.” Any further exertions in behalf of the Waldenses were checked by the death of the Protector. This miserable state of things continued till 1672, when a war broke out between the Duke of Savoy and the Republic of Genoa. The Waldenses nobly supported the Duke; and, such was his gratitude for their services, that till his death the Churches of Piedmont were permitted to enjoy rest. Even after his death, also, his Duchess continued to protect them; but on the accession of Victor Amadeus II., the valleys were once more to be swept with desolation; and in 1686 a proclamation was published, ordering every Protestant church and chapel to be destroyed, and commanding every person professing the Protestant faith to abjure his creed within fifteen days, under penalty of death or banishment. All infants, also, born among them from that date, were to be brought up in the Roman Catholic religion, under the penalty of their fathers being condemned to the galleys. The astonished victims remonstrated against this injustice, and their plea was aided by several of the Protestant states of Europe; but all was in vain: the Duke, incited by the King of France, proceeded to execute the merciless decree, upon which the unfortunate Protestants of Piedmont flew to arms in their own defence. Their numbers had been so wasted, that not more than two thousand five hundred could be mustered capable of military service; and yet this small band repeatedly defeated the united forces of France and Savoy that were sent to reduce them. But the conflict was too unequal to continue, and after a heroic struggle the men of the valleys were overborne, and almost buried under the numbers of the invaders; while their hamlets, and homes, and peaceful families, were visited with such atrocities as could only be paralleled by those of

1655. More than three thousand perished on this occasion, by torture or the sword; fourteen thousand were imprisoned; and whole flocks of helpless children were torn from their parents, and carried away, to be educated in that creed against which their fathers had testified to the death. And such was the fate of those who were imprisoned, that they had good cause to envy the happier lot of their brave brethren who perished in the field, or even on the scaffold; for so great was the severity of their confinement, that at the end of six months, only three thousand survived. For this poor remnant supplications were poured in from the Protestant states, and Victor Amadeus did not dare to refuse; but his tender mercies released the captives in the middle of winter, and upon the condition that they should banish themselves forthwith and for ever from Piedmont. Such was the command announced to a band of sufferers, sick, and attenuated almost to skeletons by imprisonment and horrible privations; and at five o'clock in the evening of the same day, they were obliged to commence a march of four or five hundred miles. The ground during that midnight pilgrimage was strewn with bodies, for at least one hundred and fifty had perished; and on the next morning, when the exiles saw a tempest gathering and darkening upon the summit of Mount Cenis, they implored the officer who superintended their expulsion to suffer them to halt, until it had passed away. But he was more merciless than the tempest, and he compelled them to march forward; in consequence of which eighty-six more were overwhelmed, and buried beneath the snow. The survivors at last reached Geneva; but many of them reached it only to die, exhausted by sickness and fatigue. Little more than two thousand thus reached the Swiss and Genevese territories, where they were received with Christian sympathy and hospitality by those who shared with them in the same light of the gospel. Victor Amadeus had thus recklessly thrown away the brightest gem of his ducal coronet, at the suggestions of his blind guides and a merciless superstition; after which he proceeded to fill the depopulated valleys with Roman Catholic inhabitants, and to man the forts with French and Piedmontese soldiers. And now the triumph of the enemy was complete, for they thought they had rooted out heresy from the land for ever, and that the people who had cherished it were fallen beyond recovery. Fools, and blind!—they knew not that the scattered remnant would soon return with a terrible retribution, and would again raise up the fallen cause, which at present was broken and trodden under foot. Scarcely had the exiles been driven into banishment, than, with that ardent longing for their native land which so strongly characterizes the people of a mountainous country, several of them attempted to return; but they were a mere handful of men, without arms, leaders, or arrangement, and their attempt came to nothing. Another attempt that was made in June 1688 was detected by the governor of the Swiss Cantons, and frustrated, as the effort was premature. A third expedition was undertaken, under the superintendence of Henri Arnaud, one of their pastors, that, whether for the boldness with which it was planned, or the energy with which it was carried into execution, has scarcely a parallel in the whole range of history. The Waldenses fought with almost supernatural bravery. They were obliged, however, to traverse a hostile country, and even a succession of triumphs

would soon have been sufficient to destroy them. But one of those interpositions of Providence occurred by which the great Ruler of kingdoms makes even the wrath of men to praise him. Louis XIV. and Victor Amadeus II., who had hitherto been leagued together for the destruction of the Waldenses of Piedmont, suddenly became enemies, and commenced against each other a rancorous warfare; but in such a contest the dukedom of Savoy would have been an unequal match for a kingdom like France, now at the height of its prosperity and power. It was then that the gallant exiles showed to the whole world what patriotism true religion can inspire. They forgot their injuries and sufferings, and remembered only their sovereign and their country, to the defence of which they now hurried with their wonted alacrity and courage. Splendid offers, indeed, were made to them on the part of France, to win them over as auxiliaries. They were promised a safe re-establishment in their native valleys, and the free exercise of their religion; but they would not compromise their native land by accepting such a boon from a national enemy. With Arnaud at their head, they united themselves to the troops of Savoy; and the good service which they did on this occasion subdued the heart of their sovereign, as well as the arms of the foes whom they encountered. At an interview, therefore, with the leaders of the exiles, Amadeus thus affectingly addressed them:—"You have only one God and one prince: serve them faithfully. Hitherto we have been foes; henceforward we must be friends. To strangers are your misfortunes to be attributed; but if, as is your duty, you expose your life for me, I will also expose mine for you; and as long as I have a morsel of bread, you shall have your share." Eight hundred exiles returned to their native mountains. From that period treaties between the English and Piedmontese governments secured the undisturbed exercise of their religion to the Waldenses. But the wrongs of this injured people were not at an end. Their sovereigns, under their new title of Kings of Sardinia, have often harassed and oppressed them.

"During the French empire of Napoleon," says Dr Gilly, "when the iron crown of Italy was placed on the head of the Corsican, the Valdenses enjoyed equal rights and privileges in common with the rest of their countrymen. But, at the restoration of the house of Savoy to the kingdom of Sardinia, four days after the king had taken possession of his palace at Turin, they were replaced under their former disabilities, and bare toleration only was conceded to them. The restored prince acknowledged, on more occasions than one, 'the constant and distinguished proof which the Valdenses had ever given to his predecessors of attachment and fidelity,' and bore this testimony to their merit: 'I know I have faithful subjects in the Vaudois: they will never dishonour their character.' But still he listened to evil counsel, and the yoke was again placed upon their necks. And evil counsellors still prevail. In 1832, the measures adopted against the Valdenses were so threatening, that the British parliament took up their cause; and extracts of the treaties between Great Britain and the dukes of Savoy and kings of Sardinia, were ordered by the House of Commons to be printed, on the motion of Sir R. Inglis, with the correspondence of the British minister at Turin, relative to the treatment of the Protestants in Piedmont.

"The reigning king of Sardinia, Charles Albert, is

disposed to show them kindness, and to place them on a level with his other subjects. He has proved this by numberless acts of favour; but the tiara and the mitre are too strong for the crown in Piedmont; and the baneful influence of the Papal authority, so late as September 1837, wrung from the reluctant king two articles in the new code of Sardinia, by which the intolerant edicts of the sixteenth and seventeenth centuries are renewed, and may be put in force as soon as the Roman hierarchy shall feel itself strong enough to do so. In the meantime another engine is employed against the hapless Valdenses. The rich order of St Maurice and St Lazarus has contributed 238,617 francs (£9544) and an income of 17,000 francs (£680) a-year, towards the establishment of a fraternity of missionary priests at La Tour, whose business it will be to make proselytes from among the descendants of a race which has never yet swerved from its faith, but which will now be exposed more than ever to the threats and artifices of an adversary who knows well how to turn opportunities to advantage.

"The Protestants of England have not been inattentive to the condition of their brethren in the valleys of Piedmont. Public collections have on several occasions been made throughout the kingdom; and the Society for the Propagation of the Gospel in Foreign Parts is the trustee of considerable funds raised in their behalf. A committee in London, consisting of the Archbishop of Canterbury, several bishops, and other persons of distinction, has also been employing contributions in aid of the clergy, hospitals, and schools of the Valdenses, and watching over their interests since the year 1825.

"The difficulties with which the Valdenses have now to contend are, poverty and reduced numbers, being confined to limits which do not produce subsistence for more than a very limited population. They also labour under the disadvantage of having to learn three languages before they can receive competent instruction. Their national language is Italian; their vernacular tongue is a provincial dialect, peculiar to their district; and the language of instruction is French, because in that only they can obtain books of devotion used by Protestants."

In the good providence of God, the changes which have taken place in 1848 in Italy, as well as in other European nations, have been productive of great advantage to the long-tried Waldenses. They are now permitted to enjoy complete toleration, and are at liberty to observe all their forms of worship, without interference on the part of the Sardinian government.

WALDO, PETER. This individual, from whom the Waldenses of Piedmont are supposed to have derived their name, was a rich merchant of Lyons, a city of France, which, in the second century, was very eminent for Christianity, as it also was for the sufferings and death of its martyrs. But in the time of Waldo, Lyons was not what once in this respect it had been; it was sunk in the grossest superstition, and the people were utterly ignorant of divine truth, for the Scriptures were not allowed to be ever read by them. Though the doctrines of Christianity were sadly altered from those the early Christians taught from the Scriptures, still some very great errors were not then generally admitted into the religious creed of persons who belonged to the Roman Catholic Church; one of these was the doctrine of transubstantiation, or

the belief that the bread and wine used in the sacrament of the Lord's supper were really the body and blood of our Lord, and not merely symbols of that body and blood. But about the year 1160, the Pope and his ministers ordered every man to believe that they were actually converted into the wafer and the wine, and, in consequence, people were obliged to fall down and worship the consecrated wafer as if it were God. The idea is very shocking, and appears very absurd: it appeared so to Waldo, who, though he was a member of the church whose rulers commanded this doctrine to be believed and this homage to be paid, was so struck by its impiety and unreasonableness, that he boldly opposed it, and freely declared what he thought both of the doctrine and the worship which was the consequence of believing it. Waldo was not at this time a truly religious man; he acted in this respect merely because he thought the thing opposed to common sense, not because divine grace had taught him better things; but a circumstance happened soon after which produced a great effect on his own mind. One evening, as he sat conversing with a party of friends after supper, one of them suddenly fell down dead on the floor. It seemed to Waldo as if the death of this man brought to him the message, "Be ye ready." He reflected on the shortness and the uncertainty of life, and began to inquire after the things of another world, where men must live for ever. Waldo then felt himself a sinner, and he knew not how to appease an uneasy conscience. Penances, almsgivings, and absolutions would not do: he did not find any to direct him aright. In this dilemma he thought of the Word of God, that Word which is profitable for reproof, for example, for instruction in righteousness; but the Bible was scarcely known to the people, and had he not been a more learned man than in those days was commonly met with, he must probably have remained ignorant of it. Waldo, however, knew something of the Latin tongue; he obtained a New Testament in that language; he read it, and found in it the blessing and the peace he sought; he found he was indeed a sinner, but he found he had a Saviour; he discerned the love of God in sending his well-beloved Son to die for mankind; he felt the love of Christ in undertaking the redemption of a sinful race that could not save themselves; he saw how vain it was to think of other saviours, to apply to other intercessors, when, by his one offering, he hath perfected for ever them that are sanctified, and now ever liveth to make intercession for us. And having received this blessed knowledge, and this sweet store of holy comfort from the sacred Scriptures, Waldo could not think of locking within his own breast the knowledge he had gained, and refusing to impart to others the blessings bestowed upon himself. This is ever the effect of divine grace, that it makes those who have received it willing to give, and glad to distribute, of the spiritual good so freely given unto them. Waldo having learned the value of the sacred Scriptures, set about translating them, in order that he might be able to impart to others the glad things they contained. He then began to teach and preach; great crowds came to hear him; he explained the Scriptures, he taught the truth in simplicity, he set an example in his own life how Christians ought to walk and fear God, and he laboured to convince those who heard him, that the religion which then prevailed was not the religion of the Bible, nor were the lives of men then at all like the lives of those who at first

professed the doctrines of the Bible. You may easily conceive that such conduct would soon draw upon him the indignation of the Romish clergy. The Archbishop of Lyons was exceedingly irritated, and would have apprehended him; but Waldo had a large party in that place; he had formed a church there, and its members were so attached and faithful to him, that he lived concealed three whole years among them. But the Pope, Alexander III., heard at last of these transactions, and was very angry. He instantly excommunicated Waldo, and commanded the archbishop to proceed against him and his followers with the utmost rigour. In consequence of this order, Waldo was obliged to flee from Lyons, and his followers were all scattered about as sheep having no shepherd. Waldo himself was a wanderer from place to place, being persecuted from city to city, even as our Lord told his disciples they should be. At length he retired into a distant country, where he died, after having laboured for twenty years in the work of his Lord. Wherever he went, he had preached the gospel; and as his scattered flock, like the disciples, when they were driven from Jerusalem by persecution, also went everywhere preaching the kingdom of God, the doctrines of the Bible were widely diffused, and the new translation of the Bible was carried into different lands. These people were called Waldenses; they increased greatly, and were severely persecuted, but they retired into peaceful and secluded valleys, where they cherished their religion in retirement; others, scattered over the south of France, became soon conspicuous by the persecutions raised against them.

WALK. This word, in Hebrew, says Mr Taylor, signifies not merely to advance, step by step, steadily, but to augment a moderate pace till it acquires rapidity. Under this idea, he examines Isa. xl. 31.

It often signifies the conduct of life, the general course of a party, his deportment, demeanour, &c. To worship and serve God truly is to walk before him. Enoch walked with God, maintained and increased in piety towards him: so did Noah. God promises to walk with his people, and his people desire his influence, that they may walk in his statutes. To walk in darkness (1 John i. 6, 7), is to be involved in unbelief and misled by error; to walk in the light, is to be well informed, holy, and happy; to walk by faith, is to expect the things promised or threatened, and to maintain a conduct accordingly; to walk after the flesh, is to gratify fleshly appetites; to walk after the Spirit, is to pursue spiritual objects, to cultivate spiritual affections, to be spiritually minded, which is life and peace.

WALL, an inclosure for defence or separation. The Lord tells the prophet Jeremiah (i. 18, xv. 20), that he will make him as a wall of brass, to withstand the house of Israel. Paul says (Eph. ii. 14), that Christ, by his death, broke down the partition wall that separated us from God, or rather the wall that separated Jew and Gentile, so that these two people, when converted, may make but one.

WAR. See **ARMIES—ARMS—CAMP—BATTLE—MILITARY.**

WASHING, purification. See **ABLUTION—BATHING—BAPTISM.**

WASHING THE FEET. In Oriental countries it was a universal custom on the arrival of a stranger to present him with water to wash his feet,—a practice which was all the more necessary, as travellers in the East walked with sandals, which only partially

covered their feet. The office of washing the feet was commonly performed by the humblest servants or slaves. Buckingham mentions that an Arabian widow at whose house he lodged showed him great kindness, and insisted upon washing his feet with her own hands. Paul, when he speaks of an exemplary Christian widow, describes her as one who washed the saints' feet. 1 Tim. v. 10. Our blessed Lord gave a beautiful illustration of Christian kindness and humility by washing the disciples' feet. John xiii. 5, 6.

WATCH. Among the Romans the night was divided into four watches, each of three hours' length, the first watch extending from six to nine, the second from nine to twelve, the third from twelve to three, and the fourth from three to six. This explains several passages in the New Testament.

WATCHERS. See *ACOEMETÆ*.

WATCHFULNESS, vigilance, or care to avoid surrounding enemies and dangers. We are to watch against the insinuations of Satan, the allurements of the world, the deceitfulness of our hearts, the doctrines of the erroneous, and, indeed, against everything that would prove inimical to our best interests. We are to exercise this duty at all times, in all places, and under all circumstances. 1 Cor. xvi. 13; Luke xii. 37.

To Watch, is also to wait for and expect: thus we are—1. To watch the providence of God. 2. The fulfilment of the prophecies. 3. God's time for our deliverance from troubles. Ps. cxxx. 6. 4. We are to watch unto prayer. Eph. vi. 18. 5. For death and judgment. Mark xiii. 37.

WATER. This in Oriental countries is held in the highest estimation, being one of the necessary comforts, and all the more appreciated as being frequently rare. To the traveller who is wandering over the dry parched deserts, the appearance of a fountain of water is hailed as a signal blessing. The following very graphic delineation of the sufferings which an Oriental traveller is often doomed to endure, is given by Dr Jamieson in his "Eastern Manners." "Of all the accidents to which these journeys are liable, that which the parched character of the country renders the most frequent, and which is attended with the most disastrous effects, is the want of water. That element may be said to be in these regions the greatest necessary of life, and no idea can be formed by Europeans of the vast quantity required, during a march over the desert, by a single person, whose palate is continually parched by the effects of the fiery atmosphere and ground, and whose food, consisting of preparations of flour and butter, is calculated to excite thirst in the greatest degree. 'The usual computation is, that about twenty pounds of water are required for the daily consumption of a man. To drink four or five times a day is considered a scanty allowance; few drink less than six or seven times; and when the south wind is blowing, no quantity of water is sufficient to keep the mouth moist; and an appeal to the *Girbah* is made every quarter of an hour.' To guard against such exigencies, the first care of every traveller is to provide himself with a plentiful supply of the necessary fluid—the number of leathern skins he fills with it, depending on the opportunities afforded in the course of the journey of replenishing them—and, as the knowledge must always be of primary importance in a region where water is so essential to the maintenance of life, the route is invariably determined by the

situation of such places of refreshment, which, in the absence of roads and tracks, serve as geographical points in the face of the country; and a deviation to which from the line of march, even although it be long and circuitous, is little thought of in comparison of procuring this rare and inestimable treasure. But between the traveller and that cup of blessedness many obstacles often unexpectedly intervene—the springs are generally but few and scanty all over the desert, in that part of it especially where Ishmael wandered—a traveller who crossed it, having found only four in the space of a hundred and fifteen miles, situated at a distance of four, six, and even eight days' journey from each other; and, besides the danger of missing them—always liable to happen in a trackless solitude, but particularly so in the wilderness of Paran, which, in many places, is full of rugged and precipitous cliffs, around the base of which the traveller has to seek his way—it may happen, that after the greatest exertions have been made to reach these springs, they are found entirely choked with the moving sand, or that they prove, to the mortification of the luckless traveller, so impregnated with brackish qualities, from the beds of sulphur or salt over which they roll, as to increase, instead of allaying his already insufferable intensity of thirst. And then follows a scene of the most dreadful and protracted sufferings which a human being can experience. The burning thirst, rendered more violent by the fierce heat of the glowing firmament and the fiery sand, produces an intense agony in every part of the frame—and the dry and contracted feeling of the skin—the eyes appearing like balls of coagulated blood—the unnatural swelling and hardness of the tongue and lips—increasing difficulty of seeing and hearing—the total loss of speech—together with the most painful sensations in the throat; all these, which are invariably consequences of unalleviated thirst, indicate a universal derangement of the bodily system—produce languor and insensibility—and at last bring the unhappy sufferer, after many a struggle, to drop on the ground—happy if, like Ishmael, he can purchase a brief respite from his misery by sheltering his scorched head under one of the dwarfish acacias that are strewed around. In such circumstances, it is said that five hundred dollars have been given for a draught of water. But, in general, where one is placed in such extremities, all who are with him are more or less in a similar state of distress—and then no bribe, however great—no entreaties, however importunate, can produce a single drop; for what use would all the wealth of the Indies be, in a place where death would be the inevitable consequence of parting with the precious beverage. The master of a whole caravan is then not better privileged than the meanest of his slaves; and as the desire of self-preservation triumphs over every consideration, when one drops the victim of thirst, his companions, however they may commiserate the sufferer, are obliged to pass on without delay, and abandon him to his fate. And how terrible such a situation, to be exposed in a savage interminable desert! In vain does he exert his expiring energies, in a last effort to cry out for help, or to hoist the signal of distress. Not a soul is near to whisper the accents of sympathy, or to pour a drop of water on his burning lips—not even an echo responds to his cries—and he lies there, dreaming of the murmur of limpid streams, and of wandering along the verdant banks, and stooping to swallow the delicious

draught, till the effort to obey the impulse of imagination dissipates the enchantment, and awakes him to all the horrible realities of his situation, a helpless and forsaken wanderer, perishing of thirst in 'a waste howling wilderness.'"

Water sometimes signifies the element of water (Gen. i. 10); and, metaphorically, trouble and affliction. Ps. lxxix. 1. In the language of the prophets, waters often denote a great multitude of people. Isa. viii. 7; Rev. xvii. 15. Water is put for children or posterity (Numb. xxiv. 7; Isa. xlviii. 1); for the clouds. Ps. civ. 3. Waters sometimes stand for tears (Jer. ix. 1); for the ordinances of the gospel. Isa. xii. 3, xxxv. 6, 7, lv. 1; John vii. 37, 38. "Stolen waters" denote unlawful pleasures with strange women. Prov. ix. 17. The Israelites are reproached with having forsaken the fountain of living water, to quench their thirst at broken cisterns (Jer. ii. 13); that is, with having quitted the worship of the all-sufficient God, for the worship of vain and helpless idols. And this is now the guilt and folly of every sinner. "Be astonished, O ye heavens, at this!"

WAX (*duneg*, Ps. xxii. 14, lxxviii. 2, xcvi. 5; Mic. i. 4). Thus the Septuagint throughout, *kērōs*, and Vulgate *cera*; so there is no room to doubt but this is the true meaning of the word; and the idea of the root appears to be, soft, melting, yielding, or the like, which properties are not only well known to belong to wax, but are also intimated in all the passages of Scripture in which this word occurs.

WAYFARING MEN. Hospitality to strangers and travellers was, and still is, a virtue held in high repute in Oriental countries, and strongly inculcated in various passages of Scripture; "given to hospitality," is laid down by the apostle as one of the prominent graces of the Christian. In early ages this was all the more necessary, as there were no inns in which the weary traveller might find rest and refreshment. And after public inns and caravanseries were erected, this amiable virtue continued and still exists in the East. Buckingham, in his "Travels among the Arab Tribes," says, "A foot passenger could make his way at little or no expense, as travellers and wayfarers of every description halt at the sheik's dwelling, where, whatever may be the rank or condition of the stranger, before any questions are asked him as to where he comes from, or whither he is going, coffee is served to him from a large pot always on the fire; and a meal of bread, milk, oil, honey, or butter, is set before him, for which no payment is ever demanded or even expected by the host, who, in this manner, feeds at least twenty persons on an average every day in the year from his own purse; at least I could not learn that he was remunerated in any manner for this expenditure, though it is considered as a necessary consequence of his situation, as chief of the community, that he should maintain this ancient practice of hospitality to strangers. We had been directed to the house of Eesa, or Jesus. Our horses were taken into the courtyard of the house, and unburdened of their saddles, without a single question being asked on either side; and it was not until we had seated ourselves that our intention to remain here for the night was communicated to the master of the house; so much is it regarded a matter of course, that those who have a house to shelter themselves in, and food to partake of, should share those comforts with wayfarers."

WEASEL. This animal is mentioned only in

Lev. xi. 29. Bochart thinks the Hebrew word *choled* ought rather to be rendered *the mole*.

WEDDING. See MARRIAGE—MARRIAGE CEREMONY.

WEDNESDAY, ASH, the first day of Lent, when, formerly, in the Roman Catholic Church, notorious sinners were put to open penance thus: They appeared at the church-door barefooted and clothed in sackcloth, where, being examined, their discipline was proportioned according to their offences; after which, being brought into the church, the bishop singing the seven penitential psalms, they prostrated themselves, and with tears begged absolution; the whole congregation having ashes on their heads, to signify that they were both mortal, and deserved to be burned to ashes for their sins.

WEEDS. The Hebrew word *suph* is found in various places of Scripture, but is only rendered *weeds* in Jonah ii. 6. According to Parkhurst, as a collective noun, it means plants or weeds which grow on the borders of a river or sea, and are continually brushed or swept by the waves. What is now called in Hebrew the Red Sea, is in Hebrew *iam suph*, the weedy sea, which Dr Shaw thinks arises from the variety of *algæ* and *fuci* which grow in it, and at low water are often left in great quantities on the shore of the sea.

WEEK. Seven nights and days constituted a week; six of these were appropriated to labour and the ordinary purposes of life, and the seventh day, or Sabbath, was appointed by God to be observed as a day of rest, because that on it he had rested from all his work which God had created and made. Gen. ii. 3. This division of time was universally observed by the descendants of Noah; and, being lost during the bondage of the Israelites in Egypt, was revived and enacted by Moses agreeably to the divine command. This is evident from the word *Sabbat* or *Sabbata*, denoting a week among the Syrians, Arabians, Christian Persians, and Ethiopians. In addition to the week of days, the Jews had three other seasons denominated weeks. Lev. xxv. 1-17; Deut. xvi. 9, 10. 1. The week of weeks. It was a period of seven weeks, or forty-nine days, which was succeeded on the fiftieth day by the feast of Pentecost (see PENTECOST), Deut. xvi. 9, 10. 2. The week of years. This was a period of seven years, during the last of which the land remained untilled, and the people enjoyed a Sabbath or season of rest. 3. The week of seven sabbatical years. It was a period of forty-nine years, and was succeeded by the year of jubilee. Lev. xxv. 1-22, xxvi. 34. See YEAR.

WEeping. See BURIAL—TEARS.

WEIGHTS. The Hebrews weighed all the gold and silver they used in trade. (See MONEY.) The shekel, the half-shekel, the talent, are not only denominations of monies, of certain values, in gold and silver, but also of certain weights.

The following are the Jewish weights reduced to Troy:—

	lbs.	oz.	dwt.	gr.
The Gerah, the 28th part of a shekel,	0	0	0	12
The Bekah, half a shekel,	0	0	5	0
The Shekel,	0	0	10	0
The Maneh, 60 shekels,	2	6	0	0
The Talent, 50 manehs, or 3000 shekels,	125	0	0	0

WELLS, or SPRINGS, are frequently mentioned in Scripture. The Hebrews call a well *beer*; whence this word is often compounded with proper names, as *Beersheba*, *Beeroth-bene-jaakan*, *Beeroth*, *Beerah*, &c.

"The knowledge of the great importance," says Dr Paxton, "that is attached to, and the extreme jealousy felt about, the possession of a well, will serve to throw light on several particulars in the history of Abraham, Isaac, and their contemporaries. Like the modern shepherds of the East, those patriarchal chiefs had certain tracks in Canaan, which they visited in succession every year, to which custom, the law of wandering tribes, gave them exclusive possession. As the pastures were exhausted in one place, they removed to another, the plains of Moreh, Bethel-Mamre, and others, being the regular halting-places where they pitched their camps, whenever they traversed their annual circuit, and at some distance from each of these places (for the tents are seldom pitched very close to a well), they had digged wells to which they gave names, and of which, therefore, they became the rightful proprietors, such as Abraham's at Beersheba, Isaac's at Esek, Sitnah, and Rehoboth, Laban's at Haran, and Jacob's at Sichem. Abraham being a man of energy and enterprise, and Jacob and his sons showing themselves both able and disposed to repel aggressions, we nowhere read of either being disturbed in the possession of the wells they had digged, and consequently the names originally bestowed upon them continued in use for ages after the decease of those venerable patriarchs, showing that they were universally acknowledged as the inheritance of the Hebrew tribe. But the more timid and passive disposition of Isaac allowed the assaults of his rude neighbours with impunity—one remarkable instance of which occurred during his temporary sojourn among the Philistine tribe, when that people, fearing lest he might claim a hereditary right to the wells which his father had digged, while here as the ally of a former king of Gerar, and by ultimately settling among them abridge the range of their free pastures, fell upon the expedient of changing the name, in order to obliterate all traces of the origin of the wells; but Isaac having found means to restore the wells, asserted his claim by 'calling their names after the names by which his father called them.' As the water is often sold at a very high price, a number of good wells yield to the proprietor a large revenue. Pitts was obliged to purchase water at sixpence a gallon; a fact which illustrates the force of the offer made by Moses to Edom: 'If I and my cattle drink of thy water, then will I pay for it.' It is properly mentioned as a very aggravating circumstance in the overthrow of Jerusalem, that the ruthless conqueror forced the Jews to purchase with money the water of their own wells, and the wood of their own trees: 'We have drunken our water for money; our wood is sold unto us.' Even a cup of cold water cannot always be obtained in Syria, without paying a certain price. It is partly on this account our Lord promises, that 'whosoever shall give to drink unto one of those little ones a cup of cold water, in the name of a disciple, should in no wise lose his reward.'"

WELSH, DAVID, D.D. The name of this eminent man will ever occupy a conspicuous place in the page of history, from the part which he was honoured to take, as Moderator of the General Assembly of the Church of Scotland, in the events of the 18th May 1843, when the ever-memorable Disruption took place. David Welsh, the son of pious parents, who early devoted him to God, was a native of Dumfriesshire. He was educated at the grammar school of Moffat; and on passing to the University of Edinburgh, he surpassed most of his fellow-students, both

in talents and industry. He attracted the attention particularly of Dr Thomas Brown, and was honoured with the special friendship of that eminent metaphysician. After being licensed to preach the gospel he received a presentation to the parish of Crossmichael, where he laboured several years with remarkable acceptance and success, after which he was translated to St David's parish, Glasgow. On a vacancy occurring in the chair of Church History in the University of Edinburgh, his eminent talents, and extensive and varied acquirements, pointed him out as peculiarly qualified for that chair. The emoluments of that professorship being considered inadequate, Government conferred upon him the additional appointment of secretary to the Board for authorizing the printing of the Bible. Dr Welsh soon rose to eminence as a Professor, and, being held in high estimation in the Church, he was fixed upon to occupy the chair of the General Assembly of the Scottish Church at a very important period—the year 1842. It devolved upon him, accordingly, to open the eventful Assembly of 1843, and to lay upon the table that solemn protest, the reading of which was followed by the separation of four hundred and seventy faithful ministers of Christ, and the erection of the Free Church of Scotland. The high station which Dr Welsh occupied at the time of the Disruption, and his meek and dignified deportment at that memorable crisis, freed as it was from the least appearance of pride or human passion, invested him latterly with a peculiar and almost sacred interest. The wisdom, humility, and calm fortitude which he displayed in the presence of the opponents of the Church's claims, and the simple but sublime devotions with which, on opening the proceedings at Canonmills, he elevated and composed the minds of the vast assemblage, met in sorrow and amazement, endeared him to multitudes. Nothing, perhaps, can prove more clearly the influence which he exercised, and the confidence which he had acquired, than the fact that, by means of his quiet and noiseless correspondence, he succeeded, in the course of a few weeks, in obtaining, from twenty individuals, the sum of £21,000, to erect a college for the benefit of those who had virtually been driven, not only from the Church, but also from the universities established by the State. Dr Welsh died suddenly on the 24th April 1845.

WESLEY, JOHN, the founder of the Wesleyan Methodist body, was born at Epworth, in Lincolnshire, on the 17th June 1703. His father, who was a clergyman of the Church of England, paid particular attention to the education of his son, who early began to manifest an assiduity and application to his studies which rendered him a favourite with his teachers. At the age of seventeen he was entered at Christ Church College, Oxford, where he prosecuted his studies with great diligence and success. In 1725, he was ordained by the Bishop of Oxford, and obtained a fellowship at Lincoln College, notwithstanding much opposition, in the following year. The strictness of his religious profession and principle attracted considerable notice at college, and he succeeded in forming a small religious association, among the members of which were Hervey, the author of the "Meditations," and the celebrated George Whitefield. This little band of pious youths drew upon them the ridicule of their fellow-students, and they received the name of Methodists. At length the elder Wesley died in 1735, and the same year John and his brother Charles were prevailed upon to

set out for America, with the view of preaching the gospel in the new colony of Georgia. In that place, however, Mr Wesley's labours were not so successful as might have been wished from the rigid discipline which he enforced. He accordingly returned to London, and after passing through a severe mental struggle, he obtained a peace which he had never known before. From this time he commenced those extraordinary labours which resulted in the formation of a body, which, both during the last and the present century, has occupied a conspicuous place in the religious history of England. The foundation may be said to date either from 1738, which Wesley considered the year of his conversion, or, at all events, from the year following, when the first Methodist chapel was built, and the society divided into bands after the Moravian plan. For some time Mr Wesley was associated with the Moravians in the great work of preaching the gospel, but a division took place. He then co-operated with Mr Whitefield, but the latter having formed strong Calvinist views, withdrew along with a number of followers from the connection, and from that period, 1740, the Methodist body became split into two divisions, the Calvinistic or Whitefield, and the Arminian or Wesleyan Methodists. The doctrine and arrangements of Mr Wesley's adherents are fully noticed under the article METHODISM (which see.) Suffice it to say here, that in the furtherance of the good cause, in the perfecting of the machinery of the system, in the formation of new congregations, and the building of new chapels, Mr Wesley laboured with untiring energy and zeal during a long life, and peacefully departed this life in his eighty-eighth year, on the 2d of March 1791. His works amount to sixteen volumes 8vo, and are highly prized by the large and respected body which form the Society of Wesleyan Methodists.

WESLEYANS. See METHODISTS.

WESTMINSTER ASSEMBLY. See ASSEMBLY, WESTMINSTER.

WHALE (*tan* and *tunnim*. Gen. i. 21; Job vii. 12; Ezek. xxxii. 2; *ketos*, Matt. xii. 40), the largest of all the inhabitants of the water. A late author, in a dissertation expressly for the purpose, has proved that the crocodile, and not the whale, is spoken of in Gen. i. 21. The word in Job vii. 12 must also be taken for the crocodile. It must mean some terrible animal, which, but for the watchful care of Divine Providence, would be very destructive. See CROCODILE—LEVIATHAN.

Merrick supposes David, in Psalm lxxiv. 13, to speak of the *tunnie*, a kind of whale with which he was probably acquainted; and Bochart thinks it has its Greek name *thunnos*, from the Hebrew *thanot*. The last-mentioned fish is undoubtedly that spoken of in Psalm civ. 26. We are told, that, in order to preserve the prophet Jonah, when he was thrown overboard by the mariners, "the Lord prepared a great fish, to swallow him up." What kind of fish it was, is not specified; but the Greek translators take the liberty to give us the word *ketos*, whale; and though Matthew (xii. 40) makes use of the same word, we may probably conclude that he did so in a general sense, and that we are not to understand it as an appropriated term to point out the particular species of fish. It is notorious that sharks are common in the Mediterranean.

WHEAT (*chelah*, Gen. xxx. 14; Deut. viii. 8; *sitos*, Matt. xiii. 25; Luke xvi. 7; 1 Cor. xv. 37), the

principal and the most valuable kind of grain for the service of man. (See BARLEY—CORN—FITCHES.) In Lev. ii. directions are given for oblations, which in our translation are called meat-offerings; but as meat now means flesh, and all kinds of offerings there specified were made of wheat, it had been better to render it "wheaten offerings." Calmet has observed, that there were five kinds of these: simple flour, oven-cakes, cakes of the fire-place, cakes of the frying-pan, and green ears of corn. The word *ber*, translated *corn* (Gen. xli. 35), and *wheat*, in Jer. xxiii. 28; Joel ii. 24; Amos v. 11, &c., is undoubtedly the *burr*, or wild corn, of the Arabs, mentioned by Forskal. See CORN.

WHIRLWIND, a wind which seems to blow with violence from various points of the compass. These are very violent in oriental countries, and darken the heavens with pillars of moving sand they toss into the air. They are generally preceded by calms and great heats, and occur chiefly in warm countries. Such winds with their destructive and devastating effects are frequently referred to in the sacred writings. Thus Isa. xvii. 13, "The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind." Nah. i. 3, "The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." Ps. lviii. 9, "Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath." Such passages as these afford a description of phenomena, which, though comparatively unknown in more temperate climates, are quite familiar to the inhabitants of Eastern countries. It may be enough to refer to the observations of one or two travellers. "On the 25th," says Bruce, "at four o'clock in the afternoon, we set out from the villages of the Nuba, intending to arrive at Basbock, where is the ferry over the Nile; but we had scarcely advanced two miles into the plain, when we were inclosed in a violent whirlwind, or what is called at sea the water-spout. The plain was red earth, which had been plentifully moistened by a shower in the night time. The unfortunate camel that had been taken by Cohala seemed to be nearly in the centre of its vortex; it was lifted and thrown down at a considerable distance, and several of its ribs broken. Although, as far as I could guess, I was not near the centre, it whirled me off my feet, and threw me down upon my face, so as to make my nose gush out with blood; two of the servants, likewise, had the same fate. It plastered us all over with mud, almost as smoothly as could have been done with a trowel. It took away my sense and breathing for an instant; and my mouth and nose were full of mud when I recovered. I guess the sphere of its action to be about two hundred feet. It demolished one-half of a small hut, as if it had been cut through with a knife, and dispersed the materials all over the plain, leaving the other half standing." And Burchell remarks: "The hottest days are often the most calm; and at such times the stillness of the atmosphere was sometimes suddenly disturbed, in an extraordinary manner. Whirlwinds, raising up columns of dust to a great height in the air, and sweeping over the plains with a momentary fury, were no unusual occurrence."

WHITE BRETHREN. See BRETHREN, WHITE.

WHITEFIELD, GEORGE. This eminent and highly gifted man, whose labours in the cause of the Redeemer have scarcely ever been equalled since the days of the Apostles, was born in 1714, in the town of Gloucester, where his parents kept the Bell Inn. At the early age of two years he was left, by the death of his father, to the sole care of his widowed mother, of whose kindness and attention he was often accustomed in after-life to speak in terms of the warmest gratitude. The account, however, which he has left of his conduct in his early days is by no means flattering, and if the picture be not too highly coloured, the tender heart of his parent must have been often wounded by the waywardness and follies of his youth.

At the age of twelve, George was placed at a school called St Mary de Crypt, in Gloucester. Here he acquired a peculiar taste for theatrical acting and display, and here, too, he seems, by his own account, to have been very unhappy in the choice of his associates. The company into which young Whitefield was thrown soon destroyed all relish for education, and his mother's circumstances being now on the decline, he began to assist her in the public-house, "till at length," to quote his own words, "I put on my blue apron and my slippers, washed mops, cleaned rooms, and, in one word, became professed and common *drawer* for nigh a year and a-half." While thus employed, he was not altogether inattentive to the duties of religion. He frequently read the Word of God, and although his mind was very slightly impressed with the importance and reality of divine things, he still maintained to a considerable extent an outward profession of Christianity. After he had continued about a year in the servile employment to which he had voluntarily surrendered himself, his mother was obliged to leave the inn, devolving the business upon his brother, while it was agreed that George should still continue there as an assistant. Matters, however, did not proceed so comfortably as was anticipated, and having disagreed with his sister-in-law, he left Gloucester to pay a visit to his elder brother, then settled in Bristol.

It was during this temporary stay in Bristol that the mind of George Whitefield was seriously aroused to the necessity of seeking to be a Christian indeed. He began to feel a pleasure in reading religious works. "Thomas A Kempis" was his chief delight; "and I was always impatient," says he, "till the bell rang to call me to tread the courts of the Lord's house." But amid all this apparent fervour, he was constantly visited with the impression that his present religious feelings would speedily evaporate. And indeed his fears in this respect were too speedily realized. On his return to Gloucester the warmth of his ardour soon abated. He felt little inclination for either the public exercises of the sanctuary, or the private devotions of the closet. But though his spiritual affections were thus deadened, he had lost all relish for the bustle and turmoil of an inn. He therefore gave up all connection with his former employment, and took up his residence under his mother's roof, until an eligible situation of some kind or other could be obtained.

Tired at length of an idle life, George was exceedingly anxious to resume his studies, if there could be any hope of his finding admission to Oxford. A prospect of this kind providentially opened up, and he was put for a time under the care of his old master, that he might prepare for entering college. During

his attendance at school he began to be more and more serious, and the change which now displayed itself in his whole deportment was peculiarly gratifying to his friends.

At the age of eighteen it was judged proper that he should be sent to the university. By the recommendation and assistance of some kind friends, accordingly, he was entered at Pembroke College, Oxford. Here he found a spirit of irreligion and speculative scepticism prevailing to a great extent among his fellow-students, and with the exception of the Wesleys, and the few who adhered to their principles and habits, Mr Whitefield stood almost alone in his desire to maintain a Christian character and deportment. He was happily kept from walking in the steps of the ungodly around him, and to the conversation of Mr Charles Wesley he owed much. This good man, anxious to promote the spiritual welfare of such a promising youth as George Whitefield then was, put into his hands various books, chiefly of a practical nature; and in reference to one of these, Scougall's "Life of God in the Soul of Man," he says, "I never knew what true religion was, till God sent me that excellent treatise by the hands of my never-to-be-forgotten friend."

During his residence at Oxford, Mr Whitefield was not contented with a careful assiduity in his college studies; he spent his leisure hours in visiting the poor at their own houses, and in conversing and praying with the prisoners in the town jail.

The state of his health compelled Mr Whitefield to quit Oxford and return for a time to Gloucester. Here he felt himself very uncomfortable. His friends viewed him with pity as a fanatic and a fool. He had no associates, as at Oxford, with whom he could converse on the things of eternity. All around him was spiritual desolation and death. The very thought of this, however, instead of discouraging him, only roused his ardent and energetic mind. He set himself with redoubled zeal to the study of the Bible and to prayer.

His friends now became anxious that he should be ordained to the ministry without delay; but so deep was his feeling of the responsibility which attaches to the sacred office, that for some time he declined. Being as yet only twenty-one years of age, he was afraid that, by rushing precipitately into the ministry, he might incur the reprehension of the apostle, "Not a novice, lest being puffed up with pride, he fall into the condemnation of the devil." At length his scruples were overcome, and he resolved to offer himself to Bishop Benson for ordination. Soon after his ordination, Mr Whitefield returned to Oxford to take out his bachelor's degree. He had not been long there, when he received and accepted an invitation to officiate for two months in the chapel of the Tower of London. From that period his popularity began to increase. Flocks of people crowded to hear him, and multitudes who "went to scoff, remained to pray." The fickle breath of popular applause, however, was not what Mr Whitefield sought. Though admired and courted in London, he felt no desire to continue his labours there; his heart was set upon preaching the gospel in a foreign land. Some time previous, the attention of the religious public in England had been awakened to send the gospel to the British Colonies in America, and the Wesleys had located themselves in Georgia. The melancholy accounts sent home in reference to the moral condition of the people in these quarters deeply affected the heart of

Mr Whitefield, and he was strongly inclined to emigrate to that country. Thither accordingly he proceeded in December 1737, and for thirty years did he divide his benevolent efforts between England and America, labouring with disinterested and unwearied zeal in advancing the cause of Christ, by preaching the unsearchable riches of Christ, providing for the godly education of the young, and promoting many useful and philanthropic objects. At length, in the midst of his almost superhuman labours, he was cut off at the age of fifty-six, on the 30th September 1770, at Newbury Port, in America.

Thus died one of the most honoured ministers of Christ with whom Britain has ever been blessed, a man of unwearied zeal, of matchless eloquence and apostolic fervour. His was the enviable pre-eminence of "turning many to righteousness," and we may rest assured, therefore, that in heaven "he shall shine as the stars for ever and ever." In few, but most appropriate words, Cowper has delineated his most prominent qualities:—

"He loved the world that hated him; the tear
That dropp'd upon his Bible was sincere;
Assail'd by scandal, and the tongue of strife,
His only answer was—a blameless life;
And he that forged, and he that threw the dart,
Had each a brother's interest in his heart.
Paul's love of Christ, and steadiness unbribed,
Were copied close in him, and well transcribed.
He follow'd Paul—his zeal a kindred flame,
His apostolic charity the same;
Like him, cross'd cheerfully tempestuous seas,
Forsaking country, kindred, friends, and ease;
Like him he labour'd, and like him content
To bear it, suffer'd shame where'er he went."

WHITSUNDAY, a solemn festival observed on the fiftieth day after Easter, in memory of the descent of the Holy Ghost upon the apostles, in the visible appearance of fiery cloven tongues, and of those miraculous powers which were then conferred upon them.

It is called Whitsunday, or White Sunday, because this being one of the stated times for baptism in the ancient Church, after Constantine, those who were baptized put on white garments, as types of that spiritual purity they received in baptism. As the descent of the Holy Ghost upon the apostles happened on that day which the Jews called Pentecost, this festival retained the name of Pentecost among the Christians.

WICKED, vicious, sinful. "The wicked one," taken absolutely, is generally put for the devil. "Deliver us from the wicked or evil one." Matt. vi. 13. "Then cometh the wicked one, and catcheth away that which was sown in his heart." Matt. xiii. 19. The evil day (Eph. vi. 13) is the day of temptation or trial, the day in which one is most in danger of doing evil.

WICKEDNESS. See SIN.

WICKLIFFE, JOHN, commonly called the first reformer, was born near Richmond, in Yorkshire, in the year 1324. Nothing is known about his parentage, but both at school and college he distinguished himself by his talents and acquisitions. He devoted much of his time to the study of the Bible; and such was the value attached to his notes and expositions, that he received the title of *Doctor Evangelicus*, or the gospel doctor, and was advanced to a high situation in the University of Oxford. His opposition, however, to the errors and abuses of the Romish Church, drew down upon him the vengeance of the Pope. "He attacked the jurisdiction of the Pope and the bishops.

He was for this twice summoned to a council at Lambeth, to give an account of his doctrines; but being countenanced by the Duke of Lancaster, was both times dismissed without condemnation. Wickliffe, therefore, continued to spread his new principles as usual, adding to them doctrines still more alarming; by which he drew after him a great number of disciples. Upon this, William Courtnay, Archbishop of Canterbury, called another council in 1382, which condemned 24 propositions of Wickliffe and his disciples, and obtained a declaration of Richard II. against all who should preach them: but while these proceedings were agitating, Wickliffe died at Lutterworth, leaving many works behind him for the establishment of his doctrines. He was buried in his own church, at Lutterworth, in Leicestershire, where his bones were suffered to rest in peace till the year 1428, when, by an order from the Pope, they were taken up and burnt. Wickliffe was doubtless a very extraordinary man, considering the times in which he lived. He discovered the absurdities and impositions of the Church of Rome, and had the honesty and resolution to promulgate his opinions, which a little more support would probably have enabled him to establish: they were evidently the foundation of the subsequent Reformation."

WIDOW. In the law of Moses the most humane and compassionate spirit is manifested toward the widow. Thus Exod. xxii. 22-24, "Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry: and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows and your children fatherless." Jehovah is declared by the Psalmist to be the guardian of the widow; thus Ps. lxxviii. 5, "A father of the fatherless, and a judge of the widows, is God in his holy habitation." And the Apostle James tells us (i. 27) that "pure religion and undefiled is to visit the fatherless and widows in their affliction." In forbidding his people to afflict widows and orphans, he does in fact enjoin it upon them to comfort and assist them, and to be ready on all occasions to show them kindness. Having no one else to complain and appeal to, if they cry unto God, he will assuredly hear and avenge them. If men do not pity them, He will. And this, no doubt, accounts for the fact that no particular penalty is prescribed for the violation of this statute. God himself undertakes to avenge their cause by the retributions of his providence, and nothing could more impressively show the divine abhorrence of the sin. The tender sympathy which our blessed Lord manifested towards this forlorn class, is beautifully manifested in the account of his raising to life the widow of Nain's son. When he beheld the melancholy funeral procession issuing from the gates of the city, and the bereaved widow following in the train, we are told that "when the Lord saw her he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother."

Formerly there were widows in the Christian Church, who, because of their poverty, were placed on the list of persons to be provided for at the expense of the Church. There were others who had certain employments in the Church; as, to visit sick women, to assist women at baptism, and to do seve-

ral things which decency would not permit to the other sex. Paul did not allow any woman to be chosen into this number, unless she were threescore years old, at least. 1 Tim. v. 9.

WILBERFORCE, WILLIAM. There are few names more closely and indissolubly associated with all that is benevolent and philanthropic than that of Wilberforce. It is enshrined in the hearts of thousands as encircled with immortal honour, and as emblazoning the page of history with a glory more pure and imperishable than aught that warrior ever won. This man was, in the most emphatic sense of the expression, a benefactor of his species; and it is interesting to trace the personal history of one who was the honoured instrument, in the hand of Providence, of effecting one of the most signal triumphs which have ever been accomplished in the cause of humanity.

Mr Wilberforce was born at Hull, on the 24th of August 1759. His early education was received at the grammar-school of that town, under the superintendence of the Rev. Joseph Milner.

At the age of twelve, Mr Wilberforce was removed to a school in the neighbourhood of London, where he resided with a pious uncle and aunt. It was here that he was first introduced to the Rev. John Newton, who appears to have been so much struck with the young man's countenance and manner, that fifteen years after, when, in very different circumstances, they again met, Mr Newton mentioned to Mr Wilberforce, that, from the period of the early introduction just mentioned, he had not failed constantly to pray for him. The fact is curious and interesting, and may well give rise to serious reflection, as to the probable effect of the prayers so assiduously and earnestly offered. The great day alone will reveal how much of Mr Wilberforce's progress in personal piety and public usefulness was due to the effectual fervent prayers of the devoted pastor of Olney. The intercessions of the righteous in our behalf are a greater boon than we imagine; and who can tell how many of his choicest blessings descend to him from above, in answer to the benevolent and disinterested prayers of a Christian friend?

Mr Wilberforce remained but a short time in London, when he was removed to a grammar school at Pocklington, Yorkshire, under the care of the Rev. Mr Baskett. There he continued for three or four years, at the end of which time he was entered as a student at Cambridge. During his studies at the university, he was exposed to many temptations, from the influence of ungodly companions; and although he never associated with them in their vicious schemes, the effect upon his mind was decidedly injurious. Religious impressions were to a great extent effaced, and worldly feelings and inclinations assumed the ascendancy in his heart. He entered as a fellow-commoner at St John's college, and while he prosecuted his studies with considerable diligence, he was accustomed to complain, in after life, that his progress had not been such as he could have wished. He obtained no academical honours; but his proficiency in classical acquirements was generally acknowledged. In 1781 he obtained the degree of Bachelor of Arts, and in 1788, that of Master. It was while at college that he became intimately acquainted with Mr Pitt, and their friendship continued unbroken till the death of the latter statesman in 1806.

When Mr Wilberforce had reached his majority,

he was surprised and delighted by his unexpected election to represent his native town in parliament. The honour was the more gratifying to his feelings, as it was quite unsolicited on his part. This event was the commencement of his public life; and he entered upon his parliamentary duties, no doubt, under a deep impression of the responsibility of the office to which he had been chosen. In the first parliament in which he served, his youth and inexperience prevented him from taking an active part in public business. A new parliament having been summoned in 1784, he was re-elected for Hull, but immediately resigned it on being chosen member for the county of York. The honour of representing that large and important county he enjoyed in six successive parliaments, until he resigned the office in 1812, on account of his growing infirmities.

At the outset of his parliamentary career, Mr Wilberforce soon felt that the life on which he had entered, involving, as it did, much bustle and excitement, was by no means favourable to his progress as a Christian. His company was much courted, he found himself surrounded by men of mere secular ambition, his mind was engrossed with party questions at a period of peculiar political ferment, and the entire atmosphere which he breathed was one of all-absorbing worldliness. In these circumstances, it is not surprising that the tone of his piety should have been lowered. But it pleased the Almighty to arrest the progress of this carnality of mind, and through the instrumentality of private friendship, to lead Mr Wilberforce to reflect more seriously upon the things which belonged to his eternal peace.

At this period of his life, when Mr Wilberforce had openly avowed himself a professed follower of the Lord Jesus, several of his Christian friends, with more zeal than sound judgment, urged him to withdraw from public life, as exposing him to many temptations which might impede his advancement in the Christian course. To such a step, however, Mr Scott offered the most strenuous resistance, urging upon him the necessity of maintaining the position in which Providence had placed him. And it is well for the cause of righteousness and humanity that his judicious friend and pastor prevailed. Mr Wilberforce remained in parliament, and, without fettering himself with the trammels of any political party, exhibited to the world a bright but rare example of a senator actuated throughout by sound Christian principle, which he was not ashamed openly to avow. And, in the providence of God, few men have been more highly favoured in urging forward the great cause of pure benevolence and moral improvement in the world. To see the accordance of any measure with the revealed will of God was sufficient to summon to its support his most energetic and determined efforts. The great subject, however, with which his name is closely, nay, indissolubly connected, is negro slavery, a subject to which he dedicated his life; and he enjoyed the high privilege of living to see the triumphant issue of all his laborious exertions and his most fervent prayers.

Shortly after Mr Wilberforce was first honoured with a seat in parliament, the awful horrors of the slave trade, as carried on by British ships on the coast of Africa, had begun to awaken the sympathy of some individuals, more especially belonging to the Society of Friends. One young man, Mr Thomas Clarkson, who was at that time a student at Cambridge, was led to make inquiries into the subject,

and so deeply was his mind impressed with its importance, that he resolved to abandon the Church, in which he had a fair prospect of preferment, and to devote himself to the cause of the injured Africans. It was in the end of the year 1785 that he commenced his great work. His first object was to call public attention to the subject in every possible way. With this view he published a prize essay, which he had written upon it at Cambridge, and seeking all the additional information he could acquire, took means to circulate it as extensively as possible. He waited on the leading members of the two houses of parliament, and endeavoured to put them in possession of the facts of the case, and to rouse them to take an interest in it. Amongst others, he called upon Mr Wilberforce, and it may be interesting to peruse, in Mr Clarkson's own words, the reception he met with from one who was destined, in the hand of Providence, to be the main agent in accomplishing the great design.

"On my first interview with him, he stated frankly that the subject had often employed his thoughts, and that it was near his heart. He seemed earnest about it, and also very desirous of taking the trouble of inquiring further into it. Having read my book, which I had delivered to him in person, he sent for me. He expressed a wish that I would make him acquainted with some of my authorities for the assertions in it, which I did afterwards to his satisfaction. He asked me if I could support it by any other evidence? I told him I could; I mentioned Mr Newton, Mr Nisbett, and several others to him. He took the trouble of sending for all these. He made memorandums of their conversation, and, sending for me afterwards, showed them to me. On learning my intention to devote myself to the cause, he paid me many handsome compliments. He then desired me to call on him often, and to acquaint him with my progress from time to time. He expressed, also, his willingness to afford me any assistance in his power in the prosecution of my pursuits."

From the date of this interview with Mr Clarkson commenced the interest which Mr Wilberforce took in the great question of the slave trade. Occasional meetings of the friends of abolition were now held at his house, and measures were concerted with the view of forwarding their purpose. At length in 1787 Mr Wilberforce came forward as the parliamentary leader of the abolitionists; and though, even from the first, he met with warm support from Mr Pitt and Mr Fox, the leaders of the two opposite sides of the house, he had the utmost difficulty in exciting a general interest in the question. By the great majority of the members he was viewed as advocating not merely an inpolitic but an impracticable measure. His, however, was not a mind to be daunted or discouraged by difficulties or opposition. He felt conscious that he was engaged in the cause of injured humanity, and though repulsed again and again, he persisted in urging the woes of the oppressed negro upon the notice of parliament. And it was not until twenty years had elapsed, that the victory was gained, and the act for the abolition of the slave trade passed both houses, and received the royal sanction. The joyful feelings of Mr Wilberforce on that occasion it is easier to conceive than describe. He had borne much obloquy and unmerited reproach; his virtues had been misrepresented, his feelings had been lacerated, his personal character had been attacked, but nothing could divert him or drive him

away from the great design to which he had dedicated his life. Instead, however, of dilating upon this point, let us give place to the eloquent language of Sir Samuel Romilly.

"'But, sir,' said that distinguished statesman, 'if such be the feelings of those who have borne only part in this transaction, what must be the feelings of my honourable friend Mr Wilberforce? What is there in the wide range of human ambition which could afford pleasure so pure, gratification so exalted, as he must enjoy? When I look at the man at the head of the French monarchy, surrounded as he is with all the pomp of power, and all the pride of victory, distributing kingdoms to his family, and principalities to his followers, seeming, as he sits upon his throne, to have reached the summit of human ambition, the pinnacle of earthly happiness; and when I follow him into his closet, or to his bed, and contemplate the anguish with which his solitude must be tortured, by recollections of the blood he has spilt, and the oppressions he has committed; and when I compare with these pangs of remorse the feelings which must accompany my honourable friend from this house to his home, after the vote of this night shall have accomplished the object of his humane and unceasing labours—when he shall retire into the bosom of his delighted and happy family—when he shall lay himself down on his bed, reflecting on the innumerable voices that will be raised in every quarter of the world to bless his name—how much more enviable his lot, in the consciousness of having preserved so many millions of his fellow-creatures, than that of the man with whom I have compared him, on a throne to which he has waded through slaughter and oppression! Who will not be proud to concur with my hononred friend in promoting the greatest act of national benefit, and securing to the Africans one of the greatest blessings which God has ever put in the power of man to confer on his fellow-creatures?'"

While thus engaged with the most unwearied activity, in promoting the great public undertaking in which he had engaged, Mr Wilberforce had not been the less attentive to the study of divine truth. No cause appeared in his eyes to equal in importance the salvation of the never-dying soul. Meditation and prayer, therefore, combined with the diligent study of God's holy Word, were the habitual employment of his retired hours; and the result of this well-spent time, was the publication, in 1797, of a volume, which has done incalculable benefit to the cause of evangelical truth in England. Previous to the appearance of this work, which is entitled, "A Practical View of the Prevailing Religious Systems of Professed Christians," the peculiar doctrines of our most holy faith were rarely dwelt upon from the pulpits of the Establishment, and among the higher classes of the laity they were held in little or no esteem. The object of the distinguished author of the "Practical View" was to contend, not with the infidel or sceptic, but with the nominal professor of Christianity, or, in his own words, "to point out the scanty and erroneous system of the bulk of those who belong to the class of orthodox Christians, and to contrast their defective scheme with a representation of what the author apprehends to be real Christianity."

A work exhibiting such a design in the very front of it, and issuing, too, from the pen of a layman, who had acquired no small celebrity from his parliamentary talents, soon attracted a notice almost unprece-

dented. Men of all classes eagerly perused the strange and unexpected volume. It became the general talk, not merely in London, but throughout the country; and the ability and eloquence, and high-toned piety, which pervaded every page, recommended it alike to the man of refined and cultivated intellect, and to the illiterate but simple-hearted Christian peasant. This was evidently an extraordinary performance, a literary as well as a religious phenomenon; and though its arguments might be resisted by those whom no argument can reach, they were such, at all events, as commanded respect. None could deny that the author was at once a man of sincere piety, of refined taste, and high talent.

That a work of this nature, issuing from such a quarter, should excite opposition, was nothing more than what might have been expected; but instead of checking, this served only to promote the sale of the work. The Socinians, particularly, poured forth, both from the pulpit and the press, the most virulent attacks. All, however, was unavailing. The author remained unmoved, and deigned not to pen a single line in reply to any of his numerous opponents.

After Mr Wilberforce retired, in 1812, from the responsible situation which he had so long held as one of the representatives for the county of York, he continued to sit for the borough of Bramber till the close of his parliamentary life, in 1825. Though he faithfully attended to his duties in the House, he seldom took that prominent part in its discussions which he had formerly done. In the cause of the negro he still felt a lively interest, and by his speeches, his writings, and his votes, he endeavoured to carry forward the great work of slave emancipation with as much energy as he had sought to promote the abolition of the slave trade, which he had the privilege of seeing so happily brought to a close, at least as far as the legal sanction of Great Britain is concerned. Wherever the interests of religion were likely to be advanced, Mr Wilberforce was at his post; and more especially when the question was under discussion, in 1813, as to the renewal of the East India charter, it was mainly to the exertions of this enlightened Christian statesman that the vast empire of the East was thrown open to the labours of the missionaries of the cross.

It was observed by Mr Wilberforce's friends, that as he advanced in years, he became more habitually absorbed in spiritual and divine things, and so great was the happiness he felt in the contemplation of eternity, that he remarked, "The last year has been the happiest of my life." He declared himself "quite prepared for the worst." Baxter's "Dying Thoughts" was the companion of his dying pillow, and he died as he had lived, trusting solely to the merits of the Redeemer. "As for me," said he, "I have nothing to say but the publican's plea, 'God be merciful to me a sinner.'" In the exercise of this lively faith, his happy spirit winged its flight to the regions of immortal bliss, on Monday, July 29, 1833, in the seventy-fourth year of his age.

WILDERNESS. See **DESERT**.

WILL, the voluntary principle, or the power of choice in an intelligent being. Its office is to determine between motives, that is, between the conflicting opinions and desires raised in the soul, by different objects, circumstances, law, evidence, authority, sanctions, arguments, and persuasions. Hence its exercise differs little from the final judgment of the mind. When man was created, he was fully dis-

posed and freely preferred to do what was pleasing in the sight of God; but by the fall he lost his former disposition to spiritual good; nor has he since, whatever may be his wishes, hopes, and fears, any *will* to that which is good, until divine grace enlightens the understanding and changes the heart.

"The nature of the will, indeed, is in itself indisputably free. Will, as will, must be so, or there is no such faculty; but the human will, being finite, hath a necessary bound, which, indeed, so far may be said to confine it, because it cannot act beyond it; yet, within the extent of its capacity, it necessarily is, and ever will be, spontaneous. The limits of the will, therefore, do not take away its inherent liberty. The exercise of its powers may be confined, as it necessarily must, in a finite being; but where it is not confined, that exercise will correspond with its nature and situation."

This being understood, it is easy to perceive that man, in every supposable state, wills only according to the moral condition of his faculties, habits, and affections; that these, being wrongly fixed, hold his will in bondage; and that however freely his volitions may flow within their extent, he cannot possibly overpass them. He, therefore, while a sinful, carnal, and perverse apostate from God, wills only according to the nature of his apostasy, which is continually and invariably evil, without strength of purpose to exceed its bounds into goodness, purity, and truth; for otherwise he would will contrary to, or beyond his nature and situation, which is equally impossible in itself, and contradictory to the revelation of God. Hence his need of the remedial power of Christianity.—See **MORAL AGENCY—LIBERTY—NECESSITY**.

WILL OF GOD is taken—1. For that which he has from all eternity determined, which is unchangeable, and must certainly come to pass; this is called his providential or secret will. (See **DECREES OF GOD—PREDESTINATION**.) 2. It is taken for what he has prescribed to us in his Word as the rule of duty; this is called his preceptive or revealed will. (See **LAW—MORAL OBLIGATION**.)

A question of very great importance respecting our duty deserves here to be considered. The question is this: "How may a person, who is desirous of following the dictates of Providence in every respect, know the mind and will of God in any particular circumstance, whether temporal or spiritual?" Now, in order to come at the knowledge of that which is proper and needful for us to be acquainted with, we are taught by prudence and conscience to make use of—1. Deliberation. 2. Consultation. 3. Supplication; but, 1. We should not make our inclinations the rule of our conduct. 2. We should not make our particular frames the rule of our judgment and determination. 3. We are not to be guided by any unaccountable impulses and impressions. 4. We must not make the event our rule of judgment.

1. Unless something different from our present situation offer itself to our serious consideration, we are not to be desirous of changing our state, except it is unprofitable or unlawful. 2. When an alteration of circumstances is proposed to us, or Providence lays two or more things before our eyes, we should endeavour to take a distinct view of each case, compare them with one another, and then determine by such maxims as these:—Of two natural evils choose the least; of two moral evils choose neither; of two moral or spiritual good things choose the greatest.

3. When, upon due consideration, nothing appears in the necessity of the case or the leadings of Providence to make the way clear, we must not hurry Providence, but remain in a state of suspense, or abide where we are, waiting upon the Lord by prayer, and waiting for the Lord in the way of his providence. In all cases, it should be our perpetual concern to keep as much as possible out of the way of temptation to omit any duty, or commit any sin. We should endeavour to keep up a reverence for the Word and providence of God upon our hearts, and to have a steady eye to his glory, and to behold God in covenant as managing every providential circumstance in subserviency to his gracious purposes in Christ Jesus.

WILLOW, a well-known tree. See **BABYLON, CITY OF**.

WILL WORSHIP, the invention and practice of such expedients of appeasing or of pleasing God as neither reason nor revelation suggests.

WIND. Palestine in common with the neighbouring regions of the East, is subject to violent and destructive winds, such as the **WHIRLWIND** (which see), the hot winds, the hurricane, accompanied with lightnings, and thunder, and rain. "But the ordinary winds that prevail in that country observe a regularity in their character, the time of their appearance, and their duration, equally singular and unknown in our insular situation. 'Both in Egypt and Syria,' says Volney, 'the winds blow from the four cardinal points periodically, at different seasons of the year. For instance, when the sun approaches the tropic of Cancer, the winds, which before blew from the east, change to the north, and become constant in that point. In June, they always blow from the north and northwest; they continue northerly in July, but vary sometimes towards the west and east. About the end of July, during all the month of August, and half of September, they remain constantly in the north, and are moderate,—brisker in the day, however, and weaker at night. Towards the end of September, when the sun repasses the line, the winds return to the east; and, though not fixed, blow more regularly from that than any other point except the north; this lasts all October and part of November. As the sun approaches the other tropic, the winds become more variable and more tempestuous; they most commonly blow from the north, the northwest, and west, in which points they continue during the winter months of December, January, and February. About the end of February, and in March, when the sun returns towards the equator, the winds are southerly more frequently than at any other season. During this last month, and that of April, the south-easterly, south, and south-westerly winds prevail; and at times, the west, north, and east,—the latter of which becomes the most prevalent about the end of April, and during May it divides with the north the empire of the sea.'"

WINDOWS. The peculiar construction of windows in eastern houses requires to be known that we may understand many passages of Scripture. Professor Paxton thus describes this part of an oriental dwelling: "The windows which look into the street are very high and narrow, and defended by lattice work; as they are only intended to allow the cloistered inmate a peep of what is passing without, while he remains concealed behind the casement. This kind of window the ancient Hebrews called *Arnbah*, and is the same term which they used to express those small openings, through which pigeons passed

into the cavities of the rocks, or into those buildings which were raised for their reception. Thus the prophet demands, 'Who are these that fly as a cloud, and as the doves, (*el arubothem*) to their small or narrow windows?' The word is derived from a root, which signifies to lie in wait for the prey, and is very expressive of the concealed manner in which a person examines, through that kind of window, an external object. Irwin describes the windows in Upper Egypt, as having the same form and dimensions; and says expressly, that one of the windows of the house in which they lodged, and through which they looked into the street, more resembled a pigeon hole than any thing else. But the sacred writers mention another kind of window, which was large and airy; it was called *halon*, and was large enough to admit a person of mature age being cast out of it; a punishment which that profligate woman Jezebel suffered by the command of Jehu, the authorised exterminator of her family."

WINE (*ain*, Gen. xix. 32; *oinos*, Matt. ix. 17), a liquor expressed from grapes. See **VINE—GRAPES**.

WINE-PRESS. See **PRESS**.

WINNOWING. In the East, after the grain is trodden out, they winnow it by throwing it up against the wind with a shovel—the fan of the Gospels, according to Matthew and Luke. The text should rather run, whose shovel or fork (which is a portable instrument) is in his hand, agreeably to the practice recorded by Isaiah, who mentions both the shovel and the fan: "The oxen likewise, and the young asses that ear the ground, shall eat clean provender, which hath been winnowed with the shovel and with the fan." Isa. xxx. 24.

WISDOM, a comprehensive knowledge of things, in their proper nature and relations, together with the power of combining them in the most useful manner. In a moral sense, it signifies much the same as prudence, or that knowledge by which we connect the best means with the best ends. Some, however, distinguish wisdom from prudence thus: wisdom leads us to speak and act what is most proper; prudence prevents our speaking or acting improperly. A wise man employs the most proper means for success; a prudent man the safest means for not being brought into danger. Both are united in "being wise unto salvation." 2 Tim. iii. 15.

Spiritual wisdom consists in the knowledge and fear of God. It is beautifully described by James, as "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James iii. 17. See **DEVOTION—RELIGION**.

WISDOM OF GOD is that grand attribute of his nature by which he knows and orders all things for the promotion of his glory and the good of his creatures. This appears in all the works of his hands (Ps. civ. 24); in the dispensations of his providence (Ps. xcvi. 1, 2); in the work of redemption (Eph. iii. 10); in the government and preservation of his Church in all ages (Ps. cvii. 7). This doctrine should teach us admiration (Rev. xv. 3, 4); trust and confidence (Ps. ix. 10); prayer (Prov. iii. 5, 6); submission (Heb. xii. 9); praise (Ps. ciii. 1-5).

WITCHCRAFT, a juggling pretence of supernatural knowledge or power gained by entering into a compact with the inhabitants of the spiritual world, called "familiar spirits." Sad mistakes on this subject have been made, which have led to sanguinary scenes. Hence some have denied the existence of

witchcraft altogether. But this arises usually from confounding the fact of such pretences having been made with the reality of the thing pretended. The latter may be doubted, but not the former. That such persons have been found among men seems evident from the Scriptures. Deut. xviii. 10; Exod. xxii. 18; Gal. v. 20; Lev. xix. 31, xx. 6. The inconsistency of holding such persons in estimation, or having recourse to fortune-tellers, diviners, charmers, and such like, appears in this: 1. It is imitating the heathen, and giving countenance to the foolish superstition and absurd practices of pagans. 2. Such characters are held in abhorrence by the Lord, and their very existence forbidden. Lev. xx. 6; Exod. xxii. 18. 3. He threatens to punish those who consult them. Lev. xx. 6. 4. It is wrong to have any thing to do with them, as it is setting an awful example to others. 5. It is often productive of the greatest evils, deception, discord, disappointment, and incredible mischief.

WITNESS. In the case of capital crimes, the law in regard to witnesses is thus laid down in Deut. xvii. 6, 7: "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterwards the hands of all the people: so thou shalt put the evil away from among you." There are several striking points of difference between the Mosaic penal code, and that of most modern states. One of these is the requiring of two witnesses for every capital crime, and that the witnesses should aid in the execution of the guilty. This is a very remarkable provision among such a people as the Hebrews; wonderfully calculated to prevent false testimony, and perhaps not altogether unworthy of imitation. In Rev. i. 5, Jesus Christ is called "the Faithful Witness," a title having an obvious reference to the prophetic office of Christ. The word properly signifies a martyr, and suggests the idea of a testimony confirmed by suffering. Much discussion has arisen as to the meaning of the Two Witnesses, referred to in the book of Revelation (xi. 3), and of whom it is foretold that they should prophesy a thousand two hundred and threescore days, clothed in sackcloth; but the most general opinion is, that the name applies to the friends of truth in the times of Antichrist; and they are supposed to be called two, from the number necessary to establish any litigated point.

WOE. "Woe to such an one!" is, says Dr Campbell, a threat or imprecation, which comprises a wish for some calamity, natural or judicial, to befall a person; but this is not always the meaning of the word in Scripture. We have the expression, "Woe is me!" that is, alas for my sufferings! and, "Woe to the women with child, and those who give suck," &c., that is, alas for their redoubled sufferings in times of distress! It is also more agreeable to the gentle character of the compassionate Jesus to consider him as lamenting the sufferings of any, whether person or city, than as imprecating, or even as denouncing them, since his character of judge formed no part of his mission. If, then, we should read, "Alas for thee, Chôrazin! alas for thee, Bethsaida!" we should do no injustice to the general sentiment of the passage, or to the character of the person speaking. This, however, is not the sense in which woe is always to be taken; as when we read, "Woe to those who build houses by unrighteousness, and cities

by blood;" woe to those who are "rebellious against God," &c., in numerous passages, especially of the Old Testament.

WOLF (*zab*, in Arabic, *zeeb*, Gen. xlix. 27; Isa. xi. 6, lxxv. 25; Jer. v. 6; Ezek. xxii. 27; Zeph. iii. 3; Hab. i. 8; *lukos*, Matt. vii. 15, x. 16; Luke x. 3; John x. 12; Acts xx. 29; Eccles. xiii. 17). Majus derives it from the Arabic word *zaab* or *daaba*, "to frighten;" and hence the German word *dieb*, "a thief." The wolf is a fierce, strong, cunning, mischievous, and carnivorous quadruped, externally and internally so nearly resembling the dog, that they seem modelled alike, yet have a perfect antipathy to each other. The Scriptures observe of the wolf, that it lives upon rapine—is violent, bloody, cruel, voracious, and greedy—goes abroad by night to seek its prey, and is a great enemy to flocks of sheep. Indeed, this animal is fierce without cause, kills without remorse, and by its indiscriminate slaughter, seems to satisfy its malignity rather than its hunger. The wolf is weaker than the lion or the bear, and less courageous than the leopard; but he scarcely yields to them in cruelty or rapaciousness. His ravenous temper prompts him to destructive and sanguinary depredations; and these are perpetrated principally in the night. This circumstance is expressly mentioned in several passages of Scripture.

WOMAN. The creation of woman is minutely detailed in Gen. ii. 18-25. On this subject Dr Candlish well remarks: "Man in paradise was a social, as well as a sentient and religious being; and in respect of this part also of his nature, God provided for him. Ver. 18-25. Among the lower animals man could find subjects to whom, in token of his authority, he gave names; but he could find no fellow, no help-meet for him. He needed an equal, and one was found for him: not a servant, not an inferior, but a companion—another self—whom he must love and cherish as his own body. Eph. v. 28. Hence arose an intercourse pure and blessed, without sin, and without shame. Blameless and fearless, the two walked together in the sight of Him who made them for one another, and made both of them for himself." The state of woman in heathen countries is degrading in the extreme. The natives of the East have kept her in a state of ignorance and slavery. Among the Greeks she occupied a very inferior sphere. But much does woman owe to Christianity. What the Bible has done for woman is thus beautifully noticed by Dr Spring of New York: "It asks not to hear her gentle voice in the popular assembly, and even 'suffers her not to speak in the church of God.' It claims not for her the right of suffrage, nor any immunity by which she may 'usurp authority over the man.' And yet it gives her her throne; for she is the queen of the domestic circle. It is the bosom of her family. It is the heart of her husband and children. It is the supremacy in all that interesting domain, where love, and tenderness, and refinement of thought and feeling preside. It is the privilege of making her husband happy and honoured, and her sons and her daughters the ornaments of human society. It is the sphere of piety, prudence, diligence in the domestic station, and a holy and devout life. It is the sphere that was occupied by Hannah, the mother of Samuel; by Elizabeth, the mother of John; and by Mary, the mother of Jesus. It is 'the ornament of a meek and quiet spirit, which, in the sight of God, is of great price.' It is the

respect and esteem of mankind. It is that silent, unobserved, inobtrusive influence by which she accomplishes more for her race than many whose names occupy a broad space on the page of history. More than this, too, does the Bible do for woman. It opens to her the stores of knowledge. It proscribes her no intellectual advancement. It commits to her intelligent culture the minds of the rising generation. It tells her that her peculiar province is to embellish and adorn. It opens before her the loveliest spheres of active benevolence. And while it tells her to be a 'keeper at home,' it at the same time points her to the poor, the afflicted, the widow, the orphan, the sick, and the dying, and says, 'Pure religion and undefiled before God and the Father, is to visit the fatherless and widows in their affliction, and to keep herself unspotted from the world.' It does more for her than for the stronger sex, because it gives her more piety than it gives to pious men; more ardency and devotion in her religious affections; more numerous, as well as more illustrious examples of converting grace; a greater reward, and a brighter crown. Nor can she ever know what she owes to the Bible until she is presented by her great Lord and Husband faultless before the throne."

WOMB. The fruit of the womb is children (Gen. xxx. 2), whom the Psalmist (cxxxvii. 3) describes as the blessing of marriage.

WONDER, any thing which causes surprise by its strangeness. "It expresses," says Mr Cogan, "an *embarrassment* of the mind after it is somewhat recovered from the first percussion of surprise. It is the effect produced by an interesting subject which has been suddenly presented to the mind, but concerning which there are many intricacies, either respecting the cause or manner in which the event has taken place, motives of extraordinary conduct, or other circumstances." How it differs from admiration, see **ADMIRATION**.

WORD. See **LANGUAGE**.

WORKS, GOOD, are those actions which spring from pure principles, and are conformable to truth, justice, and propriety; whether natural, civil, relative, moral, or religious. The phrase is often used for acts of charity.

The qualities of a good work in the scriptural sense of the term, are—(1.) That it be according to the will of God. (2.) That it spring from love to God. 1 Tim. i. 5. (3.) That it be done in faith. Rom. xiv. 23. (4.) That it be done to the glory of God. 1 Cor. x. 31; Phil. i. 11. The causes of good works are—(1.) God himself. Heb. xiii. 20, 21. (2.) Union to Christ. Eph. ii. 10. (3.) Through faith. Heb. xi. 4, 6. (4.) By the Word and Spirit. Luke viii. 15; Eph. v. 9; 2 Tim. iii. 16. As to the nature and properties of good works in this world: (1.) They are imperfect. Eccles. vii. 20; Rev. iii. 2. (2.) Not meritorious. Tit. iii. 5; Luke xvii. 10. (3.) Yet found only in the regenerate. Matt. vii. 17. The necessary uses of good works: (1.) They show our gratitude. Ps. cxvi. 12, 13. (2.) Are an ornament to our profession. Tit. ii. 10. (3.) Evidence our regeneration. John xv. 5. (4.) Profitable to others. Tit. iii. 8. See **HOLINESS**—**SANCTIFICATION**.

WORLD, the whole system of created things, but particularly belonging to the earth. See **CREATION**.

In some places it is used to designate all its rational inhabitants; or, more distinctively, that great body of them who are not really Christians, whether

Gentiles or Jews, profligate or sober, profane or devout. This distinctive use of the term is very frequent in the language of our Lord, and of John. John vii. 7, xiv. 17, xv. 17, 18, xvii. 9, 23.

It is taken also for a secular life, the present state of existence, and the pleasures and interests which steal away the soul from God. In this last sense the Greek terms *kosmos* and *aiōn*, are used indiscriminately; though properly the first relates rather to *place*, and the last to *duration*.

The love of the world does not consist in the use and enjoyment of the comforts God gives us, but in an inordinate attachment to the things of time and sense. "1. We love the world too much," says Dr Jortin, "when, for the sake of profit or pleasure, we wilfully, knowingly, and deliberately transgress the commands of God. 2. When we take more pains about the present life than the next. 3. When we cannot be contented, patient, or resigned, under low and inconvenient circumstances. 4. We love the world too much when we cannot part with anything we possess to those who want, deserve, and have a right to it. 5. When we envy those who are more fortunate and more favoured by the world than we are. 6. When we honour, and esteem, and favour persons purely according to their birth, fortunes, and success, measuring our judgment and approbation by their outward appearance and situation in life. 7. When worldly prosperity makes us proud, and vain, and arrogant. 8. When we omit no opportunity of enjoying the good things of this life; when our great and chief business is to divert ourselves till we contract an indifference for rational and manly occupations, deceiving ourselves, and fancying that we are not in a bad condition because others are worse than we."

WORLD, AGES OF. See **ÆRA**—**CHRONOLOGY**.

WORLD, DISSOLUTION OF. See **CONFLAGRATION**—**DISSOLUTION**.

WORLD, ETERNITY OF. See **COSMOGONY**—**ETERNITY OF THE WORLD**.

WORM, the general name in Scripture for little creeping insects. Several kinds are spoken of:—(1.) Those that breed in putrefied bodies, *rimah*, Exod. xvi. 20, 24; Job vii. 5, xvii. 14, xxi. 26, xxiv. 20, xxv. 6; Isa. xiv. 11: *skōlēx*, Eccles. vii. 17, x. 11; 1 Mac. ii. 62; 2 Mac. ix. 9; Judith xvi. 17; Mark ix. 44, 46, 48; Acts xii. 23. (2.) That which eats woollen garments, *sis*, Isa. li. 8; *sēs*, Matt. vi. 19, 20; Luke xii. 33. (3.) That which, perforating the leaves and bark of trees, causes the little excrescences called *kermes*, whence is made a crimson dye, *hula*, Deut. xxviii. 39; Job xxv. 6; Ps. xxii. 6; Isa. xiv. 11, xli. 14, lxvi. 24; Exod. xvi. 24; Jonah iv. 7. (4.) The worm destructive of the vines, referred to in Deut. xxviii. 39, which was the *pyralis vitanæ*, or *pyralis fasciana*, of Forskal, the vine-weevil, a small insect extremely hurtful to the vines.

WORMWOOD, *lagah*, Deut. xxix. 18; Prov. v. 4; Jer. ix. 15, xxiii. 15; Lam. iii. 15, 19; Amos v. 7, vi. 12; *apsinthos*, Rev. viii. 11. In the Septuagint the original word is variously rendered, and generally by terms expressive of its figurative sense, for what is offensive, odious, or deleterious; but in the Syriac and Arabic versions, and in the Latin Vulgate, it is rendered "wormwood;" and this is adopted by Celsius, who names it the *absinthium santonicum Judaicum*. From the passages of Scripture, however, where this plant is mentioned, something more than the bitterness of its qualities seems to be intimated and ef-

fects are attributed to it greater than can be produced by the wormwood of Europe. The Chaldee paraphrase gives it even the character of "the wormwood of death." It may therefore mean a plant allied, perhaps, to the *absinthium* in appearance and in taste, but possessing more nauseous, hurtful, and formidable properties.

WORSHIP (*cultus Dei*), amounts to the same with what we otherwise call *religion*. This worship consists in paying a due respect, veneration, and homage to the Deity, under a sense of an obligation to him. And this internal respect, &c., is to be shown and testified by external acts, as prayers, thanksgivings, &c.

Private worship should be conducted with—1. Reverence and veneration. 2. Self-abasement and confession. 3. Contemplation of the perfections and promises of God. 4. Supplication for ourselves and others. 5. Earnest desire of the enjoyment of God. 6. Frequency and regularity. Some who have acknowledged the propriety of private worship have objected to that of a public nature, but without any sufficient ground. For Christ attended public worship himself (Luke iv. 16); he prayed with his disciples (Luke ix. 28, 29, xi. 1); he promises his presence to social worshippers. Matt. xviii. 20. It may be argued also from the conduct of the apostles (Acts i. 24, ii. 4, vi. 4; Rom. xv. 30; 1 Cor. xiv.; Acts xx.; 2 Thess. iii. 1, 2; 1 Cor. xi.), and from general precepts (1 Tim. ii. 2, 8; Heb. x. 25; Deut. xxxi. 12; Ps. c. 4).

Public worship is of great utility, as—1. It gives Christians an opportunity of openly professing their faith in, and love to, Christ. 2. It preserves a sense of religion in the mind, without which society could not well exist. 3. It enlivens devotion and promotes zeal. 4. It is the means of receiving instruction and consolation. 5. It affords an excellent example to others, and excites them to fear God, &c.

Public worship should be—(1.) Solemn, not light and trifling. Ps. lxxxix. 7. (2.) Simple, not pompous and ceremonial. Isa. lxii. 2. (3.) Cheerful, and not with forbidding aspect. Ps. c. (4.) Sincere, and not hypocritical. Isa. i. 12; Matt. xxiii. 1-3; John iv. 24. (5.) Scripturally pure, and not superstitious. Isa. lvii. 15.

We cannot conclude this article without taking notice of the shameful and exceedingly improper practice of coming in late to public worship. It evidently manifests a state of lukewarmness; it is a breach of order and decency; it is a disturbance to both ministers and people; it is slighting the ordinances which God has appointed for our good; and an affront to God himself! How such can be in a devotional frame themselves, when they so often spoil the devotions of others, we know not.

WORSHIP, DÆMON, the worship of a class of

spirits which were thought to be superior to the soul of man, but inferior to those intelligences which animated the sun, the moon, and the planets, and to whom were committed the government of the world, particular nations, &c. Though they were generally invisible, they were not supposed to be pure disembodied spirits, but to have some kind of ethereal vehicle. They were of various orders, and, according to the situation over which they presided, had different names. Hence the Greek and Roman poets talk of satyrs, dryads, nymphs, fauns, &c. &c. These different orders of intelligences, which, though worshipped as gods or demigods, were yet believed to partake of human passions and appetites, led the way to the deification of departed heroes, and other eminent benefactors of the human race; and from this latter probably arose the belief of national and tutelar gods, as well as the practice of worshipping these gods through the medium of statues cut into a human figure. See **IDOLATRY—POLYTHEISM**.

WRATH, great and permanent anger. See **ANGER—ATONEMENT**.

WRATH OF GOD is his indignation at sin, and punishment of it. Rom. i. 18. The objects of God's anger or wrath are the ungodly, whom he has declared he will punish. His wrath is sometimes manifested in this life, and that in an awful degree, as we see in the case of the old world, of Sodom and Gomorrah, the plagues of Egypt, the punishment and captivity of the Jews, and the many striking judgments on nations and individuals. But a still more awful punishment awaits the impenitent in the world to come; for the wicked, it is said, shall go away into everlasting punishment, where the worm dieth not, and the fire is not quenched. Matt. xxv. 46; Rom. ii. 8, 9, i. 18. See **ABIDE—HELL—SIN—RETRIBUTION**.

It has been justly remarked, that those are shallow philosophers who reject the plain popular style of the Scriptures, and attempt to prove that there is nothing in the Divine nature which can properly be called wrath, indignation, or avenging justice. For whatever use may be made of these speculations, in excluding from our conceptions of the infinite and holy God every idea which originates in the corruption and turbulence of human passions, it is evident that the moral sentiments and affections must subsist in perfection in the Infinite Mind. (See **ATONEMENT**.) The best method, therefore, of addressing mankind is that adopted in the Scriptures. It speaks to the heart; it adapts itself to the nature of man in all conditions; it rouses the conscience through the medium of the imagination; and is thus evidently the most intelligible, impressive, and useful. In a word, it is the style chosen by the only wise God himself.

WRITING. See **LANGUAGES—LETTERS—SCRIPTURE—BOOK—BIBLE**.

Y.

YEAR. Mr Horne, in his *Critical Introduction to the Study of the Scriptures*, makes the following valuable remarks in elucidation of this portion of time among the Hebrews. "The Jews," he says,

"had four sorts of years, one for plants, another for beasts, a third for sacred purposes, and the fourth was civil and common to all the inhabitants of Palestine.

"1. The year of plants was reckoned from the month corresponding with our January, because they paid tithes-fruits of the trees which budded at that time.

"2. The second year was that of beasts; for when they tithed their lambs, the owner drove all the flock under a rod, and they marked the tenth, which was given to the Levites. They could, however, only take those which fell in the year, and this year began at the month Elul, or the beginning of our August.

"But the two years which are the most known are the civil and ecclesiastical years.

"3. The civil year commenced on the fifteenth of our September, because it was an old tradition that the world was created at that time. From this year the Jews computed their jubilees, dated all contracts, and noted the birth of children, and the reign of kings. It is said also that this month was appointed for making war, because the great heats being passed, they then went into the field. In 2 Sam. xi. 1, we read that David sent Joab and his servants with him, and all Israel, to destroy the Ammonites, at the return of the year (marginal rendering), at the times when kings go forth to battle, that is, in the month of September.

"4. The ecclesiastical or sacred year began in March, or on the first day of the month Nisan, because at that time they departed out of Egypt. From that month they computed their feasts, and the prophets also occasionally dated their oracles and visions. Thus Zechariah (vii. 1) says that the word of the Lord came unto him in the fourth day of the ninth month, even in Chisleu, which answers to our November, whence it is evident that he adopted the ecclesiastical year, which commenced in March. The month Nisan is noted in the Old Testament for the overflowings of Jordan, Josh. iii. 15; 1 Chron. xii. 15; which were common at that season, the river being swollen by the melted snows that poured in torrents from Mount Lebanon.

"The Jewish months being regulated by the phases or appearances of the moon, their years were consequently lunar years, consisting of twelve lunations, or 354 days and 8 hours; but as the Jewish

festivals were held not only on certain fixed days of the month, but also at certain seasons of the year, consequently great confusion would, in process of time, arise by this method of calculating; the spring month sometimes falling in the middle of winter, it became necessary to accommodate the lunar to solar years, in order that their months, and consequently their festivals, might always fall at the same season. For this purpose the Jews added a whole month to the year, as often as it was necessary; which occurred commonly once in three years, and sometimes once in two years. This intercalary month was added at the end of the ecclesiastical year, after the month Adar, and was therefore called *Ve-Adar*, or the second Adar."

YESTERDAY is used to denote all time past, however distant, as to-day denotes time present, but of a larger extent than the very day on which one speaks. Exod. xxi. 29: "If the ox was wont to push with his horn in time past;" Heb., yesterday. "And it came to pass, when all that knew him beforetime;" Heb., yesterday; "whereas thou camest but yesterday," or lately. 2 Sam. xv. 20. "Jesus Christ, the same yesterday, to-day, and for ever." Heb. xiii. 8. His doctrine, like his person, admits of no change; his truths are invariable. With him there is neither yesterday, nor to-morrow, but one continued to-day.

YOKE. The yoke which was bound upon the neck of the animal was often galling and uneasy, and it was frequently difficult to train it to the use of this necessary restraint. The animals chiefly used in ploughing were oxen, and hence the following passage, in which the severity of the divine procedure against apostate Ephraim is described. Jer. xxxi. 18, "I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God." But when it was found impossible by any means to subject an animal to the yoke, it was customary to bore a hole in his nostrils, and introduce an iron or wooden ring, which, being attached to a rope, gave the driver so complete a command over the most furious beast, that he could turn it in any direction he pleased.

Z.

ZABIANS are said to be ancient Chaldeans, addicted to astrology, and to the worship of the stars. See IDOLATRY—CHALDEANS—MAGI—SABIANS.

ZACCHEUS, chief of the publicans; that is, farmer-general of the revenue. Luke xix. See PUBLICAN—SYCAMORE—RESTITUTION.

ZACHARIAH, son of Jehoiada, high priest of the Jews, and probably the Azariah of 1 Chron. vi. 10, 11, was slain by order of Joash, A.M. 3164. 2 Chron. xxiv. 20-22.

It has been much disputed among commentators and Bible critics who this Zachariah was to whom our Lord refers in Matt. xxiii. 35, "That upon you may come all the righteous blood shed upon the

earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." Calmet thinks that Zachariah, son of Baruch, is referred to, but the most general opinion is, that it refers to Zachariah, son of Jehoiada, who was slain by order of King Joash, and that as two names were often applied to the same individual, Jehoiada may have also been called Barachiah.

ZADOK, or SADOE, son of Ahitub, high priest of the Jews, of the race of Eleazar. From the decease of Eli the high priesthood had been in the family of Ithamar; but it was restored to the family of Eleazar, in the time of Saul, in the person of Zadok, who was

put in the place of Ahimelech, slain by Saul, A.M. 2944. 1 Sam. xxii. 17, 18. While Zadok performed the functions of the priesthood with Saul, Ahimelech performed them with David; so that till the reign of Solomon there were two high priests in Israel—Zadok, of the race of Eleazar, and Ahimelech, of the race of Ithamar. 2 Sam. viii. 17, xv. 24; 1 Kings i. 5–10, ii. 35.

ZAMZUMMIM, ancient giants who dwelt beyond Jordan, in the country afterwards inhabited by the Ammonites. Deut. ii. 20. See **ANAKIM**.

ZARED, a brook beyond Jordan, on the frontier of Moab, which falls into the Dead Sea. Numb. xxi. 12; Deut. ii. 13, 14.

ZAREPHATH, a city of the Sidonians, between Tyre and Sidon, in Phœnicia, on the coast of the Mediterranean Sea, and afterwards called Sarepta. It is between Tyre and Sidon, and was the residence of the prophet Elijah, with a poor woman, during a famine in the land of Israel. 1 Kings xvii. 9, 10.

ZARETAN, a town in the land of Manasseh on this side Jordan, called Zartanah, in 1 Kings iv. 12. It is said to be near Beth-shean, which was in the northern limits of Manasseh. From Adam to Zaretan the waters dried up (Josh. iii. 16), from Zaretan upwards they stood on a heap. The brazen vessels for the temple were cast in the clay ground between Zaretan and Succoth. 1 Kings vii. 46.

ZEAL, a passionate ardour for any person or cause. There are various kinds of zeal, as—(1.) An ignorant zeal. Rom. x. 2, 3. (2.) A persecuting zeal. Phil. iii. 6. (3.) A superstitious zeal. 1 Kings xviii.; Gal. i. 14. (4.) A hypocritical zeal. 2 Kings x. 16. (5.) A contentious zeal. 1 Cor. xi. 16. (6.) A partial zeal. Hos. vii. 8. (7.) A temporary zeal. 2 Kings xii. and xiii.; Gal. iv. 15. (8.) A genuine zeal, which is a sincere and warm concern for the glory of God, and the spiritual welfare of mankind. Gal. iv. 18; Rev. iii. 19.

This is generally compounded of sound knowledge, strong faith, and disinterested regard, and will manifest itself by self-denial, patient endurance, and constant exertion. The motives to true zeal are—(1.) The divine command. Rev. iii. 19. (2.) The example of Christ and the end of his death. John ii. 17; Acts x. 38; Tit. ii. 14. (3.) The importance of his service. (4.) The advantage and pleasure it brings to the possessor. (5.) The instances and honourable commendation of it in the Scriptures—Moses, Phinehas, Caleb, David, Paul, &c. Gal. iv. 18; Rev. iii. 15, &c. (6.) The incalculable good effects it produces on others. James v. 20.

ZEALOTS, an ancient sect of the Jews, so called from their pretended zeal for God's law, and the honour of religion. They were the followers of Judas of Galilee, and committed all manner of excesses, affirming it would dishonour God to submit to any earthly potentate, especially a heathen.

ZEBOIM, one of the cities of the plain, which were destroyed by fire and brimstone from heaven. Gen. xiv. 2, xix. 24. To this destruction Hosea alludes in the case of Zeboim, when describing the unwillingness of God to punish Israel (xi. 8), "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together." Jerome speaks of a city called Zeboim as existing in his time, on the west of the Dead Sea; but this must have been a place erected long after

this catastrophe, and bearing the name of one of the doomed cities.

ZEBULUN, the sixth son of Jacob and Leah. No particulars are recorded of his private history; but the blessing which Jacob pronounced upon him is so remarkable as to merit a brief notice. "Zebulun," said the dying patriarch, "shall dwell at the haven of the sea; and he shall be for a haven of ships: and his border shall be unto Zidon." "The word rendered 'haven' occurs elsewhere five times, in each of which instances it is rendered either 'seashore' or 'sea-coast,' and properly implies 'a maritime region' rather than a 'haven' or 'port.' This is to be inferred also from the use of the term *yishkon*, 'he shall tabernacle,' as dwelling in tents is not a mode of habitation adapted to a sea-port, but to the interior of a country; although it is unquestionable that a portion of the tribe occupied the havens upon the coast, and addicted themselves to seafaring pursuits. This prophetic designation, uttered two hundred and fifty years before the event took place, corresponds with remarkable exactness with the geographical character of the lot of Zebulun in Canaan. It extended from the vicinity of the Mediterranean Sea on the west to the Lake of Gennesaret on the east, and lay therefore very commodiously for the purposes of trade and navigation. Gr. 'Zebulun shall be a maritime dweller.' Moses accordingly, in the parallel blessing, Deut. xxxiii. 18, adopts a kindred language: 'And of Zebulun he said, Rejoice, Zebulun, in thy going out,'—i. e., in thy voyages, in thy trading expeditions. Nothing but the inspiration of the speaker can account for this clear and accurate designation of the country which Zebulun was to occupy in Canaan. Jacob says concerning the inheritance of this tribe what would not have been true had it been said of any other of the inheritances of the twelve tribes, except Asher, and yet was strictly true concerning them, that they should dwell at the haven of the sea, and enjoy the advantages of commodious harbours in the neighbourhood of the ancient city of Zidon. How could Moses, too, when he committed this prophecy to writing, have known that it would be verified? In no other way but by his faith in the Word of God. There could be no artifice used to effect an agreement between the lots used in the division of the land and the prophecies of Jacob or Moses; but the whole disposing of the lot is of the Lord.

ZECHARIAH. This prophet informs us that he was the son of Berachiah, the son of Iddo the prophet; but to what family or tribe his parents belonged we are not told. All that is known of him is simply that he was a captive Jew in Babylon, who returned to Jerusalem in consequence of the decree of Cyrus.

ZECHARIAH, BOOK OF. Zechariah is the longest and most obscure of the twelve minor prophets. His style, like that of Haggai, is for the most part prosaic, though more obscure towards the beginning on account of his types and visions. Towards the close he is more plain, as well as more elevated and poetical. This difference in style has induced Mr Mede, Dr Hammond, and some other modern critics, to suppose that chapters ix., x., and xi., of this prophet were written by Jeremiah; because in Matt. xxvii. 9, 10, we find his name quoted instead of Zechariah's. And, as these three chapters form, in their opinion, but one prophetic discourse, they have concluded that they belonged to Jeremiah. As,

however, the *language* of Zechariah corresponds with that of the age in which he lived, and incidental expressions show that he flourished after the captivity, it is most probable that the name of Jeremiah has slipped into the text of Matthew through some mistake of the transcribers. The style, general structure of the poetry, external or historical testimony, and argument of the latter part of this prophet, all concur to prove that it was written by the author of the former part; and consequently that it was not written *by* Jeremiah, as Mede and others have supposed, nor *before* the time of that prophet, as Archbishop Newcome conjectured, whose opinion was adopted by Archbishop Secker, and also by Doederlein.

ZEDAD, a city of Syria, in the most northern part of the land of promise. Numb. xxxiv. 8; Ezek. xlvii. 15.

ZEDEKIAH, son of Josiah, and the last king of Judah before the Babylonish captivity. When his nephew Jeconiah was carried to Babylon, Nebuchadnezzar appointed him king of Judah, changing his name from Mattaniah to Zedekiah. He began to reign at the age of twenty-one, and after a wicked reign of eleven years, he was taken to Babylon in chains with his eyes put out. Thus was fulfilled the prophecy of Jeremiah concerning him, xxxii. 4, 5, "And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; and he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the Lord: though ye fight with the Chaldeans, ye shall not prosper"—and also that of Ezekiel (xii. 13), "My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon, to the land of the Chaldeans; yet shall he not see it, though he shall die there." With Zedekiah expired the kingdom of Judah.

ZEDEKIAH, son of Maaseiah, a false prophet, who always opposed Jeremiah. Against him and Ahab, son of Kolaiah, the prophet pronounced a terrible curse (chap. xxix. 21, 22): "Of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire," &c.

ZEEB, a prince of Midian, was found at a winepress, and slain by the Ephraimites, who sent his head to Gideon beyond Jordan, whither they pursued their enemies. Judg. vii. 25.

ZENAS, a Jewish doctor of the law, and afterward disciple of Paul. Tit. iii. 13.

ZEND, or ZENDAVESTA. See ABESTA or AVESTA.

ZEPHANIAH was the son of Cushi, and was probably of a noble family of the tribe of Simeon. He prophesied in the reign of Josiah, about B.C. 630. He denounces the judgments of God against the idolatry and sins of his countrymen, and exhorts them to repentance; he predicts the punishment of the Philistines, Moabites, Ammonites, and Ethiopians, and foretells the destruction of Nineveh; he again inveighs against the corruptions of Jerusalem, and with his threats mixes promises of future favour and prosperity to his people, whose recall from their dispersion shall glorify the name of God throughout the world. The style of Zephaniah is poetical; but it is not distinguished by any peculiar elegance or beauty, though generally animated and impressive.

ZEPHATH, a city of Simeon (Judg. i. 17), probably the same as Zephathah, near Mareshah, in the south of Judah. 2 Chron. xiv. 10. It was called Hormah, or Anathema, after the victory obtained by Israel over the king of Arad. Numb. xxi. 3; Judg. i. 17.

ZEPHATHAH, THE VALLEY OF, near Mareshah, is mentioned 2 Chron. xiv. 10. It was, perhaps, near Zephath, or Hormah; or, perhaps, it should be read Shephalah, instead of Zephathah.

ZERED, a brook or torrent, which takes its rise in the mountains of Moab, and, running from east to west, falls into the Dead Sea. It seems to be the stream which Burckhardt calls *Wady Beni Hammad*, south of the Arnon, and about five hours north of Kerek, the ancient Charak Moab.

ZERERATH, a city in Manasseh, not far from Beth-shan. Judg. vii. 22. Also called Zereda (1 Kings xi. 26), and Zeredathah (2 Chron. iv. 17), perhaps also Zaretan, the narrow dwellings (Josh. iii. 16; 1 Kings vii. 46), and Zartanah. (1 Kings iv. 12.)

ZERUBBABEL, or ZEROBABEL, was son of Salathiel, of the royal race of David. Matt. i. 12, and 1 Chron. iii. 17, 19, make Jeconiah king of Judah to be father to Salathiel; but they do not agree as to the father of Zerubbabel. The Chronicles say Pedaiah was father of Zerubbabel; but Matthew, Luke, Ezra, and Haggai, constantly make Salathiel his father. We must therefore take the name of son in the sense of grandson, and say that Salathiel having educated Zerubbabel, he was always afterwards looked upon as his father. Some think that Zerubbabel had also the name of Sheshbazzar, and that he has this name in Ezra i. 8. Zerubbabel returned to Jerusalem at the beginning of the reign of Cyrus, A.M. 3468, fifteen years before the reign of Darius, son of Hystaspes. Cyrus committed to his care the sacred vessels of the temple, with which he returned to Jerusalem. Ezra i. 11. He is always named first, as being the chief of the Jews that returned to their own country (Ezra ii. 2, iii. 8, v. 2); he laid the foundation of the temple (Ezra iii. 8, 9; Zech. iv. 9, &c.); and restored the worship of the Lord, and the usual sacrifices.

ZIDON. See SIDON.

ZIKLAG, a city that Achish, king of Gath, gave to David, when he took shelter among the Philistines (1 Sam. xxvii. 6), and which, after that time, always belonged to the kings of Judah. The Amalekites took it, and plundered it, in the absence of David. Joshua had allotted it to the tribe of Simeon. Josh. xix. 5. Eusebius says it lay in the south of Canaan.

ZIMRI, a general of half the cavalry of Elah, king of Israel, when he rebelled against his master (1 Kings xvi. 9, 10), killed him, and usurped his kingdom. Although he reigned but seven days, he cut off the whole family of Elah, not sparing any of his relations or friends; whereby was fulfilled the word of the Lord, denounced to Baasha, the father of Elah, by the prophet Jehu.

ZIN, a city south of the land of promise (Numb. xxxiv. 4), perhaps the Senaah of Ezra ii. 35. Eusebius mentions Migdol-senna, or the tower of Senna, eight miles from Jericho, north; but this cannot be the Zin, or Senaah, of Numbers.

ZION. See SION.

ZIPH, the second Hebrew month. 1 Kings vi. 1. (2.) Son of Jehaleleel, of Judah, and of the family of

Caleb (1 Chron. iv. 16); he probably gave his name to the city of Ziph, in Judah. (3.) A city of Judah (Josh. xv. 24), near Hebron, eastward, and in the wilderness of which David kept himself concealed for some time. 1 Sam. xxiii. 14, 15. (4.) Another city near Maon and Carmel of Judah. Josh. xv. 55.

ZIPPORAH, or SEPHORAH, wife of Moses, daughter of Jethro, and mother of Eliezer and Gershom. Exod. ii. 16, &c. See MOSES.

ZOAN, a royal city of Egypt, and extremely ancient; called in Greek *Tanis* (Judith i. 10), and built, no doubt, by emigrants. Numb. xiii. 22; Ps. lxxviii. 12, 43; Isa. xix. 11, 13, xxx. 4; Ezek. xxx. 14.

ZOAR, a city of the Pentapolis, on the southern extremity of the Dead Sea, was destined, with the other four cities, to be consumed by fire from heaven; but at the intercession of Lot it was preserved. Gen. xiv. 2, xix. 20–22. It was originally called Bela; but after Lot entreated the angel's permission to take refuge in it, and insisted on the smallness of this city, it had the name Zoar, which signifies small or little.

ZOHELETH, a stone near the fountain of Rogel, or En-rogel, just under the walls of Jerusalem. 1 Kings i. 9. The rabbins tell us, that it served as an exercise to the young men, who tried their strength by throwing it, or rather rolling it, or lifting it. Others think it was useful to the fullers, or whitsters, to beat their clothes upon, after they had washed them.

ZOPHAR, the Naamathite, a friend of Job (ii. 11). The Seventy call him Sophar, king of the Minrans: the interpreter of Origen makes him king of the Nomades.

ZORAH, a city of Dan, and the birth-place of Samson (Judg. xvi. 31), on the frontier of Dan, and of Judah, not far from Eshtaol. Eusebius places

it ten miles from Eleutheropolis, towards Nicopolis, not far from Kaphar-sorek. Calmet thinks the Zorites (1 Chron. ii. 54), and the Zorathites (1 Chron. iv. 2), were inhabitants of Zorah.

ZOROASTER, an ancient philosopher, of whose history little or nothing that is authentic is known. There are supposed to have been several of the name. The most celebrated, however, the Zerdusht of the Persians, is believed to have been the reformer of the Magian system of religion, and the author of the Zendavesta, which contains the doctrines that he taught. Irreconcilable differences exist among the learned as to the time in which he flourished. See ZEND—MAGI.

ZUINGLIANS, a branch of the Reformers, so called from Zuinglius, the celebrated Swiss divine, who took so active a part in the Reformation of the sixteenth century. His chief difference from Luther was concerning the eucharist. He believed that the bread and wine were only *significations* of the body and blood of Jesus Christ, whereas Luther believed in CONSUBSTANTIATION (which see.)

ZUPH, a Levite, great-grandfather of Elkanah, the father of Samuel, and head of the family of the Zuphim, who dwelt at Ramath; whence it had its name of Ramathaim Zophim (1 Sam. i. 1; 1 Chron. vi. 35), and the land of Zuph. 1 Sam. ix. 5.

ZUR, a city of Judah (Josh. xv. 58; Neh. iii. 16; 1 Chron. ii. 45; 2 Chron. xi. 7), called Bethsura, and described as a strong town, in 2 Mac. xi. 5.

ZUZIM, certain giants who dwelt beyond Jordan, and were conquered by Chedorlaomer and his allies. Gen. xiv. 5. The Chaldee and the Seventy have taken Zuzim in the sense of an appellative, for stout and valiant men. Calmet conjectures the Zuzim to be the Zamzummim of Deut. ii. 20. See ANAKIM.

THE END.

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